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# Discourses

FROM

## THE SPIRIT-WORLD,

DICTATED BY

STEPHEN OLIN,

THROUGH

REV. R. P. WILSON,

Writing Medium.

53881

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TO DO GOOD IS THE GOLDEN RULE OF THE UNIVERSE.

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TO  
THE INHABITANTS  
OF  
The Rudimental Sphere,

THIS VOLUME  
IS  
RESPECTFULLY INSCRIBED

BY

The Author.

## P R E F A C E.

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CHANGE is a necessary result of motion. Viewed in all the appearances of human activity, life presents a vivid picture of ever-varying objects and scenes, whose beauties and deformities excite in the beholder mingling emotions of admiration and disgust. A true position, however, is essential to correct observation. The benign influence of light and freedom is necessary to designate the true character and condition of the objects that excite the attention. Comprehending, then, the *whole* of human realities and circumstances, as far as is possible to the contemplating mind of man, we ask a candid investigation of the following pages, which will, we trust, afford not only interest in their perusal, but *light* to direct the sincere inquirer into the paths of true happiness, and guide to a more familiar acquaintance with those celestial beings who, as our "elder brethren," continually "minister" to earth's inhabitants, as a part of that common family whose origin is the earth, but whose destiny is to be increasingly glorious amid the "circling spheres" of the "better country."

The writer of the following discourses disclaims their authorship—he only considers himself a channel, a Medium, or an amanuensis for the dictating spirit. A few years since the writer was a traveling minister of the Methodist Episcopal Church. Subsequent to my development as a spiritual medium, the hand of religious persecution was raised against me, which resulted in my excommunication from long-cherished associations. This course, on the part of the Church, I do not now regret, for the freedom from sectarian restraint is abundant compensation for all



sacrifices, while a delightful intercourse with the "spirits of just men made perfect" gives to life a double charm, and while united with a common brotherhood of terrestrial and celestial beings, death has been reft of its power, and the grave of its victory.

The *manner* in which the following pages were obtained is as follows :

1. By the request of the Spiritual Author the work was commenced.
2. The *process* of writing was by the influx of the communications while the mind remained in a passive state, and at the same time the hand was controlled to write according to the dictation. Thus, by influence from the "*spirit-land*," the writer is impelled to present to the public the present volume as the unpretending herald of a higher and more glorious era that has already commenced to shed its heavenly rays for the illumination and regeneration of humanity.

R. P. WILSON.

## INTRODUCTION

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IN presenting the following discourses to the Christian world, I submit no other apology than an ardent desire to advance the best interests of mankind, and to elevate the thoughts and regulate the affections of those who may be influenced by their perusal. The happy period has now arrived when the curtains that have hidden from man's vision the realities of the Spirit-world may be drawn aside by the hands of "ministering spirits," and when the nearness and correspondence of the celestial regions to the earthly home of our terrestrial brothers, may be more clearly revealed than heretofore. The ever-changing and purifying influences that circulate throughout the entire realms of infinitude have at length advanced a portion of the human family to a position of exaltation where the descending rays of Truth from the upper spheres, commingling with the longing desires of humanity, send forth a healing influence, and expanding the germ of earthly happiness, invite its aspirations toward the serene joys of the heavenly inheritance.

While the geological formations of the earth's surface were going forward, the sun's rays could not, for a long period, pierce the atmosphere, which was then too dense to permit his magnetic effulgence to find access to the inner nucleus. Still the *influence* of the central luminary was felt long ere the lightless earth awoke to a consciousness of its derived existence. So it has been with earth's inhabitants. Multiplied centuries rolled on, and commingling with the eternal past, brought no news to earth's children of a future and endless being. The great and eternal principle of *advancement*, however, continued its ceaseless pro-



cess of refinement and purification, which ultimately "prepared the way" for the influx of Spiritual light and wisdom. Gradually as the rising sun dispels the shadow of the earth and beautifies external nature, did the increasing influence of the Second Sphere, the rising sun of spiritual light, shed forth the beams of a higher life, and by its attracting power the aspirations of humanity ascended to a more elevated position, and awoke to a consciousness of a future and glorious continuance of being.

Referring again to the condition of the earth when geological formations were advancing, preparatory to the introduction of animated existence, it may be observed that the atmosphere surrounding the earth passed through successive changes, and formed different strata, as indispensable requisites for a proper regulation of the circulating forces and agencies, that were destined to act directly on the earth, and form a connecting bond between the terrestrial and spiritual spheres. The dark, dense clouds that hung over the earth like a pall for ages, were ultimately separated by the expanding influences of solar action and revolution. These interstices, however, were at first of short duration; but unceasing *action* gradually developed conditions that permitted the sun's rays to pass unobstructed, save through the ordinary vapory atmospheric formations. This illustration, drawn from geological formations and conditions, will serve to elucidate spiritual progress, and exhibit the gradual unfolding of conditions favorable to intercommunication between the earth and the spirit-world.

Intercourse has thus been opened between the inhabitants of the world and the dwellers of the invisible spheres above. The earth has, for many centuries, not been without witnesses of spiritual communication, but such communications have occurred at different times, and have been interrupted by unequal intervals. The time has now arrived, however, when the intercourse between the earth and the upper spheres will be uninterrupted; the *conditions* of intercommunication have attained such a state, that no future obstacles can prevent the, to many, joyful privilege of celestial association.

It will be observed that in dictating the following pages I have chosen a variety of topics that most deeply interest the whole human family. I have purposely studied brevity, in order to introduce a greater number of subjects for the consideration of inquiring minds, and their guidance into those peaceful and purifying influences for which they so ardently seek.

I am aware of the many adverse influences against which the present spiritual manifestations have to contend. But as this opposition arises from the undeveloped state of the multitude, and from the fears and superstitions of mankind, although it may retard for a while the advancement of many, yet it will not prevent the inhabitants of the spiritual world from continually exerting their utmost influence in rescuing their earthly brothers from the mental and spiritual bondage in which they now groan.

The cry of "infidelity" has already been sent forth to frighten the timid, and awaken suspicion in the minds of the unthinking multitude. But what is the nature of the "infidelity" that descends from the celestial spheres, and produces so mighty a conflict among the inhabitants of the earth? Is the intelligence of the spirit-world arrayed against Truth? Do we decry any known principles? Do spirits attempt to negative any established *facts*, either in physical or spiritual science? Is not Truth eternal? Are not principles immortal? Opposition, then, from *all* sources, to those things which are in their nature immutable, can be of no avail. Truth, wherever found, should be sacred to men and angels. Men may dismiss their fears concerning the permanency of truth.

"The eternal years of God are hers,"

and no change can destroy or diminish the beauty and power of immortal principles. As truth was never created, popular applause or dissent can not materially affect its irresistible influence and divine agency.

It is often said that spirits oppose the Bible, and therefore they are chargeable with infidelity. To this charge I would simply say, in this connection, that no intelligent spirit will oppose truth wherever found, nor assent to error, however sacred may be considered its sources. In



the Bible, a work partly written under Spirit influence, there are many truths and principles unfolded that have their foundation resting upon an immovable basis of indestructible materials.

In the investigation of this book, the human mind is necessarily compelled to exercise the faculty of reason; and such is the nature of mind, that it instinctively rejects whatever is unsuited to its practical comprehension. Thus should the Scriptures be considered; for all things properly understood are revelations from God. The tender grass, the blooming flower, the giant oak, and waving pine are Divine manifestations on a certain plane of development. In all the subordinate realms of Nature, man is taught to exercise his reasoning powers; and why should credulity in more elevated circles of knowledge assume the prerogatives of the developed understanding? Mankind should exercise their discriminating powers, not only in judging the physical, but also in deciding upon all spiritual phenomena. Man's reason is God's interior likeness impressed upon his most essential and spiritual being. Let the powers of ratiocination, then, be properly unfolded and exercised; for humanity has little to hope from credulity, but much from investigation.

We trust that the reader of the following pages will not only examine "whether these things are so," but faithfully and practically exemplify the high claims of the truths presented, by a life of unwearied diligence and virtuous pursuits. Then, and only then, will the errors of the past be laid aside, and the light and truth from the future abode of humanity descend to bear him company, and welcome his approach to the glorious realities of the Spirit's higher life.

STEPHEN OLIN.

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# SPIRIT DISCOURSES.

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## DISCOURSE I.

### The Ministry of Angels.

'Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.'—JESUS.

God, the original Cause, in forming the Universe, constructed it upon a systematical plan of universal brotherhood. The All-Comprehending and All-Embracing Mind of the Universe is ONE "*from everlasting to everlasting.*" In producing an external manifestation of himself, of his skill and power, HE himself was the only Copy or Measure which could be followed. Hence his own Image is impressed upon all things, visible and invisible. His work is perfect. Nevertheless, the *outer* manifestation is imperfect or inferior in comparison to the more interior essences and principles. Still, every department of the Creator's work is perfectly adapted to accomplish the end or *use* for which it was instituted. I said that God is *one*. This Unity, however, is a union of eternal PRINCIPLES—of Love, Wisdom, and Will. These principles in absolute Perfection, coëxist in the Divine Mind, producing ETERNAL HARMONY. One of the elements or essences of the All-Perfect Father is Will, or the Principle of Energy or Circulation. Hence



God is the original cause of all motion, as well as the Infinite Sustainer of all things. This element of the Divine Nature produces a circulation, an all-pervading Activity operative in all departments of his widely extended Dominion. This principle of activity is governed by laws producing an harmonious evolution of principles, according to various spheres of refinement and attenuation. Thus gross forms are subject to laws and agencies of a particular kind, yet not radically different from modes of operation in higher and more interior departments of nature. As an example illustrating the operation of Divine law, we may instance the principle of Heat. The expanding property of this element, rarefying water in producing steam, is the same principle which, on a higher plane of elevation, evolves thought, or which formed the universe, or which, on a still higher plane, moved the All-Perfect Father to fill the atmosphere of his presence with innumerable systems of gorgeous beauty. Thus the great Principle of Circulation manifests itself in diffusing an agency throughout unlimited space as a Medium of transmission for substances, essences, qualities, and principles.

Contemplate the movements of a single system in the universe, as an illustration of the great Whole. The Sun, the center of the system, is positive in its influences to all the planets that revolve around it. It is the source of Light, Heat, and Motion to all its numerous offspring. Conceive, as far as it is possible, of the *velocity* with which these secondary bodies move in their orbits around their great center of attraction, the sun: and as you gaze far onward and survey the plane of all the planets in but one system, contemplating the rapidity of their motions and the magnitude of their bodies, you involuntarily inquire, "What is the medium of transmission, or what constitutes the orbits along which these ponderous bodies move with so

much celerity! In other words, What constitutes the 'track' of these celestial orbs? The developed mind will at once perceive that a means of transit is also necessary. Viewing the earth, it will be perceived that the most gross substance, the earth itself, constitutes a medium of passage, which may be intersected at all points. The ocean, the lake, and the river, are also channels of transmission, but more refined or attenuated than the land. Again, the atmosphere surrounding the earth affords an additional and more perfect illustration of an everywhere-diffused substance, as an indispensable medium of transition. Expand this idea into the conception of a diffused essence that fills all space, and permeates all substances, and you will have arrived at true views concerning this department of universal truth. Continue to expand this idea, and you will perceive the existence of a still more refined and universally diffused element. Again, let the utmost limits of your attenuating power be exercised, and you will arrive at the conclusion that there is a third essence extending into the interminable realms of infinitude. The uses to which these all-pervading agencies are applied, will be briefly unfolded as we proceed in the investigation of the delightful theme before us.

Having seen that the gross forms of matter move in an everywhere-diffused element, forming an orbital medium of circulation, we come now to consider what are the means of the spirit's transition from the earth to the "House of Many Mansions," and by what agency do angels ascend and descend with messages of truth and love from their far-off homes, to their former earthly habitations. It is a true proposition, that Cause and Effect must be connected. No effect can possibly be produced, unless there exist adequate agencies by which a cause can act. This proposition is so evident, that it will at once receive the assent of all minds. A thousand illustrations of its truth

will at once appear. Can the fruits of the earth n life without the agency of the stomach? Can the li parting atmosphere act upon the human organism w the aid of the lungs? Can vitality circulate throug entire system without the medium of veins, arteries nerves? The conclusion, then, is unmistakably true, th order to produce any given effect, not only is a corres ing cause necessary, but that it is *equally* important that should be a connecting medium uniting the former t latter. In the light of this truth we may now consid agencies by which disembodied spirits and angels pass world to world and system to system throughout dominions of the Universal Father.

Look out from your position on earth, on some bear evening, in the direction of the sidereal heavens, and you *demonstrate* to your sense of perception that there is a *nection* of things far as human vision can penetrate; and man's interior powers of sight fully unfolded, the same pervading substance would be discovered. For it is *subst* that greets your eye. This substance, so attenuated, is Li which not only surrounds the shining orbs, but as an pervading atmosphere interpenetrates all space from sp to sphere, from system to system, and from univers universe. Light is an electrical emanation produced by action of the sun's rays upon the all-pervading electrici the universe. The element of electricity, by its cons motion, becomes refined and passes away from the differ earths, constituting an all-pervading atmosphere known earth by the name of magnetism, but in the superior sphe by the name of the *Thea*, or *Panthea* principle. Again, Panthea principle, by its constant activity, eliminates a s more refined or *spirit principle*, which is omni-prevall throughout the universe.

An inquiry may arise here, What is the source of elec



city which is continually passing away from the earth-sphere and losing itself in the vast expanse of immensity? The answer to this question is, that the mineral and central portions of the different planets or earths constitute the different sources. It will be evident to the reflecting mind, that at some future time these elements of supply will be exhausted in the different planets. This is true; yet a *vast eternity*, so to speak, will elapse ere this will occur. When it does take place, it will be in the divinely-ordered course of progression. But when all external planetary forms shall pass away, nothing will be lost; the vast residuum will be refined and reconstructed upon a still higher plane of formation.

The philosophic mind will again inquire, "If light is an electrical emanation caused by an elimination of the sun's rays, will not the sun itself also exhaust its productive power in projecting its rays?" Yes, this great magnetic center of attractive influence and diffusive power, after it has accomplished its purpose as the central Heart of the solar system, will cease to pulsate and project its life-giving beams—but not until those beams are no more needed by the planetary system. Light, I have already remarked, is an electrical emanation; it is produced by the sun's rays coming in contact with the electrical atmosphere, or, in other words, it is the union of magnetic and electrical particles uniting with such great rapidity that by the friction produced light is evolved.

Thus it will be perceived that there are three universally diffused elements permeating all substances and interpenetrating all space—Electricity, Magnetism, and the Spirit-Principle. The connection of these all-surrounding atmospheres with the subject of spiritual intercourse will appear in the sequel. Before we proceed, however, to a further elucidation of the principal theme of this discourse, it may

be well to remark briefly on several incidental circumstances connected with this subject. It is a universally acknowledged truth, that every *natural* want has its corresponding supply. This law is applicable to every faculty of man's nature. Now man's spiritual nature constitutes the highest department of his being; and it is reasonable to suppose, that, as man's physical nature has its appropriate gratifications, so also has his spiritual. Again, as the intellectual faculties have their wants duly supplied in the sphere of scientific truths, so also the spiritual faculties are adapted to, and are supplied by, the sphere of spiritual truths and principles.

The physical nature of man is nourished by the fruits of the earth; the intellectual by those truths and principles and scientific developments discovered in part by the external senses, and partly by interior development of the perceptive faculties; while the realm of spiritual growth and enjoyment is more interior and of a more refined nature. Each department of man's being has also its own sphere or plane of communion. The physical communes with its counterpart in external nature; the intellect with truth; the spiritual, with principles, and *each* department with individuals of like character and development.

Again, association is a natural and ever-enduring impulse or want, existing in the bosom of humanity. Every being longs for communion with its kind, every atom, even, seeks its congenial associate. Now, this great law of association, as it unites individuals and societies, nations and worlds, forms an indissoluble bond, uniting by its attractive influence all hearts into one universal brotherhood. And there is no power in the universe that can or will sever these divine bonds of affection. Distance, time, and death may unite their influence, but will try in vain to break asunder the ties of this universal brotherhood, or sever these bonds of

affection. When death separates the visible from the invisible, the spirit from the form, the cords of love continue to bind the departed to those left on the earth, and the same affectionate feeling unites those remaining in the body to the friends who have passed into the Spirit-world. Follow to the grave the bereaved and lonely mother—witness the gushing tears and the heaving breast—contemplate the protracted sadness of her sorrowful heart, as she dwells upon the thought that her beloved child is thus prematurely severed from her loved embrace, and then ask yourself, is there not a great need that some means of intercourse be opened between the earth and the Spirit-world—that the gushing fountain may be stayed, the mourning comforted, and the *realities* of the spirit-life be unfolded to mankind?

Positive and negative forces are principles everywhere existing throughout universal nature. This law unites atoms and worlds, and binds God to the universe. It is through this agency that man can communicate with man, and spirit with spirit. Through this agency also, spirits that have left the form can impress their own thoughts upon minds yet in the body. The question now naturally arises, *how* is this possible? We answer: *First*, Spirits who *leave* the earth, can *return* by the same medium through which they leave. This medium is electricity, the principle or agency of the external motion of all things, and all beings. *Secondly*, when any spirit is near the earth, it can, if the conditions are favorable, connect itself with the medium through whom intercourse is possible (and it may be possible to all). This is accomplished by the positive spirit uniting itself to the negative or passive medium, and impressing the receiving mind. Again, communications may be received from spirits when they are at a great distance from the earth, acting upon the electrical atmosphere telegraphically. Can men converse on earth thousands of miles



apart, by the earthly telegraph? and can not spirits by means of a corresponding celestial instrumentality? Which is the most reasonable to suppose, that God, in the construction of the universe, has left no means of communication for his children, or that he has given to all of his offspring the means of reciprocal approach and friendship?

Spirit communication is not only possible, but necessary. It is necessary, first, because it is natural; and what is natural, as a divine institution, *must* exist. Again, whatever is natural, must be the result of eternal law. Reciprocal communion, then, is but the result of unoriginated law, and is proof of universally diffused essences and principles. Spirit communication, then, being a natural result of immutable law, it follows that such a method of intercourse dates far back into the unsearchable realms of the past. This is a truth perceived with clearer light by the spirit's perceptions than is possible to the inhabitants of the earth.

Some will say that spirits can not, and do not, commune with their brothers in the rudimental sphere. Such an assumption arises from ignorance of the past, and also of the present. The laws of Nature, or the laws of God, operate first upon the lowest plane of existence in the embryo state of formation; and as the thing formed assumes a more elevated plane of development, another law, of a more refining nature, assumes the control of the forming elements, continuing the process until *life* is visible; and still the process continues, ever elevating and expanding the being—the world—the system—and thus *progression* is seen to be a law of eternal activity. Ever since death removed the first human beings from visible connection with the earth, have spirits returned to reunite themselves with the loved whom they left behind. As in infancy and early childhood it is difficult for impressions to be made, so of the earth-children in the first stages of their development; for earth is

yet in its childhood state. Nevertheless, in different ages there have been some impressible persons through whom the Spirit-world could convey messages of love and wisdom, while all could receive some impressions, although unknown to them. It is the case at present; many, it is true—more than at any previous age of the world—are mediums through whom spirits can communicate by various means; yet the great mass of mankind are so taken up with necessary and selfish pursuits, that it will require much time to bring all men into immediate spirit-intercourse before they leave the earth.

Again, secondly: This means of communication is necessary to promote the progression of mankind. It is a principle of universal application, and hence is a general law, that the more enlightened and highly advanced aid those who are in circles below them. This law is seen on earth. To whom do the needy extend their hands for aid? To whom do the ignorant look for intelligence and counsel? These questions need no answer from us. The Spirit-world is constructed on the principle of progressive development. There are in the second sphere, circles adapted to all conditions of advancement for the children of earth. From the more elevated circles of this sphere, wisdom and love descend to the earth to attract its inhabitants to elevated pursuits and permanent enjoyments.

Happiness is the result of well-directed activity and harmonious development. The law obedience to which produces happiness, is the law of *USE*. *To do good, is the golden rule of the universe.* It is the means by which enjoyment is obtained. On this principle the Universal Realm of Existence is founded. Hence, as there will be Eternal Progression, the advanced will ever experience the truth that "it is better to give than to receive." An intuitive evidence that spirits can recede from and return to the earth,

is manifest from the fact that every spirit possesses the power of locomotion. This principle is inherent in the immortal soul.

Again, it may be added that disembodied spirits are conscious that they *do* hold intercourse with their earth-friends, and many on earth are equally confident that they receive communications, by their hand being controlled in writing, and their minds impressed in speaking.

Having thus dwelt at length on the subject involved in the words of Christ commencing this discourse, it will not be necessary to further elucidate the present theme at this time. The latter part of this passage may, however, receive a passing notice. It is asserted that angels will "ascend and descend, *upon the Son of man.*" From the latter expression, some may infer that the distinguished privilege of receiving communications from celestial messengers was to be confined to the person of Jesus. This conclusion can not be inferred from the text, nor from any authentic record in existence. It is contradicted by facts from that time to the present. It may rather be considered prophetic of universal spiritual intercourse, inasmuch as the expression "heaven opened" implies a progressed state of humanity, when without hindrance the portals of the skies shall hail with gladness visions of the ascending spirit. It also proclaims the truth, glorious for humanity, that the light, love, and wisdom of the upper spheres shall descend to cheer and bless the earth. It shows also that earth's inhabitants will soon progress to such a plane of development, that they will receive with gladness the instructions and influences that will be communicated by messengers of Light—"an innumerable multitude, that no man can number."

Looking forward and tracing earth's future destiny, I see the columns and towers of superstition give way before the advancing tide of truth, that pours its incessant influence



upon all minds, and is penetrating all hearts. Again, I see majestic forms of exceeding beauty occupying the former habitations of darkness and cruelty. "The wolf dwells with the lamb—the leopard lies down with the kid—righteousness covers the earth"—peace spreads her ensigns of tranquillity, and the banner of friendship floats as one wide-spread ensign of affection, from pole to pole.

If this be the result of a *union* between heaven and earth, why, in the name of humanity's prosperity, are the means—the only means to accomplish this result—so violently opposed—opposed, too, by the pretended advocates of spiritual intercourse—the professed guardians of celestial truth? Long, long have the churches been toiling to redeem and elevate the world; yet how slow the progress! And why is this? Has the Church the keys of spiritual light and darkness? Can she control the agencies of heaven and earth? Why has it not been done? But has not earth rather chained the Church to the iron stake of immovability? Why do reforms among mankind generally commence outside of the communion of the Church, if she is true to her duty? The spiritual Zion must arise and shine in heaven's own light, or her darkness will become more visible. Errors that weigh like an incubus must be laid aside, ere her chariot wheels can move with divine velocity. Away with bigotry and superstitious dread—venture upon the all-embracing principles of universal brotherhood, and let the expanding benevolence of the great heart of Christendom pulsate in unison with the divinity that dwells in the inner being of every immortal spirit. Then shall the benignant smiles of the impartial and all-comprehending Father rest upon the messengers of peace, and beautify the multitudes of earth with heaven's celestial drapery.

In concluding our present interview, it may be well to enumerate the conclusions to which we have arrived. We

have seen that there are three universally diffused elements or principles, of as many degrees of refinement. The first, or electrical atmosphere, serves to impart motion and external vitality, and is the great medium of locomotion for all worlds, systems, and beings in the universe. The second, or magnetic element, is the internal vital substance that affords a medium for the spirit's communion with spirit, in all worlds, and constitutes the middle or intermediate element of the spiritual body, and unites all external substances to the central life within. The third, or spirit-principle, is the most refined of all elements, save the most interior life of the immortal spirit, and the superlatively glorious and ineffably brilliant Sensorium of Deity. This spirit-principle is the medium of the immortal spirit—the highway of its celestial passage. Fourthly, we have seen that locomotion is an essential property of the soul. An insatiable thirst for knowledge and wisdom constantly urges it forward along the ascending road of progression. Adapted to the wants of the spirit, we have seen that the realm of the spirit's locomotive powers is immeasurable and perfectly fitted for its activities. Fifthly, it has also been abundantly shown that the WANTS of man's nature can only be satisfied with spirit-intercourse; because the affections of the soul are as much attached to those who have departed the earthly life, as to those who remain. Indeed, the fact that affection continues to follow the ascending spirit, is proof that there is a medium along which these attachments travel. Sixthly, we have shown that intercommunication is a law of the universe, which is alike applicable to gross and refined matter, to truths and principles. This circulation is essential to the life of the whole Body of universal Being. The *evidences* upon which spiritual intercourse is predicated, is addressed to man's external and internal senses, and there is not a voice or emotion in the human divine constitution that

does not echo to these witnesses and corroborate their declarations. In vain may ignorance sneer, or credulity to the past utter its feeble denunciations against the eternal laws of the universe; for no more can the light of noonday be extinguished by closing the eye, than the descending rays of heaven can be prevented from illuminating the darkness and dispelling the gloom of earth.



## DISCOURSE II.

### The Earthly and Spiritual Brotherhood.

"And there shall be one fold, and one shepherd."—Jesus.

THE *unity* of the human race can not be successfully denied. Every thing, however, presented to human credence, should be confirmed by sufficient evidence. The great truth should be impressed upon the human understanding, that, in order to obtain wisdom, or to arrive at truth, the mind must be connected with agencies uniting themselves to the truths or principles affirmed. It is declared truly, that God "hath made of one blood all nations of men to dwell on all the face of the earth." This assertion is made in connection with a knowledge of all the facts necessary to arrive at the truth. The proposition, that mankind are one in origin and destiny, shall now be considered at length.

The following reasons are deemed sufficient to illustrate and prove the unity of the human family: 1. Individuals, of all nations of the earth, are constructed on the same anatomical and physiological principles. Although there are several varieties of the human species, yet they all manifest the godlike properties of intellectual perception and reason. True, there are different degrees of development manifested among the nations of the earth, but this circumstance is wholly owing to conditions over which they had no power. 2. That all mankind were eliminated or produced from the earth, is also affirmed, from the fact

that the elemental substances that compose the human form are contained in the animal, mineral, and vegetable kingdoms below the plane of man's development; and, as man's physical nature returns to the earth when the spiritual nature is liberated, this circumstance is additional proof of a like genesis. 3. All tradition and revelation points back, in the history of the past, to the same truth. 4. It is a law of man's nature to sympathize with his fellow-man in all parts of the world, and were it not true that mankind had a common origin, and are destined to a like end, this affection could not exist. Hence, all the inhabitants of the earth may look this truth full in the face, that all are "of the earth, earthy," with reference to their physical nature.

16884 Again, that a similar *end* awaits all the race of man, will appear from the following considerations: 1. A common origin indicates a common use. 2. As the cause that produced the human family must have had an *original intention* in their formation, this intention can not be defeated. 3. This intention could be no other than the ultimate happiness of the whole human family; for as "God is no respecter of persons," an opposite conclusion would be derogatory to the divine character, and the common wants of mankind. Indeed, a divine unity extends throughout all the works of the Infinite Author of the universe. All substances, elements, and principles manifest but one design—the happiness of existence in the order of individual development. Hence, there are no separate interests in any departments of universal dominion.

For the purpose of being better understood, we will treat, as far as possible, the subjects of the earthly and spiritual brotherhood separately.

The principle of selfishness, the lowest manifestation of the love principle, when allowed to exert a controlling in-

fluence in human action, will tend to isolation of interests, and to secularize mankind. In proportion as man separates his interests from his neighbors', he does an injury not only to his neighbor, but to himself; whereas a consolidation of individual interests in a general system of individual responsibilities, will equal the labors and increase the comforts of each one. It is only as mankind embrace the truth—the truth of a universal brotherhood—that they will unite their influence and concentrate their means in forming attractive systems of mutual benefit. This great truth is already embraced by some; yet the majority of the human race practically deny it in action. Perceiving the great importance of this truth in harmonizing the interests and elevating the pursuits of the inhabitants of the earth, I may be permitted to present such facts, and elucidate such principles, as will aid in accomplishing the desired result; still other considerations may be presented, illustrating the important truth that the human race forms but one brotherhood, whose origin is traceable to the same source, and whose ultimate destiny will continue *one* through the interminable duration of the circling spheres. As the possession of a particular faculty is certain evidence that there are objects to supply its wants, and as man possesses a faculty of fraternal love, which extends into the realms of universal being, embracing all sentient existences, it may hence be assumed that that condition of universal and sympathetic unity which alone can respond to its requirements, must form an element in the designed constitution of things.

The divinity in man is the uniting bond of this indissoluble union, commencing on the earth, but perfected in the reunion above. If this is a truth—a universal principle—applicable to all worlds, how important that man should connect himself with it, with all the earnestness of a living



conviction, thus seeking the exemplification of a divinely originated system!

Man in his dual nature (the physical and spiritual) is a true representation of the earthly and spiritual brotherhood. Man's existence on earth combines these two states, and may be considered in the relation of the "natural" and "spiritual" man. This consideration will also present the unity of the race.

The physical nature of man corresponds to the physical wants and supplies common to the race, while his spiritual nature is a representative of this nature in the whole human family. Both of these natures combined represent the union existing between the earth and the Spirit-world. For the sympathy between the physical and intellectual natures of man is so intimate, that neither of these can "suffer" or "rejoice" without reciprocation. This is true, both as it relates to the whole and to a part of earth's sorrow or joy; and the truth also holds in the connection existing between this and the upper sphere. If a wanderer is brought in triumph from the labyrinths of error and folly, "there is joy in heaven" at the success; or, if man does not improve his privileges, and fulfill his relations to his fellows and to his All-Merciful Benefactor, a shade of sorrow is felt by those "ministering spirits sent forth to minister" to earth's inhabitants.

Thus, there is a constant communication between the rudimental and spiritual spheres—in thoughts, sympathies, and results. Every act of the physical nature exerts a corresponding influence upon the internal or spiritual being; and, in turn, every effort of the spiritual influences the external or physical nature. Thus it is with regard to the earth as a whole. Man's actions vibrate the spiritual atmosphere, which conveys to the dwellers of the second sphere an influence which impresses mind with sensations

of discord or harmony. Although this is true, yet let it ever be borne in mind, that as the spiritual is superior in influence to the natural, so the Spirit-world is positive to earth; and the greater light and wisdom therein contained will ultimately subdue the earth to the dominions of peace, and cover it with the glory of enduring luster.

In the light of the foregoing truths, what is the true interest of each member of the human family? 1. *To cultivate friendship.* Harmonious results can not be produced unless there exist harmonious relations. Let every individual seek the good of his neighbor in every possible way. Cultivate friendly feelings: seek union by mutual sympathies and fraternal alliances. Free your minds from sectional and accidental conditions, from sectarian bigotry and supercilious zeal. Let love exist "without dissimulation" or partiality. Know *that* charity that "thinketh no evil," that "endureth all things, and *never* faileth." Be fully persuaded that, if the earth progresses, it is only by multiplying individual agencies, and by the exhibition of superior wisdom and unfailing love. Turn not away from the cry of the needy. "Make to yourselves friends," by a proper use of earthly riches, "that when ye fail" on earth, those "friends" who have passed before may "hail you" with joy into "everlasting habitations." Look upon every human being as a brother beloved: if he is undeveloped, there is greater need of fraternal sympathy and compassionate regard. Imitate your heavenly Father, who dispenseth blessings upon the "unthankful and evil," and who "sendeth rain upon the just and the unjust." This is the only way that man can be developed and prepared for the *higher* "mansions" above—remembering not to be "weary in well-doing," for it is ever better "to give than to receive."

2. *Nations should cultivate friendship.* If it be for the

interest of individuals and societies to cultivate peace among themselves, it is also the same for nations. As nations are composed of unitary members, it can not be for the interest of any nation to engage in an undertaking that will divide the common household, or disengage its members from industrial and peaceful pursuits. It is wisdom for nations to consider that isolation of interests is a destruction of greater interests. Selfishness in a nation has the same effect as selfishness in an individual—it contracts itself, and repels expansive and elevating influences. As all nations have a common origin, it is their indispensable duty to preserve that unity by a cultivation of mutual interests and mutual regards.

Turning our attention now more particularly to the religious aspects of the earth, we will consider the different church organizations with reference to the great truth asserted by Christ, as prophetic of a future age—"there shall be one fold and one shepherd." The world is now divided into a variety of sectarianisms, which separate mankind socially, religiously, and politically. These divisions have several standards which they regard with sacred veneration. The Christian has his Bible, the Mohammedan his Koran, the Zoroasterians their Zend-Avesta, and the Bramins their Shaster; and still others their traditions and long-established customs, which they reverence with a religious awe. The conflicting doctrines taught by these different standards, all claim a divine origin. Now it must be manifest to all, that these theological guides are not what their several votaries suppose them to be—infallible standards of religious truth. Truth is intermingled in all things, in all writings; but that an INFALLIBLE STANDARD of religious faith was never caused by the Sovereign Ruler of the universe to be as infallibly inscribed in *words*, will appear from the following considerations: 1. Every book claiming a



divine original differs not only from others, but many contradictions are traceable in each, so that no pretended divine standard exists, but is marked with imperfections and contradictory statements. It is not claimed that no truth was ever made known through Spirit-influence, but it is asserted that no book is entirely free from error in doctrine and fact. Principles have been uttered, and angel messengers have conveyed truths to the earth's inhabitants of both local and general importance. Aside from the imprints of the divine image upon the human spirit, and an outward embodiment of his character upon all external forms, love and wisdom shine in all things visible and invisible. The sparkling and blazing sun illustrates the life, unity, and power of the all-comprehending Father. The earth, with its diversified beauties, its order and use, show forth His "handy-work." All things in external nature speak to man with the eloquence of wisdom and the power of love. Even the invisible essence of creation, manifested in man's interior nature, declares his unvarying goodness and unchanging affection for humanity's best interests.

To accomplish the grand result, "that they all may be one," what means are necessary? Although no combination of sectarian dogmas and practical systems now in operation is adequate to produce this glorious end for humanity, yet the divine law of PROGRESSION, in exerting its refining and elevating influences, will lead mankind to see "eye to eye" and "face to face." The great truths shining out from the ample dome of external nature, that come welling up from man's developing spirit, and that are heralded by heaven's celestial messengers from the upper spheres, will unite all minds and cement the nations of the earth in a mighty brotherhood of fraternal and spiritual union.

God speaks through Nature but one voice to all the world. Science is the instructor of the race. Time, in the gentleness of her own patience, will dispel ignorance from the dominions of truth, and banish forever the hydra-monster error, and consign it to the sepulcher of unmolested obscurity. Then shall

Earth and heaven agree,  
And man and angels join,  
To raise the triumphs of God's power,  
The glory of his love,  
That formed the earth, and gave the world  
The "wisdom from above."

### DISCOURSE III.

## The Kingdom of God in Man.

"Behold! the kingdom of God is within you!"—JESUS.

THESE words of the prophet and exemplar of mankind, Jesus of Nazareth, contain the true philosophy of spiritual development. The Jews formerly, like many people in the present age of the world, had formed an opinion that a Saviour would appear in their midst, and establish a kingdom of temporal as well as of spiritual power and distinction. A Saviour did appear—one worthy of the appellation—but not such an one as the Jews desired. He who was the outward representative of this salvation, declared that the "Kingdom of God came not with observation," or outward show. He uttered truth calculated to develop man's spiritual nature, and allure him away from cultivating unduly his earthly inclinations:

Having thus alluded to the subject involving the idea of a Saviour, I will consider this subject as now seen by me from the Spirit-world.

That such a personage as Jesus of Nazareth lived on the earth at the time mentioned in the New Testament, can not be doubted by any who have examined the evidences which attest its truth. But what is the Saviour of mankind? The only answer to this question is, Principles—eternal Principles. Christ was an embodiment of true principles. He taught the birth or development of the Spirit—that all men *must* be thus developed. He taught



the unity of mankind and the brotherhood of all rational intelligences in all worlds. He taught the divinity of forgiveness, the spiritual nature of God, and the immortality of man's spiritual being. These, with other important truths, were by Him impressed upon mankind. But the truth he taught was truth ere his personal existence on earth commenced. He unfolded in his life and by his teachings, principles that were elevating and saving in their nature. In this respect he was the Saviour of the world, being the first to unfold to the world those principles and truths which exert a saving influence when their developing power is received. Jesus was a Saviour to mankind, as a spiritual light, and as bearing witness unto the truth. But in the sense in which the term is generally used, he could not be a Saviour, viz., in the sense which represents his death as being necessary to appease the wrath of the Father of mankind.

As God is love and wisdom, it is impossible, in the nature of the relations existing between him and the beings of his formation, for his laws of productive harmony to be frustrated by any agency possible. For what existence is there in the realms of infinite beings which does not owe its origin to the great First Cause? And is it not impossible for Infinite Wisdom to be thwarted in His original designs? As his laws are unchangeable, it is therefore impossible to produce a deviation from the use to which those laws are applied. In the great chemical process of evolving individual spiritual existences, there is, to the undeveloped mind, much confusion, but to the eye that traces all things, there can appear but one result. Harmony will ultimately exert its positive power in "subjecting all things unto himself." Hence, the blood of no slaughtered victim was ever necessary to satisfy justice or placate a supposed wrathful God. But, on the other hand, Divine

Love will forever attract, and Superlative Wisdom will continually enlighten, and Omnipotent Will will ever draw, all sentient beings to a more glorious assimilation to himself.

Among the truths uttered by Jesus, none are more calculated to unfold the spiritual nature and develop the hidden resources of man, than the one commencing this discourse. In uttering the truth, that the "kingdom of God is within man," Christ was responsive to the teaching voice, rising up, echoing to the harmonies of the Infinite Spirit, whose all-present influence had sent him forth to proclaim the same truth with reference to all mankind. Recollect that those to whom these words were originally addressed, were yet in an undeveloped state—were unacquainted with their own spiritual wants and necessities. Yet Jesus told them, that even at that time, "The kingdom of God was within them;" although their gross views and sensual natures could not perceive the *truth* thus uttered. In fact, their *Saviour* was within them, an unperceived guest. Into the mysterious depths of their own natures they had not entered, nor explored the pure and sublime fountain which only needed appropriate conditions to bring to light its elevating and expanding influence. The exterior world—the world of effects—had occupied the attention, leaving far greater and purer light to unfold their higher powers.

It is a truth, then, uttered by Jesus and confirmed by the echo of every heart, that every moral nature conceals within its bosom "the kingdom of God," and that this "kingdom" is a natural evolution of man's spiritual nature—an inherent principle of his existence. This fact is of infinite importance to the human family. No foreign aid is needed, no impartation of imputed righteousness, no arbitrary creeds or forms to pass through, in order to possess the pearl of incalculable price. But into the inner

sanctuary of man's divine nature the Spirit may itself penetrate, and then discover to its infinite joy the gorgeous temple, the *sanctum sanctorum*, and the celestial cherubim and seraphim overshadowing the inner glory.

In further elucidating this subject, we will first consider the import of the expression, "The kingdom of God;" secondly, the means of developing this kingdom.

By the phrase, "kingdom of God," is meant—1. The most internal essence, or the love, wisdom, and will principles. 2. The subordinate principles of expansion, attraction, and circulation. 3. The agencies of heat, light, and electricity. These principles and agencies constitute the realm of this "kingdom," with reference to its internal nature and relations. As "God is love and wisdom," and as "man is formed in his image and after his likeness," it follows that these principles in man constitute the *governing* power and the directing agency. Love is the divine element of expansion, and through its influence the varied powers of the soul go out in search of their appropriate means of enjoyment and happiness. Wisdom attracts the Spirit to those delights and influences best adapted to the state of its development, continually urging the soul forward to higher aspirations and more enduring joys. Will, or the principle of energy, also exerting its influence, *moves* the Spirit to use means to enter upon the *possession* of those joys and delights toward which love expands and wisdom attracts. This "kingdom" or realm of the Spirit's action, because it is a miniature representation of the *Divine* government, is called, appropriately, the "*kingdom of God*."

The question may here be asked, If the kingdom of God is within man, why is it not manifested more perfectly by the children of men? This question I think can be satisfactorily answered to all reflective minds. Man, physically, intellectually, and morally, is a *production*. Hence



his entire nature grows, the spiritual as well as the physical. The physical nature is first formed, which, by a law of Infinite Wisdom, has the power of eliminating from itself a higher form, which, in its turn, evolves from itself an individuality of a still higher and more refined essence, the central vortex of immortal life. It must be recollected, that the All-pervading Mind of the universe "lives through all life;" that he "fills all things;" and consequently the principles of progressive development, being inherent in the elementary substances of man's nature, attract, in successive order, from surrounding conditions, the elements of immortal existence. Thus as the physical man is being developed, his members, although in an "imperfect" state, are successively "written, which in continuance are fashioned" in the human form, until there is a completeness of parts—until the *parts* thus formed commence performing their functions, though feebly and in an embryo state. And while the physical is thus growing in "stature," the spiritual also, within the physical, is being developed by the agency of the acting powers and forces concentrating their influence toward a higher life. Man is thus produced. The further development of his higher nature will depend—1st. Upon the qualities of organic life previously imparted; 2d. Upon the education received; and 3d. Upon the circumstances attending the process of development. Thus man—the *true* man—continually *grows*, and will for ever expand and unfold his God-like powers and capabilities of enjoyment.

We will consider, secondly, the method of developing within man this spiritual kingdom. But previously we will briefly glance at the means now in use by the religious world to accomplish this object. It is admitted by theologians that the "kingdom of God" has reference to man's spiritual nature. Yet the method of developing this nature

is unnatural and contrary to the true interests of the Spirit-nature. And, first, a mysterious process is taught as necessary to unfold the higher life of man. The natural birth is referred to as corresponding to the Spirit's birth. This figure is partly true, but does not fully illustrate the manner of unfolding the "inner man." The Spirit of man dwells within the body, and is *born* as soon as it. Yet the higher form of the Spirit's life is not evolved until some time afterward, and when all the circumstances are of a favorable character.

The body of man is his lowest and most external form of existence, while the spirit is internal and of a superior nature. The difference of the figure consists mainly in this—that in the Spirit's development, higher principles are involved. The *mystery* thrown around this subject is the greatest evil that can be inflicted upon the moral nature of man. In the outward world, the elements that sustain the body are few, plain, and easily comprehended, so far as their use is concerned. So it really is in the realm of the Spirit-nature. No mysterious process is necessary, and no abstract truth is to be urged upon the understanding, as essential to the evolution of the divine element in man. That man has a spiritual nature, all mankind are inwardly conscious. This spiritual nature is related to the Universal Father, and to the *same* nature in all other beings. There is no mystery in all this; and it is truth that makes free.

Again, as mankind have a common origin, they likewise have a common *use* or end of existence. These, and similar truths, unfold the spirit and produce harmony among men. In these truths the great principles of unfolding happiness are apparent to the most common understanding, whatever mystery may through ignorance conceal their latent beauties.

Another obstacle which retards the human family in their spiritual progression, is *the general prevalence of formal teaching*. Mankind are taught that they must perform certain rites and ceremonies, or incur the divine displeasure. Even a *particular form* is insisted upon as essential to spiritual growth and enjoyment. Thus the churches are *material* in their ideas, both of the *nature* of the Spirit's development, and of the *use* to which it is to be applied. It is more, in their eyes, to avert the supposed wrath of God, than to unfold in his all-embracing love. It is, indeed, a lamentable sight to behold from the Spirit-world such humiliating views of *educated* and otherwise intelligent human beings—to see reasonable men entertaining the *erroneous ideas*, that the Universal Good, and Father of all men, is wrathful toward his undeveloped children, and that his anger may be turned away by such vain oblations!

But how must the "kingdom of God," or man's spiritual nature, be harmoniously or naturally developed? To accomplish this very desirable work, the time of commencement is childhood. Indeed, children should receive their *first* impetus to development in the sphere of spiritual love; in this element they should continue to grow, until the expanding mind emerges into the spiritual light of its own nature. Children should be early taught that the elements of advancement are concealed within. Every child should know that it has a spiritual nature—that this nature is *natural*—that in its cultivation no *fear* or *shame* should be indulged. They should be taught in such a manner that their nature would be *attracted* into a joyful perception of these soul-expanding truths. And as childhood is the most susceptible part of existence, it should receive no unfavorable impressions of its own nature, or jealous surmises concerning others; and above all, the true char-



acter of God should be unfolded to the receiving mind. With right direction and a correct education, the child will drink in eternal truth from all surrounding nature. The blooming flowers, the purling stream, the aerial songsters, and the towering mountain, all speak in the voice of love, and in accents of kindness to the young heart. Nature will speak through her ten thousand avenues in tones of truth to the aspiring mind. And in order that harmony may produce its refining influences, the *teaching* imparted to the young immortal should accord with the responsive echo that comes up from all natural objects. The atmosphere of the family circle should be spiritual—loving—gentle. The celestial music of affection should vibrate the chords of every heart, and move to action every impulse of the soul. The spiritual nature must be *educated*. It must be subjected to proper discipline. To secure a correct education, *all the agencies calculated to develop the Spirit should be induced to exert their unfolding influence*. Truths and principles should continually be presented to the mind, until their influence reaches into the depths of the Spirit-nature, and meets with a responsive voice from its own aspirations. Thus, in childhood, the divine life will exert its benign influence in unfolding the spiritual and immortal powers—preparing the soul on earth for elevated mansions in the Father's house above.

But *what* principles should children—and all others—be taught? 1. Impress upon the mind the importance and desirableness of the Love Principle. Teach it that love should extend out and embrace the whole race of man—man in all conditions—as the object of the fostering care of the Universal Father. As He loves, so should we imitate Him, in the unlimited expansion of Fraternal Love. And still onward into the realms of the unbounded universe, should the Spirit's all-embracing faculties extend—

grasping the all of existence, even where finite thought has never traveled.

2. Let the principle of love be unfolded in its particular forms of kindness, friendship, benevolence, charity, gentleness, goodness, and such like gems of moral beauty.

3. Impress the mind with the Wisdom Principle—a principle which teaches that all things exist for some definite *purpose*—that all natural agencies operate according to a particular *design*, and that every natural *want* has its appropriate source of satisfaction.

4. Teach the necessity and propriety of the Principle of Energy : that to accomplish any purpose, *action* must circulate through all parts of the system, and must be adapted to the object to be moved. If the object be physical or material, then physical force must be applied. If mind is to be unfolded or directed, then truths and principles must be imparted.

As action or motion is inherent in all things, this principle in childhood needs direction to proper and useful purposes. The child is naturally active, and this activity should not be repressed, but, as before mentioned, *directed* to noble and elevating pursuits. Thus may the “kingdom of God” be successively unfolded in the expanding spirit.

But to what extent may man’s spiritual nature be unfolded ? and how far into the realm of spirituality may his progressive powers expand ?

Let the human mind, in its present state of advancement, extend and expand its powers to its utmost limits ; let it go out into the unfathomable depths of immensity ; let it conceive, according to its capacity, of the most elevated celestial nature imaginable, and even then its highest flights will fall far short of comprehending what it will ultimately itself attain. Let such views of your own nature elevate your aspirations to a higher destiny.

When the "kingdom of God," or the spiritual nature of man, is developed to a certain plane of elevation, his actions will always correspond to that plane. Hence "by their fruits" shall each individual be known. If the Wisdom Principle is only externally developed, there will be manifested a great attachment to external things. The world will occupy much of the attention, and outward forms and ceremonies will constitute the most important element in devotional exercises. But in proportion as the internal nature is harmoniously unfolded, these outward attachments will unloose their grasp upon the ascending spirit.

In conclusion, permit me to impress upon all minds the vast importance of cultivating, *in harmony*, all the faculties of your nature. Remember that humanity is so constituted on earth, that excessive joy or grief is unfavorable to true happiness and advancement. A continued direction of the attention to one faculty, or circle of faculties, induces a diseased state of those faculties, which often tends toward derangement. Hence the importance of continued change—of various exercises—of *harmonious development*. "To do good and communicate, forget not," is an important rule—one of the highest means of unfolding the spiritual nature. Let him who "went about doing good" be your example in patience and in labors to elevate the race, and bless the world. So shall ministering angels breathe into your expanding nature the incense of gratitude, and hold to your lips the cup of unmingled joy.



## DISCOURSE IV.

### The Natural and Spiritual Man.

"The first man is of the earth, earthy; the second man is the Lord from heaven."—PAUL.

ALL things in nature proclaim the existence of a Supreme Governor. Every fact, every truth, every principle, echoes the same universal voice. The smallest atom that is discoverable to the human eye by the greatest magnifying power, and the mightiest orb that moves in the realms of infinitude, alike proclaim their dependence upon a hidden cause. Thus all things proclaim a unity of origin. They all bear the impress of the handiwork of the same Designer; yet, notwithstanding the unity of all things proclaiming their origin from a first cause, there is everywhere discoverable a duality of arrangement—a positive and a negative quality. If the magnifying glasses of human ingenuity and skill could discover the most attenuated atom, they would perceive the operation of this principle in producing the unity of that atom. It may be regarded as a law of Nature, that all things exist in conformity to the principle of *duality*.

This principle is nowhere better illustrated than in the human divine constitution. Man is a duality. The true illustration of man's nature will manifest the source of numerous errors, which find a resting-place in the theological opinions of mankind. Man is truly possessed of two natures—the natural and spiritual, or the human and

divine. These natures are not necessarily antagonistic. Where both are properly developed, a unity will be the result. But when either of these natures is undeveloped, discordant manifestations will be sure to follow. In the order of nature, or the process of the divine procedure in evolving the highest existence possible, the order is first the natural, then the spiritual. In the order of necessity also, the natural must first be produced. Unless physical existence is evolved, the spiritual could not be developed. Hence you will observe that there is a necessary connection between the lower and higher departments of life.

I said that unless there be a harmonious development of man's *whole* nature, disorder and confusion will be sure to follow. This is a matter of necessity. There is no law or power in the universe that can prevent it. Order must be restored, and harmony must reign, ere the human and divine elements can be restored to tranquillity.

I will now proceed first to present some of the effects resulting from the want of a proper state of natural and spiritual union. The natural or physical nature of man is perfectly adapted to accomplish its original design, which is to individualize the spirit; or, in other words, to gather from all surrounding substances, the elements of the spiritual body, that it may be capable of receiving the divine efflux, viz., the interior and immortal spirit, which is the embodiment of the divine principle in an embryo state. Thus the entire physical nature, with all its powers and essences, becomes a polished lens, whereby the *Infinite Father* converges upon man his own nature and likeness. Thus the concentrated rays of all existence, from the earth beneath to the supernal heavens above, with all their essences and properties, with all their powers and aspirations, converge in man's interior nature, and man becomes a *microcosm*—a little *universe*.

A being thus exalted, and capable of the highest joys and most elevated conceptions, is also subject to vanity, by permitting the appetites of the earthly or physical nature to assume a preponderance over the higher or spiritual nature. If the physical nature be properly cultivated with reference to its ulterior designs, as before stated, there would be no inharmonies manifested. But when man's animal nature seeks to direct, and be superior to, his spiritual, all manner of discord and evil is the result. "From whence come wars and fightings among you?" Do they not arise from a predominance of the earthly nature? From whence arise envies and jealousies and contentions of all kinds, and, in short, all evils which affect society on earth? The only answer is, From man's undeveloped physical nature; for man's physical nature is not developed as it should be, unless the spiritual is in the ascendant.

From the discordance in the physical department of man's nature, there have arisen errors or false doctrines respecting the *natural* moral condition of the race. Observing only the external manifestations of the animal part of man's nature—this being at the same time in its perverted state—it has been inferred that man's whole nature was essentially corrupt and wholly depraved. This is an error of long standing. It has been nursed by centuries of perverted wisdom. The Church, in the past, has incorporated it as the first article of her faith. Indeed, so extensively has this error been believed, that its effects, ever evil in their tendency, have filled the earth with false and superstitious fear of their best and ever-during Friend. This error, I say, has held such an undisputed sway over mankind, that (according to the true adage, "as a man thinketh so is he") it has impressed even the many evils immediately connected with it, indelibly, as it were, upon his nature. Hence there is generally seen, at present, a



perverted manifestation of human nature—and perverted because of doctrinal errors incorporated into the very structure of society, rather than from any intrinsic evil in man's nature. And as mankind have been educated in wrong, the only means of effectually restoring man's nature to its true functions, is an education in the right direction—in other words, an harmonious and truthful development of man's whole nature.

Man's spirit is related to his physical nature, as God is to the universe. In the human constitution there is a distinction between the *external* and *internal*, the inferior and superior, the physical in the order of outward existence, and the spiritual in the order of elevation and refinement. Nevertheless, in man's whole nature there is a unity of sympathy, a unity of relation, a unity of use. Hence there is no discord in the *truly* natural man. There is no appetite, passion, or attribute of the physical nature, that may not be gratified in its normal or true wants. Every faculty of man is so connected with others, that if one is permitted by the Wisdom Principle to be abnormally or unduly exercised, it becomes in a measure diseased, and diseased in proportion to the excess of its exercise; and thereby, as a result, disorder is produced in the circle of this faculty's influence.

The allusion to this subject in the Scriptures is generally misunderstood—partly owing to mistranslation, and partly because error exists in connection with much truth. It requires wisdom to distinguish truth from error wherever they may be found commingled. I refer now to that portion of Paul's writings where he says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." As this passage covers the entire ground in question, I will dwell upon it at some length. By the "carnal mind" is meant the physical ap-

petites and propensities. If Paul were understood as saying that the physical nature of man is enmity against God, it would be an impeachment of the Divine Wisdom; for it would be supposing that God created a relation at enmity with himself, which would be impossible. But when it is understood that Paul's allusion was to a state of *inharmónious* natural or physical development—meaning that *such* a condition was contrary to the divine order of arrangement, and opposed to true relations, there will be observed the utmost consistency. Making the physical nature the only object of care and regard, would plainly involve an inconsistency. There would, in that case, be a subjection of the spirit to the flesh, which would exhibit a state of undeveloped wisdom, and indifference to true interests. Such a state is truly opposed to the interests of the spiritual man, and to the design of the Universal Father. At the same time it would be wholly unreasonable to attribute to God the inconsistency of forming man with two natures—a physical and spiritual—naturally opposed to each other, and producing discord when the wants or desires of either are lawfully gratified.

The declaration that, "the carnal mind is not subject to the laws of God, neither indeed can be," must be considered in the same light as that which precedes it, or the greatest perversion of a divine creation would be sanctioned. For to suppose that the great Designer of all things would create a being whose nature, in its true conditions, was not subject to the law that produced it, "nor indeed could be," would be supremely absurd. Yet, in this light it is generally viewed. It is supposed that man, *naturally*—the whole man—is so disordered that a *radical change* is essential to harmonious results. A change, indeed, *is* necessary—a change from wrong to right, or from perverted to true conditions, but not a radical change of his nature. In such

a condition there will be harmony between man and man, and between man and God. Every faculty of man is dual, having an exterior and corresponding interior function. And when man is correctly educated, there will be an end of depraved conditions and perverse faculties. Then the kingdom of God will be established in all hearts, and will harmonize all minds.

We will now proceed to the investigation of another feature of the subject presented in the text. The terms, the "first man" and the "second man," have reference to the dual nature of man, or his physical and spiritual existence. "The first man is of the earth, earthy." The human physical constitution is the ultimate of all substances that compose the earth. The mineral, vegetable, and animal kingdoms converge and center in man's outer organism. Here they are far more refined than they were in forms below him. He is the most perfect structure in existence that is clothed in a material form, the most perfect emblem of use and the representation of beauty. As the human body is evolved *from* the earth, when it has fulfilled its mission in individualizing the spirit, it will again return to the earth "from whence it came." Immediately subsequent to the change called death, comes the resurrection, when the spiritual body is formed from the natural, as the receptacle of immortal life. Thus, "it is sown a natural body and is raised a spiritual body," and this change is effected soon after the natural decomposition of the body or earthly form commences.

The first, or external man, is "earthly"—first, in his origin; secondly, in his wants and desires; and thirdly, in his termination. The expression, "the second man," refers to man's spiritual nature, or the Lord from heaven. This latter expression refers merely to man's spiritual body and interior soul. It is the divine life within man. As the first man,



or physical body, was confined in its wants and aspirations to the earth, so the spiritual nature is only satisfied with a supply of intellectual and spiritual truth—with divine and eternal principles. Again, as the life of the outer body was sustained by receiving, through various channels, earthly substances, so also the spiritual body receives its nourishment from spiritual substances.

I have previously remarked that the spiritual body was eliminated from the earthly form at death, and that this spiritual form is to be the external or immortal habitation of the interior spirit. The external part of the spiritual body consists of a highly refined substance, known on earth by the name of electricity. This electricity, however, is more refined than that which circulates in earthly substances. It is a universal law of nature, that like produces its like. In the great realm of motion, which is the realm of electricity, is found a *parent* of the electrical system of the spiritual body. This electrical substance is diffused throughout the entire realms of infinitude. There is no point in the universe where it is not found. It permeates all substances; it communicates motion and external life to all beings. Throughout this boundless electrical atmosphere, the ethereal body of the immortal spirit can range at pleasure, or as it is drawn by mutual affinities and attractive influences.

Concerning the nature of the spiritual body, Paul affirms correctly that it is "raised in strength." That, although its earthly habitation was "sown in dishonor," it is "raised in glory." Though the external form be "mortal" it is itself "immortal;" that is, the elements of its composition are eternal and indestructible. Its glory consists in its adaptedness to accomplish all that the immortal spirit desires. Swifter than the lightning's fiery speed it pursues its pathway to any desired point in the universe, and while

thus passing with a rapidity inconceivable, it is susceptible of high emotions and the most pleasurable sensations.

The second element that constitutes the spiritual body is known by the name of magnetism. This is a still higher and more refined element than electricity. It is the interior spirit's nervous system. Its parentage is traceable to the universally diffused sensorium of Deity. This principle is so near, and partakes so much of, the divine element, that it may well be called the realm of universal brotherhood. I will not now enlarge upon this fruitful field, deferring it until another occasion. Within this spiritual body dwells the real life of man, or, as it might properly be called, God in man. As this is the center of existence, it connects man with the great central Sun of the universe, and it will be the theater of immortal expansion and unlimited joys forever, to every intelligent being.

Thus, briefly, I have attempted to describe the natural and spiritual man. It now remains for each one of my co-laborers on earth to apply the principles of eternal truth to develop and harmonize their whole nature. Thus shall the ascending dome of humanity pierce the heavens of light, and the Spirit, in its upward aspirations, shall gaze with untiring joy into the inward courts of the Spirit's true tabernacle.

## DISCOURSE V.

### The Kingdom of Heaven on Earth.

'Thy Kingdom come; thy will be done on earth, as it is done in heaven.'

CHRIST.

THIS language forms a part of a prayer which Jesus taught his followers. It is the aspiration of the spiritually-minded. The sentiment which it embodies is the fruit of high spiritual development. It is the unassuming language of the heart. It is the natural outgushing of a spirit whose affinities were sublimated and assimilated to celestial attainments. The establishment of the kingdom of God on earth was the great theme of Jesus. He lived, however, far before his age; yet the divine Spirit within him shone forth with such a distinguished luster, that attention was soon directed to his teachings, and their influence was felt by the undeveloped mass surrounding him.

This language of Christ was also uttered in the spirit of prophecy. It was perceived by the spiritual eye of Jesus that the time would ultimately arrive, when earth would be the counterpart of heaven. To effect this result, *his* discerning mind, acting upon the principle of divine attraction, arose in the dignity of its own might, and, asserting the divinity of the great law of progression, taught his disciples the prayer of which our text forms a part. Looking back upon the past, and surveying the present, the inquiry arises, To what extent has this prophecy been fulfilled? In considering this question, and confirming the truth of the prediction, I shall speak, first of the extent of the fulfillment



of this prophecy ; secondly, of the difficulties that now retard its accomplishment ; and thirdly, of the certainty of its fulfillment in the future.

First, then, To what extent has this prophecy been fulfilled ? In order that we may be understood on this deeply interesting and highly important subject, it will be necessary, first, to give a clear statement of what would be its fulfillment ; or, in other words, of what will be the state of the earth in its relation to the celestial world, when this language shall be verified.

After all our endeavors to present this subject in its clearest light, we may be misapprehended by many, owing to the fact that ignorance of the true state and characteristics of the Spirit-world prevails so extensively. However, as true knowledge can alone dispel ignorance, we will proceed cheerfully to the task before us. This prophecy will be fulfilled, first, when righteousness shall cover the earth ; that is, when the eternal principles of nature, of the universe, and of God, shall be unfolded, and received and practiced by all the earth's inhabitants. The effects following this divine illumination, and the practical operation of these eternal principles, will be the removing of all obstacles which now prevent the progress of man, and the introduction of every needed facility for man's development. Then war shall no longer exist in the land, and all oppression will have ceased. The lion shall lie down with the lamb, and the leopard with the kid, and a little child shall lead them. Violence shall no more be heard in the streets, and all tumults shall cease. The pestilence shall no longer walk in darkness, nor shall destruction waste at noonday. Poverty will not be driven from the door of opulence, and want shall no more be unsatisfied, but peace shall wreath her chaplet around the nations of earth. Love shall move all hearts. Charity will go out in search of its objects, and benevolence

will open her hand with abundant supplies. Sickness and sorrow shall be known only in the records of the past, and death itself will be but a translation from the earthly to the Spirit-world. It will be naught but a passport to higher joys and a more enlarged sphere of action.

The question again arises, What progress has the world made toward this condition? Has it made any progress? Can we look back into the past, and, tracing the earth's history, mark the foot-prints of progression? If we can, then the possibility of the entire accomplishment of the prediction in question can not be doubted. I need not refer you to the undeveloped state of mankind, going no farther back than the period when Jesus lived on the earth. I need not point you to the pages of history then being recorded—to those scenes of blood and carnage in which the principal governments of the earth were engaged. I need not direct your attention to battle-fields where multiplied thousands were buried beneath their own blood. I need not direct your attention to the great fact that in that age of the world men *loved* the scenes of conquest and of blood, while kings and emperors thirsted for glory purchased by the sacrifice of treasure and life. I need not point you to the state of affairs among the governments of the earth which existed some centuries subsequent to that time. But what is the *present* condition of the earth, in comparison to its state two thousand, or even five hundred, years ago? Has there been no advancement? Has not the great law of progression been influencing the mass of earth's inhabitants? Look at the facts. Is there at the present time one tenth part of the war and bloodshed that previously existed? Is there that disposition on the part of the governors of the nations to wage mortal conflict, and o'er heaps of slain to rise to glory and to victory? It is true, that the disposition and its manifestation to be engaged in bloody strife has not en-

tirely ceased; yet it is everywhere evident that a more peaceable disposition is presented to the admiring gaze of earth's attending angels.

Look in another direction, and what was the *state* of *intellectual* development several thousand years ago, in comparison to the present advanced state of society? And who will say that the present age does not exhibit much greater advancement than any period in the history of the past?

Look again at the state of the earth when Jesus lived, with reference to its *spiritual* development. If Judea was the most enlightened and religious part of the world during the period in question, what must have been its spiritual condition when the most pious religionists of that professedly religious nation clamored for the blood, and demanded the life, of the innocent Jesus? And how fearfully was this persecuting spirit developed in the subsequent martyrdom of his followers! Contrast this state of things with the present condition of mankind, and who will say that the earth has not progressed?

Having thus considered briefly the first division of our subject, and having seen that in every respect the earth and its inhabitants have advanced toward the fulfillment of the prediction of Christ, we will next consider the *obstacles that now retard* the advancement of humanity to a higher destiny, even to the doing of the "will of God on earth, as it is done in heaven." We would not be understood as saying that the human race is not now advancing with as great rapidity as formerly (for the velocity of its movement toward its final destiny is greater than at any previous time), but to give a still greater momentum to the development of all the world's interests, is the object of alluding to the retarding influences which at present affect it.

One of the principal evils that affect society, and conse-



quently retard the progress of the inhabitants of the earth, is the physical inharmonies affecting all classes of society. The monster *Disease*, in its multifarious forms, has produced such a disordered state of society, that it will require some time to overcome and banish it from the human constitution. A perfect state of individual obedience to the natural laws would insure universal health and happiness to the race. But instead of such a delightful state of things, we behold the great multitudes of mankind living in continual violation of Nature's plainest precepts. Improper food is often indulged in to the great detriment of true physiological law, while the quantity is usually too great for proper nourishment and assimilation.

Intemperance, or the improper use of substances as food and drink, constitutes a source of a vast amount of physical derangement and disease. Narcotic poisons and obnoxious drugs inflame the system and produce a multitudinous variety of abnormal manifestations. These adverse influences, with others that might be named, continually act as clogs and incumbrances to the harmonious revolution of the great wheel of humanity. The great reason why these influences should be removed from among mankind is, that true physical conditions are necessary to human happiness. Man on earth is a unit. There is a general sympathy throughout his entire system. Although man is composed of different elements and essences, yet his entire nature is so blended together, that "if one member suffer, all the others suffer with it;" also, if one rejoice, all the others rejoice with it; that is, if the physical nature is diseased, it is communicated by sympathetic influence to the spirit within, which occasions depression of mind, sadness, and a variety of "bad feelings" known only to those who have experienced them. Again, if the spirit is made joyful or sad, by intelligence concerning some object of

affection, the influence will be immediately felt in every nerve and muscle of the entire system. In passing from this part of our subject, we would earnestly and affectionately urge upon all, the importance of seeking for the *kingdom of health*, as an indispensable means of obtaining the kingdom of heaven. By the kingdom of health is meant the natural exercise of every faculty, physical and spiritual, of the human being.

Intellectual darkness is also a great cause of wrong manifestations, which impedes the progress of humanity in its celestial orbit. The mighty incubus of *ignorance* holds the masses of mankind in subserviency to the "powers that be," who usually employ their power to depress rather than elevate the dependent multitude. It is gratifying, however, to observe the change that is being effected with reference to this subject. An enlightened people can not be enslaved, neither can an ignorant race enjoy freedom. There is, as ever, an opposition manifested to the development of truths, even among the *intelligent* classes of society, when the truths claim to be of a spiritual nature. This same class of minds will, notwithstanding, seek for *scientific* truth, and admit that there is no limit to the evolution of new truths in this direction; while, at the same time, the most strenuous opposition is made by them to the development of new principles in theology, as though this department of mental research had exhausted its resources, and evolved all its mysteries.

The third retarding influence to human progression is false theological systems, and creeds conceived in human ignorance. A wrong view of the nature and character of God leads to many wrong results. That the present views of God, as held by different church organizations, are not correct, will be evident to every observing mind, when he considers that churches differ with reference to the attri-

butes which are said to characterize the Divine Being. Where there is so much discord, there must be much error. To assist in harmonizing these discordant elements, spirits, who once lived on earth, and were themselves involved in the same errors, are now returning to earth and communicating their new discoveries. The superior light of the Spirit world has shed its unfolding rays upon us, and being made free by the truth, we feel a deep anxiety to aid our earth-friends in removing error from their minds. In the discourses that follow, I will endeavor to present, as correctly as possible, true theological views, as they have been unfolded to my spiritual nature since my arrival in this celestial abode.

The will of God can not be done unless it is known; and what that will is, will next be briefly considered. Where is this will revealed? is a question of much importance. Theologians on earth will say, it is found only in the Bible, and this is the only source of religious instruction. When the immensity of God's universe is beheld by the unfolded powers of the immortal spirit, it will then be perceived by every one that God's revelations are inscribed upon the work of his hands; that they are recorded upon living forms and spiritual natures. It is true that the Bible contains many important truths and principles, but they are not divine because recorded in any book, save in the great volume of universal nature.

As mankind are constantly looking to ancient records to discover religious truth, it will be well to give a rule of general application, with reference to any teachings, whether emanating from the Bible, the Koran, the Shaster, or any other book regarded as sacred among mankind. Here is the rule—*Receive no principle as true unless it is discovered in constant operation in yourself, or the earth upon which you dwell.* As man is an embodiment of the uni



verse in embryo, all truths and principles are recorded within him. They are "written within his heart and upon his spirit." To discover the will of God—to know what are his requirements—study thyself, and, perceiving them, do and live them.

The inquiry arises, lastly, Will this prophecy of Jesus be fulfilled? We answer, Most certainly; not because he uttered it, but because the divine law of progression will most assuredly bring about what he saw would be the future condition of the earth. The inhabitants of earth may rest assured that the laws of God, or, in other words, His *will*, will be done on earth by all its numerous tribes, as an ultimate result—from the following considerations:

First. It will be accomplished as a result of the divine arrangement. God never legislates; His laws are eternal; they are principles, and those principles are emanations from himself. Consequently, He lives "through all life;" he is the cause of all existence. All things are emanations from him; for, "of him, and through him, and to him, are all things." In the formation of any system, each member, or planet, as it emanates from the Great Positive Mind, is empowered with certain tendencies which will produce developments, according to the original intention of the Universal Father. Consequently, whatever may be the condition of any world, at any given period of time, its ultimate state must be judged by general principles; not by the imperfections of society in its formative state. As in chemical compounds, an effervescence often occurs until an equilibrium is obtained, so with human society. In this, the lowest elements of man's nature have been in operation, and gradually the unfolding process of development will *ultimate* the great body of humanity into a state of comparative happiness, even on earth.

A second reason for the conclusion that earth will yet

be a paradise (though it never yet has been one), may be derived from the fact that the efficient energy of the Universal Governor constantly operates according to fixed laws of universal harmony. And as the divine element moves with irresistible power and attracting influence in all departments of his vast universe, it may be settled as a truth that admits of no doubt, "that in the dispensation of the fullness of times," he will restore all things "unto himself."

The inhabitants of earth may look forward with joyful assurance that the time is approaching when heaven shall be manifest on earth in the glorious harmonies that will everywhere greet the eye and cheer the heart. As certain as the revolutions of time move forward, so surely will the divine glory be visibly displayed, and all nations shall behold and enjoy the blessedness of the celestial illumination. Such being the future and happy result that awaits the earth and its inhabitants, how important, fellow-immortal, is your duty to hasten on the grand consummation! Arise from your inactivity and dullness, and move forward in obedience to the laws of your being. Let no excuse prevent the utmost development of your whole nature! Exercise all the powers of your mind and body, with reference to the harmonial unfolding of yourself. Do what you can to assist others in the great work of spiritual and physical development. Learn from the volume of inspiration in the universe without, and let your spirit look within, for still higher manifestations and more refined enjoyments. Then shall you prove to your own consciousness, and to surrounding witnesses, the sublime truth that it is possible to do the will of the Father on earth, as it is done in heaven, and thus shall all become elevated until earth shall truly be the PORTAL TO THE SKIES!

## DISCOURSE VI.

### Spiritual Deliverance.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."—PAUL.

VARIOUS opinions are entertained with reference to the subject included in the above quotation from the writings of Paul, a distinguished Christian reformer who flourished in the first century of the Christian era.

As the light of superior wisdom now illuminates my mind, I can see the *truth* contained in the above extract. The subject here alluded to being one of great practical importance to mankind, I shall present the truth as now beheld, unclouded by error and unobscured by the mists of ignorance and superstitious credulity. The human physical form has long been cherished as the idol of mankind. Religious reverence has in all ages been conferred upon human statues, which were supposed to be endowed with divine power and wisdom. Ancient heroes and wise men have been deified by succeeding generations, and adored with all the ardor of the strongest affection, and their claims have been defended with the most enthusiastic zeal. Such being the material views of ancient worshipers of idolized statues and heroes, the translation of these deified objects to a future state was comparatively easy and natural.



From this false idea arose the doctrine of the literal resurrection of the dead—a doctrine maintained by religious denominations at the present time. The immortal principle dwelling within the human breast, has ever maintained in the world the truth of man's immortal destiny. In an undeveloped state of mankind, this principle, being but imperfectly unfolded, did not conceive of the glorious doctrine of a *transition* from the earthly to a spiritual body. It did not conceive that in the order of Nature, which is the order of God, the lower evolves the higher, and that this process is continued until the ultimate is reached in the highest possible attainment of any given species. Gradually, however, the growing light of increasing development burst asunder the darkness that so long had enshrouded the human mind, and spread the gloom of sorrow over the dearest affections of man's heart.

The advent of Jesus was accompanied with celestial rays of divine illumination; and so dazzling was the light, that the mental perceptions of the people were not qualified to appreciate his mission. Hence he declared that "the darkness comprehended not" his instructions. So undeveloped were even his own disciples, that they frequently perverted his teachings—a practice of extensive prevalence at the present time.

We will now examine the subject of man's resurrection, and the teachings of the Scriptures, with reference to this doctrine. Christ asserts the great truth that "all live unto Him;" that is, unto God the Father and Friend of mankind. From the celestial heights whence Infinite Wisdom looks upon all his works and upon the operations of his laws in producing changes and progressive ascensions in all systems and beings, the truth is conspicuous that there is no death, but that "all live unto him." Jesus also declares that those who are raised from the dead, "are equal unto the angels,"

that they are "the children of God," and "children of the resurrection." As angels have no physical bodies (such as the Sadducees supposed that those who were raised from the dead must have), and as those who are raised from the dead are "like" or "equal to the angels;" hence it follows that the doctrine of a resurrection does not necessarily include the resuscitation of the earthly form.

This subject is presented in its true light by Paul in his letter to the Corinthians. The answer to the questions, "How are the dead raised up, and with what body do they come?" will unfold the whole subject. 1. How are the dead raised up? The answer is, by a natural process. "That which thou sowest is not quickened, except it die"—or is subjected to a change. "And that which thou sowest" does not itself arise, but it germinates and bears according to its kind. But the figure here fails to illustrate the idea, and he declares that "God giveth it a body as it hath pleased him, and to every seed *his* own body;" *i. e.*, to every immortal spirit, "his own spiritual body," the enduring temple of his eternal habitation. As the human body "is sown in corruption" or decomposition, "it is the spiritual body is raised in incorruption"—being incapable of chemical decomposition. "It is sown in dishonor, it is raised in glory," a state adapted to the changed condition of the freed immortal spirit. "It is sown in weakness; it is raised in strength or power." "It is sown a natural body; it is raised a *spiritual body*." . . . . "For this corruptible must put on incorruption, and this mortal must put on immortality," and then to the spirit there is "no more death," for "death is swallowed up in victory."

This interesting theme may be now considered in a somewhat different light. By reference to our extract from Paul's writings, it will be seen that he refers to three things, and these shall now claim our attention. 1. "The bondage

of corruption." 2. "The creature." 3. "The sons of God." It is asserted that "the whole creation groaneth and travaileth in pain together," and that the "creature" had an earnest expectation and "waited for the manifestation," or deliverance, "of the sons of God." Again, "we who have the first fruits of the spirit," *i. e.*, who have realized in a measure the blessedness of spirit communion—"even we groan within ourselves," greatly desiring and "waiting for the adoption, to wit, the redemption of our bodies;" *i. e.*, looking for the deliverance of the spiritual body from the bondage of corruption "into the glorious liberty of the children of God." By "the bondage of corruption" is meant the bondage to the physical body. The expression, "the creature" refers to the "spiritual body," the future home of the inner life—to that nature which is "renewed day by day," while the outer man "perisheth," and which "was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;" that is, in hope of its ultimate reunion with the great elements of the divine existence, to move onward by their attracting power to glory, honor, and immortality. The terms, "sons" and "children of God," refer to the divine Image and Likeness borne by every immortal spirit—that inner principle which when developed will cause mankind to be "like Him." It is "God manifest in the flesh." The "manifestation," and "glorious liberty" of the "sons" or "children" of God, is the blessed state of spiritual development in love and wisdom in the Father's House of Many Mansions. It is the happy release from the earthly house of the mortal tabernacle where "groan" so many of earth's sons and daughters, desiring to be "clothed upon with this house not made with hands, eternal in the heavens." Thus freed from the pains and sorrows of the earthly state, the happy soul passes sweetly away to its desired home.



With reference now, to the *time* of the resurrection. That time is immediately after the occurrence of the change called death. As there can be no manifestation of intelligence without organization, this provision for the spirit has been made by the Author of man's nature. Soon as the external form commences to undergo the change called death, the spiritual body commences forming outside of the earthly. Thus, soon as death commences, the resurrection begins; and shortly after the animating spirit has left the body, the resurrected form is completed. Then the immortal spirit, with its eternal companion and coëthereal essence, the spiritual body, passes with kindred spirits to its celestial abode, there to expand under the reflected rays of divine Truth and Love forever.

Thus situated, the real MAN is free from the tedious methods of external instruction, and confined no longer to the slow process of earthly locomotion, but passes with immense rapidity from place to place, through the celestial avenues of the universe as drawn by attractive influences or impelled by internal desires. Death *is not* that monster which it is represented to be by many on earth, holding with an iron grasp and a tyrant's heart its unnumbered victims. It is only the spirit's messenger to bear it in triumph to its own native home above. Thus disrobed of its unnatural covering, and seen in its true light, death is but the soul's passage to a higher life and to more congenial elements. Death, it is true, has been looked upon by man from generation to generation, as the king of terrors, and as an evidence of the divine displeasure; but, stripped of the erroneous drapery thrown around it by ignorance, it appears as the divine method of the spirit's introduction into a glorious immortality.

As connected with the subject of the deliverance of the spiritual nature of man from its earthly form, we will con-

sider the subject of the resurrection of the spirit from the ignorance of the past, in which it has been so long entombed. As the resurrection or elimination of the spiritual from the earthly body is accompanied with delightful sensations, and joyful conceptions of the celestial beauty, so also as the spirit emerges from the chaotic confusions of the earth in its present state of development "into the glorious liberty of the children of God," it realizes beyond its powers of expression, the superiority of its new condition, and the grand manifestations of truth beyond its former conceptions.

The emancipated mind, being first divested of former errors, receives the influx of truth as every object of perception writes its true character upon the unfolding faculties. As darkness passes away, Divine Light emanates from the all-embracing Mind of the Universe. Tranquillity, like the gentle breath of heaven, pervades the secret chambers of the soul and spreads around the exulting spirit the joys of the celestial life, while peace, pure as the nectar of angels, envelops the happy spirit in the bowers of heaven's own fragrance. In this state of contentment and joyful experience, the aspirations of the inner life, moving from the depths of its divine nature, receive the expanding and elevating conceptions of truth from a higher plane of development, and onward, ever onward, progresses the God-like spirit toward its Celestial Source.

Thus, as pass away the sweetly revolving periods of eternity, the immortal nature, the glorified humanity continually advances into higher and still higher degrees of celestial beauty and exalted happiness.

## DISCOURSE VII

### Heaven—The Spiritual Temple.

"And I saw no temple therein."—JOHN.

THIS highly figurative illustration of the Spirit-world, as given by John, in order to be understood, needs to be reduced to common forms of expression. It was presented to his mind in a vision by one of his "fellow-servants, the prophets." In presenting this subject, it will be necessary to remind the reader that all former representations of the spirit's home are necessarily imperfect and vague; and, in order to a correct understanding of man's future and immortal destiny, it will be essential to divest former symbolic representations of the celestial country, of their external covering, and also to connect with the knowledge of the past the revelations of the present.

The views that generally obtain concerning the heavenly state are erroneous; yet the errors embraced are owing to imperfect conceptions of truth, and the limited intelligence received as authentic on this subject. The second sphere of man's existence is not far distant from the earth. It is situated at a distance adapted to the spirit's capacities and interior condition at the time of its removal from the earth. The second sphere or state of man's future being is adapted to the different stages or degrees of development attained while on earth; and there are but few, comparatively, that attain to the highest circles of this sphere immediately on leaving the external form. In this sphere there are what



may be called twelve circles of advancement in love and wisdom—the first six the love, the latter six the wisdom, circles. In each circle, however, love and wisdom are combined; yet, in the former, the love principle is manifested in its peculiar attachments, not wholly governed by the inspiration of wisdom; while, in the latter, although wisdom rules, still love is an essential element of expansive joy and inward delight. Thus the Spirit-world is adapted to the different degrees of development to which mankind attain on the earth. Those who are the most perverted or undeveloped, from whatever cause, pass, on leaving the earth, to the first or second circles, according to the relative quality and condition of their spiritual attainments. The enjoyments of the different circles vary in degree, according to their respective degrees of elevation. Progression being a law of universal operation, the unadvanced circles receive an impetus from the influences of the circles above them, as well as from the special endeavors exerted in their behalf by spirits more advanced. Thus there are general and special agencies continually employed to elevate those in the lower to the higher circles of love and wisdom. The *general* agencies are the attractive principles of superior love and wisdom, which constitute the all-pervading atmosphere of the Spiritual Sun of divine light and truth. These divine principles enter the inmost recesses of the spirit's existence, expanding and drawing the spiritual nature toward its original source. The *special* agencies are those employed by individual exertion in imparting light and instruction, and in persuading the ignorant and undeveloped minds to test the realities of the higher circles.

The *twelve* circles of love and wisdom in the second sphere correspond to the "twelve foundations," and the "twelve gates," which are the passage-ways from the one circle to another in the ascending progress. The

“foundations” of the spirit’s home, termed the “wall,” or the *primary construction* of the city are said to be “garnished with all manner of precious stones.” “The first foundation,” or circle, “is jasper,” “the second is sapphire,” and so on, each foundation or circle above being more refined and beautiful than the one immediately below. Such is the external appearance as presented by the first home, where the commingling spirits of earth congregate after leaving the earthly form, and where they associate together by the law of affinity, and find their place in those circles for which they are then prepared. Conceive of the vast expanse, extending from the external atmosphere of the earth, a sufficient distance to be disconnected from any agitating causes appertaining to that planet—and in this *expanse* belting the whole earth—and you have the first circle, or “foundation” of the spirit’s spiritual temple. Above this circle, and surrounding it on all sides, is the second circle, and still onward all the others in succession are arranged. Thus the spiral pathway of endless progression continually rises, threading the celestial universe with an ever-enlarging circuit.

To obtain a correct view of the second or spiritual sphere, you must consider the earth with all its variety when “spring puts forth her blossoms, and summer her beauty, and autumn her fruits.” Only refine your ideas of the earth’s grossness in correspondence to the refined nature of the spirit’s structure and condition, and you will have at least an approximation to the reality. As the earthly summer presents a thousand attractive scenes and beautiful views for the gratification and comfort of its inhabitants, so does the ever-blooming, ever-fragrant home where spirits dwell. Do the dwellers on earth partake of the fruits of the earth; so likewise do the spiritual beings of the second sphere eat of the fruits that continually hang in rich clusters upon

the boughs of the tree of life, situated on "either side" of the celestial river. Are earth's children delighted with the melody that flows from the "organ's pealing notes," and do they listen with delight to the sweet warblers that echo cheerful music in every gentle breeze? So do earth's disenthralled spirits chaunt to the divine melody of the "circling spheres," as they receive the influence of sweet sounds, pure affections, and celestial harmony. Do the earthly children delight to travel from place to place, and often realize that their life is too short to visit half of earth's attractive scenes and pleasant shades? Like them, the spirit borne

"With tireless wing,"

pursues its oft-repeated journeys; but, unlike them, no want of time or means prevents the spirit's view of every

"Nook, and glen, and scene of rarest beauty,"

in the vast dominions of the home above. Does the delighted traveler ascend with weary footsteps some Alpine mount or place,

Where lofty view may scan the wide domain,  
Where rural sights and pleasing sounds unite  
In one eternal round !  
Where, from the highest summit, he descries  
The distant town, the mountain range, the valley's  
Varying course, the river's leaping tide ;  
And, farther on, the distant spire of some  
Devoted shrine and hallowed place, and from  
The whole review drink inspiration and supreme delight.

Then follow me and let me place thy feet on yonder distant mount of joyous view.

Now look aloft, around on every object gaze—  
View the minute, the highest, and the mean ;



Extend thy vision far, and 'who are these'  
That 'fly as doves' to their divine abodes?

And loud the answering voice again responds :

"These are the nations' wealth, that flow in one  
Continuous stream, from all the different earths,  
Into the city of our God ; the opened doors  
Are never shut, but day and night the busy  
Tribes are pouring in, where bowers of dearest love  
Await the fond embrace of many spirits  
From earthly care and toil.

"Again look up,  
And let thy vision take a broader view :  
See yonder numerous train, all brightly  
Rob'd in garments of celestial love !  
These," again the echoing voice replies, "these  
Are passing to a higher state and more  
Congenial clime ; having pass'd subordinate  
Degrees, they rise reponsive to a higher call,  
And meet the joyful greeting of 'Well done,'  
And take their place 'mid shining ranks seraphic,  
And join the chorus of more exalted lays.  
Again your widening view extend, and far  
O'er suns and systems rise, on every side.  
See worlds on worlds, of vast extent, with beings  
Peopled, of superior mold.

"And as you near  
Into the vortex vast of the Supernal Mind,  
Still greater wonders rise, and seems too vast  
For human sight. Here falls the curtain now.  
Man must await, and demonstrate himself  
His own immortal powers, and endless  
Destiny of future weal."

The external beauties of the Spirit-world, though exceedingly attractive and delightful, are the least of the spirit's expanding joys. The society, so beautifully harmonious, is one of the most pleasing conditions of the angel home ;

divine aroma is inhaled with every breath, which purifies, exalts, and unfolds the spirit-nature. No "curse" o'er heaven's wide plains can enter to disturb the peace and quiet that will eternally prevail, but with ever-increasing harmony the eternal cycles of immeasurable duration shall pass quietly into the history of the past. Thus, the immortal nature forever unfolding will illustrate the great truth, that man possesses a soul desiring unlimited and never-ending advancement, while new beauties, new joys, and hidden truths will successively arise to meet these wants, and demonstrate the truth of ETERNAL PROGRESSION.

## DISCOURSE VIII.

### The true Worship of the Father.

"God is a Spirit; and they that worship him must worship him in Spirit and in Truth."—JESUS.

TRUTH is always beautiful when seen from true positions. But light is sometimes put for darkness and darkness for light. The *position* from which a subject is viewed, with powers of perception brought to bear upon it, must determine what is true and what is false concerning it. God and his work, NATURE, are always in harmony. Men on earth dispute and are contentious, because they are undeveloped in the God-like attributes of their nature. They occupy positions unsuited to judge either principles or persons truly. A change of situation often produces a change in men's decisions. One great reason why mankind have fallen into so many errors is, because they attempt things too far elevated above their plane of advancement. An enlarged vision or a greater nearness to an object is necessary to correct judgment, when present conditions render such decisions impossible. The truth is, that no intelligence, whether of man or of angel, is capable of giving perfectly truthful representations of either persons, truths, or principles, above the sphere of their own development; and when decision is to be given with reference to any assumed truth or principle, every one must be governed by the nature of the evidence adduced.



Again, no principle should be received as true, simply because it is sanctioned by antiquity, or considered as sacred, unless it has its counterpart in external nature, or is inwardly engraven upon the immortal spirit. All things in Nature, the outer manifestation of God, proclaim with one harmonious voice a unity of origin and destiny. And the only reason that there is such a diversity on earth, with reference to what is truth, is found in the different degrees of development to which men have attained.

Connected with the varied states of progress to which mankind have arrived, is the fact, that one part of the race has erected a standard or measure by which to estimate the other part. Thus, those that "measure themselves by themselves, and compare themselves among themselves, *are not wise.*" Erect no standards of judgment for others. "Judge not, that ye be not judged." Eternal progression alone will satisfy the immortal spirit, and meet the demands and magnify the claims of the All-embracing Father.

Connecting these remarks with the subject of man's relations to the Divine Governor of the universe, we proceed to consider:

I. The nature of that Superlatively Glorious Being, whom all intelligent existences are required to worship.

II. The relations existing between the individual intelligences of the earth and the universe, and the Infinite Mind, who is the Father of all.

III. We will illustrate the true worship required by man's nature, and demanded by his Author.

IV. We will consider the imperfect forms and erroneous ideas entertained in the religious opinions of mankind.

We are first, then, to consider the nature of that Being who "fills all things." Before entering upon this branch

of our subject, it will be necessary, to a proper conception of the vast theme, to present one or two axioms, as constituting the basis of our investigations.

1. The ideas of all inferior beings respecting the Supreme Author of existence, will correspond to the *degree* of the spirit's development. Inasmuch as *eternal advancement* will unfold the powers of the spirit forever, its ideas of the unfolding power must necessarily increase, in proportion to its ever-enlarging capacity.

2. A *true* knowledge of God can only be obtained by a *harmonious development* of man's entire nature, together with true observations of the effects of divine and eternal principles in external nature, which effects may be traced *à posteriori* to their original Cause. In the light of these self-evident truths, and with filial love and divine aspirations, we may now approach this most sublime and elevating theme. And it may be well to remind the reader that, after all our efforts to ascend the heights of this celestial temple, we will still linger near the base of those Infinite elevations toward which the most exalted seraphim look with increasing interest and unabated ardor, with no expectation of reaching its utmost altitude. Man, in his whole nature, is a microcosm, or, a representation of the universe without. As the universe contains its Author, and the Author his universe, and as man is a universe in epitome, it follows that he is an "*image*" and "*likeness*" of God. Hence, a true knowledge of an harmoniously developed man will illustrate the true idea of the Supreme Jehovah; at least, so far as the finite can represent the Infinite. Although the copy may embody the elementary principles of the divine existence, and man may, by its study, arrive at *truth*, yet, within the impenetrable depths and undiscovered heights of the CELESTIAL ORB, the finite mind can never approach, while, at the same time, the im-

mortal spirit will ever approximate nearer and nearer its Author and its end.

To commence, then, with our *only* true illustration of the Divine Being and attributes, we inquire, What is man? A correct answer to this inquiry will, at least, be an approximation toward ulterior TRUTH. But another difficulty here presents itself: man, in his most developed state on earth, is necessarily imperfect, and absolute perfection is unattainable; in other words, as no intelligence will ever cease to progress, there will yet remain in the future more for the spirit to attain. Thus the best representation of the Divine Existence must come short of perfect reality. Notwithstanding this is the case, no discouragement is presented to the aspiring principle of the immortal nature; it is rather its *greatest* delight, that the highest good toward which it ever approximates, ever unfolds, with the spirit's advancement, into more beautiful proportions and more sublime realities.

In answer to the question, What is man? we reply: 1. That he possesses, in the highest state of his earthly development, *three* distinct elemental principles, coëxisting in the utmost harmony and symmetrical proportions. These elemental principles constitute the outer, intermediate, and inner natures of man, or his physical, psychophysical, and spiritual or divine existence. The *physical* nature of the man is as perfect a development as the mind can conceive in its present state. In a state of perfect health, the entire system performs varied and mutually adapted functions, and harmony reigns throughout the whole being. In beautiful correspondence with this, the *second* department of man's nature—the psychophysical or "spiritual body"—is developed with the greatest precision and harmonious proportions, and with indestructible principles or elemental substances of an exceedingly refined



nature. This foundation of man's continued existence does not attain its perfected form and elemental substances until the physical form is laid aside, or, "returns to the earth from whence it came." The *third* essence of man's nature is immortal and essential life, or the divine principle dwelling within the inner vale of the "true tabernacle"—the "house not made with hands"—whose destiny is a life "eternal in the heavens." This threefold nature of man is the most perfect visible *organization* on earth, and this organization is only *externally* visible in man's present condition.

All things in the universe exist in an organized state. This truth is not always perceived by mankind; yet a moment's reflection will show the impossibility of an opposite state of things. God is an INFINITE ORGANIZATION; and as all things are emanations from him, it follows, as a matter of necessity, that order and form constitute essential principles of even chaotic substances, however refined or attenuated. Returning, again, to our illustration of the Supreme Intelligence, we behold that man's physical system is a perfect representation of order, form, and use; in other words, his physical nature is a perfectly organized instrument for the accomplishment of specific purposes. Each department of the physical man has appropriate functions to perform, with faculties suited to its destined use. In this beautiful and wondrous instrument, the Divine Architect has displayed equal skill as in the construction of the vast universe without; and the uses to which this organization is to be applied, corresponds to the uses of all external systems, considered as separate departments, and as the united whole.

Why was man's physical nature constructed on such a comprehensive plan—a plan comprehensive as the universe? The reason obviously is, to individualize the im-

mortal spirit. To accomplish this, man's external nature was formed upon the principle of *reception*. It is capacitated to receive from all surrounding elements, and appropriate those elements to itself in developing its spiritual nature. As the essences of the Divine Being are diffused throughout universal space, man becomes a polished lens, whereby the concentrated *rays* of the Infinite Intelligence converge to a central point, and impress upon man's interior nature God's own image and likeness; and, it may here be remarked, that this divine nature in man will be unfolding forever, by the action of the rays of the Great Sun of Righteousness. Thus, man will be "changed from glory unto glory by the Spirit of the Lord."

Man's spiritual body is a more refined and perfect organization than the external; the "glory" of the first is so much exceeded by the "glory" of the second, that the former is obscured, and has "no glory, by reason of the glory that excelleth." The anatomical structure of the spiritual body is adapted perfectly to its sphere of action in the Spirit-world—its elements, essences, and properties are arranged with reference to the elevated plane of activity in which it will forever move, in its ascending circuit of unfolding.

Can man, by searching, find out God? Yes, but not to perfection. Man, harmoniously developed, being a likeness of the great Father "of the spirits of all flesh," it follows, that as we can arrive at true views of man, so we can approximate to true conceptions of the Divine Being. Concerning the nature of the Spiritual Essence, we would observe, that he is the ALPHA and OMEGA of all existence, and that "FROM him, and FOR him, and TO him, are all things." Again, in the truthful language of Paul, there is "One God and Father of all, who is above all, and through all, and in you all." Here, God's relation to his universe

is clearly set forth. With reference to his self-existing and eternal Superiority, he is "above all" in glory, power, and perfection. As to his manner of existence, it may be said that without the great Sensorium of his unapproachable Majesty, he dwells in all visible and invisible substances, elements, and principles—and with reference to his manifestations of himself toward his offspring, it may be said that he is "in you all" as the origin and source of life, of energy, and of happiness. Thus the nature or elements of the Spiritual Life are everywhere diffused, permeating all substances and interdiffusing themselves through all space, living in all forms, natures, and beings—in proportion to capacity and degree of development.

God is related to the universe as man's spirit is related to his body. In the human system, the spirit-principle is diffused throughout the entire body. God is a Spirit, and he circulates throughout the boundless Realms of Infinitude, imparting life and energy, and diffusing his own nature in all worlds and all substances. Man lives more in his internal than in his external nature. God dwells with the "humble and contrite" more than in gorgeous palaces of self-love and sensual luxury. Man's nature sympathizes with itself—God's nature moves with deepest affection toward all his innumerable offspring in all worlds, in all states and conditions.

God is a Spirit, and that Spirit is Love, moving out from the Central Vortex of the Infinite Divine Heart. Love, expanding to the utmost limits of His being, embraces every effect of his volition, and every product of his wisdom. All beings are encircled by his radiant smiles, and all worlds receive his sustaining care. There is no heart in his wide dominions that feels not his sustaining power, and is not a receptacle of his affections.

God is a Spirit, and that Spirit is Wisdom. Use or adapt-



ation is a result of every effort—is a characteristic of every divine act. It was this element of God's nature that planned and constructed the universe. In producing this wonderful manifestation of himself, infinite skill was displayed in all things—in the atom teeming with life, and in the glorious orbs that move in the depths of immensity. God acts; and all things, obedient to his will, are attracted to their appropriate places in the grand System of Being. God wills; and Light, emanating from every central sun, pours its life-imparting beams upon all planets, and systems, and spaces in the realm of extension. GOD IS A SPIRIT; yet there is no language that can convey more than a faint conception of that Superlatively Glorious Being, "who dwelleth not in temples made with hands," and whom even the "heaven of heavens can not contain." Such a being is presented to man's affections as the proper object of veneration and love.

II. The *second* part of our subject contemplates the relations existing between the creature and Creator, or between all intelligent beings and God. In order to perform correctly the uses of existence, mankind must become familiar with the relations subsisting between Cause and Effect. In the former part of this discourse, it was observed that man was formed in the Divine Image. Hence God being the Producer, man sustains to him the filial relation, while He holds the relation of Paternity. Thus God is the "Father of the spirits of all flesh." Again, as the *law* or mode by which intelligent beings are introduced into conscious existence is unoriginated, having eternally existed as a principle in the Divine Essence, it follows that the relation formed or anteriorly existing, must remain as lasting in the future as its principles have been enduring in the past. As Divine Love and Wisdom, in producing separate individualities, *designed* a certain *end* or result, and as the agencies to accomplish this purpose existed as immutable laws in the

Eternal Spirit, this end must assuredly be attained in the "dispensation of the fullness of times."

III. In the third place, we were to consider the "worship" demanded by the Father, and prompted by the properly developed human affections. As the rain-drop tends to the ocean, its source, and as the dark side of the earth is constantly turning to the sun, so the spirit of man, uninfluenced by opposing circumstances, naturally seeks its rest and enjoyment in the bosom of its source and Father. Filial love is a normal element of man's nature; it is self-conscious of its divine paternity, and seeks its only satisfying portion in the streams of affection which gush from the heart of celestial love. Intermingling with these, by a law of spiritual affinity, the soul exclaims, Abba, Father! and feels the witness within itself that it is a "child of God." As man's spirit is an emanation from the Spiritual Sun of the universe, it can not be contaminated by dwelling in the flesh any more than the great Spiritual Light of all existence is defiled by intermingling in all substances, and constituting the life of all beings. Every department of man's nature has its specific faculties and functions. The spiritual qualities of these are sustained by a constant *supply* from the great Spirit-nature, surrounding and pervading all things.

Man, as a spirit, is in constant need of the nourishing element of divine love; and that this element may flow into his inmost nature, it is only necessary for him to conform to specific conditions. Believe—be self-conscious—that you have a spiritual internal existence—feel the dependence of this existence upon its Infinite source; then compose your thought, and place yourself in a passive relation to the all-pervading element of spiritual love, and you will soon test the truth of spiritual communion, and taste the joys of a Divine influx.

Man, as a spirit, also needs the element of divine wisdom; hence, "if any man lack wisdom, let him ask of God, who giveth to all men liberally, and it shall be given him." Wisdom is the principle that adapts means to ends; and to obtain this most desirable element of spiritual light, preserve, as before directed, a passive state; fix the mind upon your spiritual needs, and with a gentle desire look for the light which beams from above, and soon a glorious halo, as it were, will illuminate your spiritual being.

Moreover, man, as a spirit, needs energy. To accomplish the labors of the earthly life, and to move in harmony with all celestial beings along the road of endless progression, he needs a constant influx of the spiritual cause of motion. This element is received in the same manner as the principles of love and wisdom. Thus, *he* is a true worshiper of God who lives in obedience to the true relations subsisting between all intelligent beings and their Origin and Cause. "And such," it is truly said, "the Father seeketh," or attracteth, "to worship him."

IV. We are to consider, lastly, the imperfect forms and erroneous ideas entertained in the religious opinions of mankind. It has been observed that the worship required by man's spiritual nature, and demanded by the Father, is spiritual in form and principle; "for they that worship Him must worship Him in SPIRIT and in TRUTH." But what are the imperfect *forms*? and what are the wrong ideas entertained by the majority of mankind at present? As *imperfect* forms arise from wrong ideas, we will first consider some of the *opinions* that obtain among theological teachers. Having myself once entertained many errors, and knowing by experience the bondage of mental and spiritual slavery, I will the more readily attempt an exposition of these errors, to the end that spiritual freedom may more generally prevail.



A theological opinion of extensive influence, and exerting an evil tendency, is, that God can not be approached or worshiped excepting through *sacrifice*. This principle asserts the revolting idea that the Infinitely Compassionate Father of mankind seeks the blood or life of those creatures that he has caused to grow for the service of the human family. This idea, also, makes cruelty an indispensable element in the form of this supposed worship. Although this method of appeasing the supposed anger of an unchangeable Jehovah is at the present time mostly confined to very unadvanced portions of the human race, the *principle* which it involves is maintained by the most enlightened nations, with but few exceptions. All the sacrifice that God ever required was that of a repenting and "contrite heart"—a willing performance of those requirements alike demanded by the creature and Creator.

Another error connected with the preceding is, that mankind rests under the *displeasure* of the Almighty. This error arose from man's undeveloped condition. The most advanced minds, many centuries since, looking around them and perceiving the undeveloped, or, as they supposed, the fallen condition of the race, came to the conclusion that originally man was perfectly developed, both in his physical and spiritual nature, and their own partially developed wisdom said that the present disorder could only be accounted for by referring it to original transgression, and the consequent Divine displeasure. The mistake made by the early inhabitants of the earth, and yet cherished by many persons, was in *looking* into the past to find a Paradise, instead of looking forward to the good time coming, when earth shall not only contain a "garden" of Eden-like beauty, but the whole earth "shall bud and blossom as the rose." God is not displeased with the human race—the idea of anger or displeasure never entered his mind. He

sees the unadvanced state of earth's inhabitants—he knows the infantile state of their attainments; and what is the cause of greatest joy, he is doing all that can be done consistently with his immutability, to advance and develop mankind, both by direct and secondary agencies.

A wrong opinion is entertained by many respecting the future condition of those who are generally termed “wicked,” but more properly undeveloped. A dismal place is supposed to exist where will ultimately be congregated the evil or undeveloped of the whole earth. It is needless to attempt the refutation of this long-standing error. In the light of the true relations existing between man and God, already unfolded, it will be seen that there is no need of such a place in the Father's dominions.

From these imperfect ideas there have arisen forms of worship unbecoming the true dignity of man's spiritual nature. And here I need not particularize, as *all external forms* are unnecessary, except as clothings and expressions of an indwelling spirit. The spiritual worshiper needs only the unfolding and divine rays of *truth* to enable him to perform acceptable service, “well-pleasing in the sight of God.”

In conclusion, permit me to urge upon all the importance and happyfying consequences of seeking the development of their spiritual natures. Impelled by Divine attraction, let your religious sensibility yield to the elevating and soul-expanding influx of spiritual life and wisdom. Look out upon your own home, the earth, and see its smiling beauties; look away into the unlimited universe, and let your spirit inhale the sublimities that everywhere greet its vision. But for still greater and more enduring bliss, look also within your own heart. *Realize* that your spiritual being is immortal; and, while you seek wisdom from these sources, cultivate friendly relations with your unseen, yet

loving, Spirit-friends, who ever guard and cheer you along the pilgrimage of life. Keep the fountain of aspiration constantly extending its affinities after the pure and the beautiful, the good and the true. This is the "well of water springing up into everlasting life." It is the spiritual sensibilities sending out their celestial aspirings to the Great Fount of endless blessedness. Thus shall a perpetual influx of divine essences and principles enter into your spiritual nature, permeating every faculty, and elevating the aspiring soul to higher joys, and preparing it for its endless course in the Infinite realms of love and wisdom.



## DISCOURSE IX.

### The Triumph of Truth.

"What is truth?"—PILATE.

TRUTH is a Principle of Nature. It is the established method of Divine operation. Principles are eternal. They are developments of that Love and Wisdom which, as a united influence,

"Warms in the sun, refreshes in the breeze,  
Glow's in the stars, and blossoms on the trees ;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

Truth is the majestic Power that formed the Universe, and which multiplies itself in individual existences. It is the grand harmonizer of all the qualities and attributes of universal being. Truth, indeed, *is* universal harmony, for it is impossible for principles to conflict. Hence man in harmony with truth, is in harmony with himself. When man, therefore, is discordant, it is because of wrong or unfavorable conditions. There is an innate love of truth in the human mind which no error can wholly obliterate. In childhood, when the faculties are exceedingly impressible, error may have the first opportunity in molding the expanding nature ; yet the principles of Truth are so universally diffused, that, however much error may be in the world, the truth will ultimately prevail. It is the "leaven" which is destined to "leaven the whole lump."

It is not within the province of man to make or establish truth—but to discover it. Every truth or principle is of universal operation: hence it may be discovered by all. It has been a mistake of long standing among mankind, to separate Truth into various departments, sustaining other than unitary relations. The effect of this error has been to produce many different professions, which give rise to selfish feelings, thus inducing distinctions which are unnatural, and tend to separate society into fragmentary conditions. But all truth is *one*, and can never produce conflicting interests; and, in our researches after truth, we should never divide what God has eternally joined. Every principle being an expansion of the Divine Mind, it follows that all principles must ever coëxist in unison with the Divine Nature in every possible variety of manifestation.

Let it be observed that I would not object to, but rather encourage, a classification of all truths that may be discovered, or made known to mankind. Indeed, without a proper classification of the various phenomena witnessed on earth, confusion would prevent true conclusions with reference to the subjects of investigation. Man's own organization, and the external arrangement of all things, proclaim that Order and Form are principles of universal operation. Although this truth should continually be kept in mind, yet it must not be forgotten, in the practical operation of principles, that a *unitary* arrangement is observed throughout the vast Realm of Universal Existence. This idea is beautifully illustrated in the human system. In the greatly complicated physical structure, there is an almost innumerable variety of parts and functions, yet there is no "schism" in the body. Each faculty performs its appointed labor, without seeking to change location, or to interfere with its neighbor, while a mutual sympathy

subsists between each department of the organism. "If one member suffers, the whole suffer with it." In the construction of buildings, many different pieces of timber are necessary to constitute the frame-work—other materials must be used to form a covering or outward protection—while within, still other materials must enter, as parts of a finished edifice. Thus in the great Temple of Truth, the elements of Construction rise in majestic proportions of DIVINE HARMONY.

Though truth should be classified, it never should be divided. It is like a tree whose roots are attached to the earth, but whose top waves in the sunlight. Truth, in its connection with Humanity, is also fitly compared to a tree whose primeval formations are connected with the earth, and whose extending trunk and spreading branches raise their lofty elevations to the heavens, and whose celestial fruit is garnered in the repositories of Immensity. In the present discourse, it will be impossible to trace, from the commencement of this "Tree of Life," the various forms of its elemental existence; but we will present a few of the "leaves of that Tree," whose life-giving properties are for the "healing of the nations." Although the truths we may set forth in the present instance are primarily connected with the past as the germ of the future, yet we shall briefly illustrate those truths which at present are more particularly needed for humanity's increasing development.

Keeping in view the principle of classification, we may answer the inquiry often repeated, "What is truth?" Having considered the general nature of our subject, we will specify more particularly those truths which so deeply interest the human family in the earthly state of existence.

1. It is a truth that all mankind possess an immortal nature. This immortal nature is derived from, and is produced by, that august Power "who only hath" underived



"IMMORTALITY." As the immortality of man's nature is an individualized element of the divine nature, its continued existence does not depend upon the belief or disbelief of man; hence the incredulity of any particular class of individuals can not prevent the results of immutable laws as related to this subject.

2. It is a truth that man is a creature of Divine agencies; that he is formed in the "Image and Likeness" of God; that this "likeness" can never be tarnished with evil or defiled by sin; that this nature dwelling within the inmost recesses of the soul, is unapproachable by any corrupting influence or circumstance of existence. As no derived existence, though dwelling in seraphic glory, can ever approach so near the Deity that farther approach will be impossible, so no agency or power, animate or inanimate, can approach the interior realm of man's spirit-nature, save the rays of that great Spiritual Sun from which that nature was derived. Hence, as no other agency can approach, none can defile it.

3. It is a truth that on earth man possesses an animal or physical nature, which serves as a present or temporary habitation for the indwelling spirit. This department of man's nature is conferred for the purpose of eliminating and individualizing the spirit, the original elements of which coexist in all things surrounding man on earth.

4. It is a truth that man's physical nature is liable to be disordered in the present elementary condition of the earth.

5. It is true that mankind through ignorance have perverted their "way on the earth;" though God never "repented that he made man." This perversion of human nature is owing to an undeveloped state of mankind, and not only affects unfavorably mankind on earth, but will retard the progress of the spirit, though it can not prevent its endless progression or ultimate happiness.

6. It is a truth that a knowledge of the facts above alluded to will not increase evil among mankind, as many may suppose; for, first it will inspire the hope of a glorious immortality in the hearts of the most wretched and miserable, which hope always exerts a refining and elevating influence upon those who receive it. Secondly, it will inspire gratitude in the most insensible heart, and will operate as an incentive to a virtuous life. Indeed, such a manifestation of Infinite Love and kindness, for repeated wrongs and insults ("though committed ignorantly and in unbelief") can not but find an echo in the most degraded heart of humanity, which will arise as grateful incense to the approving Father of all mercies.

7. It is true that mankind, when convinced of error and wrong doing, should reform their lives—should seek wisdom and secure happiness by living in conformity with relations upon which happiness depends.

8. It is true that error is interwoven in all records of earth's past history, whether called sacred or profane. Hence it is the duty of all to discriminate—to "prove all things and hold fast the good;" and whatever principle shuns investigation bears the mark of its own weakness and error. Truth, on the other hand, seeks the light though modest in its pretensions; and it should be prized for its own sake wherever found.

9. It is true that at the present time on earth truth and error are so blended, that the people are unsettled in doctrine, and are truly "as sheep having no shepherd." In this conflict of light and darkness, the dawn of a brighter day has commenced, and its beams are already dispelling the mists of error which have for ages enshrouded the minds of men.

10. It is a truth that by the laws of eternal progression, the earth and its inhabitants have arrived at a state which ena-

bles the Spirit-world surrounding the earth to exert a greater and more general influence than at any previous time. And it is also true that spiritual power will coöperate with mankind in hastening the period when the "kingdom of heaven," or harmony, shall be permanently established on the earth. To aid in this work, spirits are preparing mediums who will go forth armed with the panoply of Truth, and who as "flames of fire," will destroy error and ignorance by reflecting rays of spiritual light.

11. It is true that all men should seek the development of their spiritual natures, by the use of means best adapted to produce this result. The all-pervading elements of electricity, magnetism, and the spirit-principle are channels through which the Divine Spirit travels in reaching the spirit of man. It is generally supposed that in religious excitements the Spirit of God is present, accompanying what may be said to the hearts of the people. This is not true as is generally understood; for what are termed conversions, occur in numerous churches holding *opposite opinions*, and these all claim that God alone accomplishes the work of conversion, by the ministration and operation of his own Spirit. God never operates in opposite and contradictory ways to accomplish a given result. Nevertheless, all truth, *however* and *wherever* proclaimed, has an effect proportioned to the capacity and condition of the receiver. When the spiritual nature of man comes in contact with truth, that truth meets an answering echo in the human breast, and its legitimate fruits will ultimately appear. The germ of all Truth is immanent in man; hence when all the faculties of man are harmoniously developed, the elements of all truth may be discovered. Allow me in this connection to present a rule to discover truth and detect error. Any principle not contained in, and developed by, the human divine organism, can not be true—and every principle dis-



covered in the harmonious man, is essentially and eternally true. Every such principle will also be impressed upon, and unfolded in, the forms of external nature.

12. It is true that in the development of man's spiritual nature, love to God bears the primary, and love to the neighbor the secondary relation; and these loves, in their practical manifestations, constitute the whole duty of man." To the practical exercise of these loves, mankind should be constantly attracted by the inherent beauties of the one, and by the holy dignity and celestial affinities of the other. An appeal to the *fears* of man can never conduce to that true wisdom and divine love which are necessary to the proper regulation of human conduct. If a man is moved by fear, he will preach fear to others as a motive influence. Mankind should fear to do wrong or violate the laws of their existence, and for the simple reason that this violation will hinder the progress of their spiritual natures. God does not claim the fears, but the loves of his offspring; and as man becomes acquainted with his fellow-man, and with the nature of his Divine Author, he will be the more attracted toward both. "Perfect love casteth out all fear.

Truth will ultimately triumph over all error, as knowledge will consume ignorance. Opposition to natural and eternal principles will cease, and man will seek the true and the good, that these principles may be applied to the advancement of the race and to the manifestation of God's glory on the earth. Previous to this happy period, however, the opposite forces of Truth and Error, Light and Darkness, Wisdom and Folly, Hope and Despair, will be arrayed in mighty conflict. Already are the hosts of these opposing forces rushing together and mingling their weapons upon the field of strife. In this vast conflict the enemies of Truth neutralize each other's power in striving for victory of ephemeral duration; while upon the white banner of Truth's

valiant hosts is inscribed a peaceful campaign and universal freedom! The conflict goes forward. Ignorance, fond of the darkness in which error was conceived, begins to yield in high places. Gradually the din of strife subsides—peace divides her banner to all nations—war is studied as an art no more. The golden chain of friendship binds the nations of the earth together. Victory is proclaimed, and heaven echoes back the sound of triumph in songs of celestial joy.

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## DISCOURSE X.

### Progression.

"In my Father's house are many mansions."—JESUS.

THE unbounded universe is God's Temple, visible and invisible. His love expands, and holds in its all-embracing grasp, the being and destinies of all things, while His Omnipotent energy permeates every atom in immensity, and actuates to a higher life the whole realm of animated being. From the unfathomable depths of his own nature, the Divine Being causes an influence to descend to man's interior and essential life, from whence are evolved aspirations of spiritual and celestial desires. These aspirations are met by harmonizing and unfolding influences that elevate the soul to a larger growth, and to a more advanced state of progression and enjoyment.

Progression is a LAW of existence. Law is a *mode* of action, and *action* unfolds and develops all things. The primary elements of progression exist in all substances, for "all things" are an emanation from, or manifestation of, God. The Divine Being is not removed from His works but by means of invariable laws of action; "all things" are governed in wisdom unerring. God is immanent in all His stupendous designs, to elevate them from a lower to a higher degree of refinement.

Go back in the retrospect of earth's history until the elemental substances of its formation are lost in the inconceivable vortex of their Celestial Origin; and as you gaze



with astonished vision for more light, presently, though unperceived, a shining visitant from God's upper sanctuary appears to impress upon the receiving mind a clearer perception of the universally diffused principles of cause and effect, of origin and relation. This Celestial Monitor teaches you that creation, or rather formation, is an inherent principle of the Divine Nature. Hence, ye perceive that far back in the history of formation, the earth, with the system to which it belongs, was absorbed in the universal realm of amorphous substances. Such was the universe in its elementary state.

When the time arrived for the evolution of the solar system from this mighty CENTER of all Existence, Divine Love, Wisdom, and Power *projected* from the central vortex of His being the elements, substances, and principles which constituted the germ of the system of which your earth forms a part. This germ, when ushered into the external atmosphere of the Universal Father, commenced its revolutions, drawn by the attracting and expanding influences of its inherent Divine essence. This vast system or parent of all the planets and satellites, by the action of immutable laws, ultimately condensed upon its external surface the elements of its first-born planet, which was projected by a law of reproduction similar to the agency that evolved the primary germ of the system. This eldest of Nature's terrestrial formations immediately commenced its rotation and its revolution around its primary of which it so recently formed a part. Thus, by successive contractions and evolutions, all the earths in the solar system were formed. Finally, the original germ became exhausted of its reproductive power, and the number of his terrestrial offspring was then complete. In the midst of these he is now enthroned, in the majesty of parental dignity. Thus, wreathed with the honors of age, and receiving the filial

homage of his numerous offspring, he remains fixed in his own celestial center, smiling out upon the happy circle which moves in silent beauty and love within the sphere of his radiance.

Following up the history of formation, we take our standpoint on the earth, and witness the silent unfoldings of the great law of progression, as manifested on this planet. Innumerable ages passed away after this globe was projected from its original parent, the Sun, ere it was adapted to sustain animated existence, even in its lowest forms. Mineral substances were first aggregated upon the surface of the earth, producing crystallized forms and strata of different degrees of density.

From this mineral formation arose, in successive degrees of perfection, vegetable substances endowed with the lowest form of life. As successive ages passed away, these vegetable forms assumed higher types, and ultimately developed the lower attributes of Sensation. The great law of successive development unfolding animal life in its lowest stages, being thus introduced, subsequent changes in the external atmosphere, uniting with the internal law of development, produced still higher forms of animal existence. When animal forms had assumed their highest manifestation below the spiritual and intellectual realm, and when all things were perfected for a higher manifestation of the formative power, man was evolved from the fruitful sources of surrounding elements. Man is thus the ultimate of earthly formations; he is the uniting element, the mediator between all external nature, and the inward and invisible realm of all immortal being. Thus the operation of the law of Progression is visible in mundane formations, from chaotic elements to minerals, vegetables, animals, and finally to man, who is the crowning glory of the whole.

Tracing the history of man from his first organization,

the law of progress will be still more manifest. The first and lowest types of man were but a slight elevation above the highest mere animal formations. In this stage of development, man was almost entirely governed by animal instincts and external conditions. The perceptive and reflective faculties, however, would occasionally put forth efforts which were expressed in the form of mechanical labor and skill. Signs and motions of the body were the first method of communicating the internal emotions of the mind. As this method was a slow and difficult process of communication, it was succeeded by a higher and easier mode, which consisted of vocal sounds; but elementary sounds and their combinations often produced the same impression when reference was had to different objects; and, owing to this circumstance, confusion was manifested in their actions. This confusion induced strife among the early inhabitants, and subsequently caused one party to emigrate to a distance, that they might enjoy their own opinions and live as they desired. In the diffusion of the early inhabitants of the earth as owing to this cause, a great good was effected; the earth became more extensively populated, and man became more truly the lord of creation.

As the animal faculties of man's nature were the first to be developed in the order of progression, we see but little manifestation of the religious nature exhibited in the primary period of man's existence. During man's youthful stage of existence upon earth, there was an improvement in the dwellings that protected him from inclemencies of weather and changes of climate. The arts and sciences commenced their development in a rude and imperfect manner. As every higher development displeases the old forms, and trenches upon previous customs, there invariably grows out of this circumstance opposition to the new pro-

ject or theory. Animosity thus produced, will manifest itself according to the particular plane of development occupied by the contending parties. Thus, in the juvenile state of mankind, war, contention, and carnage played a conspicuous part in man's actions. It was, indeed, the engrossing business of the different tribes and nations of the earth to despoil each other, and, in a wholesale manner, possess themselves of the treasures that might be gained by conquest. In this state of man's progression, the religious element partook of the cruelties of the intellectual and animal nature, in its then existing state of development. Hence idolatry was the first manifestation of this principle, and the highest conceptions of Deity went no farther than the idea of a monstrous chieftain, of unlimited power, as destitute of moral principle as themselves. Their God was always partial—each nation having their own deified objects of veneration. Some nations had their gods of war, of storms, of pestilences; indeed, there were "lords many, and gods many," while the most developed part of mankind imagined that their God possessed all these elements combined. Mankind are now just emerging from this childhood state, into the more perfect state of manhood.

The earth, in its present state of development, presents a vast theme of contemplation, not only to spirits in the upper spheres, but also to the more reflective among men. A great number of minds are now in a state of transition from comparative darkness to the supernal light of truth. Much now depends upon this class of individuals. Their superior light must manifest superior wisdom. Mind is rapidly assuming a supremacy over the elements of an inferior nature, and spiritual nature is uniting with the realm of universal truth, and elevating its divine aspirations toward the celestial brotherhood, who mingle in innumerable myriads with their earth-brothers. All, therefore, are



moving, in silent grandeur and majestic harmony, along the spiral avenues of ETERNAL PROGRESSION. Even now the commingling elements of refinement are engaged in consuming humanity's base alloy, and this process will continue until earth shall be purified from all error—until "old things" that are evil shall "pass away, and all things shall become new."

The language of Jesus introduced in the commencement of this discourse, "In my Father's house are many mansions," is a confirmation of the great law of PROGRESSION, and illustrates correctly the true condition of the Spirit-world. Jesus perceived the great difference in the development of mankind on earth, and, being a true philosopher and a faithful prophet, he uttered, by spiritual influence, the great truth that the different states of attainment on earth have corresponding circles of advancement in the sphere of the spiritual state.

The different degrees of conformity to the great central rule of doing good explains the reason why there are so many different degrees of development manifested on earth, and in all habitable worlds. "It is MORE blessed to give than to receive." This truth all advanced intelligences will for ever demonstrate, by aiding those who are less developed than themselves. If all mankind existed on one plan of development, all the energies of humanity would stagnate, and monotony would palsy the arm of labor and discourage and restrict the aspirations of Hope.

Contemplate the sublimity of this truth—a truth that has its correspondences in external forms—that in our Father's house, the vast TEMPLE of the Lord God Almighty—the Univercælum of unlimited wisdom, love, and power—there exist "mansions," or spheres, of unsurpassed beauty, as adapted to the spirit's upward progress, throughout the innumerable cycles of eternity! The wisdom of God is

displayed in adapting the different spheres and circles of the spirit's home to the varied degrees of development attained by individuals on earth; also, in so arranging the relation of cause and effect that there is a constant passage from sphere to sphere, while all things move forward with increasing harmony and perfect order.

The love of God is seen as the spirit passes onward in its upward course, in causing all labor and change to be accompanied with pleasurable emotion, in garnishing all things with colors of the most delightful beauty, in filling the whole atmosphere of heaven with entrancing melody, and mingling an aroma of the most delicious fragrance to elevate and purify the aspiring soul. All things in the Spirit-world are adorned with a loveliness according to their relative value and refinement. So it is on earth: the Deific energy is manifested through forms of Infinite wisdom, in causing all things to move forward in harmonious development, from the minutest atom to the most exalted beings—from the revolution of a planet to the mighty sweep of all systems around the Infinite vortex of common attraction. Here is wisdom. Contemplate the stupendous scenes here presented to your admiring view; and while you gaze with ecstatic joy upon the future prospects of humanity, open your heart's inmost recesses in aspirations of praise and thanksgiving to that Superlatively Glorious Being, who, while he "inhabiteth eternity," dwells also in the hearts of all his numerous offspring.

Permit me, in conclusion, to urge all who may read this sketch, to seek for a high state of spiritual development. Then, when you pass from your earthly home, you shall enter upon a state of blissful enjoyment in your Father's Celestial Mansions.

## DISCOURSE XI.

### The Origin and End of Evil.

"Be not overcome of evil, but overcome evil with good."—PAUL.

No enlightened mind will contend that what is termed evil has eternally existed. To contend for such an opinion, and at the same time to labor for its removal, would be manifest inconsistency; for if evil has ever constituted a part of the general system of causation, it is obviously an act of folly for man to seek its destruction. If evil has always existed, it must be an independent power, unremovable by any agency in the universe. Before presenting our views on this subject, formed in connection with greater light, and with a broader vision than is enjoyed on earth, we will consider the ideas of the Christian world respecting the origin of Evil, and the manner of its introduction upon the earth.

It is said that evil originated with a certain highly elevated and previously celestial being. It is said that so lofty was the dignity and so great was the power of this being, that he aspired to independence of the Supreme Father of all existences. There being no evil in the supernal abodes of heaven's dazzling light with which he could be drawn from his allegiance to God, it is said that "self-tempted" he fell, and drew with him a mighty host of the "sons of light;" that upon this emergency the Supreme Architect was obliged to construct a vast prison in which to thrust the "Devil and his angels." The arch-apostate and his company, it is

supposed were thus confined for the purpose of preventing further depredations upon the realms of the "Father's mansions;" except as Divine Goodness permitted a temporary release, in order "*to tempt*" his innocent and unoffending children on some newly-formed planet, *for their good*, in order to prove their allegiance to himself.

Let us look at this theory—enshrined by the modern Church and guarded by the armies of superstition—in the light of that principle known on earth by the term "*common sense*." It is asserted of "Satan," that he once occupied a very elevated position, and was characterized by transcendent virtue and wisdom—that *from* this position "self-tempted" he fell, and was subsequently ejected from his lofty state—to wander in darkness, and henceforth be styled king of all infernal powers. It is a truism, that effect is always preceded by an adequate cause. But if Satan fell "self-tempted," what constituted his tempter? What part of his pure and holy nature first commenced the revolt against the Supreme Good of the Universe? Was it self-love? If so, then Satan was from the first far removed from the Supernal heights where human ignorance and credulity place the scene of these incipient transactions; for "self-love" is the lowest manifestation of which animal nature is susceptible. The Divine Principle of Love is ever governed by the attractions of a Divine Wisdom. The inhabitants of "the heavenly country," in the high abodes of the Father's mansions, resemble more fully their divine original than to be subject to the groveling influences of a contracted selfishness. There fraternal and universal loves animate all hearts and fill all minds, while wisdom attracts to a still higher destiny—not in *opposition* to, but in harmony with, the interests and happiness of all.

Self-love, then, could not have been a motive or influence operating in the heavenly world, by which to produce a



primary desire to revolt from acknowledged obligations—for the simple reason that selfishness exists only on the lowest plane of human development. Into the blissful abodes of Light no curse can enter; but free from external annoyances and internal impurity, with every faculty and power in harmonious exercise, the exalted spirit glides sweetly and cheerfully along the ascending path of endless progression. But the advocates of the assertion that evil originated in a “war in heaven,” unwilling to give up their long-cherished theory, and tacitly admitting the impossibility of the *origin* of evil in heaven’s high abodes, assume a still more absurd hypothesis, by asserting that the arch-angel’s will became “perverse” by witnessing the superlative glory and greatness of that Power whose energy moved forward the stupendous universe; and that contemplating the works of the Divine Architect, his “jealousy” was excited to “battle” with “heaven’s order and higher powers;” and that want of wisdom urged the “unequal strife” which led to the disastrous results of evil’s inception. This theory is also fabricated in ignorance of heaven and man. As wisdom is the governing principle or element in all minds, it is impossible, save in the conceptions of ignorance, to suppose that any being in exalted power and happiness could possess less wisdom than love, or be undeveloped in that principle which had already acted as guide through successive stages of growth in honor and power. Again, as “jealousy” is a manifestation of an undeveloped nature, it is again manifest that such a feeling is inimical to spiritual elevation. Hence, as the actuating and governing powers of the spirit’s nature (Love and Wisdom) could not break from their allegiance to the All-Embracing Good, so neither could Will, which is but the *action* of spirit. Thus perceiving the untenableness of the long-cherished position concerning the origin of evil in the universe, we will trace its history on earth.

It is asserted that "in the beginning the Lord created the heavens and the earth;" and that subsequently man was produced in the "image and likeness" of God; that the original progenitors of the race were embowered in a terrestrial paradise; that they were perfect in knowledge and wisdom; were pronounced "very good" by their Divine Author; were subjected to a test of fidelity to the Divine government; were tempted by the "serpent," and yielded to his devices, and were subsequently driven from paradise under the curse of the Almighty. This is the generally received opinion concerning the introduction of evil on earth.

Truth and error are mingled together in this ancient myth of Oriental origin. It is true that man is formed in the image of God; but numerous errors and contradictions are found concerning the inception of evil. The first vulnerable point in the above venerated opinion concerning the introduction of the awful curse "that brought death and all our woes," is the unfounded assertion that man was formed "perfect and upright," or "very good" with reference to his spiritual or intellectual nature. This point deserves particular notice in this connection, inasmuch as this is the starting-place of theological truth or error. That man was not in his origin on earth as exalted as is generally supposed, will appear from the following considerations:

1. All formations that existed on earth prior to man's introduction—mineral, vegetable, and animal—were primarily evolved in successive degrees of refinement or purity. "First the natural, then the spiritual," is the divine order of progress; and the truth embodied in the above quotation is applicable to the lower as well as the higher departments of existence. Following the order of production, reason would infer that the formation of man was not, and could not be, an exception to the invariable law of Formation everywhere visible in the works of God.

2. Admitting the assertion that man was first introduced into the world "perfect and upright," the difficulties in reconciling the Mosaic account with itself increase. For if man was originally "perfect," how inconsistent to suppose him so easily seduced from his allegiance to his Author, *even by a beast of the field!*

3. The assumption under consideration is tantamount to charging the All-Wise with a want of goodness and wisdom in prohibiting his offspring from partaking of that which was pronounced "very good," "pleasant to the eyes," and "to be desired to make one wise." These were the nutriments we should naturally suppose were necessary to unfold and develop their natures.

4. The whole affair makes God the grand Tempter of unoffending innocence, by placing the forbidden fruit within reach of the undeveloped appetites of the supposed progenitors of the human race, and then permitting a *subtile* enemy to persuade to disobedience. Indeed, it makes the Infinite Author of all things the most fickle and changeable being involved in the transaction; for at one time he pronounces all things that he had made as "very good," and then shortly the "beast of the field" becomes so exceedingly "subtile," that he overcomes the god-like powers of his own immortal offspring!

5. The doctrine in question is contradicted by the history of the whole world. For it is demonstrably true that the inhabitants of the earth have gradually progressed from the earliest records of the past to the present time. The philosophical observer needs no light from the Spirit-world to illustrate this generally received truth.

Many other incongruities might be noticed in the Mosaic account of the origin of evil among men; but the above are deemed sufficient for the present. It is well that darkness should be displaced with light; and in pursuance

of this Divine method, we will briefly unfold this subject to the reason of our earth-friends. Before entering upon this subject, however, we will consider the question, What is evil? Many solutions of this question have been given, each in contradiction of all others. One class of mankind regard a particular principle or action as sinful, while another regards the same action as right. In different countries on earth, what is regarded as crime in one place is legalized in another. Thus, by a revolution of sentiment, right becomes wrong, and wrong right. Hence the only rational conclusion to which the unbiased mind can arrive is, that there exist no universally received standard of *right*. And it will not transcend the limits of truth to assert that God has never revealed any such standard to mankind—except what he has written upon the tablet of each heart. To illustrate our position: Man, individually or socially, has no right to violate an organic or fundamental law of Nature. But an ignorant or undeveloped individual, influenced mostly by the wrong condition of society, in the heat of animal passion kills his fellow. He is arrested by the government, and tried, and sentenced by law to a similar fate. Here the law of retaliation renders “evil for evil;” not for the protection of society (although this is the ostensible reason of the second murder), for this object could be secured by confinement, and the *majesty* of human legislation might at the same time be maintained, while the criminal could be instructed and his mind developed *above* the plane of retaliation, and thus rendered a good citizen. Now as the highest rule of right sanctions the crime of murder when committed by the government, it must be evident that mankind needs a higher wisdom than is generally acknowledged, to reconcile his practices with the great principles of truth now being unfolded in various ways. He that truly discerns the “signs of the times,” must see



that many of the customs, laws, and institutions of mankind had their origin in times of greater darkness than the present. He will also observe that there is a deep under-current of prejudice and superstition that gives *form* and *power* to the errors of the past; while within his own mind there will arise an earnest desire to remove from the shoulders of humanity these oppressive burdens and retarding influences, and in their place institute the benevolent, the reforming, and purifying harmonies of a glorious Spiritual Era.

That there are many imperfect conditions now surrounding the inhabitants of the earth, will not be denied. Considering man's external condition in connection with his development, then, we will proceed to unfold the origin of evil on earth.

Before seeking to cast the mote out of our brother's eye, we should first see that the beam be removed from our own; in other words, before attributing the evils attached to ourselves and the race to a foreign source, we should look within our own natures, and peradventure the whole mystery would be revealed.

The subject now under investigation can only be correctly understood by tracing the progression of the human race from the first development of mind in the primeval state, up to the present time. And here it may be observed that every faculty of man is good *per se*. This is illustrated when the functions of each faculty are harmoniously exercised according to their several relations in the human organism. The *perversion* of the different elements of man's nature constitutes the "evil" that is in the world, and illustrates its "origin"—as shall be hereafter shown.

In a former discourse the genesis of man from the earth was presented. We will commence, then, our review of the ascending process of man's advancement with that period when the activities of the human mind manifested

their earliest efforts. It should be borne in mind, that in different ages of man's earthly history there is a peculiar characteristic developed; and it is necessary, in order to obtain a true idea of the past generations of mankind, to possess ourselves of that "charity which thinketh no evil," and which will make full allowances for the different circumstances under which men have acted in the different ages.

In the savage and barbarous ages of man's existence, but little advancement was made in the arts and sciences. The spontaneous productions of the earth constituted the principal source of sustenance upon which they relied. In this period, the mechanical faculties of man were but little unfolded, and were used principally to construct implements of warfare and means of defense against enemies. Strife and contention constituted a marked feature of this early stage of man's history. To a superficial observer it seemed that the only object that man had in view then, was to propagate his species, and again to destroy them. The divine law of progression, however, was not inoperative. Favorable circumstances produced a higher development of individuals, who, in turn, being elevated above the surrounding mass would take a higher position, and after much opposition the mass would also ascend to the once-rejected eminence.

In this age, the evils of war, anger, and licentiousness had their origin. Man's combative nature, given to overcome the influences which oppose his advancement, in his *ignorant state* was directed against his brother on the slightest provocation. Hence originated war, the leading evil that has affected mankind. It is, however, a cause of the greatest joy to see that this "evil" is fast losing its *respectability*, especially among the more advanced portions of mankind. And as truly as cause and effect are commensu-

rate with each other, this evil will soon be known only in history; for the nations shall "beat their swords into plowshares, and their spears into pruning-hooks."

The evils of licentiousness arise from a perversion of man's reproductive powers. The evils which now curse the world as owing to the gross perversion of these powers, are many and varied. A predisposition to disease, and an abnormal inclination to a perverted use of particular faculties, follow the violation of the functions in question. Man should learn the important lesson that each faculty of his nature is intended for a particular *use*. Passion has ruled the world and the individual too long. Man's spiritual nature should seek its highest possible development in order to direct the lower, or passionate, departments of his being to their proper and legitimate action. Physiology should be a prominent branch of study in all primary schools. Its great lessons should be unfolded to the minds of all; for only as they are understood will man cease to pervert his natural functions. Drive ignorance from the threshold of humanity's nature, and in its place enthrone the majestic form of Wisdom, and the evils that now fill the world will pass away as darkness recedes before the rising sun.

Man's moral or spiritual nature, in this primeval age, bears a striking resemblance to the undeveloped state of his intellectual powers. Gross in his desires, the gods he worshiped were but the reflections of his own inharmonious nature. Thus each perverted faculty had a deity to preside over its function and ideal objects, having subordinate agencies to assist in carrying forward his designs. Not able in their undeveloped state to unfold the truths of science, many objects in Nature were adored with the most devout reverence.

In the Patriarchal age, man assumes a higher position in

the scale of advancement. Man now rises from the savage state of society; and the evils that were clothed with the former grossness are somewhat refined, though they are not abandoned. Arranged by the wisdom of some master-mind, the different tribes of mankind now approach toward national characteristics and distinctions. But the similarity of the patriarchal age to the one immediately preceding it, precludes the necessity of a minute analysis of it.

Passing into the advancing state of Civilism, the arts and sciences assume an increasing importance, and attract more general attention. Intelligence becomes more generally diffused, and industry is manifested in cultivating the soil, in manufacturing many useful articles, and in advancing the general interest of society. In this state of man's development the former evils become still more refined, and assume the dignity of lawful measures. Thus, war is legalized by acts of the highest legislative powers. The manifestations of anger, revenge, etc., are now subjected to a due "process of law," that decision may be made between the contending parties.

The next, or Republican age, is now dawning upon the world. This is the rising sun of human freedom that is yet destined to shed its refulgent rays over the despotisms of the whole earth, and unite in one brotherhood all its inhabitants. This age of man's progress is destined to effect a permanent destruction of evil in the earth. War shall cease; freedom shall be universal; vice, in all its modified forms, shall pass away; sectarian jealousy and ignorance shall yield to greater light; and one vast cloud of spiritual and mental illumination shall cover the earth, by which the spiritual world shall hold uninterrupted converse with man.

Thus the tree of evil already commences to wither away; its leaves are becoming sere by the scorching rays



of the Sun of Truth; its branches are being shriveled up by the want of vital energy, and its attenuated trunk exhibits the sure symptoms of an internal canker, while its roots are withdrawing their fastenings from the soil, preparatory to the utter annihilation of the whole body. And as fades away the midnight darkness before the ascending luminary of heaven, so shall the darkness of human error pass quietly into its obscure and oblivious retreat, from which it shall know no resurrection, and free from its folds, universal man shall ascend the shining pathway to the glorious home, "eternal in the heavens."

From the foregoing illustrations of "evil," it will be seen that the only way in which it can be "overcome," will consist in the divine method of progressive development. To render good for evil is the true—the Divine—method of reforming and advancing the world. In every department of God's works, this exhibition of His mode of procedure will be manifest. The "unthankful and the evil," as well as the "good" or developed portion of mankind, are alike the objects of His paternal regard. Indeed, there is no condition, however low—there is no place, however obscure—that is uninfluenced by Divine power and goodness. The lowest depths of sorrow are cheered by the radiant beams of inspiring hope. The benignant smiles of Infinite Love are ever abroad to cheer the desponding, to aid the needy, and to impart consolation to the oppressed and burdened spirit. Though ignorance may raise its defying arm, and utter denunciations against things exalted and pure, against beings elevated and holy, or even array itself in opposition to Supreme Wisdom and Power, yet He that "seeth not as man seeth," and "whose ways are above man's ways," taketh not vengeance as a man, but is "merciful to their unrighteousness," and will chastise only for the benefit of the offender, that he may be a "partaker

of his righteousness." Man should imitate Him who causeth his blessings to be dispensed alike to all.

To accomplish the great and glorious work of human elevation, the teachers and leaders of mankind should be baptized in the unfathomable and shoreless ocean of Divine Love. Then shall they be prepared truly to go forth to earth's children, clothed with the authority of truth, and armed with the panoply of wisdom. Then, with an affection that embraces the realm of universal humanity, shall an irresistible power be unfolded, to gather into ONE the scattered elements of existing human society, producing an harmonious assemblage of all varieties of constitution and taste in one unitary system.

It is very easy to *attempt* the reformation of the human family by arbitrary measures, or by shrouding in mystery the teachings of ignorance; but the *success* demanded by man's reason and Heaven's claims, does not so easily follow. Nay, instead of true successful reformation under this system, the supposed reclaimed child of error is "two-fold more the child of sorrow than before." Like begets its like; therefore, to elevate the ignorant, the higher faculties of man's nature must exert a controlling and directing influence upon the lower. Every attempt to overcome evil with evil will only retard the desired effect. The cause is inadequate to the proposed result. Manifest love to the enemy, forgiveness to the offender, affection to the unfortunate. Cheer the desponding and assist the needy, if you would do good and be like Him whose sun shines, and whose all-embracing goodness manifests itself, "without respect of persons."

## DISCOURSE XII.

### Love an Element of Deity.

"God is Love."—JOHN.

God is love! How sublime the sentiment! how beautiful its unfolding! "God is love!" echo all external objects. "God is love!" echoes every internal essence! "God is love!" echoes each immortal spirit. External Nature, throughout her vast realms of unnumbered systems, resounds with the heaven-descended truth, "God is love!" while from the interior depths of all human souls the same voice echoes in blissful harmony. The Great Positive Mind of the Universe not only attracts by his loveliness, but also repels by the incomprehensibility and superlative glory of his existence. Yet let not man, the offspring of the Divinity, fear to approach him in contemplation, but let him with a becoming reverence draw near; for God invites us into the LIGHT. Although the subject of the present discourse is utterly unfathomable, still finite intelligences may comprehend according to their degree of development the *manifestation* of Deity as presented in their particular sphere of existence. And as man's *ignorance* is dispelled by the further development of his mind, and he thereby comes to occupy higher degrees of intelligence, so his views or ideas of God will, by the same process, be proportionally enlarged and refined.

The traveler on earth often finds on a near approach to a lofty mountain, that the impressions he had formed of it at

a more distant view are erroneous. Moreover, as the traveler from a distance gazes up the acclivity of a lofty mountain, its summit, piercing the clouds, may be concealed from his view, and his impressions concerning it will be obscure, and perhaps entirely erroneous, until they are enlarged and corrected by a farther ascent of the elevation. In like manner, when the Infinite elevation of the great Divinity is contemplated, the ideas formed of him will always correspond to the sphere of advancement attained by the individual. Although *present* manifestations of the Invisible One may be comparatively easy of comprehension, yet as the mind looks forward toward the great Unknown, its perceptions are dazzled with the brilliancy of the superior glory, and retire again to their former plane of elevation, contented with the glorious truth that they will ever continue to expand as the aspirations become more pure and lofty.

The language of earth, which is the rudimental sphere, is inadequate to convey the freed spirit's ideas of the Supreme Father; yet it will be necessary to use that language in communicating with the earth's inhabitants. An *approximation* to truth only can therefore be expected, owing to the present imperfect medium of communication. *Toward* the great Central Truth of Existence, then, permit us to conduct you, kind reader, as we survey some of the beauties and harmonies of that INTELLIGENCE who "fills all things." God is love. From him, as the original Cause, all external systems and finite beings were produced. Consequently he has impressed his own image upon all things. But an external manifestation of himself being produced, he now exists, not only as the Original Cause, but as the great Effect evolved from the central Fount of his own Being. God, therefore, dwells in—is immanent in—all his vast dominions. Though God is ONE in Nature, yet he embraces



in himself a trinity of elements, essences, or principles, which may be properly termed Love, Wisdom, and Volition. The manifestation of the element of Love shall at present claim our particular attention.

Love is affinity. This element in the divine nature is manifested through all the gradations of being, from the grossest external substance to the most refined and exalted intelligence. There is also an affinity of Infinite power uniting the divine Love and Wisdom in the most perfect harmony. Following the manner of individual development, we will briefly unfold the Love Principle as manifested in the laws of *affinity*. We will illustrate this principle under three divisions, which have respect to the external, intermediate, and internal departments of Nature.

As man looks out upon the world, his observation presents him with innumerable forms of diverse appearance, and composed of different elements or substances. These substances adhere with different degrees of tenacity in producing these forms. Here we see the laws of affinity displayed in the coherence of the elements of which each particular thing is composed. The higher forms composed of elements thus aggregated, exercise a controlling influence over the lower, modifying and changing them according to the law of progress. Thus minerals yield to vegetable substances, vegetable to animal, and animal to the exalted purpose of spiritual individuality. Thus the great principle of Love is exteriorly manifested by the laws of affinity uniting atoms into minute forms and stupendous worlds. It is not necessary to be more specific on this point; the observation of mankind will amply illustrate the truth and universal applicability of the principle in question.

We will consider, secondly, the operation of this law as manifested in the intermediate realm of nature. The unperceived magnetic forces continually act in the lower forms

of external nature to produce higher manifestations, or organizations of greater refinement and beauty. All substances and forms situated in a lower development than the sphere of humanity, by a law of inherent motion are attracted upward and become elements and principles which compose the superior realm of human existence. When the human form is produced, the same law, in its higher evolutions, continues to operate through it, to produce a superior and more refined form or spiritual organization, which will be evolved from the physical body at the change called death.

This principle of attractive affinity will, by successive refinements, forever continue to develop into higher forms, and prepare for more glorious states, all substances in the universe. The operation of this intermediate realm of being is manifest in the external forms seen in every department of nature; for these external forms are projections from the internal and essential life.

The *internal* realm of nature, as the theater of the manifestation of the law of affinity, will now be considered. This department of existence is the essential heart of all things, and in man is the immortal principle. This principle is seen in nature as the germ of all external forms. It is the starting-point in all fruits and grains, in all vegetable and animal creations, in all social, political, and civil relations. It is the spiritual and divine element in man. This is the acme of all terrestrial organizations—the summit of animated existence, where humanity elevates its divine aspirations toward the celestial country, and receives the responses of angels. By a proper unfolding in this department of his being, man comes unto "Mount Zion, the city of the Living God, the heavenly Jerusalem, to an innumerable company of angels, and to the spirits of just men made perfect." Here, in unison with the universal realm of ex-

istence, man communes with his compeers in all departments of God's eternal temple.

The great law of attractive affinity unites not only all external forms and intermediate elements, but it unites all intelligences to the grand Center of all life, and binds with the cords of affection the Divine Nature to all subordinate beings.

Divine Love operates throughout the universe in the form of EXPANSION. This property is manifested in *external* nature in the evolution of elemental substances from gross, to form higher and more refined combinations. While each substantial form is in the process of growth, there is constantly eliminated from surrounding substances those elements necessary to enter into higher combinations. These elements are attracted by the law of affinity, to their respective localities in the forming compound. This process is contained in each department of nature, until its ultimate is gained; and as motion exists in all substances, when the maturity of any department is attained, another and higher department is entered, and thus the current of ascending life is forever perpetuated.

The law of expansion is observed in the *intermediate* realm of nature, by the outflowing of the *magnetic* properties from animated nature, and their dispersion throughout the illimitable universe.

The *internal* department of being exhibits the operation of this principle by the outgoings of sympathy toward the suffering, by relieving the distressed, by comforting the disconsolate, by elevating the oppressed, by benevolent affections and actions in all possible directions. The heart of love is ever moved to forward every object of charity; it expands by the divinity of its nature, and grasps the universal brotherhood of humanity, and calls them *one*; it spans the universe with the bow of beautiful affection; it

scatters the meridian beams of its own celestial light around the entire circle of existence, and causes to glow with heavenly radiance the diadem of every immortal. As manifested by Deity, Love is the all-embracing, all-comprehending, uniting, purifying, and glorious element, which, emanating from his central being, extends through all subordinate existences, and encompasses the entire realm of existence as one perfect whole.

Again: The principle of love is manifested by the agency or essence of *Heat*. This element is essential to all vegetation and growth. Deprived of this influence, all nature would wear a sable appearance, and the chill of death would paralyze all external operations. But the presence of this essential element clothes all external forms with beauty and animation. The magnetic properties flowing from every department of nature, produce a vivifying influence upon all things, according to the particular state and necessity for this warming and rarefying substance. This element beautifies not only external forms, but lends an ornamental glow even to the human mind, and molds, with heavenly skill, all ideal forms of superior origin. It glows beyond human comprehension amid the spiritual spheres, as it reflects the external image of the Divine Architect. In the Spiritual Sun of the universe, it is such a coruscation of brilliancy, that it lights the physical, intellectual, and moral universe with its effulgent beams; and so dazzling is the splendor of this Central Existence, that approach is impossible to the most exalted *seraph* "that adores and burns."

Again: Love is manifested by the attribute of *Beauty*. In garnishing the universe, the Divine Architect has adorned all things with an attractive loveliness, graduated according to the degree of perceptive development. Love beautifies external nature, and decks with superior luster



the flowers that bloom along the pathway of human existence. Love shines forth and beautifies the principles of harmonious action with a brightness, though unperceived by the outer vision, which transcends all external adorning; and the exceeding beauty of the immortal spirit will only be known as it progressively ascends toward its own glorious Origin. Thus, as man progresses through spheres of celestial light, he will reflect more and more the beauties of that Image into whose interior "*likeness*" he will be forever unfolding, with a corresponding nearness of divine assimilation.

The Principle of Love, in intelligent beings, shines forth in *self-appreciation*. Self-love is not necessarily selfish. The true development of the love of self is manifested when the individual regards himself as one of a vast brotherhood, whom he considers as his equals and co-actors in the drama of eternity. No matter how much one's own existence is prized by himself, if the brother is equally esteemed and loved. Indeed, it is necessary to high attainments on earth, to place a high value upon one's self, for in this way the aspirations of the higher nature are called forth, and the latent faculties are brought into their appropriate fields of activity.

The second degree of the manifestation of Love is exhibited in the mutual affinities which lie at the basis of the conjugal relation. Every individual realizes a *loneliness*—a *want*—when living without an associate and sharer in the events of life; hence conjugal union is instinctively sought by all beings in the universe. The affinity of spirit that binds together united hearts, bears some resemblance to that union which exists between the principles of Infinite Love and Wisdom. So glorious, so divine is true conjugal affection, that the spiritually united are emphatically *one*. A union, founded upon the principle of divine

or spiritual affection, will necessarily be perpetuated forever.

Love's expanding nature is *thirdly* exhibited in the form of Parental Affection. The love of offspring is a natural instinct of the parental relation. It protects, educates, develops, and seeks the greatest good of its dependents. Parental love cherishes whatever originated in a parental source, and with parental motives.

Ascending the plane of Parental Love, we see its influence manifested in the protecting and fostering care of a truly Republican government. Even the *authority* of such a government will be used in all cases to develop and reform its offending members. Nature makes no compromises, because to her laws there are no contingencies. And when governments conform to the plain teachings of that law, written upon the human heart by Infinite Wisdom, they will no longer sacrifice the interests of one class to satisfy the caprices of another.

The manifestation of Parental Love is not temporary, as many on earth suppose, but it is an enduring relation, subject only to such changes as shall meet the developed condition of future advancement. Kindred will be recognized as such in the spirit-world, in the particular stage of parental affection and relative association. Parental Love in man is but the outflowing of the same Principle existing in the bosom of the Universal Father. Here the sublime movement of this celestial nature is seen enveloping the innumerable worlds and systems of the Universe, as the Offspring of his own Being—as the outflowing of his own heart. He provides for the great WHOLE, and supplies his numerous family according to their respective needs and progressive advancement. Around the vast Realm of existence, he not only throws the arms of protection, but, by a law of *Progression*, has made certain the ultimate

perfection and harmony of each individual. Thus, while the Divine Paternity regards the interests of the whole realm of existence in the operation of his laws, he has not neglected the happiness, comfort, or ultimate safety, of *even one* of his offspring.

In the fourth realm of Love's manifestation, the *Filial* disposition is exemplified. Filial Love, in its first attractions, moves toward its parental origin, and echoes to the affectionate voice that flows from this source of its being. After flourishing awhile amid the domestic bowers of innocent childhood and youth, this principle expands to a higher sphere of perceptive enjoyment, as it contemplates its Divine Paternity in the realm of Original Causation. Raising its celestial aspirations toward this common Center of Being, it exclaims, in the ecstasy of its triumph, "Thou, O God, art my Father." It recognizes the Divine Image deeply impressed upon its internal nature, as proof of its heavenly origin, and as an evidence of mutual recognition by the Supernal Author of every immortal spirit. A true perception of this relation, as existing between man and his glorious Original, will call forth the warmest feelings of gratitude and thankfulness, and cause an *elevation* of both feeling and action which will always correspond to the degree of mental perception of the benefits conferred by this relation.

*Fraternal* Love is a more enlarged exhibition of the affectional nature of man, and is displayed in "loving the neighbor" according to the degree of self-estimation. It extends out and embraces the entire realm of humanity, and binds the race in one common brotherhood.

Continuing to unfold, this divine Element enlarges and widens its expansive nature, and ultimates in the Realm of Universal affinity, which forms a unitary and combined brotherhood of the universal Realm of existence, embrac-

ing not only all the earths of the universe, but ascending along the circling spheres of the spirit's progression, claims a relationship to all celestial beings, as the offspring of a common Parent, and as destined to a common end.

Thus the glorious truth, "God is Love," is manifested in every department of existence, and shines out in different degrees of luster, according to the development and nature of each particular plane of elevation and progression.

To this great truth let man seek to conform, by seeking a divine assimilation, realizing the important and elevated position he occupies in the scale of existence. "Leaving the things that are behind, press forward to those which are before," remembering that present attainment, however great, is but a *step* comparatively in the onward course of endless progression. Gradually, then, shall the increasing Light and Love of the spirit-life commingle with the aspirations of your entire nature, as your unfolding destiny is sublimated into its celestial forms.



## DISCOURSE XIII.

### Wisdom a Divine Essence.

The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of good works, without partiality, and without hypocrisy."—JAMES.

WISDOM, which is closely allied to USE, is an essential characteristic of the Author of all things. Divine Wisdom is observed in every department of being. It shines out upon all the realms below the resplendent vortex where God especially dwells. In proceeding to unfold this subject, we will present the manifestations of Wisdom in their particular connections and relations.

Wisdom is *Use*. In the whole realm of universal effect, nothing exists in vain. All substances, elements, agencies, principles, essences, and combinations, as the result of the operation of natural law, are adapted to fulfill some object and accomplish some purpose of *use*. In an ignorant or partially-developed state, man may *divert* many things from their appropriate use, but he will not do this when his ignorance is dispelled by the light of truth, and his development rises to a state of well-directing wisdom.

One attribute of Use is *Design*. In the vast works of Infinite Wisdom and Power may be traced the fact that all things subserve the accomplishment of some particular end or intention. And as the Great Designer of the Universe, in the construction of an external manifestation of himself, had no counteracting influences to oppose the attainment of his purposes, and as no agency or being could exist unless

derived from himself, it is plain that nothing can arise by any possible contingency to prevent the accomplishment of his original intentions. Such, then, is the unchangeable nature of the Divine Wisdom, and such the transcendent excellence of his character, that his designs, conforming with his goodness, must inevitably work out a state of ultimate happiness and harmony throughout his universal dominions. Indeed, to His perceptions all things are ever perfectly harmonious, comporting with the state of their particular advancement.

As design always accompanies the attribute of *use*, we may further trace its operation in the different departments of nature. As we behold all external forms and internal essences, we discover the mutual adaptation and harmony of all things as they blend together in the production of one stupendous whole. The laws of adaptation are observed in the union of different elements in producing combinations of forms, agencies, and conjugal associations. The positive and negative forces and agencies of nature, throughout all its realms, are seen to possess a peculiar fitness for union and combined action. The grossest atoms of all external substances, as well as the most refined elements of the spirit's internal being, are alike subject to the same great law of mutual adaptation and conjugal union.

To be more specific, we may consider the manifestation of the laws of adaptation, in the *different departments* of nature, as illustrating the Wisdom of Him who "fills all things." The lowest manifestation of this principle may be observed in the unformed nebulous masses that compose the germ of the future system. Then the elements of future worlds, actuated by the principle of Motion, combine the different essences according to a universal law of congenial affinity, and prepare for an entrance into higher

forms. By the operation of this law in moving and attracting the distinct particles of matter, the mineral kingdom is produced, the same being exemplified on all earths throughout the entire system of nature. In an undeveloped state, the mineral realm of nature contains all the departments of existence future to itself. As the great law of progressive development unfolds, the principle of adaptation is more clearly seen. It is observed that from the mineral formations proceed vegetable life, which ultimates in producing the lowest forms of sensation. Here the vegetable department merges into the animal sphere of existence. Man is next ultimated as the crowning work of the Divine Causation, whose Omniscient Eye looked forward to, and whose Omnipotent Energy moved to a completion, this grand impersonation of His own image.

As we have traced the agency of the different elements from the first to their last forms, we have observed that, in every department of progression, the transition from lower to higher departments was gentle, easy, and beautiful, until the ultimate of external forms was attained in man. As we trace man's destiny on earth, or in his superior state of existence, through the interminable duration of the future, we shall observe the same great law of adaptation in every sphere of his development.

Again, Wisdom is manifested in the operation of the principle of Justice. This principle, as exhibited in the lower departments of nature, acts as a *regulator* among the essences, elements, and forces that operate in all substances. In other words, it seeks to equalize all the agencies of activity, and aids in combining the different elements into harmonious forms and beautiful proportions. Justice is the great balancing-power of the universe; it seeks to balance all accounts, to settle all difficulties, to harmonize all interests. It is God's peacemaker, fulfilling its mission in the

various departments of nature, by properly adjusting all elements, and combining all forms according to their material qualities or spiritual essences. It seeks to harmonize man with his fellow-man, as the legitimate means of producing harmony with the great laws of his natural and spiritual being. Thus, by harmonizing man with himself, justice rejoices in having harmonized man with his Divine Author.

If in any department of nature a law is violated, Justice sees that the violation is followed by a corresponding effect, in order that the violator may be induced to desist from his course, and that the wonted harmony may thus be restored. Thus, "chastisement" is inflicted for the purpose of causing the transgressor to return to right relations and their accompanying enjoyment. No act of the Divine Government can possibly occur unaccompanied with a use, with reference to all concerned.

ATTRACTION is another element of Wisdom manifested throughout universal nature. The observer of nature's operations will perceive that the law of attractive affinity operates upon the lower developments to evolve or produce higher. Thus the elements that compose the mineral formations are drawn upward by this agency, and introduced into the forms of vegetation; and that, from these forms, they are again, when properly prepared, impelled forward to occupy positions in more advanced organizations. The beautiful operations of this universal law are manifest everywhere on earth. They are seen, however, with more distinctness, because more fully developed, in the Spirit-world, where like is attracted to like by mutual affinities. God is the great Magnet of the Universe. The Divine influences of HIS ATTRACTIONS are felt to the remotest borders of his widely-extended empire. There is not an atom that disowns his influence, or an immortal spirit but cheerfully



acknowledges its majestic power. The invisible elements that circle in, and give beauty to, the fragile flower, and the mighty orbs that roll through immensity, are governed and controlled by the silent attractive influence that emanates from the CENTRAL POWER of the universe.

Wisdom may also be considered as presented in the light of *interest*. As interest is a branch of Wisdom, its operations may be traced in all departments of God's works. It is seen in the necessity that each particular atom or element in the composition of any given form, should occupy the particular location necessary to its structure and harmonious organization. It is for the *interest* of the tree, so to speak, that its leaves occupy each a particular position with reference to the whole vegetable structure, and this they do in order even to the very *existence* of this department of organic life. So of every department in nature.

Man has interests involved in his intellectual, spiritual, and physical nature; and it is to his advantage to fulfill the appropriate demands of the different faculties and qualities of his being.

Wisdom continually tends toward Perfection. This quality of Wisdom always seeks to refine and purify the elements of all things preparatory to the assumption of more advanced forms and combinations. "Wisdom is said to be first pure, then peaceable;" and purity and peaceableness are indispensable requisites of true progress. No advancement can be made either in any material or spiritual line of development, unless the process of purification exist in connection with all other principles and agencies concerned. But the idea of series and degrees must be kept in view in order to arrive at correct conclusions with reference to this quality of Wisdom. Any form or substance may be considered perfect in its kind, when it is adapted to perform its functions according to its particular state or degree of

advancement. Perfectiveness, then, being an elemental part of Wisdom, must forever continue to beautify, embellish, refine, and purify all substances and beings, and prepare them for further attainments.

Again, Wisdom is truly illustrated in the principle of *Harmony*. This attribute of Divinity is manifest in all the operations of his hands. It is the concordance of all elements, agencies, and principles as combined in the production of all natural forms and all spiritual beings. It is the soul of melody, whether observed in the sweet intonations of the human voice, or in the higher and sweeter strains that flow from angelic choristers, as they celebrate the perfections of the Infinite One. Harmony is the vibration of those chords of celestial euphony whose undulations sweep along the spiritual nerves of the universe, and are felt by the lowest insect as well as by the most exalted intelligence.

The aspirations of the harmonious mind, ever ascending toward the serene heights of purity, ultimate in the attainment of Happiness. This achievement of Wisdom is the result of the harmonious action of all the elements, essences, and agencies heretofore considered. This is the ultimate object of existence. Toward this end all things are tending, drawn by inward motion and desire, and attracted by the great Positive Designer of the universe. Infinite Wisdom knows no agency that can frustrate his ultimate intentions; for no such agency ever did or can exist.

Wisdom may be further illustrated by the principle of Light. Light may first be contemplated as an external manifestation. The different suns in the universe are the great sources of external light produced by the union of exceedingly refined magnetic and electrical particles. The uses of light as an outer manifestation, are familiar to all, and need not be particularly considered. Light, however, in its essential principles and elements, not only penetrates

all space, but permeates all substances, and envelops and fills all particles however attenuated.

The external vision of man can not perceive the element of light in its internal manifestations. The faculty of perception when fully developed will, however, unfold to the mind a new world of realities, substances, agencies, and principles, that now transcends its powers of conception. Man is gradually progressing toward this plane of visible communion, not only with interior light, but with spiritual beings. The most interior light of the immortal spirit can not be perceived, as no object can see itself. Its *reflection* will be visible, manifesting an increasing brightness as the internal sun continues to revolve in successive approaches toward the Great Spiritual Sun and Illuminator of the whole Realm of Being. Thus Wisdom is the "light of the world," casting its resplendent beams athwart the ignorance, and dispelling the gloom, sorrow, and darkness, that now envelop the earth.

## DISCOURSE XIV.

### Volition: the Omnipotence of God.

"Who worketh all things after the counsel of his own will."—PAUL.

MOTION, Life, Sensation, Spirit—how wonderful, how sublime are the living realities involved in these subjects! Every separate form of being when interrogated in the light of knowledge, utters a voice of significant and comprehensive meaning. Each separate entity seems to say, "I do not exist from myself; my origin is beyond myself." Tracing, then, the line of effect to cause through a succession of series and degrees, the only conclusion that can be legitimately arrived at is, that all things have their origin in a First Cause, himself uncaused, but eternally existing, in whom all elements, essences, substances, and principles coëxisted as the essential Soul and Fount of the illimitable Whole.

Looking out, now, upon the stupendous Manifestations of the Great First Cause, in the innumerable systems that roll their mighty orbs along their appointed courses, the mind instinctively inquires concerning the powerful Agency that causes the motion of things, and perpetually regulates those motions, preventing collision and destruction.

This agency is the VOLITION of God; it is the ultimate and combined energy of Infinite Wisdom and Love. Omnipotence, Power, Will or Volition, then, must always be considered as the manifestation of the principles of Love and Wisdom in action.



As without motion no element, principle, or being could exist, so this property of the Divine Mind is seen first in operation in the *production* of all things visible and invisible. Contemplate the existence of all the different agencies, elements, and principles of the universe in incessant action, in the production of effects, which in turn are the cause of other effects, and this process continued until the mind is lost in the incomprehensibility of the subject, and you will have a faint view of the truth concerning the activity of the Divine Volition.

Together let us now contemplate some of the great truths which may appear in a survey of the stupendous works of HIM who fills Immensity. With reverence let us approach the vestibule of that Temple whose interior peace and repose shall both delight and refresh us, as we gather inspiration from its divine symmetry.

The Divine Energy may be considered as the executor of Infinite Wisdom in the promotion of all movements of Progressive Development. The law of progress is a necessary law of Nature. To unfold and develop higher forms, there must of necessity be some agent to produce *action*, and to bring the different parts of which any thing is composed into the form of a whole. This agency is supplied by the principle of Motion, which inheres in all elements, substances, and principles throughout universal nature. This principle combines all substances according to their specific natures or spheres of development. Life is evolved from the lower elements in their advancement to form higher organizations; and in this process a change, commonly called death, occurs. When the ultimate of any form is gained, in order that progress may still continue, this ultimate must be decomposed, so that the higher productions of its growth may be set free, and be attracted into forms and combinations suitable to a higher existence. Thus the

great law of Motion, by successive dissolutions and reconstructions of forms, carries forward all gross substances toward an ultimate state of refinement, and to an individualized spiritual existence.

2. The Divine Volition may be contemplated in the laws of Circulation. Whether we consider the unobserved atom that circulates in any specific form, or the greatest orb that revolves in the ethereal realm of nature, we shall observe the operation of that Wisdom and the manifestation of that Power that "works all things after the counsel of his own will." Contemplate the innumerable systems of suns and planets that roll forever around the Mighty Vortex of inconceivable Attraction, and remember that this grand Organization is sustained by the Omnipotent Energy of Him who condescends to acknowledge man as his offspring, and to be called by the endearing appellation of Father—then you will perceive the grandeur of your position and the high destiny that awaits you hereafter.

We will conclude by urging all who may peruse these pages, to aspire in all their actions to imitate Him who is both their Origin, Example, and End. It is obviously man's highest interest to consult the highest wants of his nature, and to turn to that vast storehouse of divine perfections and divine munificence from which alone those wants can be supplied. Remember that the great *end* of existence is the harmonious development and consequent enjoyment of your whole nature in connection with those agencies, qualities, and principles which are designed to minister to such development and enjoyment. Remember that your own actions advance or retard your upward progress, according as they may be in harmony or inharmony with the principles of truth and righteousness. Let Truth be your constant standard. By its teachings let all your energies be directed. To grow in the knowledge of its principles you must consult

the true instincts of your spiritual nature; you must observe the handy-work of the Almighty as delineated on all his creations, above, beneath, and around you. You need not—you will not—go far from the true standard as adapted to the sphere of your attainments, if your eye is ever single, and your mind is unbiased by popular opinions and dogmatical theories. Under these conditions you may urge forward your rapid course, while descending angels will bear you company and cheer you amid the ills of life, and at last, with joy, will welcome you “into everlasting habitations.”

## DISCOURSE XV.

### MAN.

"What is man?"—DAVID.

MAN is a universe. He is an embodiment of all existence, terrestrial and celestial. He is connected with all external nature through his physical organization ; with the whole intermediate realm of being through his spiritual nature ; and with the Infinite Author of all through his most interior spirit, life, and essence. Thus it is seen that man is, in miniature, both an outer and inner universe. By the first he is related to the whole exterior realm of formation, and by the latter to the entire realm of internal and spiritual existence. In answering the interrogatory, "What is man?" we shall blend these relations, and illustrate their connections as we proceed.

Throughout unlimited space there is observed a unitary design in all the productions of Divine Wisdom, Love, and Power. Man exists in conformity with this law. Notwithstanding, there is observed a uniformity in all the Father's works, an infinite *variety* is equally visible, though there are no contrarieties or contradictions developed by the harmonious operations of His immutable laws. In considering both the unity and variety manifest in man, we shall approach and survey the outer temple, and trace some analogies existing between this department of his nature, and external forms, and then proceed to the inward description of the occupant of this mysterious edifice.



The contemplation and study of man is the most useful employment in which the mind can be engaged. Indeed, it opens into the entire circle of science and of wisdom. The proper study of man embraces an investigation of the laws and operations of the whole material and spiritual universe, for man develops in his nature the law of correspondences. Hence any inherent law of action perceived in man, may be traced down through all the intermediate and inferior realms of existence, while, at the same time, he contains the germ of all celestial beings above him. In other words, man has passed through innumerable stages or degrees of progression, from the lowest manifestation of matter to his present ultimate state, as the proper human form; and he will, during the eternal future, continue his ascension along the spiral column of endless progression.

Man's faculties are all innate. Nothing can be developed that does not exist. The existence of a faculty presupposes a particular *use* for that faculty. The grain deposited in the earth by the agriculturist contains the embryo of the future harvest. So with the human mind; it contains the elements or germs of all truth—of every principle in the universe. You may suspend a mirror before the vision of an individual who had never before beheld a reflection of his own countenance; the mirror does not produce the countenance, but only gives the *reflection*. So with mind: a developed understanding has advanced to the perception of truths that the unadvanced has not yet attained. These he may present to his brother of a lower development, and the latter can then comprehend them, though they be new to him. Yet the new idea is only a mirror that awakens the perception of his own inward sphere of ideal realities. Indeed, if man is formed in the "image and likeness" of his Divine Author, it is manifestly absurd to suppose that

he possesses the faculties, without the embryo of those truths and principles, that inhere in the Supernal Mind.

We will now proceed to answer the question, "What is man?" with reference to his physical nature. Man, as an organization, may first be considered *anatomically*. His physical structure may properly be divided into three departments—the solid or osseous, the fleshly or muscular, and the circulating fluids. The first gives form and individuality, and constitutes the frame-work of the system; the second, constituting the principal part, affords media of circulation, and is the instrument of muscular action; the third department consists of the different circulating fluids that are necessary to the vitality and sensation of the whole system. The external correspondence to man's anatomical structure may be traced, not only in the animal kingdom below him, but also in the vegetable department of nature.

Man may be considered *physiologically*. In examining the anatomical structure of man, there is seen a variety of organs; these organs all exist for a specific purpose; this purpose illustrates the *functions* of the different organs, and these constitute the subject of physiological investigation. It is not, however, our present purpose to enter into a detailed account of the various organs and functions of man's physical economy; we refer to them principally for the purpose of tracing the analogies between them and the lower departments of being, and to illustrate the spiritual correspondences in the higher realms of celestial existence. The grand result of man's physiological functions is the production of a higher animal life and sensation, from or through which intelligence is evolved as an ultimate. The lower departments of nature also exhibit the principle of physiological progression and development. Observe the different uses of the roots, trunk, bark, leaves, and cir-

culating juices of trees, and you will observe the analogy between this realm of existence and man. The vegetable kingdom develops the principle of vitality or life in its lower forms of manifestation. The animal not only exhibits the development of a higher life, but superadds the principle of *sensation*; while in man, life and sensation produce intelligence.

Man may be considered *Chemically*. The various elements that constitute man's organization are evolved by chemical processes from those substances in nature to which his physical constitution is allied. Life and death, or organization and disorganization, are involved in the process of producing the human form, and this operation is constantly going forward. Life is first necessary to produce or concentrate the elements of formation on the lower planes of existence; but when the perfection of a particular form is gained, that form yields to a disorganizing tendency, in order that its elements may be combined in still higher forms. Thus the external forms of all vegetable and animal existences, after the change termed death, return to their terrestrial origin, while the spirit or more refined elements of each formation pass upward, and circulate in the upper strata of aerial formations, and become invested with forms of a higher mold and more enduring beauty. In the human organization there are numerous chemical laboratories, with elements and materials for constant action. The substances and elements that sustain the life of man in his physical nature are first subjected to chemical analysis in his physical laboratories, when these elements undergo successive changes, during which parts go to support the outward man, while the *residuum* passes into the external world to be recomposed and subjected to purifying agencies.

As the refined elements that nourish man's physical na-

ture pass to their respective localities, drawn by the power of elective affinity, they are subjected to a far more refined process of purification and attenuation than either of the preceding. This latter process is necessary to evolve the elements that are to compose the spiritual body, which is an exceedingly refined organization, and is adapted to the condition and wants of the spirit-nature when released from the *outer* form.

Again, the elements that nourish the spiritual body are subjected to a chemically spiritualized process, by means of which *Mind* itself is evolved. Here the law of ultimates is clearly seen. The earth, with all its elements, agencies, properties, and principles, produces as an ultimate, Man. Man's physical nature ultimates a spiritual body, and the spiritual body ultimates the mind. The first contains all the others in an undeveloped state, from which, in successive order, all the others are evolved. This process is perpetual. Inertia is not a law or state of any substance in existence. The whole Universe may be considered as a grand chemical laboratory, in which all possible agencies are engaged to work out the great and ultimate designs of the Infinite Operator.

Man may be considered in the light of a *Mechanical* development. The human form is the most perfect mechanical contrivance seen on earth. Chemical action upon the different elements adapted to the human form, prepared them to enter into the composition of that form. In the *construction* of man the laws of adaptation are ever visible, harmonizing and perfecting every part necessary to complete the whole—the form of the spirit's earthly habitation. As a mechanical construction for the purpose of working out the most sublime results, man stands as the perfection of elements, forces, agencies, and principles manifested on earth. To obtain a correct view of the order, regularity,



symmetry, and beauty of the human-divine constitution, contemplate the origin, effect, and end of this wonderful instrument. Contemplate man in his origin as flowing from the Infinite Fountain of all possible Perfection; follow the descending elements along the eternal past of progression, until they ultimate in the human formation as an effect—then with a spirit's vision raise your eye to the infinite heights of the future progress of man's immortal nature, until the ineffable glories of eternity embrace the ascending spirit as it passes on into LIGHT unapproachable by seraphic powers—then will you approximate toward a conception of the glorious END of humanity's existence.

Man may also be considered *Electrically*. There is diffused throughout unlimited space a refined agency generally known on earth by the name of electricity. This element governs external motion. It is the power which resides in the nerves of muscular motion. By its agency the atom moves according to the laws of affinity, and the world revolves in obedience to certain regulations. The human system inhales this universally diffused element at every breath, and imbibes it in every drop of water or particle of food that enters the physical organization. This principle is essential to vitality—to existence. Without it, all elements and substances would cease their motions. Uninfluenced by it, mind itself could no longer evolve thought, and darkness and death would envelop the entire realm of immensity. But this can never take place, for this element is eternal, and its operations will be endless. The human being is a grand battery, and a complication of innumerable batteries to evolve this element into a more refined state than when it enters the system. The brain is the great electrical battery that produces thought and intelligence. The nerve-centers constitute a positive and negative apparatus to manufacture this refined fluid that

circulates throughout the entire organization. This element, as residing in the constitution of man, gives him his powers of locomotion. The three departments of man's nature have each a medium along which to travel, whether drawn by inward desire or attracted by mutual affinities. The locomotive powers of the physical system are confined in their operations to the surface of the earth, above which man in the body has neither desire nor ability to ascend. The invisible nature or spiritual body is adapted to, and desires, a wider range of activities, and when released from the confinement of the outward form, it will *realize* all the aspirations of its immortal nature.

As there are three universally diffused elements of different degrees of refinement, answering to the same number of diffused agencies that circulate throughout the human-divine constitution, this adaptation graduates the power of locomotion according to natural wants and agencies. The human mind delights in its own natural freedom, and to bask in the radiance of its own illuminated powers. Though confined in its perceptions, and limited in its range in the present state of existence, man's spiritual nature often sends forth its divine aspirations along the spiritual media, and thus anticipates its future and glorious destiny when disengaged from the cumbrous form of the rudimental state.

Again, man may be considered *Magnetically*. Magnetism is the refinement of electricity, and is also a universally diffused element. This element constitutes the most refined material agency external to the realm of spirit. It is the great theater of the manifestation of truths and principles. It is the track along which travels thought as it radiates from the innumerable fountains of spiritual intelligence; it is the medium of the communion of mind with mind, and all things with all things; it is the chemico-ethereal source whence proceeds the realm of spiritual

existence. Magnetism is a principle positive to all substances below the sphere of spiritual agency. In the human system this element acts as the expansive force of all circulation; and, absorbing the purified essences from the principle of Life, it prepares, by a refined chemical process, these essences for the evolution of human sensation, which, by a still more refining process through the agency of the spirit-principle, produces Intelligence. It is by means of this principle that man not only communes with his fellows on earth, but with the inhabitants of the Spirit-world. Thus when an individual is in the magnetic sphere, his mind is not only exceedingly impressible by surrounding objects, but spirits released from the earthly form can impress the mind, and thus control the entire system. The Science of Magnetism, when fully unfolded, will be of incalculable use to mankind. When the magnetic state is fully induced, the faculties of the human mind being interiorly unfolded and expanded, are in the *impressible state*, and in this condition the truths and realities of those things which were before unperceived flow into the mind. Thus a means of obtaining knowledge and wisdom is being opened to man far exceeding the ordinary external means.

In further elucidation of the question "What is man?" we shall pass to the investigation of man's *spiritual body*. To the minds of most men the constitution of the spiritual body is shrouded in mystery and obscurity. On earth, man can investigate his *external* nature, trace its correspondences, and understand his various faculties and functions; but as his *spiritual* form is unperceived, it is not a subject of investigation to the external senses. When, however, the outward form is laid aside, the spiritual body in the spiritual spheres becomes the external manifestation, and is then visible to the spirit's perceptions. Man's spiritual organization corresponds to his physical in form and function,

with a difference in refinement and purity. Having considered man's physical nature with reference to its particular adaptations and its relations to cosmological formations, it will not be necessary to reconsider the same principles and laws as manifested in man's spiritual body. The analogy and correspondence between man's outer and inner being is so marked and distinct, that in considering the one, the key to the knowledge of the other is placed in our possession. As you contemplate these correspondences, bear in mind the elevation and refinement of the *superior* condition, while you have an enlarged view of the spiritual state and all its wonderful manifestations.

We may, however, notice some *qualities* and *relations* of the spiritual body not clearly manifest by the earthly form.

1. Its qualities: witness the contrast between the external and the internal; the one is "natural," the other is "spiritual," or highly refined; one is "mortal," the other is "immortal;" one is "corruptible," the other is "incorruptible;" one is seen, while the other, to mortals, is unseen; one is as a shadow "that appeareth for a time and then vanisheth away," while the other is the real *reality*, the "enduring substance."

2. Its structure: As "a house not made with hands, eternal in the heavens," its elements are among the things "unseen" by outer vision. The spiritual body is composed, in its external form, of an exceedingly refined and etherialized electricity, which corresponds to the universally diffused element possessing the same general properties. The element that constitutes the intermediate department of the spiritual form, may be properly called magnetic, which corresponds to a principle everywhere diffused, of similar qualities and essences. Such is the nature of the spiritual body, that no excess of heat or cold known on earth can affect its organization or cause unpleasant sensations



3. The relations of the spiritual nature unfold a pleasing theme of contemplation. Man's physical being is so related to the earth, that its continued life is sustained and nourished by its fruits, while the surrounding atmosphere is inhaled to aid in the general supply of animation. So in the Spirit-world, the fruits of the "Tree of Life," and the spiritual aroma inhaled by the spiritual organization, are sources of the continued and higher life of the spirit-nature. Unnumbered sources of celestial enjoyment, through the various avenues of the spiritual form, find access to the inward spirit, and thus the expansive influences of Love and Wisdom refine and purify the soul for its upward progress through the illimitable spheres of immensity.

Again, such are the relations of the spiritual constitution to the universally diffused elements, that a *medium* for its *transit* is thereby afforded to gratify the soul's inherent powers of locomotion to any department of the unlimited universe. Hence the assumption of many persons, that the former inhabitants of earth who have left the human form can not return to the earth again by their own volition, is conceived in ignorance of the nature of the spiritual organization, and of the eternal and universally diffused elements. Man is formed for society, and the bonds of fraternal affection unite with the permanency of immortality the universal brotherhood, of whom God is the Infinite Father.

Hitherto we have been surveying only Man's temple. The *true* man has not yet been delineated; and into this "holy of holies" we are not permitted to gaze. Here the Cherubic and Seraphic guardians with unfolded wings encircle the spirit's immortal and inmost being. God alone can enter this sacred edifice, and he alone beautifies and adorns it, and causes the immortal rays of Light and Truth to concenter in its inmost recesses, and shed a glory and illumination through all the subordinate realms of the

spirit's dominions. "God only hath immortality dwelling in the Light unapproachable;" but Man is a derivation from the Infinite Father. Hence man is not only a human, but equally a divine being in his most interior essence, which was formed in the "Image of God." Thus is the divine represented in every immortal nature. While all things manifest God's presence and power, his glory beams out in its richest effulgence, in the production of his representative, Man. Man is endowed with capacities and attributes capable of *endless progression*; but this could not be the case if he were not endowed with principles and capabilities of a divine and eternal nature.

By analyzing the various manifestations of man's actions, elements, and principles, the general characteristics of his spiritual nature have been observed. Man constantly exhibits the principles of Love, Wisdom, and Volition, in innumerable degrees of unfolding, according to the development of his whole nature. The great principle of growth or progression is ever operative in unfolding the peculiar individuality of man's interior being. Variety is a characteristic of every department of God's works. To this law of formation the immortal spirit forms no exception. With reference to man's most interior nature, "it doth not yet appear what we will be;" yet judging the future by the invariable action of eternal laws, the human mind must advance forever, not only by its own inherent capabilities, but by the attracting and refining influence of the Great Positive Mind of the Universe.

The internal and essential Life—the immortal spirit of man—is the grand Ultimate of all individualized formations; it is the most refined and perfect organization in existence; but, like all things, it is subject to the law of progressive refinement. Thus man is the representative of the universe, embracing within himself all material substances,

elements, and essences in a refined state, while the internal and spiritual universe in man corresponds to the most purified state of all these elements and principles. This inner realm of man also embraces a representation of the Infinitely Glorious One, who not only fills the vast Whole of existence, but is incorporated in all visible forms according to the particular adaptation and fitness of those forms to receive the divine influx. Man's spirit-nature is the central sun of the human-divine organism. The physical body constitutes the planetary system, while the spiritual form subserves the purpose of a medium to communicate the vital and essential forces and principles throughout the entire constitution. External agencies, substances, and elements are constantly passing through the different channels and purifying processes of man's nature, until they circulate to the center of vitality, and are there absorbed by the rays that emanate from the Sun of Intelligence. There is also a constant efflux from the central vortex of the immortal spirit, of elevating and refining influences and principles, to direct, counsel, and control the system of perfected humanity according to the degree of its attainments. Hence throughout man's whole nature there is a constant *circulation*, a mutual interchange of all the elements of its composition.

Such is man, and such are some of his relations to the universe. But man is now in his rudimental state. His consciousness of immortal existence is first realized. Here the first rays of the Sun of Truth shed their orient beams upon the rising orb of human intelligence. As man's perceptions are unfolded by his progressive development, the light and glory of a *higher life* unfold to his delighted vision. Ultimately the ascending column of Humanity pierces the vast accumulations of ignorance, while the descending light of spiritual and eternal truth converges upon man's

inward nature, which gives back its immortal aspirations, and claims an affinity to the entire Realm of universal Being. Man is formed but "little lower than the angels," to whose dignity and purity he will attain subsequent to his removal from the earthly form. This earth is man's chrysalis state; when he emerges from this condition, the superior light of the upper spheres will hail his ascending approach, and attract him along the shining orbit of his spiritual revolution. Thus associated with the unnumbered myriads of celestial beings, man shall gloriously ascend through the circling spheres of increasing harmony, perfection, and happiness.

Such is the destiny of humanity; and corresponding to this elevated and truthful representation of his future, should be his endeavors to conform to those principles by which he may at once secure his best interests on earth, and qualify himself for his departure to the high abodes of immortality above. Upward, then, urge thy passage, moved by the internal energy of thy spiritual aspirations, and drawn by the attracting power and sublime realities of the Spirit-life. So shall thy light be as the noonday, and the morning of thy *future* shall be welcomed by the smiles of angels, who with songs of triumph over the powers of dissolution shall hail you to the sublime regions of eternal enjoyments.



## DISCOURSE XVI.

### Nature, a Manifestation of God.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—PAUL.

WHETHER man looks out and views the globe on which he stands, or whether he turns his attention to the rolling orbs that sweep the heavens above him, he will alike behold displays of Power, Wisdom, and Goodness that transcend his comprehension. The manifestation of these divine attributes, however, when attentively observed, will teach him to order his ways in conformity to the light of Truth and Wisdom. Holding the relations that man does to external Nature and her inward realities, it behooves him to study those relations, and be guided by the lessons of wisdom which they will unfold to his opening perceptions. Man stands as the representative of the Divine Nature on earth, and as an illustration to himself of the Universe of which he is an epitome and a joint occupant, with all celestial intelligences.

The object of the present discourse will be to present the great truths that are written upon, and inhere in, the divine humanity, and are shadowed forth in all visible forms, and embraced in all invisible elements. These truths have respect to the relations and connections existing between man and the Deity, and also between man and all other existences, whether in the natural or spiritual universe. Freed from the restraints of perverted wisdom, let us go

forth and survey the stupendous works and the minute objects that greet our approach at every point of observation.

We will first trace the manifestations of Nature, as it develops to our perceptions the everywhere observed phenomena of Form and Order. To the Omniscient eye there is, and can be, no confusion; but to those whose powers of perception are but partially unfolded, confusion seems manifest in nearly all things. The apparent confusion witnessed on earth is incident to the process of refinement necessary to evolve a higher state of humanity in the future. The Divine Architect, in rearing the stupendous Edifice of the universe, has arranged each part and each series with reference to a particular order, and has thus secured a harmony and mutual adaptation of parts throughout the whole.

Design is perceived in the formation of all things, whether visible or invisible. The anatomical structure of every vegetable and animal manifests the principle of *adaptation* and *harmony*. Each particular joint is constructed with reference to its location in the system, and the *use* to which it is to be applied. Design is visible, not only in each of the *parts* of a system, but in the system as a *whole*. As each part is designed to perform a specific function, so the whole is both designed and adapted to act with reference to a higher development in the great system of cause and effect. Hence, as design is evidently a universally applicable principle, the conclusion inevitably follows, that there must be an intelligent Cause for all things, which may be known as a Designer. Again, as Design implies intelligence, it is manifest that this intelligence coexists in all elements, substances, and principles according to their specific developments. As there is a manifestation of intelligence in all forms and all elements, it is hence evident that there exists an Infinite Intelligence, who has

diffused his own essential nature in all things, as a necessary means of producing such a manifestation. Life, Sensation, and Intelligence, as displayed in the grand ultimates of formations, must, therefore, owe *their* existence to an original Fount in which their essential properties eternally inhered.

Nature is a manifestation of an ultimate effect. Man's observation demonstrates the truth that all effects are produced by adequate causes, and that effects when produced become, in turn, the causes of other effects. This truth is acknowledged to be of universal application. Hence there must necessarily be an agency or system of causation which operates in the order of progressive development, in the construction of all forms, whether of the physical or spiritual universe. Causation, then, being an admitted agency in constant operation, the conclusion is inevitable that there must be a *First Cause* of this system of production, as the great and eternal Source of all things.

Again, Construction is everywhere exemplified in the system of things. All things, from the animalculæ to the harmonious arrangement of the entire realm of existence, present a systematic arrangement of parts, exhibiting manifest design and contrivance. Hence the conclusion that there must be an All-wise Constructor of the realm of nature. From this conclusion there can be no appeal by the mind accustomed to the exercise of its reason. Theories, without facts to support them, can not receive the sanction of the intelligent. The observation of nature, in all her invariableness, can alone satisfy the inquiring mind in its researches after truth. When facts sufficiently numerous are accumulated, and the laws of their development are perceived, then the intelligent mind may induce further and legitimate conclusions respecting the causes and principles of the phenomena he has observed. Thus, by tracing all

external appearances to the agency of their production, we arrive at the conviction, "that the invisible things (the nature and modes of operation) of the Great First Cause are clearly seen by the things that he hath made."

By analogous reasoning we may survey the *intermediate* departments of nature in further elucidating this truth. In the intermediate departments of nature the invisible and eternal operations of motion or activity are manifest. Although the laws of action are concealed from the outward vision of man, their external effects are ever visible, and convey to the human understanding the most important lessons concerning the Love and Wisdom of the Divine Originator.

In her interior realms of activity, nature is a manifestation of the law of circulation. It is observed that in the process of growth the germ is the starting-point of the future development. It is seen that the germ of any thing contains, not the substances of the future form, but the *principles*, which being acted upon by exterior influences and interior life, draw from surrounding elements the means of distinct embodiment for the forming compound. This, then, is circulation in the mineral, vegetable, and animal departments of nature.

This circulation is accomplished in the circular form. All forms, as ultimates, are circular, from the atom to the universe. This law of motion is observed more particularly in vegetable formations. As there is everywhere manifest the principle of circulation and intercommunication, it follows that a corresponding principle must be embraced in that Omnipotent agency which incorporates the different elements of nature, in the production of compounds, and that moves the unimaginable myriads of systems of gorgeous beauty along their orbital circuits.

Nature is also a manifestation of the laws of expansion



and contraction. The law of circulation is developed by these principles. As the life of every plant, flower, tree, or animal formation is sustained by the circulation of refined elements or fluids, so the agency that produces this circulation is the expansive and contracting forces which alternately repel and attract the elements of the organization, and thus keep in perpetual motion such portions of them as are not appropriated.

The laws of expansion and contraction are more beautifully illustrated in the circulation of the venous, arterial, and nervous systems—as also in the more interior circulation of the spiritual element or principle that penetrates every particle of the human framework. The economy of man's spiritual nature presents no exception to the universal laws that govern the visible system of things. Raised to a higher plane of operation, and to a more exalted state of purity and attenuation, man's spiritual system is governed by the agency of like forces, and carried forward by the action of influences similar to those which control all other things. The universality of these operations affords another proof of the existence of a universal Cause, possessing unlimited Power, Wisdom, and Goodness.

Nature is a manifestation of the laws of *Affinity*. From the atom to the ponderous globe; from the globe to the solar system; from the solar system to the universe, the laws of attractive affinity are exhibited in their wonderful and harmonious operations. Nothing exists alone. Even an atom, however attenuated or etherealized, is a combination still. The positive and negative principles or forces of nature always coëxist. Indeed, without these conjoined agencies, there could be no motion, life, or sensation; and intelligence could never be individualized in the form of immortal natures. But positive and negative agencies *do* exist, and the laws of their operation are visible on every

plane of being. The laws of attractive affinity act on the principle of circular ascension. Thus, for instance, in the vegetable department of nature, there are unindividualized elements, essences, and principles; there are myriads of germinal causes just expanding into effective existence; there are numerous varieties of forms in all possible states of development, from the germ to the perfected plant. In this department of nature, as well as in all others, you will behold an unnumbered variety of species situated one above the other in the scale of importance and development, from the moss that covers the rock to the tall cedars of Lebanon. Now take your position, and as you view this department of God's operations and developments, mark the truth of our proposition that the great laws of attractive affinity act on the principle of circular ascension, not only in the production of particular genera, but in evolving higher specific formations. Observe the attractive affinities of each plant, shrub, flower, or forest oak as it *selects* from the surrounding mass those elements appropriate to its particular organization and condition. Look again and see the rising elements, as they ascend from a gross to higher forms. Note the peculiar affinity of each purified particle, for its future associations, as it unites with the attracting element above. Continue to observe the ascending elements until they attain their ultimate purity preparatory to the assumption of a higher sphere of activity on the plane of animal existence. God works through agencies: hence, in accomplishing his wise designs, the whole realm of being is used to eliminate an ever ascending life until it is lost in the unperceivable distance, as it circles amid the resplendent glories and attractions of celestial habitations.

All gradations of being are connected by the indissoluble bond of universal affinities. From the atom to Deity there is a chain of connection and alliance. In the great

circle of Causation which spans immensity, Man stands as the ultimate of physical developments, and the starting-point of the future angel, whose future progress in all that is high and noble will know no end.

As man looks along the line of his past ascension, he is lost amid the unperceived elements of his origin as they extend back into the vast Fountain of Divinity. Or when in the consciousness of his immortality, he essays to soar aloft to obtain a glimpse of his future glory, the transcendent brightness of the prospect eclipses the vision, and returning in thought, he realizes that the Divinity within him will continue its ever ascending course, and is content. As we have seen that attractive affinity is an agency operating in every department of nature, and as no agency can produce itself, it follows that this agency constitutes a part of the system of divine Causation; and it points to an exhaustless Fount of affinities, attractions, and loves, corresponding to its own nature, which spiritually exists in the bosom of the Deity. It is by the outer reproductions of principles contained in this divine Fount that nature has been made to exemplify the laws of a *Harmonial Association*.

The union of the different elements to form a compound in any department of nature, is evidence not only of mutual affinity, but of harmonious alliance. Indeed, all essences and principles, when combined in natural proportions, according to the laws of progressive development, will always exemplify the principle of harmony. So invariable is this law, that all things are tending toward eternal harmony, and all these manifestations of the principle in question unmistakably point to its source in the Divine Mind, and prove that to be the dwelling-place of infinite Harmony.

Harmony, in the intellectual and spiritual departments



of being, ultimates in the production of *happiness*. Heaven, with all its celestial enjoyments, is but the development of a more perfect harmony than is witnessed on earth.

Nature teaches many lessons that have not been enumerated in this connection; but it is thought that enough has been said to illustrate the truth that "the invisible things of Him are clearly seen, being understood by the things that he hath made, even his eternal power and Godhead." We may add, that not only does external nature manifest outwardly what are the agencies and principles that operate in her intermediate realms, but the most interior convictions of man's spiritual being assert the same glorious truth which she manifests—the truth that there exists a Divine Being whose existence fills immensity, and whose attributes are operative in his eternal laws, both as these apply to outer existences and to the human soul.

Nature, then, to the reflecting mind, is as one vast Temple that shadows forth its Divine Occupant—that manifests His transcendent Power, Wisdom, and Goodness—that exhibits the operations of His immutable laws in their unchangeable Order—that proclaims His Designs of ultimate Use and Adaptation—that illustrates the principles of universal affinity and harmonious associations as the End of Organizations—that exhibits the qualities of Justice equalizing all inharmonies, and balancing all claims with reference to the common good of all—that distributes with the hand of Benevolence the celestial blessings of Mercy, Forgiveness, and Plenty, without "respect of persons"—that seeks to move forward all things to their destined development in spiritual and eternal spheres of ever advancing perfection.

Thus Nature impresses the studious mind and teaches the important lesson of conformity to the instructions impressed as the only standard of happiness, and the highest



goal of humanity. Listen, then, fellow-immortal, to the utterances of eternal Truth, as it speaks from your interior nature, and is answered by responsive echoes from all surrounding existences, while it is confirmed by the testimony of all past experience. Well may man rejoice as the dawning light, reflected from the myriad forms of Nature, unfolds to him lessons of love, and truth, and hope, and heaven; but greater still should be his thankfulness for having in his upward development been brought into sensible communion with those who have gone before, and who now herald forth the superior wisdom that shines in the upper sanctuary.

## DISCOURSE XVII.

### The Universe.

Come, behold the works of God! O Lord, how manifold are thy works! in wisdom hast thou made them all."—DAVID.

THE language of earth is wholly inadequate to convey the ideas connected with the vast subject now under contemplation. Human comprehension is also insufficient to grasp the mighty and sublime theme. It is good, however, for the human mind to meditate upon the extent, importance, and vastness of God's works. Such contemplations fill the soul with emotions of reverence, and draw out the aspirations of man's nature to higher and more exalted views of the infinitely glorious Author of all things, visible and invisible.

#### THE BEGINNING.

The mind of man, in keeping with the divinity of its origin, not only contemplates the present and the future, but also surveys the past. Viewing all things as subject to the great laws of Cause and Effect, and perceiving constant *changes* in the conditions of the vast whole, the mind naturally, as it looks back, inquires, "When was the Beginning?" "At what period in the unknown Past, did creation commence?" The only answer that can be given to such questions is, that although the history of Formation had a beginning, yet that beginning dates so far back in the

unsearchable past, that the human mind is incapable of forming any combination of numbers that can adequately express the periods which since then have already been written upon the imperishable monuments of duration.

The great First Cause, the Alpha of all things, was originally the only Existence that dwelt in the infinitude. He was not only the Cause uncaused, but he contained in an undeveloped state all possible Effects, and the ultimate End of all Formation. In this boundless ocean of Unoriginated Substances, elements, essences, truths, and principles, all things existed as an infinite Whole—a united mass of all possible perfections, forms, and agencies. This vast and unitary Substance contained within itself the principle of Power or Motion; this substance was eternally actuated by the inherent Element of elements, Principle of principles, and Cause of causes. It was pervaded throughout by the actuating Principle constituting the Great Positive Mind of this mighty Univerceelum.

When this Eternal Sun, by virtue of its inherent Motion, had combined the necessary elements, by the process of elimination, into an Infinite Organization—when the eternal law of Progression had arranged all things with reference to the ultimate Effect, then was developed externally the all-pervading atmosphere of immensity. Thus was first manifested the law of *Production*. And so, as a result of the Divine Existence, there is manifested an unbroken chain of Effect, which effect is an external means for the ultimatum of individualized beings as the representatives of the Divine nature, and as an embodiment of eternal principles. From this central Sun of all existence, there were ultimately evolved successive circles of systems containing the germs of innumerable worlds and suns, from which, in successive order, were produced the inconceivable number of planetary systems that sweep the heavens.

## THE IMMENSITY OF THE UNIVERSE.

Look out upon the starry heavens, and multiply your powers of perception by telescopic aid, and you will be enabled to survey an immense circuit, where many millions of blazing suns pour their streaming rays upon a still greater number of planets and satellites; and though this vision far transcends the powers of human conception, yet you will have observed but a small part of even *one* circle of formation. Now let your perceptive faculties expand a thousand-fold, and take your position upon the extreme point of your former observation, and as you gaze far onward into the infinite depths of space, you will perceive such a vast array of congregated systems and systems of systems, that the former view will appear to have revealed comparatively nothing! Again, expand your visual perceptions millions of times beyond the latter effort, and again take your stand upon the extreme bounds of your second circle of observations, and your enraptured vision will be greeted by such an assembly of universes upon universes, as utterly transcend the ability of contemplation; and after all this you have but just commenced to observe some of the nearest flowers that bloom on the margin of the boundless ocean of existence!

The survey of the vast realm of being reveals much apparent disorder and confusion, but this is only apparent. All systems of formation are distributed in space according to the laws of attractive affinity, so that no interference with each other is manifest. No jarring notes mingle their discordant sounds with the eternal "music of the spheres." With a rapidity inconceivable, the circling orbs that roll in the ethereal realms pursue their way noiselessly, and thus by their "expressive silence, muse His praise."

*Variety*, of course, is essential to perfection in the works



of the Divine Architect; and this manifestation of the wisdom of God is clearly seen in the different worlds that fill the vast expanse. Amid the incomprehensible number of suns and planets there can not be found two precisely alike, although they exhibit no antagonisms. This circumstance will ever constitute a cause of thanksgiving and gratitude to the All-wise Disposer of things. The different combinations of elements, substances, and principles in the various planets, constitute the cause of the variety manifest in the works of the Creator. Notwithstanding the innumerable worlds, suns, and systems that now exist in the vast regions of space, the Grand System of Formation has, as it were, but just commenced, and is as nothing in comparison to what will yet be developed during the interminable ages of the future. At the present time unnumbered millions of billions of worlds are in a state of formation, and others are continually evolved from the Great Center of inexhaustible resources. And what is still more wonderful to the human mind, the entire substance that now composes the great Whole will ultimately be refined, and enter into organized spiritual structures, and subsequently ultimate into spirit-existence. When this mighty revolution of the eternities shall have been accomplished, then there will be a NEW BEGINNING. By this time all things in the universe will have arrived at such purified and elevated degrees of progression, and the subsequent formations and individual organizations will so far transcend those of the present time, that the human mind can not even form an idea of them.

Thus far we have considered what may be termed the external or physical universe—the outward manifestation of Divine Power, Wisdom, and Goodness. We will now consider the intermediate realm of spiritual realities, substances, elements, truths, and principles, as they are exhibited in the material universe. Here I wish to be distinctly un-

derstood as affirming that the idea generally received on the earth with reference to Creation is incorrect, having no proper foundation in human reason or spiritual revelation. As this subject is one of much importance, I will digress for the present to consider this idea as beheld by advanced minds in the spirit-world and on the earth, and also to consider some objections that will be urged against this view.

The idea that material forms or spiritual existences were produced from nothing, is manifestly erroneous, for the following reasons: 1. The observation of mankind, with the strongest powers of optical perception and mental penetration, have failed to discover the origin of any substance or form whose elements were not previously existing, either in some combination or in an unparticled state. 2. Every effect, whether it be a physical production or a mental evolution, may be traced to a cause which previously contained that effect in an undeveloped state. 3. Neither human contrivance nor any known process of Nature is adequate to cause any substance to pass into non-existence; and it is at least presumptive evidence that that which can not be resolved into nothing, could not come from nothing. 4. The mind is so constituted that it is utterly impossible to conceive of any agency in existence acting upon nothing to produce *something*. This would be, so to speak, an infinite impossibility! 5. As all effects are traceable to a Great First Cause, it is evident that all existence is a derivation from the Eternal Fountain of being.

It will, however, be objected to the Truth on this subject, "That whatever is clearly asserted by Revelation must be received as true, notwithstanding it may seem to conflict with man's highest reason, and that in revelation it is asserted that creation is a production from non-existence."

In answering this objection, we assert: 1. That there is in existence no authentic spiritual revelation that asserts

that creation is a formation from nothing. The assertion found in what is called the Mosaic account of Formation, that "in the beginning God created the heavens and the earth," is presented as evidence that creation arose by Divine Power, from nonentity. To this we reply, that the term "*created*" here signifies merely *formed*—formed from the primeval elements in their chaotic state.

But the above supposition concerning the origin of material formations is contradicted by numerous Scriptural testimonies. As man progressed in wisdom and knowledge, clearer light successively dawned upon the world concerning the true manner of cosmological formations. The proper signification of the word "*made*," so often used in the Scriptures, is merely a forming, or a process of construction from elements that already existed. The true theory of formation is presented by Paul in the declaration made by him concerning the Author of all things, "that of him, and through him, and to him, are all things." Here the Origin of all existence is truly affirmed to be "of" or from "him." God is also asserted to be the great Actuator, "through whom," as the grand Cause of all Motion, the infinite variety of organized substances were produced.

Again, it is asserted that the tendency of "all things" is "to him" as the ultimate END for which the great system of Formation was evolved. The great and glorious Truth, then, stands out and challenges the admiration of all sentient beings—that *from* God, as the Original Cause, the vast and boundless Material Organization has flowed; that "all things" were not only evolved from him, but partake of his essence and likeness, and thus, by "filling all things," he is the immanent Source of an all-pervading Activity, by the operation of which the unnumbered worlds that circle in unlimited space are progressively approaching him from whom the great Whole was primarily evolved.

As the human constitution is a true representation of the great Universe, we will refer to it, by way of illustration. Having already briefly considered the external manifestations of creative power, we pass to notice the internal operations of the universal Structure. The intermediate portion of man's nature—that which connects the external form with the internal Spirit—is the *spiritual body*, and, as an organization, is more perfect than the outward manifestation. As already remarked in another portion of this work, the external part of the spiritual body consists of an exceedingly refined electricity, eliminated from the physical body. It has also been observed, that the *use* of this agency or element in man's spiritual constitution, was to produce circulation and distribute vitality to the whole system. Having a use corresponding to this, there is a similar element diffused throughout the whole external Universe. The principle known as *electricity*, as flowing in its various channels, may properly be considered as constituting the nervous system of the universe, from which originate the motion and animation that pervade the entire System of Universal Being! It is a mighty organic Power that sends the pulsations of its Life through all the vast gradations of existence, from the Central heart of Omnipotence down through the intermediate realms of Celestial, and ultimately to earthly, formations. It is the Grand Agency that not only assimilates atoms and combines systems, but it moves, with the power of its Omnipotence, the vast orbs that sweep through the all-pervading atmosphere of the Divine Presence. It is the element that causes all internal motion as well as external revolution. It is the grand agency that causes to revolve, with a velocity inconceivable, the INFINITE SUN of suns, accompanied by the countless myriads of subordinate suns that have rolled forth in obedience to the Almighty fiat.



The intermediate substance of man's spiritual form—that which connects the external manifestation with the most interior and immortal principle—is known on earth by the name of Magnetism. This element is evolved from the electrical substances of the spiritual body. It is, however, far more refined and perfected in its nature than the latter. Its use in the spiritual form is to produce and promote spiritual *sensation* and sympathetic or attractive communion. Similar are its uses in the great organization of the Spiritual Universe; but its application in the universal sphere of operation is necessarily more general. In the human constitution there is manifest, as permeating the entire body, the principle of *Sensation*. Sympathy unites and binds the members of the entire system in the ties of fraternal affection, insomuch that “if one member suffer, all members suffer with it, and if one rejoice, all others rejoice with it.” So it is with the unbounded Universe: there is a reciprocating and sympathetic system of sensory nerves that interblends the whole vast Framework. The grand result of this everywhere-diffused element is such an inter-communion of mutual sympathies, that the whole may properly be termed the universal Sensorium of Deity.

So perfectly adjusted and adapted are the nerves of sensation that pervade universal Nature, that not even a particle of matter can be lost from the united mass. The principles of sympathetic affinity are exemplified in the exchanges which are constantly going on between world and world, between system and system, and between greatest and smallest parts of the great Whole. This all-pervading element constantly exerts a purifying and elevating influence upon all systems and beings, from terrestrial substances and elements to celestial and glorified spiritual intelligences. This process of purification is necessary in order

to advance society, to promote individual and national interests, to cause the undeveloped to continue in their progress, to cause an assimilation of mind with mind, and to produce in all intelligences a reciprocity of affection preparatory to still higher attainments in more elevated degrees of spiritual progression.

Principles are eternal; truth is immortal; cause and effect must be connected. God is the Great Positive Mind of the Universe. All things—the universe, systems, worlds, suns, planets, man, and spiritual beings of every possible order and degree of progression—are *effects* that originally flowed forth to fill the atmosphere of the Divine Nature with representations of his own divinity. God, the eternal Father of Mind, exists. Man is his earthly glory and representative. Between Man and Deity there is a *connection*. God is the Fountain of eternal *truths* and *principles*: Man possesses the same in embryo. God is the Infinite Sun of Intelligence, Power, Wisdom, and Goodness: Man is a subordinate element of the Divine Nature, and revolves around his divine Original. From the Central Orb of Truth and Righteousness unnumbered beams of infinite light, love, and truth continually descend through all gradations of being, and are ultimately absorbed in the central heart of humanity. There they expand, elevate, and purify man's nature for successive approximations toward the ineffable brightness and glory of Immortality.

As there are bodies "terrestrial," so there are also bodies "celestial," and as there are earths, so there are also heavens. All earths that are inhabited by immortal beings have surrounding them spiritual spheres. As these spheres extend from the different earths, they approximate toward each other; that is, the spiritual and celestial spheres as they expand are met by other spheres corresponding to the same degree of development. Thus the spiritual spheres

are continually enlarging as the law of progression continues to unfold its ascending influence.

Hence, in view of the infinite structure of the UNIVERSE, considering the immensity of its mighty operations, the wisdom of its ultimate designs, the perfection and grandeur of all its parts in their adaptation to the great Whole, and bearing in mind the great central TRUTH of the universe, that all things are governed by the principle of ETERNAL PROGRESSION—man may well exclaim, “How manifold are thy works, O Lord! in wisdom hast thou made them all.”

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## DISCOURSE XVIII.

### The Object of Organization.

"But to do good and communicate forget not.—PAUL."

THE saying that "in union there is strength" is verified by the general testimonies of nature. It is illustrated by the positive and negative forces which are everywhere operative. Even the atom is a union of refined elements that are held together by mutually attractive affinities. And so particle unites with particle, and atom with atom, until, by condensation and revolution, the elements, universally diffused, are combined into external forms—until suns and systems are produced, and the mighty framework of the universe itself is established.

The *tendency*, therefore, of all substances, agencies, elements, and essences is to enter into organizations; and when a particular organic structure is formed, the elements of which it is composed, continuing their active circulation, manifest also a tendency to forsake the first organic form, and enter into the composition of a still higher one. And this ascending movement will continue forever.

The process and use of organization is to combine all substances and elements in the form of structural associations. Even in chaotic matter the *germ* of organic life was elementally diffused, permeating each particle, and vitalizing the entire mass. In the vegetable kingdom this principle assumes a tangible form; and from this plane of existence to the highest earthly manifestation of organ-



ized being, it may be observed that each particular form subserves, in some way, the grand ultimate design of individualizing the immortal spirit. In the unparticled substance that now occupies the center of the earth, are contained elements which are necessary to continue the geological formations that incessantly are going on. These formations are necessary to continue the supply of substances that continually pass off through vegetable formations. Again, vegetable formations are indispensably necessary to refine and prepare the elements which enter into animal life. As the ultimate of earthly forms, man appears, who is the most perfectly organized being capable of terrestrial development. Being the last in the series of mundane forms, Man contains the elements of all things below his plane of existence—which elements in him constitute the germ of a still higher ultimate, even the immortal spirit.

Again, the spiritual organization is needed to ultimate the celestial being; the celestial to ultimate the supernatural; the super-natural to ultimate the super-spiritual; the super-spiritual to ultimate the super-celestial. And so forever onward will the unfolding agency of Infinite Power, Love, and Wisdom extend, elevating all beings from lower to higher, and still higher positions.

We purpose to consider, briefly, in connection with the general subject of organizations, some of the existing institutions of human society, and to show their deficiencies, and their want of adaptedness to accomplish the high ends of human destiny. We will also suggest some improvements in the existing order of human affairs, as indispensable to the development of a higher and more harmonious individual and social life. The dwellers of the upper spheres, knowing the many antagonisms that prevail among men, are exceedingly desirous to aid their earth-

brothers in hastening the period when mankind shall "learn war no more," and when "righteousness and truth" shall fill all hearts. As government is one of Nature's institutions, the laws by which all things in nature are harmoniously controlled should be considered by mankind as the only standard of legislative action.

#### THE OBJECT OF POLITICAL ORGANIZATION.

To fulfill the wise designs of combined action, political organization is at present necessary among mankind. Yet, at this present time, there is not existing on earth a political system that combines all the essentials of individual and national development, or that is actuated fully by pure motives. We shall notice first some of the existing defects of, and then present some suggestions that will aid in reforming, the political systems of mankind.

The political systems of the earth are too selfish, both with reference to the objects to be accomplished, and the means to be used. When the principle of government first commenced unfolding to the conceptions of the human family, the most cunning and strong of any particular tribe assumed the reins of authority, and his will was the common guide in all things. Subsequently this system became somewhat modified by the choice of advisers on the part of the supreme ruler, who not only were counselors, but active and interested agents in carrying out the designs of their chief. In the progress of the race, and as the principle of general liberty and equal rights became more prevalent, these tyrannical and despotic forms of government, in some nations, were gradually compelled to yield to a more liberal and popular form of governmental administration. In this form the people were in some degree admitted to the privilege of representation, yet the

balance of power was still retained in the hands of the few. This acquisition of natural rights by the people was but the precursor of a coming period, when, freed from the last vestiges of despotic rule, representative bodies should assume the entire control of national affairs. The conflicting sentiments that obtain among all nations, during the undeveloped state of mankind, is the cause of the variety of political systems, and their plans of action. We may here remark, that as intelligence becomes more generally diffused, and true views of the sphere of government are developed, the different political parties converge, and will finally assimilate into a grand harmonious government, whose power will exist *in* the people, will be exercised *by* the people, and *for* the people. *That* government is most suited to mankind, which is founded upon the principle of universal liberty and benevolence; and the government that most nearly approaches this plane of advancement is a republic. Although the people of the United States may congratulate themselves on having attained the political position which constitutes them the beacon light of the world, yet there are many things needed before they can truly claim the highest principles of liberty, and exhibit to the nations of earth a government founded upon NATURE, as the only *true* standard of political greatness! Having thus *generally* glanced at the inadequacy of present political systems to accomplish the high designs of government, we will suggest some improvements, in the light of which particular defects in present systems will be observed.

It is manifest that the political institutions of any country, in order to carry out the true designs of government, must conform to the principles of progressive development. National interests being but a combination of individual interests, whatever course would be favorable

to the latter, would also conduce to the greatest good of the former. Again, as personal interests can only be secured by the cultivation and application of the combined powers of the individual, so national development must be promoted by the exercise of the united powers and agencies of the whole nation. The particular location of any country must suggest the particular relations which it bears to surrounding countries with their institutions.

Again, as individual development can be promoted only by the cultivation of *internal resources*, which may be modified somewhat by surrounding conditions, so also must national development depend principally upon the proper unfolding and employment of the internal resources belonging to the nation as such, advantage being taken of surrounding circumstances as merely *incidental* aids to prosperity and improvement. Moreover, as the individual can only rise by personal industry in efforts to develop all his faculties, the same is true of the nation of combined personalities.

From what has been said respecting the true interests of the whole nation, the duties of political organizations may easily be inferred. We will, however, suggest a few reforms, and commend them to the consideration of all classes of society.

1. Political organizations should constantly aim at the *general good*. No political sectarianism should be admissible; no sectional jealousies should interfere with the true interests of a common country. As the grand object of all government should be the development of all the resources of the nation, the organic systems of political action should seek the general diffusion of knowledge on all subjects, as the only means of securing this object, and of perpetuating individual freedom or national security.

2. Political organizations should seek to elevate to office



those only who are developed in the science and power of self-government. A combination of a number of undeveloped individuals can never be efficient in advancing the true interests of any government. *Qualification for position* should be the only requisite demanded of any officer; wisdom, not favoritism, should always make selections for official stations. An unprogressive man will never develop the resources of any state.

3. Political organizations should not only seek to develop the citizen by providing means of general education and refinement, but should constantly aim to secure harmony of interests among all classes of society by protecting the natural rights of each member of the body politic. That the numerous but not conflicting interests of government may be regulated harmoniously, the pecuniary attractions of office should be reduced to the lowest possible standard, so that the developed wisdom of the nation, which values the *right* more than all riches, may direct the affairs of state. The high salaries of many official stations constitute a fruitful source of much evil to the world. To obviate this retarding influence to humanity's advancement, a mere compensation for services rendered should be the rule of allowance. Then swarms of office-seekers would no longer trouble the officials of government; for labor would be remunerated in one department of industry only on the same principle that it is in another. The hand and foot are as needful as the brain and heart, while honor resides with each member that accomplishes its appropriate *use*.

#### SOCIAL ORGANIZATION.

Society, as now existing on earth, is isolated and selfish; individuals are compelled from circumstances to seek personal aggrandizement—to amass fortunes which create

castes and distinctions founded merely upon the relative amounts of wealth possessed by different individuals, and which thus operate as a hindrance to the progress of the race. Individual talent in all its forms should be considered as conferred for the general good. United interest is not consulted by the present form of social organization. A constant friction and clashing of interests is inevitable in the isolated state of the human family. Hence of necessity humanity must be pointed to the future for hope of deliverance from present disorders in the social condition.

#### NEW SOCIAL ORDER.

Look out upon the heavens, and behold the mighty throngs of suns and systems that move in majestic harmony in their appointed courses! No discord or conflict is visible, for order marks all nature's movements. Observe the operations of the solar system as an illustration of true social order. See the central sun, the revolving planets, and their accompanying satellites; see the entire system performing its appropriate revolutions in accomplishing the wise designs of its Infinite Author!

The observer of Nature will everywhere discover that all things tend to the establishment of *systematic* action. Not only is this law seen in the planetary and sidereal universe, but in the economy of the vegetable and animal worlds, and in the associations of mankind. As mankind are subject to, and governed by, natural agencies, it may here be observed that a new social organization will ultimately unite the now isolated conditions and interests of mankind. As the elemental substances that compose all organic forms were once in a chaotic or formless state, so it is now with human society. But the elements of future combinations and industrial associations are now undergoing a process of refin-

ment, preparatory to entering into their future and higher relations. All permanent relations must be voluntary and attractive. To enter, therefore, into a new and enduring form, society must be prepared by the laws of attraction and assimilation. Being thus prepared, the elements of the new social structure will gradually yield to the combining agencies of mutual desire and interest.

In the present state of society wealth is diverted from general circulation, and from objects of general good, to particular directions for individual gratification, and often to the personal injury of others. Now the industrious and toiling millions are pouring their offerings at the feet of the wealthy, while they should be engaged in educating and developing themselves. The grand object of the new social order must and will be to obtain a higher development of humanity. The great object of physical organization is to afford an instrument to individualize the immortal spirit, and raise it even while on earth to that degree of development of which it is here susceptible. To unfold and progress, then, being the destiny of all intelligences, the interest of mankind requires that the best method of promoting personal development be adopted. That this object can be best secured by association, will be evident to all reflecting minds. Few, comparatively, however, are yet prepared for a unitary combination into industrial associations. But mankind are gradually approaching this plane of development, and soon as the elements of higher forms of society are properly prepared, fraternal associations, having united interests, will ensue as the result of spontaneous attractions. The unfolding of the specific order to be observed in forming these associations is not now deemed essential; practical experiments, with observations of nature's manifestations, will greatly assist in developing the proper means of organization and continual success.



## RELIGIOUS ORGANIZATIONS.

Contemplating the extensive influence of the religious element in directing and developing humanity, the spirit-world can not but be deeply interested in this department of human action. We will proceed briefly to show the inadequacy of present forms of church organization to accomplish of themselves the elevation of the human family. Present religious, as well as political organizations, are justly chargeable with the evil of selfishness. The principle of sectarianism has obtained such an influence over mind, that the grand object of religious association is generally either forgotten or neglected. The different churches seek to extend their particular denominations without striving to produce a unity in the actions of all organizations, as tending to the development of the highest and holiest conditions of the whole race. The present church organizations are not adapted to meet the wants of humanity; they lack at least two essential characteristics, viz., expansiveness and power. Being essentially defective in doctrine, they lack the expanding influences of Truth; being founded on a wrong basis, they are not able to secure the confidence of the world in the divinity of their agency.

A religious system, to gain the general consent of mankind, must be founded upon immutable principles, not upon casual emergencies. Man, spiritually as well as physically, was formed in harmony with unchanging truth. A scientific basis is indispensable to form a truly religious system, whose influence may be coextensive with the race. The great central principle of progressive development which unfolds from the lower a higher form—which eliminates refined from grosser elements—which produces successive spheres of purity and elevation—this principle, I say, must revolutionize and perfect the religious element in man's



nature, and harmonize the discordance now subsisting between the spiritual conditions of different portions of the race. The only religious organization needed to unfold the spiritual element in man, will be provided in the new social structure, toward which humanity is rapidly tending. In the interim, man should seek freedom from sectarian tendencies and bigoted ecclesiastical associations, while his spiritual nature should receive continual cultivation by means of internal meditation and spirit-instruction from the higher circles of the second sphere.

To accomplish the high purposes of organization, mankind should unceasingly labor. To elevate the individual; to construct society on a permanent basis of social equality and mutual interests; to organize a government wholly republican; to promote fraternal relations, and to cultivate friendship with all nations—the activities of reformers should be constantly engaged. Thus shall earth be a counterpart of heaven, and then shall its united harmonies mingle with the echoing “music of the spheres,” and the offerings of both shall perpetually ascend as grateful incense to Him who out of confusion and darkness has evolved light to guide, and wisdom to direct, the whole family of man to its glorious destiny.

## DISCOURSE XIX.

### Education.

"First the blade, then the ear, after that the full corn in the ear"—JESUS

EDUCATION implies the development of man's whole nature. 1. Man should be educated as a *physical* being. Man's earthly form is subject to the invariable laws of external nature. To acquire a knowledge of these laws, and to conform to the relations existing between cause and effect, should be among the first duties to be impressed upon the human mind. Education, as generally conducted on the earth, labors to develop the human faculties after these faculties have obtained a certain fixedness of quality and tendency. Hence education can only subserve the ultimate state of the faculties to which there is this early tendency. But education, to be successful, must commence at an earlier period than it generally does. The embryo of humanity is a thousand-fold more plastic than the child or youth. Education, then, should embrace the sphere of pater- nity. The laws of reproduction should be well understood ere the responsible relation of conjugal union is consummated. Much ignorance prevails with reference to this subject among mankind. They see the application of the laws in question to the inferior animals and to vegetation, but have failed to apply the same to themselves. This is wholly wrong. A false modesty prevails on this subject, which must be removed, or the evils to be remedied will increase. How much money and labor are expended to im-

prove the productions of the soil and the quality of living stock, and how little thought, even, is bestowed upon the *most important subject that can occupy the minds of men, the improvement of the human race!* "To the pure all things are pure;" hence the subject under contemplation, to those whose "eye is single," is clothed with an importance second to none other; for what *can* be more necessary for the future unfolding and perfection of mankind than that the *germ* of the immortal being be surrounded with all the appropriate circumstances and conditions to insure a feeling of harmonious development, whose divine proportions shall advance amid the perpetual changes of earth to its exalted destiny above?

It should be borne in mind that the germ of humanity contains, undeveloped, the entire nature of man, physical, intellectual, and moral. From this consideration too much importance can not be attached to true conditions in the inception of the immortal offspring. We will here present some conditions which will be well for all to consider, as necessary to fulfill aright the responsibilities of reproducing their kind.

The conjugal union being formed on the principle of mutual attraction, the parties, as fully and harmoniously developed in their physical and spiritual natures as circumstances will permit, and actuated by an ardent desire to adorn and perfect the race, should fulfill the conditions of future paternity with a definite *design* to accomplish the desired end. When conception has commenced, no further intercourse should be allowed, but undisturbed, and while the parents are moving in the blissful atmosphere of home, and among friends, the embryo immortal should be nourished with constant maternal love, until the period when its external nature should commence its process of development amid the congenial associations of domestic love.

Before us now is the infant child, the germinal man, the future angel. Nourished amid congenial influences up to the present, what processes must mark, and what principles govern, the subsequent education of the spirit just ushered into conscious existence? "First the blade." Budding and germinating in the spring-time of life, this makes its appearance, greeted by the smiles of an expanding sun, fanned by the salubrious breezes freighted with life-imparting energy, nourished by a congenial soil, and protected by surrounding conditions. Thus do first appearances conspire to raise the hope of the husbandman in respect to the future harvest. Thus, also, should the early development of the infant be cheered by the smiles of affection from the parental heart, while the influences of the household should gently blend with all surrounding conditions to produce a cheerful, joyful atmosphere, in which the new-born spirit may expand in harmony and love. As education is but the unfolding of latent powers and faculties, care should be observed that no foreign scion be engrafted upon the true "olive tree," the unperverted human nature. Congenial conditions and circumstances alone are required.

Expanding under proper influences, the infant child has grown into youthful proportions. According to its development truth should be presented—principles should be unfolded and illustrated by appeals to external forms and internal realities. The correspondence between all planes of development should be made familiar. The great law of *progression*, as the great Central Truth of the Universe, should early be instilled into the receiving mind. Education can not *create*; it only *develops*. The immortal mind embodies within itself all the truth in the universe in an embryo state. Man is endowed with eternal principles—principles which were conceived and born in the mighty vortex of Infinite Intelligence. These principles are the



efflux of the Divine Glory—the out-beaming of the Sun of Righteousness. Man is constructed after the image and in the likeness of his great Spirit-Father. Hence it will be seen that the work of education only *commences* on earth; its duration will be *endless*. The illimitable Universe is God's University. He himself is the Presiding Officer. His works, spread out through the immeasurable fields of infinity, are his text-books—his only visible revelations. The elements, substances, essences, agencies, and principles, universally diffused, are his professors. Men, angels, and seraphs are his students. Receiving instruction and wisdom from the various departments of the mighty temple of Nature, they progress from sphere to sphere, but *never graduate*.

*Physical* education consists in the regulation of man's physical nature in accordance with the physiological laws of his being. It teaches not only the nature, but also the function of each bodily organ. It seeks to produce an equilibrium between all the forces that operate in the human organism, in order that *health* may be enjoyed as the result of harmonious action. *Social* education seeks the development of those relations that bind humanity together as one system of brotherhood. Conjugal affection is here manifested in the union of those of like affinities, subsequent to the development of self-estimation. Here much wisdom is needed to direct the passional impulses. Passion, that too long has ruled the world, should be kept in check, while wisdom surveys and becomes fully acquainted with its own affinities and peculiarities. Then, all other conditions being proper, a *choice*, governed by mutual consent and affinity, should result in the conjugal union, which should be cemented by spiritual and eternal attractions. Conjugal education does not cease when the conjugal relation is secured; the school has then but just commenced; the alphabet of

love only has been studied. Now that the commencement has been made, and the first lessons pointed out, it becomes the learners to study diligently, in order that true happiness and wisdom may continue to bless this divinely sanctioned union.

Filial love is another branch of social development. All created beings are children, and should ever venerate the parental relation. Looking upward, this affection claims affinity with the great Spirit-Father, who disdains not to send forth the efflux of his own spirit "to bear witness that we are his children," even the "sons of God." Parental affection, in the realm of social affinity, also seeks acknowledgment and recognition. We are fathers of future generations, and parental love flows from our inmost natures toward our offspring, whom we fondly cherish. The ultimate of this principle is manifested in the recognition of "Our Father," who fills heaven and earth with his presence.

Social education extends still onward, and claims, in a higher sphere of its development, a fraternal relationship with the whole human family. Nor does it stop here, but extends its claims beyond the earthly sphere, and enfolds in its arms the inhabitants of all worlds, natural and spiritual.

*Intellectual education* embraces the sphere of mental perception and reflection. Man's faculties are numerous, and all are intended to act upon, and be acted upon by, their appropriate objects. In the earth-life, however, there can only be a slight expansion in comparison to their endless acquisition in wisdom and knowledge in the spirit-world. The faculties of mind unfold according to internal conditions and surrounding circumstances; and when freed from the clogs of mortality, they will expand with the rising and purifying influences that will eternally surround them, to the comprehension of those truths, and the appreciation of

those principles, that on earth were only seen as "through a glass darkly."

The sphere of intellectual development is of so comprehensive a nature, and embraces a territory so vast, that to attempt a minute elucidation in this connection would be superfluous. We would, however, remind the reader that, after having explored the innumerable fountains of wisdom and knowledge on earth; after having analyzed the various faculties of mind in an attempt to ascertain the extent of their powers, he will but have commenced to sound the immeasurable depths of his own latent attributes, and will have but just entered the vestibule of the great Temple of Truth. The sphere of science, to the contemplative mind, is an ever-increasing ocean of imperishable gems, whose beauties shine with an increasing brilliancy. Hence the process of education can only commence on earth, which is but one gem amid the innumerable pearls that deck the outer garments of Omnipotence; for the earth, in comparison to the great WHOLE, is scarcely a perceptible speck, and upon it man's external observation can only gather the first rudiments of expanding knowledge.

*Moral* education seeks the development of man's spiritual nature. This is the ultimate of man's attainments. Beyond the acquisition of a spiritual existence, no earthly form can pass, for this is the concentration of the rays of Infinite Wisdom, Power, and Goodness; and the plane of existence produced is but a "little lower than the angels." The education and development of this department of man's nature is mainly given into the hands of ministers and teachers, who derive the instruction communicated, from books deemed by them of sacred origin. The truth, however, on this important subject, must be made known to the inhabitants of earth. Already this truth has been proclaimed, and it must be repeated until the human mind turns from all ex-

ternal sources for inspiration, and looks within its own spiritual temple to read the "law written upon the fleshly tables of the heart by the finger of God." Thus will every man be a "law unto himself." All external formation—the vast universe—is God's Temple. Man, angels, and seraphs are his representatives, and parts of his being. His revelations, then, are inscribed upon all the works of his hands, while his inspiration shines out in its greatest glory on earth, in MAN, who is His image and likeness in His lowest moral manifestation.

I am conscious that I now trench upon the most cherished opinions of vast multitudes of my earthly friends. I know your prejudices; I am acquainted with your conditions; I know the strength of sectarian attachments. But what of this? Truth can make no compromise with error, though venerable with age and supported by multitudes. Such have been the relations of humanity in all ages with the material universe, which is the basis of intellectual and moral truth—and with the Great Positive Mind, and the "ministry of angels," that all venerated standards of revelation are interspersed with gems of truth and wisdom; but this fact does not or should not prevent the free investigation by the human mind for other truths and revelations that may be communicated from the spirit-land. Mankind have been taught to look to the past—to search the records of antiquity—to interrogate the wisdom of by-gone centuries—for spiritual light and inspiration. The elements are God's teachers. In different ages wonders were wrought which the multitude concluded were miraculous or superhuman; but the light of science is fast dissipating the idea, false as it is demoralizing, that God's laws can be reversed to satisfy the caprices of any people. All manifestations that ever did or can take place, must and can be reconciled with the invariable laws of nature, the external exhibition of



Divine Wisdom. Spiritual science, unfolding the agencies that connect the material with the spiritual life, and the natural with the spirit-world, will illustrate all marvelous occurrences that have claimed an origin direct from Divinity.

We wish to be understood on this subject; we would deceive no one, but undeceive all. Let all pretensions to revelation be tested by the chemical crucible of enlightened reason. Let comparison appeal to nature, God's visible lexicon of universal truth; then the mind will be qualified to decide upon the alleged inspiration. For what can not be understood by the human reason, can be of no use to man. Through the elements of the human form, man is externally connected with the earth; and by the agencies of his spiritual nature, his most interior spirit-life and power are connected with the spirit-world, whose inhabitants in countless myriads throng the earth, and accompany their earth-brothers along their terrestrial pilgrimage toward celestial mansions. Every immortal spirit is a divine inspiration. God's presence is everywhere diffused throughout universal nature. All things are penetrated with his essential divinity. "He fills all things." Man is ushered into being as the germ of the future unfolding; he partakes at every breath an element that ultimates in spiritual existence. The nourishment that supplies the vital organism of the physical man, is also ultimated in the domain of mind. Thus man is a center of convergence, which perfects all lower developments in his external form; in the realm of his spiritual nature are concentrated all the elements of the spirit's future unfoldings, while deep within, the Divine Image is indelibly impressed. The efflux of the great Spirit-Father, mingling his divine emanations with the vitalizing elements evolved from the earth, forms the human-divine constitution into harmonious proportions, according to con-

ditions and circumstances that operate on its particular plane of development.

Man being thus inspired in his creation, becomes an inspired volume of divine revelation, having the laws of God "written in his heart." To understand them, he has but to retire within himself, and hold converse with the angels of love, or commune with the Father of Spirits.

The great Sun of intuition is now rising upon the world with a brightness and power that can no longer be successfully resisted. The intermediate agency of magnetism is now unfolding a higher manifestation of truth and wisdom to the world than has ever before marked the progress of humanity. The sciences of clairvoyance and spirit-influence are arousing the world from the slumber of ages. The darkness and error that so long have obscured the immortal nature of man, are destined to pass away. Freed from the external shackles of superstitious bigotry and cumbrous ignorance, the spirit-nature of man is beginning more generally to assert its privileges, and is already tasting the first-fruits of spiritual communion. "First the blade" makes its appearance; it attracts attention, and many wonder concerning the mysterious manifestations. But next the blade expands, and is nourished by the gentle influences of heaven and earth. Soon the ear protrudes from beneath the mysterious but natural enfoldings. "Something must be done to prevent its growth," cries the conservative; but the roots of the blade strike deep into the fertile soil of humanity, while the dews of heaven nourish the spreading branches, and the sun of eternal truth sheds its expanding influence, and hastens the coming harvest. Time passes on, and "the full corn in the ear" is seen as the grand result. The mystery is now unveiled, and ignorance is displaced by light. The bending heavens meet the uprising earth. The minds of earth mingle and commune freely with the "spirits of just

men made perfect." The family above unite with the younger members of earth's ransomed children, and the jubilee is celebrated by the commingling anthems of praise to HIM who hath made "both one," while the incense of the praise continually ascends as a grateful memorial to the common Father, "whose tender mercies are over all his works."

Thus the process of development will continue. Earth will become more and more assimilated into the likeness of the spiritual state. Men will realize the important truth that the earth is but the starting-place of spiritual existence—that the circling spheres of heaven are but successive gradations of the endless pathway of the spirit's eternal progression.

In the light of the truth here presented, mankind may see the course marked out by Infinite Wisdom as the proper method of educating the immortal spirit. Educate for eternity. Let the basis of all advancement rest in the immutable realities of scientific truth. Let the majestic temple rise in divine and harmonious proportions of knowledge and wisdom, while its lofty turrets are illuminated by the celestial rays of spiritual intuition. Let the vestibule of each temple be decked with gems of external beauty, and let the internal adorning be radiant with the brilliant coruscations of immortal truth and purity. Then shall the ascending spirit, clothed in heaven's own drapery, cheerfully pass to its destined goal, amid the gratulations and welcomes of attending angels. Then shall earth be itself the vestibule of heaven, and death but the transition of the spirit to its celestial inheritance.



## DISCOURSE XX.

### Immortality.

"For in Him we live, move, and have our being."—PAUL.

THE philosopher is not content with mere outward observation. He perceives that external forms are invariably effects that proceed from unseen causes—that bodies are but outward instruments for the development of the internal germ. Physical effects being the development of latent agencies, the particular form assumed will always correspond to the specific interior properties of the substance. There are substances on earth existing in various degrees of refinement. Chemical analysis has demonstrated that the elements which compose the human system are such as exist in a grosser state in the inferior kingdoms of nature; from which it is manifest that the elements referred to, in being fitted to enter into the composition of the human framework, have been successively refined and attenuated. This truth being admitted (and admitted it must be by all who have properly examined the subject), it follows that *the successive refinement of material substances*, and their entrance into the development of higher forms, is a LAW OF NATURE—an unchangeable institution of the Infinite Mind.

Between the granite rock and the element electricity, there are innumerable degrees of refinement. And between the latter element and the substance of spirit, there are many millions of degrees of refinement and attenuation.



Such, indeed, is the essential nature of the great central law of the universe, *progressive development*, that there can never be an assignable limit to the degree of expansion, purification, and refinement of the ultimate of all causation, *the Spirit-nature*. All matter, substances, essences, and principles are *eternal*. The Infinite Fountain, whence all things originally flowed, *evolved* the external and spiritual universe from his own Omnipresent and Omnipotent Being. But the order of procession was, "first the natural and afterward the spiritual." Hence, truly speaking, all things are essentially immortal; for the entire Realm of Effect was once contained in, and subsequently proceeded from, the great original Cause, and it is manifest that entity can not fall back into nonentity. The Divine Presence "fills all things;" even "the heaven of heavens can not contain Him;" and there is no *expansion*, however inconceivable, where the Infinite Omnipresence does not reside.

It is assumed by many theologians on earth, that man, physically and spiritually, was created or formed from nothing. Notwithstanding the absurdity of this proposition, it numbers among its advocates many intelligent and worthy minds. Darkness yet obscures their mental horizon, but the vail is destined to pass away. Ignorance of the laws of Formation, and an adherence to sectarian creeds, are the causes that have produced and now sustain these impressions, as existing in many minds. The true revelations on this subject, that were long since given to the world through Paul, as medium, are presented in this connection for the consideration of the class of minds here referred to. He asserts truly, that man is the "temple of the Holy Spirit;" and again, he says, "Know ye not that the Spirit of God *dwelleth* in you?" and again, "*In Him* we live, move, and have our being." It is also truly asserted, that "of him, and through him, and to him, are *all things*."

Hence, as "all things" proceeded from the Father of Spirits, it is vain to assume an *origin* for any substance, essence, or spirit, other than from the great Source of endless Causation.

We will now proceed to the illustrations of a future endless existence, as drawn from the successive developments of nature.

Absolute chaos never existed. To the All-Penetrating Mind, *order* in the elemental substances of the boundless Univercœlum was ever manifest; and the successive changes that occurred in the grand mass of fiery elements, followed the impulsions of the Divine Will, governed by Infinite Wisdom and Goodness. Universal cycles of inconceivable duration rolled on, as the great body of elemental substances were undergoing processes, preparatory to the evolution of external Formations. When the period of Creation arrived, the voluntary element of Divinity commenced the breathing forth of unnumbered worlds and systems of systems, which process of evolution has been carried forward through periods unimaginable, and will forever continue. Passing by the primary processes by which different planets were formed from their central suns, to the period when the vegetable formations occur, as the product of the mineral department of nature, we will trace some of the general changes that took place in the different planes of progressive development, in order to illustrate the nature and qualities of the immortal spirit of man. The external surface of the earth was prepared by successive chemical changes and by mineral formations, to ultimate a higher plane of existences. By an inherent impetus to advance, the mineral formations, and the different strata of the earth's surface, produced the lowest forms of vegetable life. Subsequent changes in the earth and the atmosphere produced the conditions necessary to the

formation of more refined and larger vegetable productions. Thus by constant action in all the elements of the earth, and changes in external conditions and influences, successive formations continued to appear until the vegetable kingdom merged into an intermediate plane of existence, dividing between the properly vegetable and the animal.

The law observed in all realms of organic existence, with reference to the continuation of specific forms, is properly called the law of reproduction. Each, after its kind, has seed in itself, whose development is always dependent upon sexual relation. From the vegetable department of nature, in regular order, proceeded the lowest forms of animal life, characterized by slight sensitive perceptions. Through various degrees of refinement, all terrestrial substances passed, as animal forms arose to sensitive planes of existence and organic structure. MAN at last appeared, as the crowning work of Infinite Wisdom and Goodness, and the ultimate of all preceding ultimates. The order of unfolding observed in the introduction of man on earth, as the divine representative, was the same as was observed in the departments of being below him. Hence the first varieties of the human species were much inferior in development to those now existing; and the most developed part of mankind now are of a far inferior development to that which will be attained by future generations of the race.

From what has preceded, it will appear that the law of *progressive development* has successively unfolded innumerable planes and degrees of advancement, from the amorphous elements of earth's primary formations, up to the elevated and God-like production of the human-divine constitution, who was made but a "little lower than the angels," to the character and dignity of which high beings man will attain subsequent to his departure from the

earthly form. The following conclusions result inevitably from the foregoing principles :

1. All organic substances are adapted to perpetual transformations into higher planes of existence.

2. The mineral and earthy substances and elements existed for, and were adapted to, the purpose of producing vegetable formations.

3. The vegetable realm of nature, which manifests the principle of Life, exists for, and is adapted to, the formation of the animal kingdom.

4. The animal department of existence, which contains the principles of Life and Sensation, exists for, and is calculated to ultimate, a higher state of being, viz., the human individuality.

5. The realm of human existence is not only an aggregation of the refined elements of all other departments, but possesses an individualized spirit-nature, as the refinement of all substances, elements, and principles, and manifests not only a higher Life and Sensation, but also superadds the principle of Intelligence.

6. Following in the order of progressive development, the human spiritual organization ultimates in the production of a spiritual-angelic nature, adapted to a sphere of existence beyond the earthly state.

Upon the immovable basis of Nature, as the external manifestation of Deity, rests the proof of man's immortality. The eternal principles of progressive unfolding, establishing the great truth of successive development, invests the idea of the spirit's perpetual existence and advancement, with demonstrative certainty. No appeal from Nature's established methods can be of any avail ; for the immutable God has stamped the signet of approbation upon all his works. The ultimate development of immortal and individualized spirit-existence is a result of an all-comprehensive Design



that no contingency can frustrate. Man's immortality is therefore an established truth, resting upon the immovable foundation of scientific principles.

This truth may also be considered in another light: All natural wants are results of certain causes which contain the effects undeveloped. As surely, then, as the cause exists, the effect will and must be subsequently produced. Man, as a cause, contains the elemental germ of his future existence: the existence of this germ produces a desire for its future development; and as surely as the desire for continued being exists in the human constitution so surely will it be realized. Immortality is but the uninterrupted continuance of the principle of life in an individualized and conscious state of being. Hence, as all men desire to live, and instinctively dread annihilation, and as this desire is but the aspiration of the spirit-life within acting as a cause, the effect—continued being—is as certain to follow as the antecedent desire was to manifest its innate tendencies.

In many minds, prejudiced by skeptical influences, a doubt of future existence may linger because of the, to them, mysterious uncertainty connected with the change from the rudimental to the spiritual spheres. To such it may be said: 1. That the analogies of nature in the lower planes of existence comprised as a whole, are positive testimony to man of a continued state of being. For it will not be denied that the vegetable department of nature is elevated above the mineral realm, both in the manifestation of *use* and *design*. The animal kingdom is situated on a still higher plane of existence than any below it; it contains also both mineral and vegetable substances, showing most conclusively that its derivation was *from* these lower realms of being. In every general advancement from a lower to a higher plane, there is also manifest a more exalted principle, which marks with unvarying certainty the degree of exalta-

tion. In vegetable formations, the principle of Life is first manifested; in the animal there is witnessed not only the principle of a higher life, but also the principle of Sensation. In the organization of man there are unfolded the principles of Life, Sensation, and Intelligence. Having arrived at this elevated plane in the scale of formation, the elementary substances have obtained such a state of purity and attenuation, that the organization has power to draw to its most interior being the elements of the great Spirit-Nature, that fills immensity of space. Thus man individualizes the spirit of Infinite Intelligence in his own peculiar form, which intelligence is manifested according to the degree of personal development attained by the individual.

Man, as an organization, physically and spiritually, is subject to the laws of growth or production. The physical system is essential to the existence and development of the spiritual nature; but both natures are simultaneously formed. The elemental substances of all matter and spirit being eternal, there is no priority of existence in either. The germ, however, of the spirit-nature is first formed, the spiritual type being essential to the formation of external developments. Hence man's physical nature or organization does not produce the spiritual, but the spiritual *form* is instituted prior to the physical; yet the elements of both were eternally coexisting, and were both equally evolved from the Divine Fountain of all existence. That was not first in form which is natural, but the spiritual, and afterward the natural; yet in the order of development *externally* considered, "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Thus the ideal, or the real, the spiritual, form, in its embryo state, was first *internally* developed; yet in the order of outward manifestations, the natural is first observed, is first developed, as being a necessary instrument to further unfold and

individualize the immortal germ within. God, the Origin and Source of all things, was the first Cause, the internal Principle, from whom was evolved the whole realm of external being as a grand Effect; and in the reproduction of secondary causes and effects, the same *method* is observed.

3. The law of the relation between cause and effect is proof to man of the immortality of his spiritual nature. Tracing the ascending series of cause and effect from elemental existence to the perfected structure of the human organization, there is observed the principle of *ascending development*, which, as an everywhere prevailing divine law, continually unfolds the higher from the lower, the refined from the gross, the spiritual from the natural. Man is the effect or ultimate of all forms, elements, substances, and principles that act on all planes below him. In the order of progressive unfolding, man becomes a *cause* to eliminate a still higher effect—a spiritual organization, whose destination and activities are adapted to the higher plane of the spiritual and celestial spheres. Hence, as certainly as man is an *effect* produced by a combination of causes below him, and as certainly as each particular plane of development evolves a higher form than the one immediately below it, so certainly it follows that by the same law of progressive unfolding, the sphere of humanity will, as a cause, eliminate a higher form, adapted to a higher plane of development, than is possible for the earth to produce. Following, then, the principle of progression, we arrive at conclusions which may be summarily stated as follows:

1. Man is an *effect* of all agencies beneath him, with the supernal Power acting through these agencies above him.

2. As man is an effect, he in turn becomes a *cause* for the evolution of a superior form of existence, to be perpetuated upon a higher plane of advancement.

3. As man is both an effect and a *cause* of other effects, it

follows that there is within him an inherent power or principle of improvement—a principle capable, under favorable circumstances, of unfolding a life whose affinities are with the realm of spiritual existences, to which, consequently, it has an attraction.

That every human being is endowed with a spiritual organization contained within the physical, and which is to be eliminated at the change called death, will be manifest to the reflecting mind from the following considerations :

1. The human mind is *conscious* of the existence of an internal, intelligent, and moral nature, possessing universal sympathies and spiritual aspirations, that go out in search of appropriate nourishment and gratification.

2. As the existence of physical faculties and desires, and their connection with appropriate gratifications, establishes the reality of *present* earthly existence, so also the existence of spiritual attributes and desires is proof of the reality of a corresponding spiritual existence, and of a source whence its yearnings may be supplied.

3. The law of *production*, as manifested in the vegetable and animal departments of nature, illustrates the idea of *evolution*. The seed of every tree, and the birth of every animal and human existence, speak to man of immortality and eternal life. So surely, then, as effect follows its appropriate cause, will the human organization eliminate a spiritual form adapted to the sphere of more elevated activities.

As man can not resist the evidences of external realities, of which he obtains a knowledge through the senses, so no more can the developed mind reject the accumulating testimony of its individualized future existence. Man is, therefore, Immortal, and is so not because of special agencies, but as a result of the eternal laws of the Divine Government.

The future conditions of the spiritual nature of man are



not only progressive, but adapted to each degree of individual development. No sudden changes will take place upon a spirit's entrance into the spirit-world, as many on earth suppose; but gradually as the dawning light of morning will the spirit unfold according to surrounding circumstances and conditions. Man being immortal, and his destiny being one of endless progression, it becomes each individual—the moral and religious teachers of the race—society as a whole—to seek the establishment of such conditions as shall inevitably raise man on earth above the sphere of animality and selfish pursuits, and unfold to his perceptions elevated, pure, and divine principles, as incentives to high attainments. As development is the measure of position and happiness, it is therefore man's highest duty and interest to cultivate his mind and affections, to expand the divinity that dwells within him, and thus prepare for his exaltation and glorification amid the sublime realities of immortal being.

## DISCOURSE XXI.

### Prudence.

"For of Him, and through Him, and to Him, are all things."—PAUL.

THE Government of God over the Universe is a result of the relations existing between the Great Positive Mind and the subordinate realm of being. The Infinite Father is Positive, and the Universe is Negative to him. He is the Source and Fountain of all law whose operations regulate the material and spiritual spheres that revolve through the vast regions of immensity. Law is manifest in the operations of all things. No law was ever enacted by the Divine Mind; for all things, including the manifestation of all action, proceeded from the all-comprehending Source of Infinite Wisdom and Goodness. Hence law is eternal—it is a part of the Divine Nature—an efflux from the Supernal Mind. Law is a manifestation of the Father's power; it is the express image of his person; it is his rule or method of action.

All Divine law is harmonious in action. No conflicts can possibly occur in any department of his widely-extended Empire. The apparent exceptions to this rule on earth are but natural results of the imperfect conditions of the present state of development; they constitute but the necessary process of refinement which is essential to the elevation of humanity to a higher plane of being and enjoyment. The *conflicts* of earth are necessary consequences of ignorance and an inferior state of general development. The

*manifestations* of the Divine *Rule of action* as observed in the natural operations of the physical universe are the same (only refined in their objective adaptations to a higher sphere of advancement) as those exhibited in the realm of spiritual existence. Thus a uniformity is observed throughout the infinite gradations of being and development, from the atom to the great controlling Mind of the Universe.

The law of correspondences unfolds the similarity between the lower and higher planes of development; and so slight is the gradation from one degree to another, that the closest observation is necessary to distinguish the peculiarities of different planes of advancement. Different Series are, however, marked with greater degrees of elevation. Thus the human mind may successively trace the numerous elevations and advancements that are observed in the realm of universal being.

As the government of God is universal, the operations of his laws are necessarily general and impartial; but so intimate is the divine nature with all things, that the agency that manifests the operations of his laws may properly be called the *circulating system* of the Divine Mind. The manner of the Divine procedure in the government of the Universe, may now be considered more specifically.

1. God acts upon the Universe *Constructively*. The whole realm of Nature is a derivation from the Infinite Source of eternal Existence. Formation, or the production of individual existences capable of endless advancement, is a natural and essential attribute of Love, Wisdom, and Omnipotent Power. Again, all systems, and systems of systems—all beings and orders of intelligences, were and are produced by the gradual operation of the Principle of formation, whose constant activities have filled a Universe of inconceivable magnitude, and still continue, and will forever carry forward the manifestations of Infinite Skill

and Wisdom in producing an eternal succession of worlds and systems to be located within the unimaginable circumference of the Divine atmosphere. Every grand system contains the germs of a vast retinue of suns and worlds; and these worlds contain the germs of an incalculable number of spiritual beings that will be successively unfolded as duration sweeps by with its train of endless effects.

All sidereal and planetary formations were produced to accomplish a definite result—to eventuate in the formation of individualized spiritual beings, who, in the commencement of conscious existence should partake, in their external nature, of the earth, of which they form a part, and from which they were evolved. But these outward forms are of short duration, being needed only as instruments to unfold the immortal germs of spirit existence. When this is accomplished, the external form is laid aside to perform other functions in the great process of continued formation, while the spiritual form—the true man—passes onward to higher planes of development and more enlarged fields of activity and usefulness. Thus, forever, will the natural evolve the spiritual, and the spiritual the celestial; and still higher elevations will unfold ranks of superior development, and more perfect representations of the Divine Nature, throughout the immeasurable durations of endless being.

It must not be overlooked, in considering the attributes of the Great First Cause, that the Principle of Formation constitutes one of the elements or attributes of the Divine Mind. Hence every production, every emanation that proceeds from the Great Original, is the result of the inherent laws of production. No *special* conditions or circumstances can possibly produce a departure from the eternal laws of development. Hence all manifestations of



Divine Wisdom are general and universal; but such is the *arrangement* of all things, the adaptation of every possible variety of phenomena to appropriate causes and conditions, that every *particular* result is in conformity with established principles.

2. God acts upon the Universe *Electrically*. Throughout the human constitution there is exhibited the principle of Circulation. The venous, arterial, and vital fluids existing in different degrees of refinement and attenuation, continually circulate through the entire physical organization of man. Corresponding to the elements of circulation in the human system, there are as many different media along which these agencies of vitality pass and repass, in accomplishing their mission in the constitution. But these elements and media of circulation are interdiffused throughout the entire organism of man. There is no point unsupplied by these all-embracing and all-containing essences and principles,

For all in every part diffused,

maintain an equilibrium of circulation essential to the healthy life of the whole body, and necessary to nourish the spiritual and immortal nature within. Man is a representation of the Universe—a concentrated embodiment of all truths and principles. Hence the principle of circulation in the human system is a true exhibition of the great System of Circulation as unfolded and beheld in the unbounded Realms of the Universal Actor. The *laws* that regulate the system of circulation in the human form correspond, in their uses, to the same principle in universal nature.

Diffused throughout the realms of unlimited space, exists the element of electricity in a positive and negative state, or endowed with the power of attraction and expansion—of centripetal and centrifugal motion—of assimila-

tion and aggregation; and indeed it contains, in a particular state of advancement, the elements of all things. The whole Universe is in constant motion in all its varied parts and developments. This motion may properly be considered as unfolding laws, principles, actions, or rules of manifestation. The modes of these operations are immutable and unchangeable in each particular sphere of activity; they all cluster around and center in the great law of Progression.

The manifestation of Nature's Divine Principles may be considered as an exhibition of physical power, or manner of external development. All bodies assume an outward form by virtue of an indwelling life or spirit, which, as a germ-principle, attracts all necessary elements, and thus constructs an external body, adapted to the inner life and its unfoldings. Again, all external forms are governed by the same wise adaptations of particular qualities to appropriate relations, according to each particular plan of advancement. All ponderable bodies are governed by similar agencies and laws of operation. Hence when, through ignorance or otherwise, a law of Nature is infringed, or, more properly, when true relations are not induced, there will be necessarily inharmonious effects. These effects should ever be attributed to the proper cause, and not considered as special departures of the Divine Being from his ordinary manner of action. No special legislation on the part of the Great Positive Mind is ever needed, for it is utterly impossible for any contingency to occur that can frustrate Infinite Design in the accomplishment of its original intentions. Man should conform in all his actions to the eternal law of God, written upon all living forms, and inwrought into his own constitution. Nature can make no compromises with ignorance, though her lessons are instilled in the severest school of experience. Man must

study himself and external nature as the only volumes of a Divine and Living Inspiration—as the repositories of celestial Truth and Wisdom.

The phenomena of life, in all its varied forms and gradations, are regulated by the eternal principles of physiological development. If harmonious conditions are fulfilled—if true relations are observed, all sensations will be pleasurable. But on the other hand, if discordant conditions and inharmonious relations obtain, there will be painful sensations experienced. True enjoyment must arise from right conditions and relations. All physical evils that exist on the earth are the result of the violations of the great Physiological laws of the universe. All sickness, pain, and suffering of all kinds—all those circumstances called accidents, are traceable to the wrong conditions of individuals, and the discordant state of society.

Man often supposes, when he is the subject or witness of suffering, that a *law is broken*. This is not so: there is no being in the Universe that *can* break a natural law, or prevent the continued operation of a principle of action from fulfilling its destined use in the mechanism of universal being. Man in his ignorance may induce wrong conditions—may diverge from true relations for awhile; but when he has gained the *aphelion* of his eccentric orbit, he is necessarily induced to return to true conditions as the only means of gratification and happiness. Such are the sympathies and connections of the universe with each integral part, that no essential or general disorder can possibly occur; and when from any consideration discordant conditions arise (which can only be the case in an ignorant state of society) in any particular location, the sympathy of the Whole is directed to regulate and harmonize the conditions, as the only method to restore a natural equilibrium. Man, then, can not *break* a law of God—he can

only, in his undeveloped wisdom, place himself in unnatural relations to the ever harmonious action of that law; and when man is developed above the animal nature, and lives in his intellectual and spiritual realms of being, his *inclinations* will ever ascend to the divine, and an increasing harmony will continually unfold to his delighted perception.

The theology of earth teaches the absurd idea that the great natural change, called death, is a result of the violation of moral law—that it is the penalty of transgression; but the theology of Nature, and the wisdom of the upper spheres, teach that death or decomposition of the external form, is a necessary and natural result of the great Central law of Progression.

The decomposition of vegetable organizations is essential to the life and being of animal existence, and the dissolution of the human form is indispensable to the evolution of the spiritual body—the birth of the spirit-nature—preparatory to a higher state of existence in the realms of spiritual activity.

Death being a natural change—a divine method of producing a higher life—the impiety of calling accidental dissolution, or death occasioned by the violation of true physiological law, a “visitation of Divine Providence” for a special chastisement, will at once appear. But God is not thus continually changing the manner of his operations to suit contingencies which to him never occur; but a harmony of action is observed in all the endless manifestations of that Being whose Wisdom and Power and Goodness surround the vast immensity of Existence and move to a higher life all the intermediate realms of Nature.

The doctrine of a particular Providence involves numerous contradictions, and involves charges of crime against Infinite Good, that amount to daring irreverence and blas-



phemy. The doctrine in question contradicts all true revelations of the Divine character wherever those revelations are inscribed, by asserting—1. That God is unchangeable, and at the same time a vascillating Being, who changes his purposes according to the accidental circumstances of his ever-changing and imperfect offspring; 2. By affirming the universality of justice, and the impartiality of its manifestation, and at the same time asserting that God, by special legislation, visits certain evils upon the human family to gratify a justice as changeable as the imagination of ignorant commentators; 3. By declaring perfect purity as an attribute of the Divine nature, and at the same time making God the principal actor in the violation of his own law. Many such absurdities and contradictions inhere in the old scheme of special Providences for special purposes.

Again, the doctrine in question makes the Infinite Father and Governor of the Universe guilty of crimes against humanity of which the most ignorant and undeveloped human beings would not be guilty: 1. By proclaiming his goodness, and at the same time making him the secret actuator and origin of all evils that affect society, by placing before ignorance and inexperience the most enticing allurements to pervert their natures and cause them to render evil for evil toward the creatures of his own formation. 2. By affirming the excellency and value of Principles as the guide to Divine wisdom, and at the same time allowing as a virtue the continual violation of every principle when the same is supposed to be infringed by the Divine Being. By this supposed change of actors, vice becomes virtue, and virtue vice. War, as a divine institution, is considered necessary to carry out wise purposes and good intentions; but with man as author, it is considered as an evil of vast magnitude and unmitigated enormity. Plagues, pestilences, devouring fire, and the more devouring flood, are missiles

in the hand of Omnipotent vengeance to chastise a rebellious nation, or rebuke individual crime! Indeed, by this facile theology two rules are presented as guides and standards of action and responsibility: one for God and the other for man. This is all wrong; Man should be taught to imitate the Divine Being—to be “perfect as his Father in heaven is perfect,” remembering that the apparent irregularities of the Deity are but the harmonies of action on a particular plane of activity.

God's government ruleth over the vast Realm of Being with an undeviating certainty and unerring rectitude. All his laws are founded in Love and operate in Wisdom, and are ultimating in Design—in a design as extensive as eternity and as comprehensive as infinity. In the Divine government all external forms and substances are progressively tending toward the interior and spiritual—toward the high and refined realities and enjoyments of the spheres of celestial life.

The Divine Principle acts upon the universe *Magnetically*. Magnetism is a Divine Element: it is the vital fluid of the Great Circulating System of Deity. It is the principle in which are developed thought, knowledge, and truth; it is the spirit or medium of communion—it is the realm of the mind's activities. As life circulates throughout the external or electrical system, and is thus carried to every part, so also does the magnetic medium afford a channel for the circulation of truths and principles, of pleasure and enjoyments. To develop and unfold spiritual beings endowed with a divine nature and capable of endless progression, was and is the intention of the Great Positive Mind. In the accomplishment of this design there is unfolded the principle of Ultimates, of Spheres, and Degrees. Each sphere produces one grand ultimate. All earths that are capable of sustaining animal life, produce as an ultimate what may be

properly called a *human divine organization*. This organization commences to unfold in the earthly sphere, but by reason of the spiritual affinities of the internal nature, it is soon freed from its earthly form, and enters upon its higher unfolding in a more refined and congenial sphere. But the principle of development is unceasing. The divinity within the spiritual form, continually expanding toward the universal affinities of its Infinite Father and Source, grows in harmonious proportions toward the celestial heights of a purer and higher life in a more elevated sphere of spirit existence; and thus on, forever onward, will the immortal nature go forth inspiring new truths and satisfying its divine thirstings by inhaling the aroma of ever increasing delights. This being the grand End—the object of all formation—man in the early stages of his development must necessarily commence life in inexperience, while ages pass by ere the accumulated wisdom of the world can regulate itself in harmony with the higher spheres above. But this equilibrium will surely be attained. Harmony will be effected on earth—peace shall tranquilize the nations, and love and mutual affection shall bind in a recognized unity the common brotherhood of humanity.

At the present time there is on earth much conflict of opinion respecting what is truth. Each nation has its particular and long-cherished notions which it received from previous generations, and which have come down with successive additions from the chronicles of the past. Here ignorance has intermingled error with the germs of truth; and in this conflict the principles of mental analysis are working out the solution of the problem, upon the right decision of which humanity's progress measurably depends. This problem is Truth. In the solution of this problem man's guardian attendants from the spirit-land will act a conspicuous part—not as dogmatizers, but as teachers.

Our appeal is to Nature, to Reason, to Man, to Science. Speculative philosophy must yield to demonstrative Truth. Belief must give place to reason and intuitional perception. External forms must surrender to spiritual realities. Expressions must vegetate into deeds, and humanity must be elevated into higher planes of organic development. Isolated and discordant relations must be fused into combined and unitary organizations. The rising sun of human freedom must illumine the earth, and despotism must fade out of existence, while the light and heat of affection shall dissipate the gloom and fertilize the waste places of earth with beams of a purer radiance.

To accomplish this desired good, men and angels must labor to harmonize *mind*. As mind directs in human affairs, it is evident that order can not be obtained unless there is first produced a oneness of intellectual and moral perception. Although this work is formidable, yet it is not impracticable. The elements of truth lie embedded in all the expiring forms that are destined soon to pass away. The inspiration of a higher life is descending to unfold in humanity the germ of a divine existence which is beginning to pulsate in aspirations toward its great Original. Man is beginning to realize that he forms a part of the Divinity of universal Nature—that into his inner being there is infused an element of that All-embracing Mind, which will ever seek to imitate and aspire toward those supernal heights of enduring serenity, whose undulations already fill the expanding nature of the true man.

The Divine Nature acts upon the Universe *Spiritually*. Nature is a vast receptacle of Divine influences and modes of action. The Great Sun of the Universe sheds forth his beams upon the universal Realm of nature, and these rays are received by every gradation of being, and assimilated according to relative positions and degrees of advancement.



Into the most interior nature of the spirits of men and angels the divine principle continually converges. Here it assimilates the spirit-nature into an increasing likeness to itself, expanding, elevating, and purifying the soul, and preparing it for an increased amount of activity and happiness. Corresponding with the spiritual nature of man there exists, as an infinite expansion, a medium for the spirit's transit from sphere to sphere along the line of its celestial aspirings and attractions. This medium is the spirit-principle, or a refined element which continually emanates from the Central Spirit of the Universe. Following these lines of celestial Light, the most interior nature of man receives these Divine emanations, and as a result, man perceives by intuition his relationship to the great Spirit-Father. He measurably comprehends truths and principles which flow as emanations from the Spirit of Truth and the Author of Principles. Although the spirit—the essential divinity of man—can not be looked upon even by seraphs' vision, yet its nature and character are shadowed forth, as the internal element unfolds by the agency of its own nature, and by its power of receiving perpetual influxes from the Spirit of Life. The internal, the divine spirit of man, ever seeks to manifest itself externally—to emit a fragrance of its immortality—to mingle its divine aspirations with its co-partners in the ascending journey of its endless future. Hence the "birth of the spirit" is a reality toward which all things are tending.

The theological teachings of the past, seeing only "through a glass darkly," have thrown around this subject a mystery that hides from common observation the sublime and natural manner of development. In the process of generation the germ of the spirit-nature is produced coeval with the physical organization, and both grow together and continue partners along the journey of human life; and as

the earthly form is laid aside, the spiritual form continues in the second sphere as the external house of the internal spirit's habitation. But man need not wait until the period of his physical dissolution to enjoy the higher delights of spiritual felicity. Man may and should continually seek the development of his spirit-nature—not as a sudden and final outbirth, but as a constant and spiritual unfolding. And such are the merciful arrangements of a just and wise Providence, that all spirits are destined, and hastening on, to that period of their existence when they “must be born of the Spirit.” To accomplish this great end of being, no supernatural agencies are required. God is not a supernatural Being—a Being separate and disconnected from Nature—but is diffused through every part of Nature. He is the great Actuator and upholder of all things. God then is intimately *connected* with universal Nature, and all his laws are harmonious with themselves and in harmony with man's true development. Man's spirit is truly “born again” only when the internal spirit exercises a governing and directing influence over the animal nature, and when the great truths and principles of Nature and of God have a practical manifestation in the government of the conduct. Then man enters the kingdom of harmony or heaven—then only is God's will done on earth as it is in heaven—then love and wisdom guide in all human action; and peace flows on in its widening course toward the ocean of celestial life and happiness.

We may be permitted, in conclusion, to remark that God rules the Universe by general laws. While a particular providence would be unjust, a general providence superintends all the vast domains of being with a particularity that comprehends the atom with a wisdom of design (corresponding with its use and development) equal to the supervision of the highest seraph. A particular Providence

involves a partial display of the Divine goodness, while, on the other hand, a general superintendence of all things with reference to particular design, harmonizes the Divine manifestations, and reconciles man to the great and glorious *End*, the gradual advancement and ultimate perfection of all beings in harmony with himself and with one another.

In this view of the subject, God will not be charged with folly when man in his ignorance places himself in wrong relations with his unchangeable laws; but man will seek a knowledge of the Divine arrangement, and connect himself with the true relations which are eternally established in the grand system of Cause and Effect. Then man, universal man, shall gravitate to his proper position, and ultimate happiness and harmony shall crown the crowning work of God.