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AN EXPOSITION
OF
MODERN SPIRITUALISM,
SHOWING ITS TENDENCY TO A
Total Annihilation of Christianity.
WITH OTHER MISCELLANEOUS REMARKS AND
CRITICISMS, IN SUPPORT OF THE FUNDA-
MENTAL PRINCIPLES OF THE
CHRISTIAN RELIGION.

By SAMUEL POST,
LOCUST VALLEY, QUEENS COUNTY, NEW YORK.

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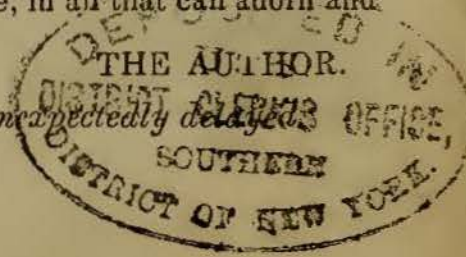
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INTRODUCTORY NOTE.

The author of these few pages offers them with much diffidence, being almost entirely unaccustomed to writing, except in private correspondence, it could not be expected he should so arrange his thoughts as to meet the approbation of a discerning public; they are so brief, a preface is hardly necessary, a few words as an introductory note is all that is designed. The writer having had some opportunity of noticing many deviations from the path of rectitude, which circumstances beyond his control, has thrown in the way of his observation, and being a witness to the deleterious effects on the minds of many, feels disposed to offer the following views and considerations to the reader.

The author being a member of the society of Friends, wishes it distinctly understood, that he alone is responsible for the sentiments contained in the exposition of his views. I consider the censorship of the press inimical to civil and religious liberty, and anti-republican in its tendency. There are certain inalienable rights that attaches to every rational, intelligent being, that cannot be surrendered without an infringement on the prerogative, or free agency of man, or of being prejudicial to the best interests of society; to be circumscribed within the narrow limits of the judgment of a few individuals, whose opinions are perhaps often at variance with each other. There being no criterion or standard of judgment safer than public opinion, the author pleads the liberty of unfolding his own thoughts to an intelligent community, by the agency of the press, unshackled by censors even of the highest order of intellectual endowments vouchsafed to a rational being. An unrestrained freedom of sentiment on all subjects interesting to the mind of man, is the birthright of every individual, while public opinion will decide upon the merits of every production, and mankind would be left free to select from the mass of testimony, that which was calculated to elevate the standard of righteousness, and the advancement of the race, in all that can adorn and dignify the rational and immortal soul of man.

N. B. The publication of this pamphlet has been unexpectedly delayed.



407. Nov. 25. 1861

[Written for the Plaindealer.]

RAPPINGS AND SPIRITUAL MANIFESTATIONS.

Notwithstanding the many observations that have met my eye in various newspapers in relation to the mysterious rappings and spiritual manifestations, (so called,) tending to counteract a very pernicious, and may I not say, baneful influence on the minds of the weak and credulous, which they seem so peculiarly calculated to produce, I feel disposed to add my mite as a testimony-bearer against this abomination of the times, which I fear, is on the increase, and is spreading far and wide. Having been a resident near the place where this, what shall I say, monstrosity first made its appearance, I am somewhat familiar with the nature, effect and consequences that it has produced on the minds of many in the vicinity where it first emanated, as it progressed from one stage of iniquity to another. I do not presume to say that I ever was fully introduced or initiated into all the machinations and mysterious operations of its votaries. Far from it, I never would intentionally go amongst them for the purpose of witnessing any of their strange doings, rappings or manifestations, but my business associations and connexions in life brought me in contact with some of its early supporters, so that although against my inclination and will, I was reluctantly a witness to some of the rappings, and my only regret is, that I do not hold the pen of a ready writer, or I would attempt to portray the mystery of iniquity, and unravel the dark designs of these benighted wanderers, entangled as they appear to be, in a labyrinth, entirely inextricable short of a miraculous display of the interposition of Divine Providence; their minds becoming so absorbed in these fearful delusions, that it does really seem measurably to affect, if not destroy the rational faculties. In some instances the reasoning powers have been entirely subverted; presuming to converse with the spirits of the departed, what wonder is it that their brains should become turned, attempting to pry into the mysteries which the Almighty has reserved to himself, impenetrable as they always have been, and will undoubtedly remain to any and all the contrivances of the most scientific. The word "blasphemy" may not be exactly appropriate, but for the want of a better I will substitute that as being somewhat explanatory of the dreadful wickedness of that mind that dare presume thus to trifle with that (may I not say) holy order and unalterable law of the Divinity, and what procedure, I would ask, could poor, frail, finite man presume upon, that was calculated to cast so great an indignity on the Divine character, as that of attempting to penetrate or lift the veil that hides eternity from human eyes, and intercepts all communication with the spirit-world while clothed with mortality, or any insight into the abodes of the blessed, except in some few instances, in that state described as a trance, in which I do not presume to deny or disbelieve. For purposes of his own, he has in a few instances, perhaps I may say partially, revealed the glories of the heavenly state of those who are unclothed of mortality. I say what greater indignity could be cast upon the Divine character, than that of presuming to enter the spirit-world to converse with the departed, not only of their own connexions and friends, but of those of every age of the world, and profess or pretend to do it without any assistance of the Almighty. They acknowledge no supernatural agency in the undertaking. I have put that question closely to them, and as far as my knowledge goes on that point, I understand them to say, that in those interviews and communications with the departed, they acknowledge no revelation or assistance whatever of the Creator, but entirely of themselves independent of God, they presume to

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enter the celestial mansions and converse with the saints in bliss, and not only so, they tell us they find bad spirits and hold converse with them also, and want us to believe they have found out a better way, one that is calculated to reclaim the infidel; privileged as they say they are, of looking into and understanding the state of the departed, they can assure the infidel that the soul has an existence beyond the narrow confines of the grave, and herein they presume to bear testimony to its immortality. They profess to be guided in the common concerns of life by the spirits of their departed friends; in fact, to be guided in everything both spiritual and temporal, living as it were, without God in the world, denying, disbelieving, and of course, paying no attention to the inward monitor, that witness for God placed in the breast of every man by Jehovah himself; that sure guide that will never lead astray, if we keep our spiritual eye single to its teachings and directions, as he has declared he will teach his people himself, that he will not give his glory to another, or his praise to graven images, neither will he give it to any other idol of man's creating.

When we take a view or seriously consider the state of mind of that individual who thus trifles with the mercies and goodness of God, in departing from the good old way cast up for the redeemed in every age of the world, and this way is said to be so plain, that the wayfaring man, though a fool to the wisdom of this world, cannot err therein or may walk therein and not err. It follows us from youth to old age, unless we continue to neglect its repeated admonitions, hardening our hearts until we sin out the day of our visitation, and the day of grace is past. How easy at all times to ascertain the pointings of duty, if we will but give a listening ear to a voice, speaking, as it were from behind us, saying, "This is the way, walk ye in it." This attempting to climb up to heaven in any other way than by the way of the cross, is no better now than when Jesus Christ was on earth—in that day they were declared to be thieves and robbers. This same lying, deceitful spirit that so much abounds in the present day, is no new thing, it has prevailed more or less in all ages of mankind. The scriptures of both the Old and New Testament give us an account of similar characters, that deceived the people in those days. The witch of Endor raising Samuel, and others termed familiar spirits, so that no new thing has happened unto us, except some trifling difference in the manner, form or mode of communication. It was a lying spirit from the beginning; it may be compared to an ignis-fatuus that dazzles to bewilder, and bewilders to blind. The temptations that lie at the bottom of the schemes of some of these mediums (so called) is undoubtedly the hope of gain, and this it is that dazzles to bewilder, and must finally lead into worse than Egyptian darkness, even down to the chambers of death, where the rays of the sun of righteousness never penetrate. A charge is sometimes, and perhaps often made for obtaining information from departed friends. Can it be possible that a rational, accountable, immortal being dare thus to trifle with its Creator; the charge or condemnation that was made against Pharisaical righteousness in the early ages of christianity, must be light in comparison to obtaining money under such pretences, false both to God and man.

"God never meant that man should scale the heavens by strides of human wisdom;" all the professions of men of science to penetrate the mysteries of godliness, or to climb up to look into heaven, must end in disappointment; the mysteries of the kingdom always have been hid from the worldly-wise, but revealed unto babes. Can we believe that men of science and learning can be found, I was about to say, in this enlightened age, but darkened may be more appropriate, who would stoop so low as even to attempt an investigation of the rappings or spiritual manifestations of the present day, upon any principles of science compatible with common sense, or analogous to the human

understanding, more especially those who make a profession of the christian religion, lowering down the standard of faith below the level of human reason, even to a belief in, I was about to say, some infernal agency in moving tables and chairs round the room by some invisible power, some say by electricity; it is altogether immaterial as to the term or name of the power that operates upon or moves them, so long as we are confident that the motive power is governed by the ingenuity of man, as no stream will rise higher than its fountain. What has electricity, animal magnetism, or any other magnetism, or even all the powers of attraction combined—they can only operate upon that which is material—what is there in the operation of these powers analogous to or in any way influential upon the invisible, immortal soul of man? It is not in flesh to think, or in bones to reason, or the moving of tables and chairs round the room, that the soul can be enlightened. In what way or manner could an agency be established between the souls of those who now inhabit this globe and the spirits of the departed of all ages? Not by any or all the powers of man, infinite wisdom has placed it beyond our reach, then why not bow to the majesty of heaven, and accept the conditions of our existence as the best the Almighty could bestow upon us. The science of man is useful in its proper sphere, but when he attempts to overstep the bounds the Almighty has established, he brings down upon himself the just judgment of heaven.

JUNIUS.

[Written for the *Plaindealer*.]

REPLY TO "JUNIUS."

DEAR SIR—In perusing the able and finished epistle of your correspondent "Junius" in the *Plaindealer* of the 11th instant, I was particularly surprised at a sentiment contained in the following lengthy paragraph which allow me to quote; "Can we believe that men of science and learning can be found, I was about to say in this enlightened age, but darkened may be more appropriate, who would stoop so low as even to attempt an investigation of the rappings or spiritual manifestations of the present day, upon any principle of science compatible with common sense, or analogous to the human understanding, more especially those who make a profession of the christian religion, lowering down the standard of faith below the level of human reason; even to a belief in, I was about to say, in some infernal agency in moving tables and chairs round the room, by some invisible power, some say by electricity; it is altogether immaterial as to the term or name of the power that operates upon or moves them, so long as we are confident that the motive power is governed by the ingenuity of man, as no stream will rise higher than its fountain."

If I understand the writer's meaning aright, the following deduction may be obtained from the above paragraph viz: That it is incompatible with science, common sense or christianity, to investigate facts, for the worthy "Junius" does not deny that tables do move. He only denies that we have a right to know or inquire the cause or agency of their motion, Is this right? is it just? is it liberal? I think not.

It is never wise to restrict reason on any subject, and the more momentous the subject, or the more alarming the tendency, the greater cause for strict investigation. Where no reason can be given for a phenomenon, or none attempted, the credulous and superstitious refer it immediately to supernatural agency, impossible of human interpretation. Before the "rappings" became so fashionable and universal—when their practice was confined to a very few knowing ones, their effect was indeed highly alarming, especially as the manifestations were confined mostly to the more illiterate, and consequently more

superstitious ranks of society. But when such men as Bancroft, Dana and other men of their scientific attainments, began to investigate the subject, when the subject began to spread in the higher circles, and became a fashionable and fruitful source of winter-evening amusements in almost every family, city, town or village, the awe and mystery that at first enveloped it, began to dissipate, and now it is merely looked upon as a natural phenomenon, susceptible of scientific explanations, and promising fair to lift the veil for future useful discoveries. I would defy "Junius" to produce three individuals who have witnessed the "table movings," and believe their motion emanates from any but natural causes. Because the subject is wonderful, and beyond our present comprehension and elucidation, must it be condemned as the machinations of the evil-one, and its honest investigators anathematised as blasphemers? Does "Junius" remember how honest Dr. Faustus was consigned to the devil by the superstitious old monks, merely, because he was able to produce an armful of printed copies of the Bible, while they were writing one? If his satanic majesty was the inventor of printing, and a promoter of science, as Junius and the old monks would have us believe, surely "we should give even the devil his due," and honor him not only for his self-sacrificing spirit, in expediting his own doom, but also for giving to the world an art, at once the terror of despotism, ignorance, and superstition—the art of printing. But I am not so liberal as "Junius." I am hardly willing to believe Satan supreme ruler of this world just yet, nor do I believe the power of peeping through the key-hole of Heaven, has been granted to him, more than to us, and if not, by what means can he tell us the mysteries thereof? And if this phenomenon do not emanate from the enemy of man, but from a good, wise and Omnipotent God, is it grateful in us to spurn it, and discourage investigation? I think not.

The very tone of "Junius," the tenor of his letter is calculated to arouse the superstition and fear of the credulous. His very warning is an invitation to attribute them to a supernatural source (supernal or infernal,) and calculated to produce the same melancholy effects that the subject did before it exploded; for man is still the inquisitive and perverse wife of the cruel "Blue Beard," give him permission to explore every chamber except the blue one, and the blue one will be the first he seeks, though death be the penalty. "Junius" seems to attack the subject on two points, distinct in themselves though by him confounded; the one on "spiritual manifestations" the other on simple "table moving." The first, was hardly deserving the attention he gave it, the second was worthy a more liberal and less bigoted consideration than it received.

We may say, the subject of "spiritual manifestations" has had its day. It came up like all unprofitable vegetation, luxuriated on a fertile soil, and grew rank and exhausted itself. Peace be to its manes. Its advocates are deserting it day by day, and the reports of its mischief are less and less. You cannot insult one at present more deeply, than by asking him if he believes in "spiritual knockings." It was analogous to clairvoyance, it was short lived,—died for want of nourishment. Public attention and investigation, is the infallible test—the impartial tribunal of the merits of all questions of doubt. Public attention, the grand jury, if you please, of this case, has rejected the manifestations as unworthy a trial; but "table moving" has been indicted and commanded to appear before a scientific and liberal jury, for farther examination. May its jurors be less biased than our friend "Junius" appears to be, who obviously has already condemned the accused, without troubling himself to investigate its merits. The subject is wonderful, I repeat, and beyond our present comprehension—but worthy the consideration and close examination of all scientific and enlightened men. That it is supernatural, I deny. That

it is calculated to do mischief, I also deny, but believe and hope on the contrary, it may be productive of good. It is only those who know nothing about it, that are apprehensive. Let us all remember

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea
And rides upon the storm."

"God is his own interpreter
And he will make it plain."—

JUSTITIA.

[*Written for the Plain Dealer.*]

REPLY TO JUSTITIA.

A writer over the signature of "Justitia," in the Plain Dealer of the 25th ultimo, takes some exceptions to the article written by "Junius," on rapping and spiritual manifestations, quoting a paragraph from "Junius," and making his comments on it, and also making some further remarks, in accordance with his understanding, or interpretation of the meaning of the writer. "Junius" is at a loss to conceive how "Justitia" should arrive at the conclusions or interpretations of the paragraph which he quotes; it appears to "Junius" that had he quoted a few lines more, or had he sufficiently examined the remainder of the article, he would not have found it necessary to have taken up his pen; "Junius" denies that any just inference can be drawn from the paragraph quoted, "that it is incompatible with science, common sense, or christianity, to investigate facts, or that he has set any bounds or in any manner attempted to limit or restrict reason from its full and unlimited operation and developement in its own sphere, as no stream can rise higher than its fountain: revelation I consider is always in accordance with, and never contradicts reason. God makes known to or reveals to us the plain path of duty through the rational understanding of the invisible immortal soul, he has made us free agents, and we are at liberty to dive deep into the arts and sciences, to investigate facts, to search into all the hidden mysteries of nature, to our heart's content, to examine into chemistry, electricity, the magnetic influence and the whole catalogue of the powers of attraction, to the end of the chapter, so long as we confine our enquiries and examinations within the bounds that infinite wisdom has designed, and make no attempt to pry into mysteries or unlock the secret things that belong unto God. This seems to be the stumbling block to "Justitia," as he seems to make no distinctions between the knowledge attainable by the natural capacities of human intellect; the natural man with all his acquirements can never understand the things which appertain to the kingdom of heaven, or take one single step towards the salvation of his own soul independant of God. Consequently the examination or experiments in order to ascertain the moving of the tables is confined to that which is material, and as that which is spiritual is as far above that which is material as the heavens are higher than the earth. I would ask then if a professor of the christian religion should attempt an examination of the cause or principle of natural science, (produced by the exercise of the human understanding only) in order to ascertain what operates on the tables to move them, is not lowering down the standard of faith below the level of human reason, because it is so entirely inconsistent with reason, to suppose for a moment there is anything supernatural in this exhibition of table moving.

Justitia says the subject is wonderful; Junius is of a different opinion, the reflecting mind separates it from the supernatural, reducing it to a natural cause, and I will put a school boy to solve all that is mysterious about it.

Although reflecting men immediately separate it from the supernatural, the weak and credulous do not, and the very attempt of the scientific man to examine into the cause of table moving is enough in itself to convince or confirm the weak and credulous, that there is something wonderfully mysterious and even supernatural.

I made some allusion to an infernal agency; Justitia cannot be serious in supposing that Junius is a believer in a devil or satan as a separate evil genius, going about seeking whom he may devour;—I have no belief whatever in any devil except of man's creating, as the good book tells us, that when the work of creation was completed, God pronounced all things good, and I shall not believe the devil could make himself on purpose to torment mankind. Merely because I used the word infernal, and then with but little emphasis, Justitia has arraigned me before the public as a believer in the devil or a devil, and has written a long paragraph apparently in earnest, as though it was an established fact, which I have not time to quote, since Justitia has allowed so large a portion of his article in reply to Junius, descanting on the powers of his Satanic Majesty, he will certainly not feel disposed to criminate Junius, if he classes Justitia with the believers in that old adversary the devil;—as for Junius he has no belief whatever in any evil spirit separate from the depravity and wickedness of the rational, invisible, immortal soul of man, after having tasted or experienced the word of life and the powers of the world to come, known something of the joys in heaven, and then falls back into the beggarly elements, seeking gratification from the depraved propensities of his animal appetites. This is what Junius would consider a fallen angel, and every fallen angel is a devil, and there are legions of them, the depraved propensities of our common nature are called or termed devils in the scriptures.

For instance, I should say the devil of intemperance, the devil of cruelty, and a host of others; these propensities of our nature, the gifts of our creator, constituent parts of our being, all good in their proper places and functions, fulfilling their part in that probationary state of trial here on earth. This is all that Junius meant by the word infernal and I still think appropriate for this reason, that the first moving of the tables was undoubtedly invented to establish a belief (in those poor deluded souls who are so weak as to lend a listening ear) in the power or capacity of the medium to hold converse with the spirits of the departed, whether they called them supernatural or not, their object was undoubtedly to give an awe of reverential feeling to their blasphemous machinations of attempting to hold converse with those who have passed that bourne from which no traveler returns, and if the word infernal does not aptly apply to such monstrous schemes of abominable wickedness, I would respectfully apply to the more enlightened Justitia for a more appropriate word. The Pharisees charged Jesus with casting out devils by Beelzebub the prince of the devils, now what should we understand was meant by the Pharisees, by the prince of the devils, why I should think nothing more nor less than that the greater the deception the greater the devil, and it holds good even to this day, the greater the deception the greater the danger in all the various transformations of the wickedness of the human heart, to prey upon the poor deluded soul who is so unfortunate as to give credence to these abominations, and so with the whole catalogue of crime, mankind imposes upon man. Justitia says "the very tone of Junius, the tenor of his letter is calculated to arouse the superstition and fear of the credulous;" this assertion of Justitia, I think does not require any refutation. I submit it to the impartial tribunal of public opinion.

It appears to Junius that Justitia treats the whole subject as of but little importance, that he has discovered no disadvantages or evil consequences grow-

ing out of the "spiritual manifestations:" hear him, "spiritual manifestations has had its day, it came up like all unprofitable vegetation, luxuriated on a fertile soil and grew rank and exhausted itself—peace be to its manes."

It appears to Junius that Justitia has not given the subject sufficient reflection, or he would not so readily cry peace, peace where there is no peace, and not suppose the whole subject entirely exploded, and gone to the four winds without leaving a vestige of any thing unpleasant behind. I suppose at this moment one of the first and most influential of the rappers is now residing in the city of New York, living in considerable style from the earnings in "spiritual manifestations," and was quite recently crowded with customers at one dollar the interview. I am informed that from the reports of the Lunatic Asylums in the United States there are at the present time upwards of five hundred confined, who are suffering under this awful delusion, perhaps hundreds of others more or less affected, families divided, husbands and wives separated, and incalculable mischief has been and is the consequence of this new-fangled witchcraft. And yet Justitia says it was hardly worth the attention I gave it. Mormonism, Millerism and clairvoyance united are not in my opinion productive of so much positive evil, and are not so offensive in the divine sight, and Justitia having taken up his pen in defence of this outrageous and abominable system of iniquity, which with some immaterial changes dates back nearly five thousand years. Perhaps Justitia would not wish to be considered a believer in spiritual manifestations, yet I shall class him with the defenders of the whole system—"he that is not for us is against us." Justitia quotes a few lines of poetry which if Junius understands, argues against himself and exactly in favor of the sentiments Junius advances, I quote the two last lines:

"God is his own interpreter,
And he will make it plain."

As Justitia tells us the spiritual manifestations has entirely exploded, does he call upon God to assist him to interpret the cause of table moving? Allow me to quote a few words of Justitia, although not exactly in the order of time: "Table moving was worthy a more liberal and less bigoted consideration than it received;" although Junius is charged with being illiberal, superstitious and bigoted, after making a few remarks I shall leave others to judge how far these charges are applicable. Junius never for a moment supposed he was likely to be understood as opposing scientific research or the investigation of natural cause and effect, he should extremely regret that any barrier should be placed on the human understanding calculated to close the way to a thorough investigation of all that can be useful to man. Nevertheless I should regret to foster an inquisitorial spirit into an acquisition of an extensive knowledge of the sciences, solely to gratify the pride and vanity of an immortal mind, beyond the limits prescribed by infinite wisdom in the regulation and government of the spiritual faculties.

Some great genius may be yet in embryo, that shall entirely revolutionize the settled order of things, and may be ranked with a Newton, a Franklin, a Fulton, and a host of others, who shine as constellations of the first magnitude in the galaxy of human intellect. Junius feels no disposition to fetter the intellectual faculties of man, being created a rational intelligent being and having conferred on him the invaluable blessing of free agency, and furnished with a knowledge of the will of his Creator, with a capacity to perform it, or in the more refined language of the poet:

"He gave him in this dark estate,
To see the good from ill;
And binding nature fast in fate
Left free the human will."

JUNIUS.

EXHIBITION OF MODERN SPIRITUALISM.

When the writer of an article, published in the Glen Cove Plain Dealer of the 11th of Third mo. (March) 1853 on the subject of "Rappings and spiritual manifestations," signed Junius, he had no expectation of adding anything to it, by way of further elucidation of the author's views on that subject, until he observed a writer over the signature of Justitia, had replied to Junius, defending, or perhaps rather excusing the believers in this modern spiritualism and table moving, and calculated to encourage a further investigation into the mysteries of iniquity, or in other words, of table moving, which to me appeared prejudicial to the best interests of society, and I wrote an article in reply, over the same signature of Junius, and forwarded it for publication, the editor objected to publish on account of its length, yet I suppose two columns would have contained sufficient space. The author of the two articles over the signature of Junius, having since noticed some other observations and remarks on this subject, from different writers, tending rather to increase the evil, by encouraging a belief in the spiritual manifestations or communications (so called,) with the spirits of the departed, that on reflection I have thought of publishing in pamphlet form, the two articles over the signature of Junius, including Justitias' remarks in reply to Junius, with some additional remarks on the same subject, and also to make some remarks and present views on other subjects in defence and in support of christianity, and in immediate divine revelation. I shall proceed in the first place to make a few additional remarks and present some considerations in relation to this wide-spreading and desolating theory of the imagination, presuming to converse with the spirits of the departed, in defiance of revelation, of scripture, of reason, and of common sense. Notwithstanding some learned men may be ranked as defenders or expounders of this new-fangled witchcraft, a name or an appellation much more appropriate than spiritual manifestations.

Charles Beecher, pastor of the First Congregational Church, Newark, New Jersey, has published a review of the spiritual manifestations, read before the Congregational Association of New York and Brooklyn, in which he treats the subject in a more learned manner, by an extensive research into the records of antiquity, than has been attempted by most if not all other writers that have met my observation, coming from such high authority and from a mind stored with learning, it may be thought perfectly presumptuous for an illiterate person who makes no pretension to learning, and a very limited knowledge of the sciences, to attempt to analyse a production emanating from such high authority, and even to attempt a refutation of some of the most important conclusions and arguments, behind which the learned author of the review seems to have entrenched himself; nevertheless, with his permission to quote so much of his book as may be necessary to contrast our views, conceptions or understanding of the texts quoted, confining myself mostly to scripture quotations (and inferences deducible from them,) which may be considered to bear upon the subject.

It may be proper for me to premise so much as to say that I dissent from most of the reviewer's deductions from scripture. Before I quote either from the review or from scripture, I wish to notice a term, principle or agent, called odyle, the name given by "Baron Reichenbach of Vienna, to a new agent identified with animal magnetism," which the author of the review, if I understand him considers the fundamental principle on which his theory is based; that this o-dylic agency or condition of the spiritual faculties is the medium through which the demon or spirit enters the abode of that spirit, which is still clothed with mortality. I shall not attempt to follow the author of

the review through all his different hypothesis or even to refer or quote from all the different authors which the learned reviewer has cited, in order to prove a possibility, that these modern "spiritual manifestations" are a positive reality, or if not absolutely to prove it, to bring up that kind of evidence, which if it proved any thing, is intended to favor or increase the belief in this visionary scheme or modern invention of spiritual nonsense, leading the minds of the weak and credulous into a belief, that it must of course be a reality when such men as Beecher, Edmonds and Talmage undertake to defend it, or at least to excuse those that are pursuing it with avidity as the only hope of salvation, as though God had forgotten that he had ever created such a being as man, or if he had been the means of bringing him into existence, he had nothing more to do with him after that, but had left him to shift for himself, without any interference, or guidance on his part that both with regard to his temporal and spiritual well-being he had nothing to do, and of course took no cognizance.

My first quotation is from page 15 as follows, "Now the brain of the medium may be odylic rapport with the brain of some inmate of a Lunatic asylum, or of some visionary enthusiast or monomaniac, and thus apparently, receive communication from Benjamin Franklin, Thomas Paine or any other remarkable individual, or it may be en rapport with some brain dreaming, or drugged, or pathetised, or hallucinated, or intoxicated, or even highly poetic and enthusiastic, and thus receive the impress of a counterfeit personality. Thus any high wrought cerebral excitement may telegraph itself across the globe, upon any other brain in due odylic rapport, and communicate intelligence of then passing events.

As to events so far in the past that they cannot exist in form of impressions on any living brain, it is only necessary to conceive that they have recorded themselves eternally upon the all-pervading odylic medium. They may leave their impress, not cognizable indeed by sense, but real, just as if the shadow at which Eve gazed in the fountain had remained a fixed though unsubstantial form of beauty, after she departed for ever;—or as a fixed star might shine for us years after passing from existence. The brain of the medium or its odylic co-efficient, or other half comes into such a susceptible state that all these phantoms hid in odylic suspension, as it were, type themselves, thereon, and are given forth. And even future events, in some such way, may be sensed upon the brain.

In confirmation of this, it is found that as anciently oracles could be found only in certain localities; as only in some regions the divining rod in the hands of the sensitive is affected; as in some localities only the Phenomenon of haunted houses occur, according as the mundane imponderable emanations vary; so in some localities the "manifestations can be had with greater facility than others, the difference being appreciable sometimes in different parts of the same house. By these principles all communications received through rapping, tipping, writing and speaking mediums are accounted for."

Our author attempts to explain or to exhibit some new phases in the phenomena of the present day by supposing the spontaneous operation of the brain without mind, "being indistinguishable from mental operations proper," consequently intelligible to the natural understanding of the medium, and perhaps not considered subject to the will or control of the individual, and goes on to reason that perhaps with the assistance of the odylic co-efficient agency a principle is established by which we can account for, or understand, the influences that operate upon the mind of the medium.

Notwithstanding these explanations do not appear to be entirely relied on as we find Pages 30 and 31, "that if we admit that the phenomena are the work of spirits at all, and the conclusion cannot be resisted that they are dis-

embodied spirits. For what do the facts conceded imply that the embodied spirits can do?" it can, by some means, appear at a distance from its own body, speak audibly, hear answers, move bodies, perform on instruments, and do whatever it would do through the body if that were present. It can obtain access to the contents of other minds, reveal distant events, present and future. But if so, the further concession of a temporary going forth of soul from body cannot long be withheld.

In relation to our author's, pneumatic hypothesis, I shall not attempt to argue the question of the practicability of an intercourse with the spirit world or with disembodied spirits whether good or evil; upon scientific principles, as I contend that the science of men is altogether inadequate to explore the spiritual condition of disembodied spirits, or of spirits that never were incarnate, (if there be any such) we might with as much propriety argue that Jacob's ladder was made of wood or some other material on which the Angels of God ascended and descended, or that our modern reformers had invented a tin tube or speaking trumpet reaching from earth to heaven. Because if the science of men can presume to establish (by some material aid) an intellectual communion between earth and heaven, it must of course pass through the organs of a material body of flesh and blood, as it has been declared in scripture that flesh and blood cannot inherit the kingdom of heaven, and I trust have never been and never will be made the organ of communication between embodied and disembodied spirits, either good or evil, except by some miraculous interposition of a supernatural power.

An important injunction seems appropriate, "man know thyself enough for man to know;" that is that the powers of man are finite, they are limited, why presume to stretch beyond the boundary line, established in the Providence of God since the beginning of the creation. I shall contend that man, and more especially in his unredeemed state, has no means or power to penetrate the sacred inclosure of the spirit world, and send back to earth a rule of faith and practice, or to obtain it from thence by any medium whatsoever. The most splendid abilities of the natural understanding, can reach no higher than the reasoning powers, yet the smallest revelation from the fountain of wisdom, shows us the insufficiency of aspiring above, or beyond the sphere, in which we have been placed, "secret things belong unto the Lord, but those that are revealed to us and to our children for ever."

I am well aware that volumes have been written claimed as intelligence from the spirit world. I regard them all as the visions of deluded men, and shall presume to stamp them as being of no higher origin than the effervescence of the bewildered brain of the monomaniac, the imagination becoming heated even to phrenzy, and being influenced by a fiery zeal; for what else in the catalogue of evils that have ever been introduced amongst men, could have produced such a vast amount of misery, to the human family in so short a space. Continually persisting in a fool-hardy manner against a light more bright and terrible than the light of the sun shining in meridian splendor on the tender susceptibilities of the inner man, teaching us the way to the kingdom, independent of any medium between us and the spirit of Jehovah—he has never surrendered his power to finite man in the work of salvation, allowing him to scale the heavens by strides of his own wisdom. I have never found a passage of scripture either in the old or new Testament that favored the views of the spiritualists and even Jamblichus and Cicero with Baron Reichenbach, are quoted as authority for some agency, call it odyllic, or what they please, I shall place no confidence in their opinions, as great men are not always wise, and some of these ancient writers, I consider no better authority than heathen mythology. I shall contend that the generations that have more recently preceded us, or even down to our own time, are as competent

to judge in regard to the spiritualities of our own times, as ages more remote, as in the dark ages of the church many absurdities prevailed.

Residing in the country, I have not convenient access to many ancient writers ; in the consideration of this subject, I consider it unnecessary to quote them, we have sufficient evidence before our eyes, our spiritual faculties were furnished in order to enable us to judge with the evidence afforded, in all that relates to the well-being of the present and future condition of the soul, if we keep a single eye to the revelating principle of light pure from the fountain. We read that "it is not in man that walketh to direct his own steps." Let me respectfully enquire to whom we shall apply for counsel and direction in our pilgrimage through time, if not to the Power that gave us a being? What man in the full possession of his mental faculties, dare presume to consult with a medium for the purpose of learning what to do or how to demean himself before his fellow men, or to console himself in affliction, or for direction in the way of salvation! I hold that it is not presuming too much to say that the modern spiritualist hides his light under a bushel, or in other words shuts himself up from the greater light of revelation, depending on the lesser light, even the feeble lamp of reason, and may be truly said to be groping in darkness at noon day.

Who could have believed that the two great evils of Mormonism and modern spiritualism, originating in about the same latitude and nearly the same longitude, should have found so many votaries amongst an intelligent population, where, if we may judge of their progress in experimental religion, by outward observation, by their systematic fulfilment of all the outward rituals, and where a vast amount of money has been expended in the erection of splendid churches, and liberal endowments have been made for the establishment of schools of every grade, of seminaries and universities, stimulating the intellectual faculties, in the attainment of knowledge, and of scientific research into the hidden mysteries of nature, as well as the study of theology. I would say that under all these favorable circumstances (as some may argue) for the advancement of the race, it is remarkable, that so much encouragement was given to such extravagant pretensions. If Mormonism and modern spiritualism, are not exactly assimilated in the character of the evils which they produce, they might in some degree be considered in juxtaposition with regard to the various deviations from the original standard of the christian faith. Notwithstanding the enormous iniquities practiced amongst the Mormons, I have no doubt that the pretensions of the spiritualists are far more offensive in the Divine sight.

Not expecting the spiritualists will honor my judgment, I shall nevertheless pursue the even tenor of my way in bearing a faithful testimony against modern spiritualism as being productive of the greatest innovation on the mode or manner of supernal communion, as having access to the spirit world independent of all the powers that be ; the magnitude of the offence to the majesty of heaven, must exceed the comprehension of a finite being.

The novelty of the subject matter under consideration, I hope may in some degree excuse the writer for a little repetition, notwithstanding my unqualified disbelief in the assumed position of the spiritualists, I am not disposed flatly to contradict them without assigning some reasons for my opposition to such unhallowed warfare against the christian faith.

If Beecher is disposed to call all incredulists in modern spiritualism, disbelievers in the Bible, and the doctrines it inculcates, he may find it difficult to exclude himself ; can it be for a moment supposed that the Bible writers who wrote by inspiration, had any other belief in necromancy, other than it existed in that day and was practised (or at least they presumed to hold converse with the dead) the same as in this day ; but that no sane man in this

or any other day will presume to say that the Bible writers really believed that ancient necromancers had power to communicate with departed spirits, whether good or evil, or to call them up, while the same power or privilege was denied the mass of mankind. No, I shall denounce it as downright blasphemy, and as casting an indignity on the characters of these holy men of old, because the authors or writers of scripture, record it as a historical fact, that conjurers, necromancers and wicked men existed in that day, they did not approbate their mysterious arts. The burning of the books at Ephesus was undoubtedly through the influence of Paul's preaching. Beecher, in reference to these books on curious arts, calls them valuable manuscripts, that Jamblichus had probably read them, and being a believer, or at least not altogether incredulous with regard to their contents. He thus speaks of the effects on the mediums: "Some are agitated throughout the whole body, others again, are entirely quiet, sometimes there are pleasing and harmonious dances, and according voices, and sometimes the reverse." Again, the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these. Beecher says, page 38. From the characteristics here and elsewhere noted by this author, it is evident that the "mediums" now are like those of the remotest antiquity. Beecher, in writing a creed for the spiritualists, says, page 40: "This doctrine of obsession being the universal faith of the old world, we are prepared to understand the language of the Bible, the reality of necromancy being the universal belief, there is no vestige of incredulity in the Bible, it never inserts "pretended or so called." A modern spiritualist could not use its dialect of implicit confidence, without a blush or an apology."

If Beecher could prove from the records of Scripture, that many in that day believed that these pretended workers of miracles, were in fact what they called them—a perfect reality—or they wished the people to believe them to be so for the hope of gain—the same as in the present day. If no one believed them we should soon come to the end of the chapter. It cannot for one moment be supposed that the whole mass of mankind, probationers of earth when the Scriptures were written, had one uniform belief in necromancy, or divining, or the working of miracles, independent of an Almighty power, God forbid. The same causes produce the same effects in all ages of mankind, and these workers of iniquity in every age, are denounced by the wise and the good as enemies of God and deceivers of men, on whom the judgments of heaven ever has and ever will descend.

The writers of those books, on curious arts, that were burned at Ephesus, were probably converted by the preaching of Paul, and they consented to burn them, as bearing a testimony to their pernicious tendency—as they were probably written for the purpose of gain, under the existence of an excitement of the public mind, influenced by the popular superstitions of that day.

The temptations to evil being the same in every age, the serpentine wisdom of man, if allowed the preponderance in the soul, leads its poor deluded victim, into the intricate mazes of every visionary and deceptive entanglement into which the imagination of fallen man is continually prone to wander; the feeble lamp of reason not affording sufficient light to guide him in the way of salvation. Man being created in the image of God, elevated in the scale of being above all orders of animated nature, having in addition to the rational powers, which properly constitute the natural man, the vital spark of divinity, a portion of that immaterial essence, that raises him above the brute, and constitutes him Lord of God's creation here on earth; and it is through the medium of the intellectual powers, (formed from the five senses,) that God operates upon the soul, revealing his will with indubitable clearness,

that can never be mistaken. When we contemplate the invaluable privilege with which we are endowed, that of knowing the will of our Creator in all that relates to our present and future well being, why is it that we are not satisfied with the condition in which God has been pleased to place us? and be willing to depend on the teachings of his own spirit, rather than to endeavor to soar into unknown regions to converse with disembodied spirits, who have never been commissioned to hold intercourse with us. What a bold presumption, that poor frail finite man should dare to interfere with the established order of Divinity, seeking intelligence through forbidden sources, as though God had refused to teach his people himself.

I have no hesitation in asserting that these pretensions of conversing with the dead is equally as illusory as a common sleeping dream, and may be properly called the waking dream or vision of the monomaniac whose imagination has become so bewildered that the vague presentment of words or sentiments apparently from some disembodied spirit whom he presumes, or perhaps really believes to be spoken to him, when at the same time it is nothing more or less than his own imagination of what the spirit should say, or at least what he wishes it to say. This I consider to be the most inoffensive state of the modern spiritualist, but when in the perfect use of all the faculties natural and spiritual, if it were possible, they presume to hold converse with disembodied spirits either good or evil, I pronounce downwright blasphemy. I consider the state and condition of modern spiritualists of all grades to be dangerous in the extreme.

The reader will not understand me as classing Beecher with the spiritualists, although his exposition or explanation of their claims, has led me in some instances, perhaps, to reply to him as believing in the possibility of spiritual intercourse, or at least of sustaining an hypothesis by a learned investigation and defence of the claims put forth by them, and has allowed in his exhibition of their views an intercourse at least with demoniac spirits. Why endeavor to produce evidence to prove a demoniac correspondence and not allow, or seek to discover, sufficient evidence to prove that the virtuous and the good enjoyed the same privilege? This summing up of Beecher is in contradiction to the views of all spiritualists.

Having admitted so much in their favor as reluctantly to stamp it a delusion, if a delusion he says: "it is a very strong delusion," the evidence before their minds is very specious, very strong. Page 75 he says, "christian humility should teach us that if we have not been deluded, it is of grace, and that we be not high minded, but fear." We should meet them with argument. We should admit all facts sustained by proper evidence, and show them that the word of God has a deeper foundation, and a broader basis in the nature of things, than they, or we have hitherto been aware. And if the result shall be to lead christians to a more patient and profound re-investigation of the doctrine of the resurrection and future life, and connected themes, God, who brings good out of evil, may bring benefit out of even this."

It has been suggested to me, that it is useless to attempt to reason with a spiritualist, his mind being under a state of hallucination.

It will no doubt be perceived that my remarks on this subject, are not particularly directed to a confirmed spiritualist, but are intended as a warning to all in the least degree disaffected on the great subject of the fundamental principles of the christian religion. I do not admit of any spiritual intercourse between embodied and disembodied spirits, under any contingency, by the unassisted powers of the rational understanding. I have undertaken to prove that modern spiritualism is calculated to undermine the foundation of the christian religion, and my argument is based upon the assumption that

God has not vouchsafed to man the privilege of holding converse with disembodied spirits, under any agency or medium whatsoever, it is abundantly evident that the condition of our existence, precludes the possibility of spiritual intercourse.

I hold that no man perfectly sane, and in the full possession of all his faculties, uncontaminated by any baneful influence of surrounding circumstances, can become a spiritualist, because modern spiritualism is a delusion. There must be some defect in the understanding, not being properly balanced by the rational faculties, in consequence of a departure from a reliance on the only principle that sustains and guides a rational and immortal soul, viz: the light that has been so repeatedly declared enlightens every man coming into the world.

Thus by declaring our independence, in exercising our free agency, depending on the rational faculties to guide us not only in temporals but spirituals. It is through this door that modern spiritualism has been introduced. I contend there is no authority in the Bible, calculated to establish a belief in necromancy, witchcraft, or consultants of departed spirits, that was ever sanctioned in any age by the wise and the good. I also believe that God has never been without a witness to the truth, even in the darkest ages, some could be found to bear a testimony against the evils prevalent in the day in which they lived. While endeavoring to prove that modern spiritualism is calculated to annihilate the christian religion, I have never supposed it necessary to attempt any investigation of the rappings or of table moving, or the moving of anything material, upon scientific principles, in order to ascertain what power operated upon them. I hold that they afford no evidence whatever of any spiritual intercourse with the spirits of departed friends, as no man in his sober senses can for one moment believe anything supernatural in them. They are nothing more than a species of jugglery, which has been practiced more or less in the various ages of the world. To attempt an investigation of them is in my humble opinion beneath the dignity of a christian. Necromancers, diviners, magicians and soothsayers, and others of a similar character, have been deceiving the credulous, almost from time immemorial, but it is only the credulous that they can deceive, as we read in the scriptures, that "there is a spirit in man and that the Almighty giveth it an understanding," and for what purpose is this knowledge given if it be not to reveal to us the way of salvation, and afford sufficient light to detect the various deceptions and conjurations these poor deluded mortals, have always attempted to impose upon their fellow men, without the aid of any scientific investigation? I am fully persuaded that no good man whose mind is enlightened by the power of Truth, will stoop so low as to attempt to search into these pretended mysteries which only the initiated presume to explain. Verily there is a God that judgeth in the earth, and can we believe that he will withhold any good from his devoted servants, engaged in the promotion of universal righteousness, that would enable them to understand all the various transformations of antichrist. It appears to me, as I have before observed, that a christian would be lowering down the standard of faith in presuming upon any assistance from science or philosophy, in order to obtain a more full understanding of these abominations. The scriptures of Truth afford abundant evidence that the position I have taken is correct, that God has always been ready to reveal to his devoted servants, in every age, the working of antichrist in all its deviations and transformations, because it is asserted that these emissaries of satan, or in other words, the combined powers of darkness personified, would if it were possible deceive the very elect, but that is not possible. Therefore I conclude it is not necessary to appeal to the wisdom of man to enable us to understand the mysteries of

iniquity. If I thought proper to consult the wisdom or science of men I might refer to professor Faraday and others who have detected some of their impositions.

The reader will perceive that in a brief review of Beecher's pamphlet, I do not confine myself strictly to the character of the spirits communicating, whether good or evil, as I conclude it will not be questioned that he endeavors to prove, or he at least admits, that the modern spiritual manifestations are entitled to a degree of credence, sufficient to induce him to take up his pen to review them, and if he admits the possibility of communion between embodied and disembodied spirits, I have not neither shall I attempt to distinguish between them, whether good or evil, as I consider myself warranted in asserting that from the commencement of this new theory of spiritual communion, the spiritualists have presumed to hold converse with both good and evil spirits. Beecher says, page 74, that "whatever be the character of the powers communicating, there is no objection to hear all they have to say. If they can logically destroy the authority of the word of God and the truth of evangelical doctrines, let them do it."

Notwithstanding he may have attempted to explain the manner, mode, or medium of some of these communications in a different way from the spiritualists, I shall class them all under one head (except the trance state, or of some remarkable dream,) as the visionary schemes of deluded men.

The reader will probably take notice that I have not quoted a single sentence from any "spiritual communication or manifestation" (so called) in order to refute them by any argument of mine, for the very good reason that I am not willing to admit that they have any foundation in fact; but are the productions of visionary and speculative minds.

The consultation of oracles alluded to by the author of the review, I should quote as authority to prove that a greater deception was never practiced on poor deluded man (except modern spiritualism,) I acknowledge the consultation of oracles prevailed amongst the ancients extensively, and a vast amount of wealth expended by a weak and credulous generation. "The oracle of Apollo, at the city of Delphi, was established at an unknown and very remote period of antiquity. This city was near the Gulf of Corinth, in a solitary recess of Mount Parnassus, where was a cavern, from which arose sulphurous gas, supposed to possess the power of imparting prophetic inspiration. A female called the Pythia seated on a three legged stool, called a tripod, was exposed to the fumes of the gas, and in this condition her wild and unmeaning responses were recorded by the cunning priests who reported them to suit their own purposes. An immense power was thus wielded by the priests of Apollo, who ministered at this altar of superstition for a series of ages; and enjoyed the wealth here lavished by a deluded people." The author of the review attempts to prove that the oracles were genuine, I am not aware that any one doubts that oracles (so called) existed for many generations, and were consulted abundantly on all important occasions, particularly in war, yet I consider that is not the question at issue, the question is, whether they had any power to foretell future events, or were possessed with powers of prophetic inspiration. Notwithstanding the mighty array of authority brought forward by the author of the review to prove the oracles genuine, I dare presume to believe that they were never endued with any powers of prophetic inspiration, but one of the greatest deceptions the world ever witnessed, nevertheless I will quote his authority (page 47) he says "the genuineness of the oracles is conceded by Justin Martyr, Athenagoras, Theophilus of Alexandria, Titian, Clemens, Alexandrinus, Origen, Eusebius, Athanasius, Chrysostom, Cyril Alexandrinus, and others of the Greek Fathers, and by Manucius Felix, Cyprian, Turtullian, Lactantius, Maternus, Firnicius, Je-

rome, Augustine, and others of the Latin. Thus Augustine—"They (the spirits) for the most part foretell what they are about to perform, for often they receive power to send diseases by vitiating the atmosphere. Sometimes they predict what they foresee by natural signs, which signs transcend human sense; others they learn, by outward and bodily tokens, human plans, even though unspoken, and thus foretell things to the astonishment of those ignorant of the existence of such plans." It will be here perceived that the predictions of the oracles were often dependent on nothing more than outward observation of the signs of the times, and reasoning from consequences they venture to predict what almost any intelligent person could do, under similar circumstances, the same as cloudy weather indicates rain. If there ever was any advantage to be derived from the consultation of oracles, why not advocate the introduction of them, in this fruitful age of inventions. I shall conclude that but very few could be found in this nineteenth century, with sufficient faith to advocate the introduction of such an absurdity. I think it may be properly considered obsolete. The author of the review seems to confound dreams of every description, trances, clairvoyance and spiritual rappings, and place them all under one head. That the almighty has at times seen meet to visit individuals in dreams, and in what is termed a trance, I don't presume to deny; for purposes of his own, he condescends to visit his rational and intelligent family, in such ways as his infinite wisdom perceives to be best, in order to introduce the rational immortal soul into a more perfect acquaintance with himself, by the immediate teaching of the holy spirit. In relation to the state of the soul in a trance the author of the review observes, "But if so the further concession of a temporary going forth of soul from body cannot long be withheld." I should not attempt to discourage a belief in a temporary separation of soul and body, as described in the trance, but only a disbelief in the power of man, by all his acquirements in the sciences, or all the knowledge within the reach of his natural understanding, to separate the soul from the body, and reunite them again at his pleasure, or by all the combined powers of the natural understanding, unlock the mysteries which the all-wise Creator has reserved to himself. I shall pronounce it blasphemy, a presumption which must in the end be productive of incalculable mischief in the human family, as well as destructive to the peace of that soul that attempts to interfere with the established order of things.

Page 31 of the review, in this way Cicero accounts for prophetic dreams, "In dreams the soul hath a vigor free from sense and disenthralled of every care, the body lying deathlike. And since she hath existed from all eternity, and been acquainted with innumerable minds, she beholdeth all things that are in *rerum natura*."

The author of the review says, "All the writings of antiquity are eloquent with this grand idea." I would ask with what grand idea? can it be possible that such an idea was ever entertained by a rational intelligent being, that the souls of all that have ever inhabited this earth, have existed from all eternity and been acquainted with innumerable minds? I quote further, "But once admit this of the soul before death, and how can it be denied after." I could with difficulty bring my mind to believe that a being endowed with reason, ever will admit the soul has been endued with such unlimited powers, "what can we reason but from what we know?" "Take for example (says the reviewer) the instance given by Cicero, as a favorite with the stoics: two Arcadians stopped at Megara, one at an Inn, the other at a friend's. At midnight, the former appeared to the latter, asking help, for the Innkeeper was about to murder him. Roused in affright the latter thought it a dream and again slept; his friend again appeared, asking him, as he had not come to him alive, to avenge him dead; as the Innkeeper had now slain him, and con-

cealed his body in a cart under dirt. In the morning he met the cart as directed, found the corpse, and the Innkeeper was executed." "Here, if it be admitted that the soul appeared at a distance from the body before death, how can it be denied, that it did the same after?"

I shall not suppose the author of the review will find many believers that the soul appeared at a distance from the body before death, or that either the soul or body of one of the Arcadians visited the other, while in a state of profound sleep, and at some distance from the abode of the other. I shall attempt to account for this miraculous dream in a very different manner. That the invisible omnipresent God beholding the danger or situation of the Arcadian at the Inn, warns the other in a dream, but he not heeding or comprehending the meaning, that it was anything more than a common dream, again slept, when his friend appeared to him again in a dream, the same as before, only informing him that the Innkeeper had murdered him and concealed his body in a cart under dirt, which in the sequel appeared to be a perfect reality, and the Arcadian who had witnessed this remarkable dream, when he awoke in the morning fully believed in the truth of it, and proceeded as directed, to search for the body in the cart under the dirt, and found it, and the Innkeeper was executed. Now it would appear that had he believed the first dream to have been a warning, in order to save the life of his friend, and had he attended to it, undoubtedly his life would have been saved, for it is proved conclusively that he believed in the second and acted accordingly, and it was fully verified.

I now quote from the review, pages 33 and 34, "Yet if such converse with the dead be admitted, in one well-authenticated instance, the whole apneumatic argument falls, one of the facts most relied on by the apneumatic argument is the misspelling, which it is asserted always follows the habit of the medium. Such, however, is not the fact. Cases are on record of misspelling communications coming through mediums who could spell correctly, much to their chagrin. But even if the fact were as claimed, it might be accounted for either by supposing that illiterate mediums attracted illiterate spirits, or by supposing that spirits, in order to communicate, are obliged partially to incarnate themselves in the body of the medium, and to take on, in part, its organic or mental habits. So also the influence of drugs, manipulations, diseases. The pneumatic theory is, that as the soul may, by these means be assisted, or disabled, in the use of its own brain, so disembodied spirits may, in the use of an invaded brain. When the odyllic conditions are by these means prepared, the spirit can insinuate itself; when they are by these means destroyed, it is compelled to forego its hold. So in regard to nervous epidemics. The theory is that these may exist without the agency of disembodied spirits. But that when they exist, developing proper odyllic conditions, spirits may be expected to take advantage of them; hence to find cases of nervous epidemics where no indications of spiritual agency are apparent, proves nothing except that the odyllic conditions were not favorable."

With regard to this last quotation from Beecher's review of modern spiritualism, if I understand him, he seeks to establish the belief that there may be a possibility of establishing an intercourse or correspondence between the wicked and depraved spirits yet clothed with mortality; what if I should say with all the departed spirits of the damned that ever inhabited this earth, for nearly six thousand years, and not only so, but that spirits either good or bad that never were incarnate, taking advantage of what he calls a favorable odyllic condition, may enter into, and take possession of, the soul; now it appears to the writer, that if the author of the review does not believe his own hypothesis, he is putting forth his intellectual powers to their utmost expansion to induce others to believe in it. As though this awful delusion needed a voice

from the pulpit to strengthen its deluded votaries in this unhallowed warfare against Christianity—as though poor frail finite man, could hope to scale the heavens by strides of human wisdom, and reveal to us the state of the departed, in whatever state of happiness or misery, for they appear to stop short of nothing to accomplish their ends. They ask no favors of the Almighty or of mortal man. Let this spirit of delusion gain the ascendancy and universal chaos would reign over christendom, having no acknowledged head, they are of course launched upon a boundless ocean of visionary speculations, of doubts and perplexities, with no compass or reliable chart, and placing no dependence on, or at least utterly refuse “to eye the great Pole star, what hope to make the land of life.” They are liable to be driven on the quicksands of despair, and to make shipwreck of both soul and body.

“What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.”

It may be thought presumptuous in a person making so little pretension to learning or religion, to quote the language of the world-renowned poet, if not applicable to my present condition perhaps I may be excused, admiring as I do the sublimity of the sentiment, I would hope to draw some consolation or encouragement in my present prospect. Having witnessed much suffering from this awful delusion or raging mania, as well as from other departures from the Christian religion, I was willing to throw in my mite, in defence of Christianity, and if my humble endeavors should be instrumental in rescuing one solitary soul from the vortex of evil, I shall have no cause to regret that I have taken up my pen. Having passed the meridian of life, my glass will soon be run, my frail bark (like all others,) is gliding swiftly down the stream of time; the sands of life begin to ebb, it would seem to be in accordance with reason that if there was anything that I could do for suffering humanity, or in other words, for the promotion of universal righteousness on earth, I have no time to lose, and I know of no better way than to follow after that which makes for peace. This seems to be a remarkable era in which we live, spiritual Jerusalem is besieged on every side.

The seeds of Skepticism are (as it were) sown broad cast over the earth, and mankind are reaping the fruits thereof, seeking to be as Gods knowing good and evil, and partaking of that forbidden fruit which “brings death into the world and all our woe,” not even regarding that flaming sword, which turns every way to keep the way of the tree of life, which is as fully realized in the present day as when our first Parents were driven out of Paradise. Secret things belong unto the Lord but those that are revealed to us and to our children, is also equally applicable to the present generation;

“Say first, for heaven hides nothing from thy view
Nor the deep tract of hell, say first what cause
Moved our grand Parents, in that happy state,
Favored of heaven so highly, to fall off
From their Creator, and transgress his will
For one restraint, Lords of the world besides!”

Although I acknowledge to the inventive powers of the genius of Milton and that some of his sentiments partake of the sublime, I am far from believing that his *Paradise Lost* and *Paradise regained* are any benefit to mankind; Attempting to penetrate into scenes behind the veil, presuming to elucidate the cause which led to the fall of man from that innocent state in which he was created; however brilliant his intellectual powers in the creating of images of the imagination or successful in weaving in his argument all the varied flowers of rhetoric that could adorn the eloquence of man. His book

according to my judgment is nothing more than Fable, his imagination soared into unknown regions, he attempted to do what no other man had ever done, to write a Poem or Novel, where the scene was laid beyond the confines of this world. what shall I say, in the regions of air, of earth, or of hell, for I dare not say of heaven. Although it may appear that I have wandered from my subject, yet not altogether so, as I wish to show that modern spiritualism partakes more or less of the same delusion, that of traveling beyond the confines of earth, and pretend to reveal the mysteries of the spirit Land as they call it; and are publishing their books and Periodicals, filled with the tidings of departed friends, and the experience of the great men of all generations; from infidel or christian; saint or sinner. If any reliance could be placed on them, a new era has indeed dawned upon mankind.

The floodgates of heaven are thrown open to the initiated, and the bottomless pit is ransacked for intellectual food for poor mortal man; for that man who refuses to be led and guided by the light that was given as a light to enlighten the gentiles, and for God's salvation to the ends of the earth.

Poor dark benighted man. According to the new theory, the sources of information being illimitable, what is there to hinder the fulfilment of scripture prophecy that the world could not contain the Books that should be written. If I have any idea or comprehension of the mysteries of iniquity or of the Mother of Harlots and abominations of the earth, this new fangled witchcraft, or in more refined language, modern spiritualism bears a striking resemblance.

This new theory strikes at the root of christianity, saps the foundation of the christian religion, and partakes without any invitation of the forbidden fruit, and forfeits the Paradisical state. Adam's fall was not greater that occasioned him the loss of Paradise; It is simply this, the disobeying the divine command, the day thou eatest thereof thou shalt surely die, or in other words assuming to know good and evil for thyself independent of God, taking the reins of government into thy own hands, this it is that constitutes the fall of every Son of Adam. That soul that separates itself from God and the divine harmony, is at once launched into an ocean of uncertainty, seeking to climb up to heaven in some easier way than by the cross, hence modern spiritualism comes in as one of the endless variations, from the center to the circumference, from that plain path of rectitude, in which the "way-faring man" could walk and not err, and falls as far below the heavenly state, as Adam did when driven out of Paradise. The probabilities are that science will approximate nearer to the line in odylies which divides between the effective agency of embodied and disembodied spirits.

At present the phenomena blend in a penumbra, and form a land of shadows and of debate. It is only at a distance from the line that effects on either side can be with certainty referred to causes. That science will in clearing up the dimness, ever expel spiritual agency from all physical share in human intercourse, is in the last degree improbable. The progress of odylie research and experiment is increasing the probability of an opposite result. Conditions of spiritual interference are being multiplied. And all things betoken that we are entering on the first steps of a career of demoniac manifestations, the issues whereof man cannot conjecture.

Notwithstanding we have ample testimony of the dealings of the Almighty with his creature man in all the ages that have preceded us down to Adam, through sacred or profane history, we have in addition to that our own experience and observation, with all the evidence by which we are surrounded, the rational understanding is enabled to arrive at a judgment in relation to every subject of a spiritual nature, more especially if we have kept a single eye to the guidance of that light which enlightens every man coming into the world.

Nevertheless with all this array of evidence before us, we find in the middle of the nineteenth century, men endowed with brilliant talents, filling high and responsible stations in the church and in the state, have taken up their pens not only in defence but really to advocate this new theory of modern spiritualism, and the consequence must inevitably be confusion worse confounded.

As it is abundantly evident that a greater delusion has seldom if ever taken stronger hold of the weak and credulous, who lend a listening ear to the plausible statements and relations of spiritual intercourse with other worlds, to be seen in their Books and Periodicals; The veracity of some of these we dare not call in question—yet I dare believe they are in the same delusion, or else I am driven into a greater dilemma, that of designing men, employing their superior talents and acquirements, to deceive the simple for mercenary purposes, or to acquire notoriety. Beecher says, "They blend in a penumbra, and form a land of shadows and of debate" In my humble opinion they will continue to do so through all coming time.

The Almighty will never surrender his government into the hands of man. Therefore it is impossible that man can ever be the author of his own salvation. In my humble opinion we want no greater evidence of the divine displeasure, than the numerous cases of insanity to which must be added a vast amount of suffering as the natural consequence.

There seems to be an important enquiry which naturally arises out of the present existing state of things, and that is whether the generality of mankind believe in an overruling or superintending Providence? or the omnipresence of Deity? whether it is believed that he takes any cognizance of the present condition of the human race? either as it regards their bodies or their souls? Whether he concerns himself to know whether they are good or evil? Whether it is believed he has any power to penetrate the dark recesses of the human soul to see what lodges there? I shall take the affirmative that he rules in the affairs of nations and of men. That were his Power withdrawn all would drop into annihilation. In declaring his almighty Power perhaps no language is more appropriate than this, I am God and there is none else and beside me there is no Saviour. For the further confirmation of the views I have advanced, I should prefer to quote the authority of Jesus Christ, to either Jamblichus or Cicero, that the living have no power or privilege of calling up the dead, or to hold any intercourse with them independent of the miraculous Power of God.

Luke xvi, 27 to 31 "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets: neither will they be persuaded though one rose from the dead."

Now in the very face of all the evidence needed by a rational intelligent being, how dare any man presume to say that he can converse with a departed spirit? What more appropriate epithet than blasphemy? Why not believe this argument? founded on the sayings of Jesus Christ, and confirmed by the experience of the righteous of all ages, that what is to be known of God is manifest in man, and that God has shown or will show it unto him. It being in accordance with reason, and its foundation is revelation, which I believe to be the only mode of communication between God and all orders of intelligent beings from the lowest inhabitant of earth to the highest angel in heaven. Allowing this to be the universal faith; or discarding the united belief of the good of every age, shall we wait for the wisdom of man, in his unredeemed state, to unlock the secrets of the Almighty which have remained concealed in the councils of infinite wisdom, since the world began.

Pages 57 and 58 of the Review: "Accepting eclectic optimism, the truth mixed with all philosophic and religious systems especially the christian, it claims to supply atheists and infidels with the lacking evidence of immortality. Whoever ignorant of the publications of the movement, imagines that these claims are not forcibly wielded with ingenuity, candor, popular adaptation and success, is egregiously mistaken. The movement is rapidly advancing and becoming one of the signs of the times."

Now it appears to me that the author of the Review being selected by his congregation to examine the subject, must favor the views of the spiritualists or else I shall understand him as acting as counsel for them. The quotations from Scripture the author of the Review has cited as bearing upon the subject, I shall examine and interpret according to my understanding. Being under the firm impression that there is not a passage of Scripture from the beginning of Genesis to the end of Revelations, that favor in the least degree the argument of the new reformers, and that no movement was ever started by the cunning and serpentine wisdom of man, in relation to spiritual intercourse, that has partaken more of the divine displeasure than the present, and why? because they have attempted to unlock "the tremendous secrets of the dead"—why tremendous secrets! because they have never been penetrated by poor frail finite man and they never will be. The worship of idols was introduced in the early ages of the human race, and was peculiarly offensive in the divine sight: but the witches, women with familiar spirits, soothsayers, necromancers, fortune tellers, believers in haunted houses, rapping and spiritual manifestations, caps the climax of all absurdity. Although we admit that such characters have existed in different ages of the world, that is no proof that they were ever sanctioned by divine authority or approved of by the virtuous and the good; but in every age the most awful judgments of divine wrath has overtaken them. No matter how absurd the doctrine advanced, the Scriptures are ransacked for its support and authority, and it is in this way they are wrested to their own destruction. Deuteronomy xviii. 9-14: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God will drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, harkened unto observers of times, and unto diviners; but as for thee, the Lord thy God has not suffered thee so to do." From these quotations it is plain that the iniquity of this nation was full, and they were to be driven out.

Acts ii 16-18: "But this is that which was spoken of by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy." This prophecy of Joel is being fulfilled in the present day in all those who surrender themselves to the guidance of the spirit of God revealed in the secret of every soul. But what, let me ask, has this to do with the new theory? These passages of Scripture being cited by the author of the Review as being in favor of the new theory, or, as the spiritualists would sanction as going to establish an independent communion with the spirits of the departed, in whatever state or condition the soul may be in, as it appears according to their theory that there is on sphere they

cannot penetrate, and reveal to the living their real condition in the spirit world. It would seem according to their doctrine that neither heaven nor hell was sealed against them. They assume the omnipresence of deity, are conversant with spirits in all conditions and situations in earth, in heaven, or in hell—enjoying these privileges as they profess to—what favors need they ask of the Almighty.

Mark xvi. 17: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues." And here it is abundantly plain that Christ is encouraging his disciples, and assuring them that if they were faithful, they would be enabled by the same power to cast out devils, and to speak with new tongues, and what are these devils? I answer nothing more nor less than partaking of the forbidden fruit, until the propensities of our common nature get the mastery over us, and exactly in proportion as they gain the ascendancy they become devils to us. It appears that Mary Magdalene had seven cast out at one time, and it appears in the sequel, that she was the first to witness the resurrection, so that this passage of Scripture has nothing to do with the new movement. Speaking with new tongues means being divinely inspired to open the mysteries of the kingdom.

First Corinthians, xii. 8th to 10th, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, to another prophecy; to another discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues:"

Here it is plain these are the gifts of the spirit of the Lord Almighty to the different individuals whose faithfulness had entitled them to these high honors, wherewith he had gifted them, and given them an insight into the states and conditions of their brethren, and be enabled to administer to their necessities, to their spiritual wants, without the least reference or allusion to departed spirits. First Corinthians, xiv. 32, "And the spirits of the prophets are subject to the prophets."

This alludes to the order of the church, that they may not interfere with each other, but that each might speak in turn, as they were moved by the power of God, so that the spirit of the prophets would be subject to the prophets, while clothed with mortality. First Epistle of John, iv. 1; "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Here I understand a caution given not to believe every spirit that presumed to prophecy, or to preach the Gospel, without bringing it to the test of our own experience in the spiritual life, the only criterion given us to judge, all in the present tense. First Timothy, iv. 1, 2; "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."

Here it is evident that Paul alludes to those that had been faithful, who had run well for a time, and had partaken of the heavenly manna, but not keeping on the watch, had given heed to seducing spirits and doctrines devils, evidently the doctrines of wicked men, who had fallen from grace and the favor of God, and were drawing others after them as misery loves company, and the wicked want their associates.

Thes. ii. 9; "Even him, whose coming is after the working of Satan, with all power and signs, and lying wonders." By reading the three verses following the one I have quoted, it is explained to my satisfaction, that the conjuror, necromancer or whatever name may be most appropriate for the pur-

pose of deception, Paul here alludes to one perfect in his art, all powerful to deceive and would if it were possible deceive even the very elect (but that is not possible) the combined powers of darkness personified in a human being, which we call Satan, God overruling the wickedness of man, sends them strong delusion, that persisting in this abominable wickedness, they perish in their own corruption.

Revelation, xvi. 13-14; "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather to the battle of the great day of God Almighty." I shall not presume upon a full understanding of these two verses, yet I will venture an opinion, that they allude to the deception of the magicians, in producing a new creation, apparently for the purpose of blinding the eyes of their deluded followers, and substituting the reasoning powers, as supreme ruler and governor in all human affairs, temporal and spiritual, and may with propriety be called devils working miracles, using every stratagem the fertility of their imaginations could invent to deceive the people, and induce them to contribute to their unrighteous gains, leading entirely off from the teachings of the divine spirit, and gaining the ascendancy in the minds of the people, even of the most influential, compared to the kings of the earth, are preparing themselves for the battle of the great day of God Almighty. The combined energies and powers of the natural understanding arrayed against the revealed will of heaven, and the battle is on the plains of Armageddon, the dividing line between earth and heaven, or the final decision of the contending powers of God and man for supremacy in the soul. Between the contending propensities of an earthly mind whose affections are absorbed or wrapt up in the things that appertain to this present state of being, and those powers and dispositions of the soul through the influence of the divine spirit striving for the ascendancy. Michael and his angels fought and the devil and his angels, descriptive of the heavenly dispositions contending with the depraved dispositions of our common nature. When victory is declared in favor of Michael and his angels, a place for the devil and his angels is found no more in heaven, and the sweet anthem of praise arises in the soul, saying glory to God, peace on earth and good will to men.

John probably alludes in his prophetic vision to the conflicting powers of church and state, and to the various trials and afflictions of the true church, under the apostate condition of the outward professors of christianity (destitute of that holy unction of divine life, experienced by the primitive believers,) in the darkness which had overtaken and overshadowed the professed followers of Christ.

First Samuel xxviii 5-8; "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek unto me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee." Here it is evident that Saul had departed from the Lord, or had displeased him, by going contrary to known duty, assuming to act independent of God, entertaining a spirit of jealousy, in pursuing after David, who had said in his heart I shall one day perish by the hand of Saul. Saul

inquires of the Lord in various ways and receives no answer, and the reason was obvious.

Now I would ask whether it is rational to suppose the Almighty would invest a witch with power to raise the dead, when all previous history shows conclusively his abhorrence of all witchcraft, necromancy, divining and all the combined powers of deception, practiced in that day. If Samuel was raised at all, he was raised by the power of God, as he has declared abundantly he will not give his glory to another; if Saul had inquired of the Lord in the integrity of his heart, while he was acting in and under his guidance and favor, I could readily believe that if to raise the dead was the better way to inform Saul, or warn him of the terrible calamities that were soon to overtake him, if he repented not, I should readily believe it would be done. I can also believe that the Almighty rules even amongst the disobedient, and overrules the designs of the wicked, when the cup of their iniquity is full, to their own destruction, making man instrumental in inflicting or fulfilling his judgment on his fellow-man. But that he ever permitted a wicked person or a witch to raise the dead I dare not believe, neither do I believe the mediums of the present day have any capacity or power to enter the spirit world, and reveal to us the "tremendous secrets of the dead." Nevertheless I am aware that the veracity of some of these mediums cannot be questioned (at least on any other subject) yet on this there is not a shadow of doubt in my mind, they are deceived, and I believe the day will come, when this new theory will explode, and its advocates whose reason is retained, will seek to hide themselves from the reproach that is sure to follow; my prayer is that the day may be hastened.

First Kings, xxii, 20-23.—"And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord has spoken evil concerning thee."

It appears Ahab had coveted Naboth's vineyard, and his wife had assisted him to get possession of it by fraud and violence. "And the word of Lord came to Elijah the Tishbite, saying, Arise go down to meet Ahab, King of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, which he has gone down to possess it; And thou shalt speak unto him, saying, thus saith the Lord, Hast thou killed and taken possession? And thou shalt speak unto him, saying, thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

We see in the sequel that it proved true as predicted by Elijah the Tishbite, the Prophet of the Lord, and that the Prophets which Ahab consulted were false Prophets, although the scripture says, "the Lord put a lying spirit in the mouths of all these thy Prophets." Is it not more rational to believe that these false Prophets were possessed with a lying spirit, the legitimate offspring of their own corruptions, and permitted them to deceive Ahab, or even made use of them for purposes of his own, although not in acceptance with him, but far removed from the divine harmony; upon the same principle that the Lord hardened Pharaoh's heart that he would not let the people go. That Pharaoh in the first place hardened his own heart, and he had become so depraved and hardened in sin the Lord chose to make an example of him, to show forth the majesty of His power. Pharaoh refusing to acknowledge His power, asked, who is the Lord that I should

obey him? First Thessalonians, iv, 13-17.—“But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others that have no hope; For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” The interpretation or meaning of these few verses, seems to be differently understood by professing christians; many believe they allude to a day of judgment, in the fathomless abyss of the unseen future, when the dead of all generations are to be summoned to their final judgment, and the end of the world is at hand. I have no such belief, but that God is always in his seat, and the book of life, or the record of the transactions of every human being is continually open to his view, and judgment is passed or condemnation rests on every act of disobedience and on every act of obedience to manifested duty the approbation of God and an approving conscience, that when mortality shall be dissolved and these bodies return to the dust from which they were taken, the soul will immediately enter into that state which its works in the body while on earth entitle it. I will now give my opinion of Paul’s meaning of the other few verses quoted above: In that day which may truly be said to have tried men’s souls even to a hair’s breadth, and Paul feeling the weight of responsibility resting on his shoulders as father to the few who had renounced the world to follow Christ, being as he says born out of due time, yet nevertheless the chief of the apostles, and he is endeavoring to encourage and strengthen them, pouring in the wine of consolation to his deeply afflicted and persecuted brethren in Christ, and not to grieve or sorrow immoderately for the dead, for those dear disciples who had gone from works to rewards, that as they continued faithful, that those of their brethren, the poor persecuted flock and followers of Christ, in that day of trial and awful suffering had gone before them, or were asleep in Jesus, God would bring with him, as much as to say, God would take care of them, and we that are alive and remain until the coming of the Lord, shall not prevent them which are asleep from entering into the joys of their Lord; please observe unto the coming of the Lord, to the end of their sojourn here on earth. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first. Here I understand that Paul alludes to those of his brethren in persecution who had recently been co-laborers and fellow travelers in publishing the glad tidings of the gospel of peace, and who were asleep in Christ, they shall rise first, then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; that whether we wake or sleep we should live together with him.

I do believe that the Almighty may have permitted some of his faithful devoted servants to witness the safe arrival of the spirit of a dear departed friend on the celestial shore.

Second Peter iii, 1-13.—“This second epistle, beloved I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the

beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Now I can readily apply these remarks of Peter to the spiritual condition of the soul while cased in this tenement of clay, that the false heavens which the natural man is building continually as a secure place for the deposit of all his treasures, his whole soul being completely absorbed with the things of earth, what but the power of the Almighty, can shake these false heavens? He alone is able to destroy them by the fire of his wrath, in the day of his judgments. This unquenchable fire shall burn as an oven, and the elements shall melt with fervent heat, the heavens being on fire shall be dissolved; the earth also, and the works that are therein shall be burned up. The earthly heart of man, his works and all that the controversy of the Lord is against shall be consumed,—“Nevertheless we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness, old things have passed away and all things become new,” to the ransomed and redeemed soul. Having examined most of the passages of scripture cited by the author of the Review, I must leave the reader to form his own conclusion, or judge for himself how far they go to prove this new theory of spiritual manifestations, or any new agency called odylie, that opens a communication with the spirits of the departed, independent of the power of God.

Those who believe in a judgment day at the end of the world or after the dissolution of this Globe, seem to place it, in my humble opinion in great uncertainty, as we have no more reason that I am aware of in believing in a speedy dissolution of this globe than Adam had; for aught we know it may continue forever. I recently heard an eminent divine declare before a very large audience that this ball of earth would continue to roll on, and generation would succeed generation through all the countless ages of eternity. I have no reason to question it. Why trouble ourselves about the beginning or the end of the world? it is perhaps enough for us to know that when we come into the world it is the beginning of the world to us and when we go out it is the end of the world to us. Nevertheless I believe the Bible that it was created about six thousand years ago, and here I am willing to leave it, as not being essential for us to know, or it would be made manifest.

Beecher's review of spiritual manifestations, Page 55 “If a theory be adopted every where else but in the Bible, excluding spiritual intervention by odylie channels in toto, and accounting for every thing physically, then will the covers of the Bible prove but paste board barriers. Such a theory will sweep its way through the Bible and its authority, its plenary inspiration will

be annihilated; on the other hand, if the theory of spiritual intervention through odyllic channels be accepted in the Bible, it cannot be shut up there, but must sweep its way through the wide domain of "popular superstitions," as they are called separating the element of truth, on which those superstitions are based, and asserting its own authoritative supremacy.

Are we to be driven to a new theory of inspiration or accept only of a physical one? neither do I choose to accept of any odyllic agency, as I think it would be difficult to find many (except the disaffected) that will acknowledge to the discovery of any new agency, or mode of communication between God and his rational creation. Has it been left to the science of man to introduce us into an acquaintance with God and at the same time deny his agency in the spiritual manifestations of the present day, here seems to be a contradiction, to acknowledge the odyllic agency in the Bible, and yet deny that God takes any cognizance of the spiritual intercourse with the souls of the departed according to the new theory—or that the mediums apply to him to reveal "the tremendous secrets of the dead."

I believe that holy men were inspired to write the scriptures without any knowledge of any odyllic agency whatever—but that it was revealed by the spirit of God upon each of their spirits, and continues to be revealed to every generation, acknowledging no new mode of spiritual intercourse, either in the Bible or out of it, but shall continue to believe that "the word is quick and powerful, sharp and sharper, than any two edged sword dividing asunder between soul and spirit, joints and marrow and is a discernor of the thoughts and intents of the heart."

The word of God is not shut up in paste board barriers, or confined to paper and ink, but threads its way through the regions of unlimited space, encircling the bounds of created intelligence, and to this omniscient power, the spiritual wants of every soul is known. The Bible, although acknowledged to be the best of Books, I do not consider or believe to be the only rule of faith and practice; it contains the revealed will of God to various individuals who recorded it at the time, or while they were on earth, for the encouragement of their brethren, in the day in which they lived, and was no doubt in the ordering of Providence transmitted even down to the present day for our instruction and encouragement, as an outward auxiliary, in the great work of the soul's salvation, but the scriptures declare that "there is a spirit in man and the inspiration of the Almighty giveth it an understanding," this is in the present tense and was no doubt intended to apply not only to those in the day it was written but to all succeeding generations, as the Almighty is not partial,—where is the individual let me respectfully enquire that dare presume to say that revelation has ceased or that God has discontinued immediate communication with a world of intelligent beings. What is a revelation to one is not to another, except it be renewed by the same power. I am not afraid to assert that it is irrational to suppose the Almighty would rest the salvation of the millions of the human race that have inhabited this globe since the scriptures were written, and also unborn generations throughout all the countless ages of eternity on the shoulders of a few individuals recorded in the Bible. I hope to be excused from making a little digression from the main subject. To all whose curiosity is in the least degree excited, who are desirous of searching into the new theory in order to satisfy themselves, and more especially the young and inexperienced, I wish to caution you that it is not safe to tamper with a subject so dangerous to the peace and happiness of all, who by degrees begin to entertain a faint or partial belief, that there may be some truth in it. They begin to inquire of the initiated and are finally introduced to the circles, and if followed up they often lose the balancing power in the soul, and reason takes her flight. I feel it to be my solemn duty to

warn you to shun the circles as you would a pestilence, or the pestiferous wind of the desert, inhaling this poisonous influence into the soul, it saps the vital functions of the divine life, and death and darkness naturally ensue.

Beecher's review page 73 "Mighty as the deep yearning of mankind, in all ages to penetrate the tremendous secrets of the dead; mighty as the conception of departed worth, the unutterable longing of bereaved hearts for the unforgotten, and the ecstatic delights of souls suddenly restored to converse with the idolised whose loss made life a desert; they weave the spell of exciting novelty; they excite the vague presentiment of boundless discovery, and unveil a dazzling horizon of an elysium without a cross, where mankind shall be as gods, knowing good and evil. Drunk with this elixir, the millions surrender to the implicit sway of—What Powers? Powers unseen, Powers aerial, under the masterly guidance of some one mind of fathomless ability and fathomless guile."

From the description here given of millions surrendering themselves to the implicit away of an unseen, unlimited power of deception, what other inference can we draw, than that our author is disposed to consider the spiritualists under the influence of an omnipotent power of evil, being intoxicated with an elixir that is calculated to darken and bewilder the natural understanding, yet in his concluding remarks he admits that under the influence of an omnipotent power of goodness, it may finally prove beneficial to man. I have no belief in any separate evil agency of such mighty powers, or any power, distinct from an unlawful gratification of the natural propensities and passions of our common nature until they become depraved, being productive of positive evil.

In what manner two omnipotent antagonistic powers of good and evil will be able to compromise, or reconcile this matter, so as to be productive of good to the human family I leave for others to determine.

As the whole fraternity of modern spiritualists (if I understand them) acknowledge no allegiance to the immediate operative power of God in the soul as the alone guide and director in the way of salvation, but have assumed the right and the power of consulting the spirits of the departed, or disembodied spirits, as the better and easier way to the kingdom of heaven, have thus declared war against christendom, setting at naught every idea of any immediate superintendence of the Divinity over the human family, they despise the principles of religion, as of no more importance than the baseless fabric of a vision.

Since writing the preceding pages, I have perused a pamphlet written by S. B. Brittan, entitled a review of the Rev. Charles Beecher's report; having concluded my remarks on modern spiritualism, I do not resume my pen for the purpose of a review of Brittan's pamphlet, but simply to make a few remarks as a postscript to mine, in reference to a conflicting opinion on one important point in the controversy, in relation to the nature, character, and power of the agency of departed spirits. The presumption is, that the mediums of the present day, admit of no mediator between their spirits and the disembodied spirits with whom they presume to hold converse, possessed of fathomless ability and fathomless guile, or even of fathomless goodness and holiness, but that without any agency, power or assistance whatever, derived from anything created or uncreated, existing intermediately between embodied spirits or the souls of men here on earth, and all the innumerable host that is almost universally believed to exist in another state of being, either in a state of happiness or misery, or in whatever state their existence is, being acknowledged, the mediums of the present day, claim to hold intercourse, independent of all the powers that be. If Beecher confines his odyllic agency to exist between evil spirits only, as his concluding remarks may

warrant the assumption, then Brittan's assertion that the position and tenure of Beecher's remarks, in the preceding part of his report, seems to clash, or perhaps could not be fully borne out by the premises laid down, if I comprehend his meaning.

The plan of operations as claimed to be laid down by the spiritualists generally, would reject the idea of being confined to a demoniac correspondence, while those who claimed a good moral character (to say the least) had no privilege.

Now in the conclusion I wish to say a few words as it regards my own opinion of the matter. I claim to have some knowledge of the faith of these modern reformers, in their first rise in Rochester, and that they presume to hold converse with the spirits of the departed both good and evil, I presume will not be denied.

My opinion of the new theory differs widely from both Beecher and Brittan, that notwithstanding the array of talent of the highest order, and the influence of men of high standing in the community, who are not only believers in, but able advocates of this strange infatuation.

I take the ground that it is all a delusion, if not of the devil, of man's own teeming brain; I shall contend in the very face of all modern professed spiritual intercourse, with disembodied spirits, either good or evil, that no such power has been delegated to a rational intelligent being, by the great Supreme, and that poor, frail, feeble, finite man, dare presume to say, he can hold converse with disembodied spirits, either good or evil, is downright blasphemy, and an insult to the Majesty of Heaven.

A few words in relation to the disbelief of spiritualists in the miracles recorded in the scriptures, and I have done; they attribute them to natural causes, and assume to believe that this new-fangled witchcraft, clairvoyance and spiritualism compounded, or standing side by side in juxtaposition, is equal in all respects, to the wonders performed by Moses or by Jesus Christ, perhaps more especially in the healing art; if these pretensions do not partake of blasphemy, then I apprehend a new dictionary is needed in order to a proper understanding of the English language, and an explicit interpretation of the views advanced by these pretended workers of modern miracles, and let me respectfully inquire where that man may be found, that dare to meet his naked heart alone, and in the presence of God, dare to proclaim to the world such monstrous absurdities, and in the very face of heaven, declare that God designs not to interfere with the established order of creation, and takes no cognisance of the thoughts and actions of men, leaving them to be governed by natural and fixed laws, adapted to that which is material, or is operated upon by the five senses, producing the rational faculties which they would have us believe is a sufficient guide, both as it relates to our temporal or spiritual concerns. Leaving them to work out their own salvation in a new (but not) a living way, by their own powers, presuming to seek intelligence and consolation in the regions of an imaginary abiding place, of the generations that have preceded us, denying and putting at defiance the very God that made them, and continues them in existence, as having no immediate supervision over the bodies or the souls of men.

The pretensions of the spiritualists are in my humble opinion tenfold more dangerous to the well-being of the human family (as far as its influence extends,) and detrimental or even destructive to that religion of which God alone is the author and founder, and if we are to judge from the evidence afforded, even the infidel doctrines advanced by Hume, Voltaire or Thomas Paine, sink into insignificance, as it regards the insult offered to Deity, and the horrible effects produced by the deprivation of the reasoning powers, consequent upon these awful delusions. The views of the spiritualists are

not only infidel in their nature and character, rejecting the only means of salvation which God has provided, assuming the powers of Deity itself, they become as Gods, knowing good and evil, acting independently of all the powers that be, both in heaven and on earth, they ask no favor of Jehovah or of finite man. They presume to have access to the ethereal regions of unlimited space, to comprehend infinity, and to converse at leisure, or as best suits their convenience, with the spirits of all generations, who have witnessed a probationary state of trial here on earth, and profess to take counsel or seek to be directed, both in the concerns of this world and that which is to come, through the instrumentality of this innumerable host, in direct contradiction to the saying of Christ, that they have Moses and the Prophets, let them hear them, and allow me to add that we have a teacher in the secret of the soul, that if we refuse to listen to its admonitions, we should as certainly continue to disbelieve, disregard and disobey the divine injunction if one rose from the dead, in order to impress the mind with stronger evidence, we are met with the emphatic reply "my grace is sufficient for thee."

BRIEF REMARKS ON THE CONSTITUTION OF MAN.

Man being of a three-fold nature, body, spirit and soul, a compound of different elements, the body extracted from the earth, and prepared as a habitation for the soul during its probationary state, while in time, and being endued with a natural spirit, the same as other animals, partaking of the various dispositions and propensities of all animated nature combined; to which are added, by this combination, or gift of God, the powers of reason, which distinguish man from all other animals, and elevate him above the brute.

The natural man being completely formed before the immaterial part of the soul is attached; the precise time when, as well as the knowledge of the intricate machinery that weaves together the invisible threads that unite soul and body, will probably remain a secret, reserved in the counsels of infinite wisdom, as unnecessary to be comprehended by the finite understanding of man. In the contemplation of the human structure, by our finite comprehension, we have now arrived at the completion of a perfect being, pure from the hands of his maker, in a state of perfect innocency.

The propensities of his animal nature, as well as the propensities and temptations of the spiritual faculties, or perceptions of the soul; as the light or spirit of God shining in and upon the rational understanding, revealing his will, man's accountability to his Creator is made manifest, and herein is constituted his probationary state. He commences his career on earth, being surrounded by temptations, various in their nature and degree, as he comes in contact with his fellow-traveler, on his pilgrimage through the wilderness of this world, having brought no knowledge into the world with him, that which relates to his being here in time, is acquired by observation and experience, the reasoning powers being exercised in providing sustenance for the body and the conveniences of life.

The body being subject to the general laws of God, which operate upon that which is material (as the fire will burn us, and the cold freeze us) laws wisely adapted to the purposes of God; which some hold to be all that is necessary for man to know, and all the protection, we realize by the providence of God over the human family; nevertheless, I hope and believe this number is limited, and that the prevailing belief is that the continual superintendence or providence of God is over all his works, overruling the actions of the wicked to fulfill his purposes, and still maintaining a perfect equilibrium or guarantee of the free agency of man: governing the whole human family with the same minute attention and regard, as if only one individual claimed his providential care.

THE PROBATIONARY STATE.

Although man is created in innocence, a state of probation and trial awaits him in his pathway to the kingdom of heaven ; being designed for happiness, it becomes necessary that he should be proved, that he should learn obedience by the things which he suffers. That after being proved and tried, under all the various temptations incident to man's existence on earth, as the only medium, under the guidance of the spirit of God, by which he is redeemed having experienced all that was necessary to qualify him to enter into that rest prepared for the righteous, being saved with an everlasting salvation, he rises out of the innocent state in which he was created, into a glorified and happy state even while in time, having a foretaste of the joys of heaven, while clothed with mortality.

IMMEDIATE INSPIRATION ;

OR, A KNOWLEDGE OF THE DIVINE WILL COMMUNICATED TO EVERY RATIONAL SOUL, WITHOUT AN AUXILIARY.

A very general belief prevails the world over, at least where the Bible is read, that the Scriptures were written by inspiration—that holy men wrote as they were moved by the holy ghost or spirit of God—which is my firm belief. I also believe that the same spirit and power that dictated the Scriptures, has in every age revealed to man his duty, shining into the soul a light, enlightening every man coming into the world, showing us clearly what we ought to do, and what we ought to leave undone, (in the language of the Indian,) showing us what the mind of the Great Spirit is ; even when young in years, the heavenly monitor shows us clearly what is right and what is wrong, and as we give heed to its instructions, the light shines with greater clearness, brighter and brighter until the perfect day—until our final redemption. In some of those seasons of the peculiar visitations of the heavenly Father's love, we hear the still small voice, speaking intelligibly to the inward ear of the soul, confirming our faith, or giving us such counsel and admonition as we stand in need of. This inward teacher called by various names—the light within, the grace of God, the Spirit of God, “Christ within the hope of glory,” all meaning one and the same thing, all powerful to effect the salvation of the soul, if obeyed, either with the assistance of instrumental means, or without it, as infinite wisdom sees meet to visit us.

It is abundantly evident that God has seen meet to visit man by instrumental means in every age. In the nature of our constitution we are social beings, and God is pleased to increase our happiness and usefulness in administering to the necessities of our fellow beings, both bodily and spiritually, his visitations being adapted to every condition of the human family.

His instruments are those in every nation, kindred, tongue and people, who have tasted of the word of life, and the powers of the world to come, who have experienced religion to be a perfect reality. Whatever may be their attainments in scholastic learning, it is not essential to the gospel state ; science harmonizes with the gospel, in the mind of every man, when it is kept in its proper sphere, never attempting to pry into the secrets that belong unto God, or to presume to advance the Redeemer's kingdom by works of our own, however high in profession, built upon the experience of other men, or extracted from the Scriptures of truth, without a perfect understanding of their true meaning ; or any authority from the head of the church, to promulgate the sublime truths of the gospel.

As the wisdom of this world is foolishness with God, the natural man how-

ever gifted with talents of the highest order, to which may be added all the acquirements in the sciences, or in the study of scholastic theology, can never aspire to the knowledge of God, or to a right understanding of those things of a spiritual nature, appertaining to the salvation of the soul, any more than the animals below us can aspire to the knowledge of man.

IMMORTALITY OF THE SOUL.

REWARDS AND PUNISHMENTS.

A belief in the immortality of the soul is nearly universal, the proportion of materialists, or of those who favor annihilation, being so small in comparison to the whole community, I shall take no further notice of them; nevertheless the faith of others who profess a belief in an eternity of duration, seem to manifest by their fruits, or their worldly pursuits, that there is some doubt of their immortality at the bottom. The language of the poet may be appropriate :

“What folly can be ranker? like our shadows,
Our wishes lengthen as our sun declines,
No wish should loiter then this side the grave,
Our hearts should leave the world before the knell
Calls for our carcasses to mend the soil.
Enough to live in tempest, die in port,
Age should fly concourse, cover in retreat
Defects of judgment and the will subdue;
Walk thoughtful on that silent solemn shore,
Of that vast ocean it must sail so soon,
And put good works on board and wait the wind
That shortly blows us into worlds unknown.”

The immortality of the soul seems to be indelibly inscribed in legible characters, by the finger of God, on, or rather into the very essence of our being, interwoven with the immaterial part, so that it forms our common nature as to the spirituality of our existence.

From the earliest ages to the present time, in every part of the habitable globe, whether civilized or savage, we trace a belief in the immortality of the soul. We feel it in our accountability to the Great Supreme. Without it our hopes would perish on the threshold of our being; religion would become an empty name, and mankind on a level with the brute.

Not that I believe religion to be founded of the hope of reward, but that happiness is the natural result of a religious life and *vice versa*, misery the natural result of a wicked one. The doctrine of rewards and punishments, has a harsh unpleasant sound, or impressions on my inward ear, a phraseology not appropriate or properly adapted to a conveyance of the true meaning, or proper explanation of the relation of man to his maker. Being so wonderfully constituted, that he is the maker (under the guidance of the divine spirit) of his own happiness, or refusing to follow the divine monitor, his own misery.

A BRIEF EXPLANATION

OF THE VIEWS I HOLD IN RELATION TO THE CHARACTER AND MISSION OF JESUS CHRIST.

I approach this difficult and perplexing subject with great diffidence, perhaps more so from a deficiency of deep religious experience, which is so essential to a proper understanding of any religious subject, and more especially, one that has claimed the attention and investigation of thousands for upwards of eighteen hundred years, men of the greatest research in scholastic

learning and theological acquirements ; as well as those who place a greater emphasis on the immediate teaching of the Spirit of God, or a belief in immediate divine revelation, to open or expound the true meaning of the Scriptures. I repeat, what hope can I have, to write any thing on this subject that will be read, making but little pretension to either learning or religion. Nevertheless I do not consider it so sacred as to forbid an expression of opinion, having inalienable rights with my fellow probationers through this vale of tears.

Now it appears that in due time Jesus Christ was born in Bethlehem of Judea, or perhaps more appropriate to say, Jesus was born, his advent having been foretold by the prophets, an important epoch in the history of the church, when God had commissioned a special messenger, or minister, to his chosen people, the Jews, in order to prepare their minds for the introduction of the Gospel dispensation, to finish the Law and abolish it.

As to the miraculous conception I shall not dwell upon it. I acknowledge the almighty power in the work of creation, without any desire to penetrate beyond the limits designed for the comprehension of a finite being.

The body of Jesus was composed of flesh and blood and born of a woman, the same as all other men, was subject alike to all the propensities of our common nature, to temptations and trials, perhaps greater than has fallen to the lot of a mortal being, in consequence of the important mission he had to accomplish, that of abolishing the law of Moses, after fulfilling it in all its parts, and introducing the gospel, or turning the minds of the people from the outward law, written on tables of stone, to the inward divine law, written on the fleshly tables of the heart, to the comforter, the spirit of truth, which he would pray the Father to send in his name, which was to teach them all things, and bring all things to their remembrance whatsoever he had said unto him.

I have no belief in the pre-existence of Jesus Christ, or any co-eternal existence with the Father, (it being incomprehensible to my understanding) or that he left the abodes of the blessed, taking upon himself a body of flesh for the redemption of man. The scriptures declare him to have been of the offspring and lineage of Abram and David, and God would raise up from amongst their brethren a prophet whom they should hear in all things. The account of the miraculous conception may also be said to be expressly declared, so that each man must be left to his own opinion. In his divinity I fully believe that he never committed any sin ; that from the time he arrived to the years of understanding, what the will of God was, he was obedient, and continued faithful to its teachings, and was led into that which is within the veil, into the mysteries of the kingdom of heaven, into a perfect union and communion with the Father, where there was no reserve, what is mine is thine, I and my father are one, the son of God in full, a partaker of the privileges of son-ship, as far as it could be experienced by an intelligent being while confined to this tenement of clay. Having learned obedience by the things which he suffered, and being in perfect subjection to the will of the Father at all times, of course there could be no reserve, being filled without measure of the goodness of God, therefore divine ; and consequently clothed with all power, or at least all that was necessary for the fulfilment of the important mission he was sent to accomplish. The states and conditions of the people amongst whom his lot was cast, was open to his view, and he administered to their necessities both of body and soul, condescending to the various conditions of suffering humanity ; he healed the sick, cleansed the leper, opened the eyes of the blind, and even raised the dead to life ; all this power he continually acknowledged he received from his Father, and without it he could do nothing,—“ I can do nothing of myself,”—“ The Father who is in

me he doeth the works." In his prayer he says, "I know that thou hearest me always, but it is for the people I speak." Nevertheless he declares he has all power, yet it must have been a delegated power, foreseen by infinite wisdom that it would not be abused; perhaps it might be said that it could not, after a complete initiation into the kingdom of heaven, where could be the danger? Allowing that he had power to call to his assistance twelve legions of angels, he undoubtedly knew that if he exercised this power in his own defence, even to the destruction of the whole Jewish nation, he would do it with a perfect understanding of its being in direct opposition to the will of Jehovah, and consequently inimical to his own happiness. Therefore, we have no more authority for believing in two Gods than the Trinitarians have for believing in three. That one Almighty power created all things, and sustains and governs all, is so abundantly evident, both from scripture and reason. "I am God and there is none else, and beside me there is no Saviour." Jesus Christ was the mediator between God and his chosen people, the children of Israel, directing their attention to a more inward and spiritual worship and communion with the Father than they had been taught by Moses under the law—that great leader, under the express command of Jehovah, authorized to conduct his chosen people through the wilderness and over the Red sea towards the promised land, which law was now to be fulfilled and annulled by a mediator expressly commissioned for the purpose of opening or renewing the communication with the Father. Jesus Christ the mediator having finished his work, delivers into the Father's hands, or in other words surrenders all up to the Father and he becomes all in all, and continues all in all to the present day without any medium to reveal his will to his rational children; but immediate divine revelation is the rock on which the church was and is to be built, and the gates of hell should not prevail against it. God has come down to teach his people himself, and the light of his countenance or spirit shining directly into the soul, showing us with indubitable clearness what his will is concerning us, desiring that all should come to the knowledge of the truth and be saved, all that will come may come to God, we are left without excuse, obey and thy soul shall live. I hope I shall not be misunderstood as conveying the idea that God has dispensed with instrumental means in the redemption of man from sin; I have no such view or belief, but that in all probability instrumental means will continue to be made use of in stirring up the pure mind by way of remembrance, and directing the inquirer after truth to that power which is able to save, which is all the power that is delegated to a finite being.

GENERAL, OR MISCELLANEOUS REMARKS

ON THE STATE OF SOCIETY, AND THE CHURCH; MORE PARTICULARLY AS IT
RELATES TO THE SOCIETY OF FRIENDS.

This society after having passed through great afflictions and trials in its first rise and progress, stemming the torrent of persecution, until its final establishment as a religious body, whose rights and privileges were, after much suffering, generally acknowledged and respected, and the society continued to flourish for nearly two hundred years, and it is with much regret that I have to acknowledge a declension from the purity of its principles and testimonies, so long and conspicuously borne and promulgated before the world, by those faithful sons of the morning of the reformation. Approaching the standard of Christianity (at least by profession) of the primitive believers, and whose principles and doctrines are as sound and pure as in the first days of their espousals, (if faithfully maintained) the declension arising from a want of purity of life in individuals, and not from any defect in the original

doctrines and principles themselves. And my faith is that they will ultimately triumph over all others, as proceeding from the spirit of God, the foundation of the Christian religion, immediate divine revelation. The rock on which the church was to be built, and the gates of hell shall not prevail against it, under whatever name it may be called. I am not so tenacious of the name of Friend or Quaker so long as the purity of the principles are maintained. God is not partial, religion does not consist in bare profession and a name. When the vitality of religion departed from his chosen people, the Jews, what was the consequence? the most awful judgments the world ever witnessed, and have we any better claims on the mercy or forbearance of God?

Religion in its genuine purity is but little understood throughout christendom, if we are to judge of men by their fruits. We are taking up a rest in a profession and round of ceremonies without coming down to the life of religion, to the grace of God in the heart, to the well-spring of life, away down in the depths of the soul, where the knowledge of God can alone be obtained, as whatever is to be known of God is manifest in man, for God has shown or will show it unto him in the immediate revelation of his will, without any necessity to wait for the outward teaching of books or men, although these instrumentalities are all good in their places, to stir up the pure mind by way of remembrance. No outward dependence for a rule of life can be relied on, not even the Bible, or the purest gospel ministry ever uttered by a human being, independent of the revealed will of God, conveyed immediately to each and every rational soul, for the purpose of his salvation, in common with Christ and his apostles and of the very same kind (if not in degree) as no other kind would be genuine. There is no other power that teaches us with certainty what is right and what is wrong. That in every act of wickedness, we are reprov'd, we feel guilty, man would not convict himself of what he chose to do; therefore nothing short of the immediate power of the Almighty is sufficient for a rule of faith and practice. God has reserved this right and power to himself, as it would not be safe in the hands of man. Allow me to quote a few words from Elias Hicks:—"Every creature under heaven, of every nation, has a witness in themselves. There they know what the mind of the Great Spirit is, there they know the mind of Jehovah, by whatever name he may be called. They can all come home to the witness for God in their own souls; there they feel all their condemnation."

I am at a loss to conceive how a belief that immediate revelation had ceased and that it was confined to a few holy men of old, should have prevailed so extensively without any sufficient evidence (in my humble opinion.) I am more willing to believe that outward miracles have ceased, and that the communication or intercourse between God and the soul of man is inward and spiritual, that every degree or portion of light emanating from the divinity, and shining upon our understanding opening to us our duty is revelation, what else could it be? and as we close in with, or obey every opening of manifested duty, it will continue to shine brighter and brighter until the perfect day, until our final redemption, and God shall become all in all: 'This I consider to be Immanuel God with us, this divine principle I hold to be universal as described by the language of the Poet

" Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns,

As my remarks are miscellaneous I shall now allude to the state of the church as I understand it to exist more particularly in the society of friends. The declension in the society is to be attributed to various causes, the main or most conspicuous one is worldly prosperity; the influence of wealth, and a desire to accumulate property seems to have engrossed the attention, and affections of a large portion of society, and its influence is interwoven with the most important concerns and vital interests of the church. Nevertheless the mere possession of wealth is not reprehensible, is not pernicious if justly and honestly obtained, and used as a gift from the all-wise dispenser, in accordance with the dictates of a pure conscience—is sometimes a blessing to the individual possessor and to those permitted to share with him its consolations. Wealth gives power and here the danger lies, man is so prone to aspire after some kind of prominence over his fellow man, that but few escape the contagion, the influence becomes general, and men are almost universally measured by it, more or less in all ranks of society, in all situations, in social or religious communion; it is by this door that much weakness has found its way into the most important concerns of religious society, sapping the very foundation of that gospel order, which has been maintained with much consistency for a century and a half.

I fear that unless there is a rallying to the standard of those religious principles and doctrines which have been so long the distinguishing badge of discipleship, this language will be applicable, the abomination of desolation stands in the holy place.

The glory is departing from our Israel, and the dark night of apostacy seems approaching, if it has not already overtaken us. Shall it be said that after the lapse of a couple of centuries, this once highly favored society is not only divided, but continues to exist only in form? I hope better things though I thus speak: Nevertheless I have to acknowledge that the wisdom of man in some instances assumes the judgment-seat or prerogative of God, in relation to the most sacred office in the gift or approbation of the society.

A spurious ministry is the natural consequence and the forward spirits that would palm themselves off for Gospel Ministers are encouraged and here comes in conflicting opinions that rend and divide. The balance of power or ultimate judgment in some meetings resting so much in the wisdom which is from beneath, influenced by popular opinion, that the true church, or spirit of true discernment is over-ruled, and a wilderness state is the consequence.

In the weak state of society some are placed in important stations, they are not qualified to fill, and the spirit of discernment seems to have very much departed from the councils of those who sit in judgment, on the most important concerns that ever engaged the attention of intelligent beings, viz. to decide what is gospel and what is not.

It is devoutly to be wished that society will so far retrieve its former dignity as that its ultimate judgment may be in accordance with the will of the supreme.

That we are not without hope the Lord will spare his people and give not his heritage to reproach, that the heathen rule over them, that the influence of the people by whom we are surrounded, or at least the example of those whose works do not entitle them to the covenant of grace, should triumph over those principles and doctrines that have so long distinguished us from the nations of the earth.

I do not profess to be a prophet or a prophet's son, yet I am not without hope the Lord will arise in his own time and shake terribly the earth, and our false rests will be broken up, the elements will melt with fervent heat, and all that is combustible burned in that unquenchable fire, that can never be extinguished until all that is reprobate is consumed, and we come to experience a new heaven and a new earth wherein dwelleth righteousness.

The will and wisdom of man having been entirely surrendered, we are introduced into the "new and living way, in which the lion's whelp has never trod, the vulture's eye hath not seen, which no fowl knoweth, and also described as that where the glorious Lord will be unto us a place of broad rivers and streams in which there shall go no galley with oars, neither shall gallant ship pass thereby, the Lord is our judge, the Lord is our lawgiver, the Lord is our king and he will save us."

These passages of scripture are so beautifully descriptive of the state of that mind wherein the pride and loftiness of the natural man are circumscribed by those heavenly tempers and dispositions which originate from the source of all goodness, having regained the paradisiacal state, the world and its concerns are in complete subserviency to the higher powers. The lives of the faithful few who are thus redeemed, shine as brilliant stars in the firmament of God's power, and cast a radiance around them which illumines the paths of their fellow travelers zion ward. In the present state of society this number is limited, they seem like angels visits few and far between.

Most of the great and distinguished Gospel Ministers that have flourished in the society for the last quarter, or perhaps half century, have been removed from works to rewards, a Hicks, a Wetherald, a Comly and others, whose names I have no doubt are gloriously enrolled on the records of eternity.

Where shall we look for a succession of standard bearers to carry forward the great work of reformation? our hopes must center on the rising generation, we have no where else to look, the call has gone forth loud and deep, to come up to the help of the Lord against the mighty, against the tremendous temptations by which we are surrounded from without, in addition to those that arise from within, we are beseiged on every hand, not by soldiers of the cross, but the enemies of the true church, who take up a rest short of the true rest, upon the barren mountains of an empty profession of religion; the world loves its own under whatever form of Godliness it may appear, "it hated me before it hated you," will be understood in the experience of every true christian.

The cause which we profess to have espoused with the principles involved, is perhaps without a parallel in the records of antiquity. A cause dignified with immortality, and must eventually be crowned with eternal life, in all who continue faithful to the end.

The testimonies which devolve on this society to bear to the world are important and stand out in bold relief before the view of mankind, as somewhat peculiar in their character and bearing.

The society having gained a reputation for honesty and upright dealing, has in the vortex of popular delusion, in pursuit of wealth, being allured by the temptations afforded by the credit system, have in many instances extended our business beyond the limits prescribed in the conscience of a pure and upright man, jeopardizing the property of others, oftentimes to a vast amount, compromising those principles of integrity, which shone so conspicuously in the lives and conduct of our worthy predecessors, those distinguished examples of simplicity and moderation, whose characters are exhibited, and shine with peculiar brilliancy on the pages of history.

Notwithstanding the many weaknesses which I have portrayed that exist in the present day, I hope I shall not be understood as disbelieving that we may possibly have still among us seven thousand who have not bowed the knee or kissed the image. Nevertheless it is evident that too many of us worship at the shrine of wealth, without inquiring by what means it was attained, or manifesting a right concern for the promotion of justice and equity, the glory of this world, eclipsing the rays of the divine luminary, from shining with undiminished lustre, on the tender susceptibilities of the immortal

part, a lethargic state pervades this once highly favored society. Although the picture which I have drawn of the state of society, is rather gloomy, I apprehend it is essentially correct.

When we turn to contemplate the state of professing christendom generally, what do we discover? but the same indifference, the same lukewarm formal profession, the pursuit of wealth the all engrossing subject, and the influence of riches when attained, usurping authority over all the finer feelings and sympathies, that are the offspring of a religion that is heaven born.

We are all worshipping in the outward court, are too superficial, we glide on the surface of an empty profession of religion, a round of lifeless forms and ceremonies are offered as the price of our redemption; being exact in the performance of these duties while our consciences are at ease in zion, acting with promptness and decision in all the outward ceremonials, and we are master of two kingdoms, being dutiful to heaven, that we may get a better hold on earth.

Ministers presume to preach the gospel who have never learned the first lesson, in the school of Christ, and take the name of God in vain, in the bold attempt to handle things divine, unauthorized by any higher power than the united sanction of man's wisdom, which always was foolishness with God.

Like priest like people, a religion of man's invention without a cross.

The world of mind moves on, apparently with but little or no concern for the eternal well-being of the immortal part, we neglect to bring our deeds to the light within to see whether they are approved in the divine sight. Nevertheless there is a secret uneasiness in our more retired moments, that warns us of the danger of trifling with the goodness of God, his visitations being disregarded, he renews them again and again, in the cool of the day, when all the propensities of our nature, are hushed into stillness, and we hear a voice, as it were, from behind us saying this is the way walk thou in it.

In all the various pursuits which engage the attention of man, a desire for happiness is inseparably connected, yet for the want of a proper understanding of our true interest, we experience a void, which all our energies can never fill, a proof that the soul is immortal.

Man was created for a higher and more noble purpose, than the gratification of unnatural propensities, or for the aspiration of knowledge beyond the limits designed a finite being; the partaking of this forbidden fruit, brought death into the world, and continues to bring death into the world, and a train of evils as the natural consequence.

The almighty is sovereign of all created intelligence, he will not give his glory to another. Why should we continue to pursue after phantoms of the imagination? Why all this Babel-building, in order to reach to heaven; our conceptions of a tower that could escape a general deluge, will not be realized, but as surely frustrated as in the early ages of the human race, our language is already sufficiently confounded to convince us, that every attempt to establish ourselves in a stage of happiness, by all the combined powers of the natural understanding, will end in disappointment. The experience of six thousand years ought to be sufficient to teach us the fallacy of attempting to climb up or to seek an entrance into heaven, in any other way than by implicit obedience to manifested duty, which alone constitutes the heavenly state; a local habitation and a name will avail us nothing, God looketh at the heart.

A desire for happiness is implanted in the breast of every man, yet the good man only makes happiness subservient to the higher law; his duty to God is cheerfully performed, without the hope of reward, but solely for the good of his fellow man, happiness being the consequence, rather than the motive by which he is actuated, the result of obedience to manifested duty,

therefore not selfish ; purity of heart and life, influence all his actions, being filled with the love of God, he seeks the good of all, as he does his own, the knowledge of the Lord covers the earthly mind, as the waters cover the sea, and the glorious anthem is sung, peace on earth and good will to man, the great cause of universal righteousness reigns triumphant, and man fills his place designed in the order of creation.

THE IMMEDIATE, ALL-SUSTAINING POWER, PROTECTION, SUPERINTENDENCE
AND OVERRULING PROVIDENCE OF GOD, THROUGH ALL HIS WORKS,
BOTH MATERIAL AND SPIRITUAL.

That the outward visible creation is immediately and continually sustained in its position and order by one eternal almighty power that spoke into existence all that is inanimate, animate or spiritual. That he presides with a sleepless eye over all his works, is abundantly evident both from outward observation and inward experience of this operative power, the great first cause of all, upon the spiritual faculties, which constitute the essential portion of our being, and is the only mode of immediate communication with the Divine Intelligence. The operation of this spirit of the infinitely wise Jehovah, is universal throughout his rational creation. It is from this power we must confess the light emanates, shining into the soul, even in the dawn of the existence of all that is immortal, showing with 'distinctive clearness that can never be mistaken, a rule of faith and practice, immediate, internal and powerful, even to the saving of the soul from sin, leading us with safety through this probationary state of trial, to the end of our pilgrimage here on earth.

The importance of a firm and unshaken belief in the immediate supervision of an infinity of all the attributes centred in one Almighty Power, that comprehends in one eternal now, the situation of every intelligent accountable being, presiding in the innermost recesses of the soul of man continually, pointing the way in which he should walk, approving or reproofing every secret thought, the will determines, even before it is carried into execution ; when we yield to the temptation, so far as the consummation of the act, then sin is finished and death ensues, a separation from the Divine harmony, we are cast out of paradise, having partaken of the forbidden fruit, with the permission even of the Great Supreme, as our free agency is kept inviolate by the infinite wisdom that planned and sustains the order of creation.

The precision of the planetary system, the revolution of the globe we inhabit in such exact order of time for near six thousand years, at least, according to sacred history, producing what is called the rising and setting of the sun, inviting man to labor and to rest alternately.

The almost universal belief of the human family in the works of creation, preclude the necessity of any argument to convince them of what they readily acknowledge, but my observation in relation to a belief in the immediate superintendence and government of the same creative power is not so fully acknowledged by the united intelligence of the human race. Some say the fixed and unalterable laws of God, (which are perhaps generally confined to that which is material,) operate upon the five senses, producing reason, which is all that is necessary to regulate and guide the whole man, either denying the existence of the spiritual faculties, or if admitted that reason is all that is necessary to guide us safely through this state of being. Reason being derived from the fixed laws, we have only to study or examine the nature of these laws, to regulate our lives, even our whole conduct, both as it relates to God and man, that if there is any soul they have never seen it, and it is contended that God having created and placed us here, with these powers of ob-

taining knowledge by observation and experience, he has no further care over us than he has over the material universe, including all animated nature as being governed by these fixed laws, which have existed, some say, from all eternity, or at least, since there was anything in existence on which they could operate, according to their theory, as all our knowledge is derived through the five senses, and they perish at the dissolution of the body, consequently there is the end of us, a disbelief in the immortality of the soul is the natural consequence. They will probably say that when God spoke into existence the world that we inhabit, or the whole planetary system with all their appendages, these fixed laws were instituted, or formed a part of creation, in the regulation and arrangement of the plan of infinite wisdom.

It is evident, reasoning from the analogy of things confined to earth or to matter, that their faith can reach no higher, this world engrosses all, hence no accountability, we are the abiders of our own choice, and who has a right to call it in question, the world is all before us, where to choose our place of rest, and our reason is our guide, might makes right according to this mode of argument, and our happiness would depend on our physical powers; the gratification of the propensities of animal nature would reign predominant and form our highest heaven, a probationary state of existence is set at nought. The enjoyment of the things of time sum up the whole matter. A man is not only at liberty to covet his neighbor's goods, but to take them by force and enjoy them, not being such an ignoramus as to convict himself of what his reason told him to do, there being no accountability higher than this, or for a further elucidation of the subject, allowing them the best government such a state of things would admit of, it would, in my humble opinion, be destitute of every principle contained in the higher law, in a law founded on justice. Theft, fraud, forgery, and every kind of deception would prevail, where no principle of religion, or any accountability was acknowledged. Chaos, anarchy, and confusion must inevitably be the consequence. Only one step further and we reach the Atheist, and I would respectfully inquire how much further removed from christianity is a disbeliever in the existence of a God, or one who acknowledges the existence of a Supreme Being, yet denies that he exercises any immediate supervision, or providential care over the temporal or spiritual condition of a world of intelligent beings? I will not attempt to solve this question but leave it to the judgment of the reader. I do not feel it incumbent on me to endeavor to convince the Atheist, the probability is that instrumental means of a much higher order than my feeble pen will prove altogether inadequate. I consider the miraculous power is required, in a case so far removed from the divine harmony, he is in the hands of a merciful God awaiting his destiny, and will most assuredly reap the reward of his own doings, standing on a level with the whole human race as it regards his free agency. There are, however, other states and conditions of infidelity various in divergency from the centre of the christian faith, for whom I might have a rational ground of hope that I might pen a few lines that might possibly be worth a perusal, having witnessed the deleterious effects of this wide-spreading evil; perhaps I may venture to say, that I am solicitous to discharge what appears to impress my mind as a sense of duty, at least paramount to all other considerations, which induce me to take up the pen, and my desire is that I may never write a line intended for the public eye, "that in dying I should wish to blot." Being well aware that talent of the highest order is engaged in writing in the present day, much that is calculated to amuse rather than instruct, my desire is that what I write may have a tendency to direct the mind to a power on which we can alone depend through all the vicissitudes and trials incident to this state of being. We live in an era of strange events, the imaginations of the mind of man seem to be afloat in various airy speculations

that result from a want of faith in the overruling providence of God. The seeds of infidelity are sown broadcast over the earth, sapping the foundation of religion, by diverting the mind from a dependence on the immediate teaching of the spirit of God, to a dependence on the powers of the rational understanding. Our predilections to an independent exercise of the will in the gratification of the natural propensities of the body, as well as the acquirements of knowledge beyond the bounds prescribed by infinite wisdom, date back to the first progenitors of the human race, and this free agency of the will of man has been exercised beyond due bounds productive of incalculable misery to a large portion of the human family through all preceding generations down to the present day, ruling out all the finer feelings that have their origin from those heavenly dispositions which are the fruits of obedience to manifested duty, and contain those redeeming qualities that proceed from the grace which was declared to be sufficient for the salvation of the soul.

Allow me a small digression from the subject under consideration in order to explain the connection of the soul and body with their attendant luminaries, the lights of reason and of revelation, by quoting from an author whose intellectual powers and religious experience I consider far superior to my own; I allude to John Jones' Essay on the System of Man, yet they are nothing more than the views of finite man, which are incompetent to a full understanding of the subject:—

“Man, being composed of natural and spiritual parts; or body, spirit and soul. The spirit of man being naturally situated between the material earthly body, and the immaterial spiritual soul, is by the powers of reason fitted to be the agent between them. The soul is an invisible spiritual substance, that cannot be generated. It is the immediate production of the Almighty, created by him; and being immortal, cannot cease to exist. It is therefore, the most noble part; and being situated spiritually between the natural animal spirit and the supernatural divine spirit, it has a capacity of being united to either of them.”

Having made a small digression from the subject more immediately under consideration, when I first took up my pen, as necessary, or at least calculated to aid in the elucidation or confirmation of the views I have or may hereafter advance, I will pursue this digression a little further in order to bring into view for the purpose of a more full examination the better to comprehend the true position we occupy or stand in relation to our duties to the Great Supreme, and to consider the relation or influence of those antagonistic powers with which we have to contend, (whether real or imaginary.)

The mind of man seems prone to seek for heaven and happiness in outward and visible things, and to endeavor to climb up to heaven in some easier way than by the cross—we prefer to exercise the volition of the powers of the natural man, in all that relates to our destiny in time and eternity, and there are some even in this enlightened age that are still disposed to believe in some separate evil agent operating in the secret of the soul along side the supernatural spirit, and nearly equal in power, supposed to be a fallen angel from the abodes of the blessed, gifted with powers but little inferior to Almighty, especially those of omnipresence and omniscience, and sent or perhaps rather permitted to tempt and torment the human race, going about like a roaring lion seeking whom he may devour.

My design in penning these lines will not permit a full description of this imaginary evil existing either within or without us; that such a monstrous absurdity should have obtained so long and so extensively in the world is beyond my comprehension, when sufficient light has been afforded and mankind have witnessed in the lines of their experience sufficient evidence (of the folly and delusion of such an *ignis fatuus*, clothed with such mighty powers of decep-

tion as has been attributed to him) as to banish forever from the mind of every intelligent being, the remotest idea of any self-existing evil agent tempting him to disobey a light above the brightness of the sun, shining immediately into the soul, enlightening every man coming into the world.

A few words in relation to what constitutes a fallen angel. All that has been revealed to finite man, or that is comprehended while in this state of being in relation to fallen angels, is in my humble opinion, confined to the various conditions of the soul while cased in this tenement of clay, and is descriptive of that state, that after having measurably overcome the world and subjected the desires of the flesh, to that rule of life inscribed on the tablet of every heart as with a pen of iron or the point of a diamond, having tasted of the word of life, known something of the joys of heaven, and the powers of the world to come, and then yielding to temptation falls back into the beggarly elements, the gratification of the natural propensities; or suffering the mind to be led away by the vain imaginations of our own hearts in depending upon his own reasoning powers as being sufficient to direct in things appertaining to salvation, after having been acquainted and governed by the supernatural divine spirit; then to fall away by partaking of the forbidden fruit, presuming to judge and to act independently of that Almighty power which created and sustains and governs all, except where the rebellious will of man exerting his free agency, disturbs the divine harmony, and forfeits the paradisaical state. This is what I call a fallen angel, and every fallen angel is a devil; and these rebellious spirits not repenting of their evil deeds, going about seeking whom they may devour, as misery loves company, they will endeavor to draw others after them; and is also described as stars falling from heaven, from the enjoyment of the consolations afforded by obedience to that in-shining light or luminary, which if obeyed, shines brighter and brighter until the perfect day. The term devil is also descriptive of those depraved propensities of animal nature which by continual indulgence beyond the bounds prescribed become our tormentors, and all the devil we have to contend with, or need have any fear of, is one of our own creation; those passions and propensities of our common nature the constituent parts of our very being if indulged beyond due bounds become devils and tormentors to us, is abundantly evident from scripture, from enlightened reason, and our own experience.

The immediate cognizance of the same power that speaks into existence the whole human race, is observable throughout the habitable globe, that the whole family of mankind are equally divided into male and female, and that no two individuals are exactly alike or ever have been, they are not only different in physiognomy, but they differ constitutionally in body and mind, they do not think alike or speak alike, even the voice of each individual differs from all the rest, and a person is distinguished by the voice, with (I was about to say) as much certainty as by sight; a proof that the power that continues the work of creation is infinite, that should this world continue to be inhabited with human beings through all the countless ages of eternity (and I have no reason to doubt that it will) there is no probability that two human beings will ever be in all respects alike, because if they were it is reasonable to suppose there would be an end of the race.

I shall present my views to the consideration of the reader, that if worth a perusal, I desire them to pass for what they are worth and no more, my prayer is they may not be productive of harm, but if any advantage can be derived by the reader then I shall not have written in vain. My desire is to endeavor according to my limited knowledge and experience to call the attention of my fellow probationers to a more thorough examination or acquaintance with the immediate operations of the Divinity, as it appears to

me we are so prone to be seeking for happiness in the accumulation of temporal riches, and also in the acquisition in that kind of knowledge that is forbidden. assuming to judge for ourselves in matters that appertain to salvation, to be as gods knowing good and evil, refusing to comply with the terms proposed, "obey and thy soul shall live." We go about to build a tower that shall reach to heaven, thinking to secure a retreat from the floods, and to build so high as to reach above all the powers that be in heaven or on earth.

I will venture to predict that our language will be confounded and the sooner we leave off to build the tower, and quietly acknowledge the insignificance of our finite capacities in all that relates to the redemption of the soul from sin, and its progressive advancement in righteousness; God will not give his glory to another or his praise to graven images, or the work of man's device. It seems to be the prevailing opinion if we are to judge of men by their fruits, that the science of man is essential, if not absolutely necessary in the promulgation of the gospel; if this be admitted, then it follows as a necessary consequence, that the salvation of the soul is dependent on the wisdom of man, so far as instrumental means is requisite in advancing the permanent interests of the race. These continual endeavors to satisfy the immortal part with food that is not convenient, ends in disappointment, leaving a vacuum that God alone can fill. When we behold the various deviations from the plain path of rectitude, which are the fruits of infidelity, and proceed from a disbelief in and a dependence upon that immediate operative power in the secret of every soul. The minds of many in the present day, under various pretensions that they have discovered a better and an easier way to a full fruition of all their hopes, the summit of all human desires, the attainment of happiness and heaven, by the exercise of the rational powers, and are planning and forming systems that shall supersede all others, being built on the will and wisdom of man, a superstructure on which they appear to rest all that can satisfy either the material or spiritual part of our existence. Although I presume the foregoing descriptions would include a large number under no particular system of organization, I shall only mention a few that have come more immediately under my observation, perhaps the most prominent or those who have produced the greatest excitement are the modern spiritualists. I shall take no notice of them here, having given my views at some length in an examination of a report of Chas. Beecher, on the claims they put forward.

The subject of Phrenology has been recently explained or taught perhaps with more ability than at any former period, and it has claimed the attention of men of superior talents, who have expressed an opinion in favor of a scientific examination and study of this new method of ascertaining the character and ruling propensities of individuals by the shape of the head, as being productive of important advantages in the education of youth, also in determining the course of study adapted to each.

Now I do not presume to doubt or disbelieve that an experienced phrenologist can describe the ruling propensities of individuals at least in many instances with a tolerable degree of accuracy. But my object in treating briefly on this subject, is to endeavor to prove that the science if it may be so called is of no real benefit to mankind, that the evil will in my humble opinion overbalance the good to be derived from a study that is altogether superficial in its nature and tendency, its whole profession and faith is founded on outward observation ascertaining by visible signs the natural dispositions that predominate in each individual. Now if this was all that the Phrenologist claimed to do, merely to ascertain by the bumps or protuberances of the head, what were the strongest or ruling passions of the inner man I should not object to this simple method of learning the leading temptations of

the mind, or so much as can be reached by the wisdom of man, in the knowledge of the character or standing that each individual bears to those by whom he is surrounded, and with whom he is associated in the concerns of life; the good book says we are known by our fruits, but whatever positive knowledge is to be derived from the shape of the head, (as to the propensities of the natural man, as the sphere of operations of the most skilful Phrenologist is confined to that which is natural, it can rise no higher,) it is nothing more nor less than a gift or one of those talents we have received from the creator as a constituent part of our being and we are at liberty to improve it and use it for our comfort and advantage while in time. If there is enough to be gained by the study of Phrenology to pay the cost, and it is kept within its proper sphere, man has a right to the acquisition of knowledge that is useful; his free agency gives him the liberty to aspire after something more and if the Phrenologist by dividing the surface of the head into square inches, or by making a chart of the virtues and the vices, attempts to regulate his conduct by it, or by searching or feeling after the protuberances that can point the way to the kingdom of heaven, or prove a sure guide in our duty to God, and that which relates to the salvation of the soul, I will venture to assert that he will find it altogether insufficient, as no stream can rise higher than its fountain, all the science or combined wisdom of man, is entirely incompetent to take one step initiatory to the kingdom of heaven.

That flaming sword continues to be turned every way to keep the way of the tree of life,

I do not profess to have attained but an imperfect knowledge of Phrenology, a hasty perusal of some of their writings is sufficient to convince me that but little advantage is to be derived from a perfect knowledge of the science, and I fear the evil will probably result in a belief that the shape of the head is the rule of faith and practice, sufficient to guide both in temporals and spirituals. That whenever a head is found where combativeness predominates or is unusually large, and the same in other protuberances that indicate strong propensities to evil, and veneration small, the weak and credulous have an argument put into their heads, that God having made them with such strong propensities to evil, how can they resist such powerful temptations; the Phrenologist will probably say the parents have neglected to regulate the bumps, and the conclusion is irresistible that they are excusable if they should commit crimes of great magnitude, as they did not create themselves and being made so much worse than others that if they commit murder, they ought to be excused, because they could not help it. And here the great danger lies in turning the minds of the people to some outward rule by which to regulate their conduct, superior to that inward light, which the highest authority has asserted to be the true light, that enlightens every man coming into the world. But it may be said this is only a more sure and infallible test in determining the character of each individual with whom we may come in contact. I promised that my remarks on this subject should be brief, I now ask the indulgence of making a few remarks by the way of comparison of the different methods made use of to obtain the same result. Why not consult Lavater on physiognomy in preference to Fowler on phrenology in reference to the condition and state of the inner man? I shall not hesitate to prefer the countenance as a more sure index to the soul, than the shape of the head, as the countenance is regulated by the condition and state of the soul, with as much certainty as the mercury in the thermometer determines the state of the weather, that if we have been with Jesus our countenances will betray us.

Those who are desirous to learn what effect wickedness and crime has on the countenance, would do well to take a peep into our prisons, where they

may read in the countenances of some, that devils incarnate is a proper name for them, and on the other extreme, when we meet the virtuous and the good, we discover in the countenance, the evidence that the heavenly dispositions have the ascendancy in the soul.

The kingdom of heaven cometh not by outward observation, therefore it behooves us to turn the eye of the mind inward and acquaint ourselves with the operation of a power that is able to save and to deliver us in the hour of temptation.

The meaning of the word salvation, as understood by many (if their fruits are a criterion by which to judge their faith) has reference to the future condition of the soul, when the pursuit and the enjoyment of the things of time, have failed to satisfy, and the wisdom of this world has reached its zenith, and the final conclusion is in unison with the wisest of men, vanity of vanities all is vanity.

We read that faith without works is dead, and a dependence for salvation on the works of another, on something that has been done without us, that will finally save us in the end, but is not applicable to the present time, or is not adapted to our daily walks.

A salvation that can be relied on must be immediately operative in saving people from their sins (not in them) this saving principle, or spark ethereal struck from that rock that followed Israel, and that rock was Christ; and is the only power that can or ever did save a soul.

Man the most noble of God's creatures here on earth must rationally be regarded as Lord of creation, unto whom as the supreme ruler of all below him, he has been gifted with powers and capacities to hold communion with the great Lord of all, to enable him to understand the nature, disposition and uses of all animals and to govern them in accordance with the designs of infinite wisdom. The great question or problem yet to be solved with a large portion of mankind, relates to the proper mode or means of holding communion with this invisible power; many say that revelation has ceased and we must go to the scriptures, which they style the word of God in order to ascertain his will, others depend upon the minister to interpret his will to them, but God has declared he will teach his people himself, and has placed within the heart or secret of the soul, a witness that can never be deceived, our thoughts are open before him, and the way that leads to heaven is so plain, that the most illiterate are left without excuse, as the wayfaring man though a fool as to the wisdom of this world shall not err therein, or may walk therein and not err,

What greater evidence do we want, or have we any rational ground to expect to be furnished with, that the same almighty power that gave us existence continues to be mindful of us, and the language, accompanied by a bright and shining light, is continually sounded in the ear of the soul, as a voice from behind us, saying, this is the way walk in it. It is not essential to examine the shape of the head, or to attempt by the finite wisdom of man, to unlock the gates of heaven, and consult the spirits of the wise men of all generations, in order to obtain an entrance into the kingdom, for it has been declared that we cannot by searching in our own wisdom find out God, secret things belong unto the Lord, but those that are revealed, to us and to our children.

For a further confirmation and as corroborative testimony of the immediate superintending care of the universal Parent of the human race, the records of scripture furnish examples sufficient to convince any but the most incredulous.

The miraculous display of divine power in the deliverance of his chosen people from Egyptian bondage, and his dealings with them on their journey to the promised land; and the final abolition of those laws by which they had

been governed, when the time appointed was fully come for the ushering in of the gospel dispensation, the miracles performed through Jesus Christ bore ample evidence of a power that was almighty.

A word to the wise is sufficient, I need only to cite a few instances of the exercise of a power, manifested undoubtedly for the purpose of establishing the faith of his children, whose views were outward; and this power was continued to be exercised, whenever it was needed through many generations.

The condescending goodness of a gracious God to poor, frail, finite man, in all conditions and under all circumstances, in every age, is sufficient for his salvation if believed in, and obeyed; the conclusion of the whole matter is summed up in these words "my grace is sufficient for thee." It is difficult to account for the scepticism that prevails in the present day, when we reflect upon the vast amount of testimony, that is presented, in addition to the internal operation of a supernatural divine spirit.

There are various degrees of scepticism, more especially as it relates to a belief in an overruling providence, which the reasoning powers of the natural understanding, are not competent to analyze, is at once rejected as inadmissible testimony, more particularly where the Almighty uses the wicked and rebellious in the administration of his judgments upon others, as in the case of Pharaoh, and in other instances perhaps beyond the power of numbers, to bring into view, and in the present day we frequently hear it asserted that God is not the author of cruelty, and consequently he does not take any cognizance of those engaged in war, at least so far as to commission one man to slay another, or do him the least injury, under any circumstances whatsoever, and in the wars of the Jews, they do not believe the Almighty had any hand in it, that he never commanded Joshua, Gideon and a host of others, to slay their fellow men,

Notwithstanding the assertions of men of talent and influence amongst professing christians, that God does not now or ever did interfere in the battles of the warrior, in their terrible conflicts, in which rivers of blood have been shed, as though he had surrendered up the government of a world of intelligent beings, and left them to fight their own battles, and rule in the kingdoms of earth and of heaven, independent of any power superior to the intellectual capacities of a finite being. That any man that is conversant with the scriptures of truth, should presume to assert that God rules not in the kingdoms of men, might with as much propriety, assert that the sun in its meridian splendor, had ceased to shed its effulgent rays of light, and warming beams that animate, and continue in existence, all that has life, that belongs to earth; of how much more importance are the concerns of an immortal mind clothed with a body of flesh, temporary residents on earth, dependent on the power that created us, for all that we enjoy, whether temporal or spiritual, what presumption to deny his overruling providence? that this insignificant creature, man, when using his free agency, asserts his independence of God, declaring that God has no control over him, (while acting contrary to the clear manifestations of duty within his own bosom) and if one man is independent of God so are all the rest, hence no overruling providence; this is the argument of a poor benighted mortal, groping in darkness at noon-day, as though the Almighty Creator of the ends of the earth has not power to dispose of every being, of his own creation, in whatever way it may please him, except forcing him into heaven against his will, which is not compatible with the divine government.

To suppose that unlimited intelligence is not competent to rule amongst the wicked and the good without becoming the author of evil, must limit the powers of omnipotence, or reduce them to the comprehension of a finite being.

Although the gospel state forbids all wars and fightings, but to return

good for evil, with a long catalogue of virtues which it enjoins, and who can for one moment doubt, that infinite wisdom is continually using all the means, compatible with the free agency of man, in order to introduce every rational soul into the gospel state.

Nevertheless we behold that a very large majority of the human family are not included in the gospel state, hence wars and fightings are likely to continue for many generations, far beyond the ken of human foresight.

It is the more astonishing to me that a member of the society of Friends, whether Hicksite or Orthodox, should entertain such narrow and contracted views of the divine character, as appears to be the case with some, who it seems would limit his regard to a few within the pale of the christian faith, not merely by profession, but those who are really introduced into the gospel state, which may include the one hundredth part of the human race, who are real christians, claiming nothing from jew or gentile, their pedigree having descended from the prince of peace, and is heaven born, these are God's peculiar people in ever age. Yet shall our narrow contracted views limit the regard of Jehovah, to those only who are already redeemed from the fighting state, and not extend his protecting care and overruling power to the ninety-nine hundredths of the human family, many great and good men, classed under this head, have figured largely on the page of history, and were really the instruments in the divine hand, in moulding the destinies of nations, and equalizing the conditions of men, by important changes in government, ameliorating the conditions of thousands, by introducing more liberal and enlightened views.

I have no difficulty in believing that there are a great many good men, that are not christians, who are commissioned by the King of Kings, to carry forward the great work of reformation in the earth, as it seems necessary that people should be civil before they can be religious.

Where arbitrary governments infringe upon the inalienable rights of men, and the people are oppressed by unjust and cruel laws, the all-searching eye of a power that is omnipresent as well as omnipotent, beholding the suffering of a people goaded to desperation, by intolerable oppression, and their deliverance is effected by instruments raised and qualified for the especial purpose; one of the most illustrious of modern times was George Washington.

EXTRACTED FROM EDW'D HICK'S MEMOIRS ON THE SUBJECT OF WAR, PAGE 223.

The Doctor's letter contained some remarks on war, which revived impressions touching that subject, which is now so much talked of, and it may be right for me to try to express, or give some views that appear to be given me.

"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." This is the testimony of eternal truth, from which I argue that the subjects of the kingdom of this world will fight, and always have fought, and I must rationally infer, that the subjects of the kingdom of Jesus Christ never did fight, never can fight, nor never will fight.

The mission of Jesus Christ to our world was to redeem man from the fighting state, and to restore him to the primeval harmony, where the fighting animal was governed by a rational soul, created in the image of God; infinite in its nature, and everlasting in its duration; and this rational soul was governed by God himself, as his perfect child, possessing a portion of the same glorious attributes of infinite power, infinite justice, infinite wisdom and infinite mercy, which are embraced in their perfection, in the everlasting Father. All who are thus restored are regenerated, and born again, this is the new birth; old things being done away, all things are new, and all things of God.

These having grown to the stature of men in Christ, are christians, and the truth having set them free, they are free indeed. Such are the subjects of Christ's kingdom, and servants that cannot fight with carnal weapons. All who have not witnessed this restoration, and change of heart, are in their fallen and consequently fighting state, because animal nature governs their souls; therefore, they will fight by the same law that all male animals fight.

Hence, the great family of mankind in their fallen state, are like minor children, and can no more be called christians with propriety, than boys can be called men.

In this great family there is the same variety of capacity and understanding that would be found in twenty children descended from one common parent, with one year's difference in their ages, or fifty children of the same difference in age and capacity.

A wise and good teacher would not only have lessons suitable for the various classes, but rules and regulations adapted to their general ages; and knowing that play was inseparable from the nature of a child, a judicious teacher would command the time and place, and enforce obedience to his commandments: thus establishing an important point, submission to superior power.

Hence, Paul compares the law of Moses to a schoolmaster, which was added because of transgression, and to remain in full force until Christ come, "who is the end of the law for righteousness to all them that believe."

Now, it appears to me, that the infinitely wise and merciful heavenly Father, knowing that this creature man, in his fallen state, must fight, and would fight as naturally as the game cock, or any other animal creature, instituted laws to regulate his warlike spirit, and bring it into obedience to his commands, and into subservience to the great attribute of justice; therefore, the most sacred and important history presents to us some of the elder and more perfect children of this great family, such as Moses, Joshua, Gideon, David, &c., who were great warriors, but faithful, dignified servants of the Most High; and as the law that embraces coercive government continues the same, and must continue while men are in a fallen, and consequently fighting state, the history of latter ages presented to us such warriors and benefactors, as Hampden, Washington, &c. Now it appears to me worthy of particular notice, that when the Saviour of the world came to save the souls of the children of men from sin, by delivering them from the bondage of their animal nature, and putting them in possession of the glorious liberty of the children of God—I say, it is worthy of particular notice, that this great minister of the sanctuary, and perfect pattern of everlasting righteousness, never spoke against such soldiers as Moses, Joshua, Gideon and David, much less abused them, or pointed out, when in the temple and synagogues, whither the Jews resorted, their bloody acts and butcheries, or called in question the truths of those Scriptures, which contained their acts and sayings; but we are informed that he manifested great kindness, and spoke in the highest terms of praise to a Roman soldier, declaring his faith exceeded the faith of all the Israelites. This soldier was not only brave, but he was noble, generous, humane, and humble; and of course, a kind, sympathizing master to such as were placed under his care; and hence, that solicitude for the restoration of his sick servant, which induced him to apply to the Divine Saviour to cure his slave, as our modern Abolitionists would call him, for there is no doubt that this excellent soldier was a slaveholder.

Neither have I any recollection that Peter or Paul ever prostituted their tongues, or their pens, in abusing soldiers; and in making them out murderers and butchers of the human family. But we are told that Peter had a most extraordinary meeting with a Roman soldier, who was not only noble and

generous, but devout—at which time he was converted to Christianity : and Paul was saved from falling a sacrifice to religious fanatics, headed by wicked priests, by the generous bravery of a Roman general. These consistent and exemplary Christian ministers, so far from abusing the government and the instruments that were made use of for its support, recommended and practiced daily prayers for them, declaring that “the powers that be are ordained of God, and whoso resisteth the power, resisteth the ordinance of God, and such as thus resist, bring upon themselves damnation.” Such appears to have been the spirit and practice of the primitive saints.

And in reading the history of early Friends, I do not remember that they manifested the persecuting, malignant, bitter spirit, which appears in some who go under the name of Friends in our day towards soldiers, for many of the first Quakers had been soldiers, or were the children of soldiers. The father of the illustrious Penn was a great soldier, and bore a noble testimony to the blessed truth, as professed by Friends, on his death-bed.

The two greatest preachers amongst them had been soldiers and officers in the Parliamentary army ; and the preaching of one of them made such an impression on a soldier, who, I could wish to be believed, was the excellent Colonel John Hampden, that he afterwards so effectually preached to two young men in a tavern, that they both became great preachers. The story, as I read it, nearly forty years ago, is in substance as follows :

Two gay young men of the world, in England, were one First-day drinking in a tavern, and the subject of their diversion was the peculiarities of the Quakers. They had noticed a very serious, dignified officer of rank in the same room, a silent, and no doubt sorrowful, witness of their ignorance and folly, who thus addressed them : “Young men, you appear to be making yourselves merry at the expense of a people whom you are entirely ignorant of ; and as I once indulged the same contemptuous opinions, with your permission I will tell you how my prejudices were superseded by love and respect for these most consistent Christians : After the battle of Dunbar, I was riding at the head of my regiment, and saw at a little distance from the highway a great collection of people ; and it being a time of revolution, I sent the advanced guard to ascertain their design, and, if evil, disperse them. They appeared peaceably to stay, and I marched up with the rest of the army, when I saw a Quaker preacher speaking to the people with such power and divine authority, that I trembled more at the sight of myself, under the powerful ministry of J. N. than I did at the battle I had just witnessed, when the bullets flew around me like hail. I therefore advise you to go and do as I did—go and see and feel for yourselves, and if I am not mistaken, you will change your opinion of them.” This sermon, so unexpected, and coming from a soldier, had a wonderful effect on those two young men, and induced them to go the next First-day, twenty miles to a Quaker meeting, where they were both convinced, and both became great ministers of the everlasting gospel of Jesus Christ.

This story, if true, and I have no reason to doubt it, presents to our view a soldier in a very different light from what they are presented by modern reformers and upstart Quaker preachers ; for really I must sincerely confess, that I view myself, in comparison with such a soldier as Col. John Hampden, as a mere insignificant imbecile, and have reason to fear that all the preaching I have done in my life, has not added as much to the stature of truth as the preaching of that soldier, whose character and dying sayings are thus spoken of by an eminent English writer :—“It was when, to the sullen tyranny of Laud and Charles, had succeeded the fierce conflicts of sects and factions, ambitious of ascendancy, and burning for revenge, it was when the vices and ignorance which the old tyranny had generated, threatened the new freedom with destruction, that England missed that sobriety, that self command, that

perfect soundness of judgment, that perfect rectitude of intention, to which the history of revolutions furnishes no parallel, or furnishes a parallel in Washington alone. 'In the first charge Hampden was struck in the shoulder by two bullets, which broke the bones and lodged in his body,—then, with his head drooping and his hands leaning on his horse's neck, he moved feebly out of the battle.' A short time before his death, the sacrament was administered to him, and when all was nearly over, he lay murmuring faint prayers for himself and for the cause in which he died. 'Lord Jesus,' he exclaimed in the moment of his last agony, 'receive my soul—Oh Lord, save my country—Oh Lord, be merciful to ——,' in that broken ejaculation, passed away his noble and fearless spirit."

With this view, I cannot help looking round with anger on such unbelievers in Jesus Christ, as the apostles speak of—presumptuous, despisers of governments, who are not afraid to speak evil of dignities, such soldiers and benefactors as Hampden and Washington; but I hope I am grieved at the hardness of their hearts and the deficiency of their understanding, and I certainly ought to pass by in silence, or treat with silent contempt, the impotent abuse of a silly New England girl, because the effervescence of the tongue of a termagant is not considered slander. But when a Quaker preacher breaks the commandment of the moral law that says, "Thou shalt not speak evil of the rulers of thy people," and the discipline of his own society, abusing the government under which he lives, and encouraging a faction, which has for its object the dissolution of the Union, and the consequent introduction of anarchy and confusion, I say that when such palpable inconsistency presents itself, it cannot be passed by with impunity; I therefore feel it my duty to bear my feeble testimony against such false brethren; for I am grieved at my heart, when I consider that the infinitely wise and merciful Jehovah has provided through distinguished instruments the most blessed asylum that we Quakers ever had.

A mild, generous and just government, which extends its wings of protection over our civil and religious rights, that we preachers should manifest so much of the groveling selfishness of the inferior animals, who enjoy the fruit, but never look up with gratitude to the source from whence the enjoyment comes; but, like them trample the precious pearl under foot, and turn and rend the hand which presented it. And the manner in which too many treat the Holy Scriptures, justifies the caution of the Divine Master, "Give not that which is holy unto dogs." I repeat it again, that I am ashamed of my brethren and sisters that have been permitted to live in the golden age of the best government under heaven,—in the land of Penn, and the vicinity of the city of brotherly love,—the lap of indulgence and luxury, and some, with a mushroom popularity, that is dandling them about like doll-babies, standing within the walls of a peaceable Quaker meeting-house, prating against the government that furnished the asylum; and notwithstanding their ugly spirit, still protects their heads from merited insult.

Poor, contemptible womanish weakness, which never felt the noble spirit of patriotism our Lord alludes to, when he says, "Greater love hath no man than this, that a man lay down his life for his friend." Upstarts, whose narrow contracted, self-righteous souls were never capable of entering into sympathy with the poor soldiers of 1776; their hardships, privations and sufferings, whose footsteps were marked with their own blood, whose tedious nights and wearisome days, involving the most awful responsibility, were so marked in the lines and configuration of the face of the illustrious Washington, that the goodly young Quaker who visited him on business in Seventy-six, received such impressions of sympathy and respect, that he ever spoke of him with feeling reverence; and at the venerable age of more than

four score, I heard him repeat with peculiar energy and simplicity. But this consistent Quaker was entirely different from those I have alluded to.

Edward Hicks' Memors, page 357.—“Who was George Washington?” To make a parody of the language of a late historian, he was the son of a widow, born beneath the paternal roof of a Westmoreland farmer, on the banks of the Potomac. No academy ever welcomed him to its shade—no college ever granted him a diploma. To read, and to write and to cypher, was the extent of his school learning, which he so improved in the path of humble industry, that he was found at the age of sixteen on the head waters of the Potomac, exposed to all hardships and dangers of a pioneer surveyor. In a word, a series of offices and appointments, involving the greatest responsibility, from his youth up, which he filled with perfect propriety and faithfulness, prepared him to stand at the head of a band of the most illustrious patriots the world ever saw; a set of men, of whom the great Earl of Chatham declared in the house of Lords, “That in the master spirits of the world, I know not the people or the senate, who in such a complication of difficult circumstances, can stand in preference to the delegates of America, assembled in general congress in Philadelphia.” Such then was George Washington, that distinguished instrument in the hand of the infinitely wise Jehovah, for establishing the American Republic, a system of government the most healthy and happy, the most successful and generous, now under heaven, whose benevolent institutions are becoming more and more the admiration of the world; and while virtue, liberty and independence continue to be esteemed among the children of men, the name of Washington will be pronounced with veneration and respect by millions of intelligent beings.

Are we to conclude that the introduction of the Gospel precludes the necessity of the same universal regard and protection over the whole family of mankind as was evidently the case previous to that event? Shall it be taken for granted that since the introduction of the gospel through Jesus Christ, although we admit and believe that it is designed it should finally encircle the whole human race; since it has not yet been experienced by only a small minority of the great family, shall the rest be excluded from the same compassionate regard, that is extended to the most devoted of his children, as he knows how to adapt his requirements to the different state and condition of every intelligent being.

“His ways are higher than our ways, and his thoughts than our thoughts.” The insurmountable difficulty seems to be, to reconcile the finite to the infinite, to believe in the universality of the love and protection of an uncreated power.

Of all the professors of christianity that should doubt the overruling providence of God, the Society of Friends should be the last.

The note appended by the American publishers of the Memoirs of Samuel Fothergill, to a paragraph on the subject of war, is so derogatory to the character and veracity of Admiral Tyrell, and I do not hesitate in believing, would have been exceptionable even to Samuel Fothergill himself, who related the circumstance, as I have not discovered that S. Fothergill disbelieved the intimation, in relation to an engagement with the French fleet received by Admiral Tyrell to be divine; and by what authority the publishers of these memoirs assume to set aside this intimation as not of divine origin, requires additional proof, that the Society of Friends disbelieve in the reality of this intimation as described by Admiral Tyrell to Samuel Fothergill.

For a further explanation of this remarkable circumstance, allow me to quote a few paragraphs from the memoirs of S. Fothergill, (an eminent minister of the Society of Friends,) in England, in a letter to Israel and Mary Pemberton dated Warington, 9th mo., 8th, 1760, he says, “At present I enjoy my health more uninterruptedly than for some time past; I have spent two weeks

at Scarborough, to my advantage and satisfaction of mind. I propose setting out to-morrow, towards the Circular Yearly Meeting, for the seven western counties, to be held in a small town in Gloucestershire, where are none of our society." In the foregoing letter S Fothergill mentions a visit of two weeks to Scarborough. He was accustomed to visit that place, both for the benefit to health, which he derived from it, and from the stronger motive, of religious duty. It was then much frequented, during the season, by many of the nobility and higher classes; amongst whom he was often largely engaged in the ministry, they being much in the practice of coming to Friends' Meetings, on such occasions. In one of his letters from this place, he says, "I have been mercifully sustained by best help" to labor in the gospel service, in several very large crowded meetings, to which many people of distinction resort. This seems my principal business here, together with some more retired opportunities amongst Friends' families as occasions offer. It was during his visit at this time that the following circumstance occurred, as was afterwards related by Samuel Fothergill himself, to some friends who accompanied him on his journey homewards from London. He told them that during one of his visits to Scarborough, he observed that Admiral Tyrell* attended several Meetings of Friends, at that place; and he took particular notice of the solemnity and reverence of the Admiral's behavior during the Meetings, especially in the time of silence. One morning the Admiral came up to Samuel in the public room, before many of the nobility and gentry, and said, "Mr. Fothergill, I have a very high opinion of your people's principles, and practices, especially the inwardness and spirituality of your silent worship." Samuel replied, "Admiral I think such a testimony from thee, as a man of war, rather extraordinary, concerning us and our principles, which are for peace, and against all fighting.

The other answered "Sir, I am of your opinion in that particular, and fully believe that the time will come when nation shall not lift up sword against nation, neither shall they learn war any more: but as every dispensation of unerring wisdom must have a beginning, so this has had one amongst you, but has not yet reached us; and as to what you hold of a union and communion the divine intelligence, I know, by happy experience, it is attainable in this life; one instance of which now occurs to me. When I had the honor of commanding three of his majesty's ships of war, as commodore, before the late peace was concluded, account was brought me that five large French men of war were bearing towards us, all superior to ours in men and guns: a council of war was called; and whilst they sat, I retired into my cabin alone; and, after getting into perfect stillness, I heard, in the secret of my mind, a voice as intelligible to my understanding as any words ever were to my outward senses "Go, fight the French fleet, for I have delivered them into thine hand."

I rose, reverently thankful for this divine intimation, and went to the council, letting them know that we should fight the French fleet, and that I was sure of victory.

All was made ready, and we engaged; the event proved the certainty of this gracious intimation, we having obtained a complete victory, as is set forth in the history of that war.

The note appended by the American publishers explanatory of what they consider the views of Friends, perhaps Orthodox Friends, I take the liberty to quote, as follows.

"Let no one suppose on reading this anecdote that the Society of Friends would countenance the belief that Admiral Tyrell did in reality receive a

* Richard Tyrell, an English Admiral; the engagement he mentioned took place in 1753. In 1763 he went out to the West Indies as commander of the fleet, and died on his passage home in 1765.

divine intimation, inasmuch as it would be opposed to the express command of the prince of peace "Love your enemies."

Notwithstanding the society of Friends are opposed to war as incompatible with the Gospel of Jesus Christ, and as inconsistent with the profession of the real Christian, and they have borne a testimony against war, since their first rise, with a good degree of consistency, as an article of their faith, inscribed on the conscience in preference to a written creed, yet nevertheless I have never supposed that the society of Friends as a body of professing Christians ever believed or maintained that many engaged in war were not actuated by a principle of duty to their country and to their God required of them in support and defence of liberty, and the just and equal rights of men: and in the struggle have periled their lives, their fortunes, and their sacred honor; and that the God of the armies of Israel still continues to watch over with an un-sleeping eye, and govern the destinies of nations and of individuals.

We read that the Lord communed with Moses face to face, his will was made known to him in a familiar manner, the oft repeated phrase of "And the Lord said unto Moses, speak unto the children of Israel, and say unto them," his servant Moses being the most appropriate medium of communication to his chosen people, whose views were outward, and the Almighty condescended to their request to be spoken to through Moses, yet they were not left without a witness for God in the secret of the soul approving or reproving them.

Shall we disbelieve that he still continues to communicate his will immediately to his servants, in the present day, and make them understand it as distinctly as Moses did, in all the various duties assigned the different states and degrees of knowledge attained, by them, adapted to the duties required of them, whether civil, social, relative, or religious.

It is the pure in heart God teaches of his ways, those who are governed by disinterested motives, and influenced by philanthropy, seeking the good of their fellow men without the hope of reward.

To these are committed the destinies of the bulk of human kind, ministers of God in the execution of his will, in all that relates to the physical, civil, moral, social, relative and religious condition of the brotherhood of the human race.

Man is instrumental in saving his fellow man from sin, and also in executing the decrees of omnipotence in administering his judgments on the wicked and the ungodly. Phips, page 118, He hardeneth none till they have hardened themselves past all probability of repentance, and then he leaves them to the mis-rule of their own beloved lusts and vices; and what are treated as unrighteous ravages though really such in committers of them, are respecting the Almighty, the righteous execution of his justice against those who have filled up their measure of iniquity, and abused his gracious goodness and long forbearance towards them, till he sees fit no longer to continue it to them. Thus he punisheth the settled wickedness of some, by the wickedness of their enemies, which he permits to be turned upon them; and afterwards proceeds in like manner with their chastisers, when they also have filled up their measure.

Notwithstanding I have been endeavoring to prove that although man was created a free agent, with liberty to rebel against the divine government, and to walk in the way of his own choosing, yet God will, and does, most assuredly, bring him to judgment, and overrule and frustrate the designs of the wicked whenever he sees fit to do so, and rules in awful majesty over all created intelligence.

We read that the good man's ways are ordered of the Lord, which is in accordance with the views I have advanced, consequently he continually watches over and guides the footsteps of the devoted traveler Zionward.

The introduction of the Gospel state, or the renewal of it by Jesus Christ, proves that infinite wisdom designed to teach his people himself, that in the beginning God communed with Adam by an immediate spiritual intercourse which has been continued without interruption down to the present day, with perhaps it may be said a partial variation in the case of the children of Israel, yet even under the law the light shining into the soul, regulating the conscience in approving or reproving them, as it is abundantly evident that God has not left himself without a witness in the soul, since it pleased him to create it and clothe it with a body of flesh, in the purpose he designed for the Glory of an immortal being in working out his own salvation by an entire submission to the government of the prince of peace.

That although man by refusing to comply with the terms proposed, loses the paradisaical state, exerting his free agency, steps out from under the Divine government, presuming to know good and evil for himself, regardless of that flaming sword which turns every way to keep the way of the tree of life; to keep the power of salvation in his own hands, which consists in nothing more or less than obedience to manifested duty, man's rational powers alone, being an insufficient guide in his pathway to the kingdom of heaven. The all-merciful Jehovah witnessing the condition of his erring children, condescends to meet them in their outward views of happiness by visiting them through outward and instrumental means, as introductory to the Gospel state, or as a schoolmaster to instruct them in first rudiments of the christian faith.

In all the various dispensations of God to his creature man, he has never surrendered his government over the final destinies of the race :

Allowing him the largest liberty consistent with his design, or the well-being of his dependent children, he rules unseen amidst the conflicting element of strife, and he is perfectly familiar with all the sufferings of human nature, under all possible conditions of existence.

Our finite views of the character of Jehovah, rationally leads to the conclusion, that the nearer we approach to the perfection of our being, in the order of the creation of intellectual existence here on earth, the nearer we harmonize with the Divine intelligence; although we can add nothing to the Divine perfections, or increase the happiness of infinity, yet the righteous and the good approximate that happy state to which their works entitle them, and the love of God encircles these, although he may leave ninety and nine, and seek the one that is lost, or that has strayed from the fold, he leaves them not without sufficient grace, to guard them in the hour of trial, or in the absence of their dear redeemer; their faith in the power that has heretofore saved them, under powerful temptations, is sufficient for every emergency: therefore they can steadfastly abide the time of his return. It is also said there is more joy in heaven over one sinner that repentate than over the ninety and nine just persons that need no repentance.

Shall we understand from this God loves the sinner better than the saint, or that his compassionate regard for the wicked, even those who have sinned out the day of their visitation, and gone down to the grave without repentance. According to the philosophy of Henry James as it appears in a paragraph quoted by the Tribune from his book on the Problem of evil, He says, "Christianity is the doctrine of the eternal and perfect union of God and man in the person of Jesus Christ. The eternal Father did not take upon him an angelic nature, for He was already in sympathy with angels and able to administer to all their necessities. He took upon him the nature of man on earth, a nature so corrupted by the love of self and the love of the world that all its primal brightness was obscured, and He had no longer any means of understanding its wants, or of sympathizing with its fearful sorrows: He took upon him a body born of woman, and she in all probability as to her

natural characteristics, one of the basest of her kind, in order that by this fruit of her womb He might put his finger upon the pulse of the lowest hell, and eternally assuage the fires of its otherwise implacable lusts. Henceforth, then, so far as God Himself is concerned, all men are in like propinquity to Him.

He stands, and forever will stand, as tenderly related to the lowest devil in hell as to the most seraphic angel in heaven; and to compassionate the devil, therefore, under the impression that he is at all prejudiced at the divine hand, is to do a flagrant outrage to the truth of the divine natural humanity. He who out of an hundred sheep, loses one, loves the one which is lost more than the ninety and nine which had never strayed: and so we are bound to conceive of the divine love in its direction toward hell, becoming swathed and penetrated and intenerated, so to speak, by an accessory pity, which would be misplaced toward heaven, but which yearns over the lost with the unspeakable tenderness of a mother yearning over the weak or imbecile, or deformed offspring of her own bowels."

In this age of wonders, the inventions of man both as it relates to his temporal and spiritual condition, supercedes the necessity of placing our entire dependence on God for salvation. Modern spiritualism and philosophy usurp the powers of omnipotence; or to qualify the pretensions of the modern philosopher H. James in his book on the Problem of evil, presuming to have discovered a new method, of mixing philosophy with religion, another attempt to harmonize philosophy with christianity; some new phases are offered for our consideration in the bold attempt to scale the heavens by strides of human wisdom, but they have their origin in the same serpentine subtlety that influenced the first progenitors of the human race to partake of the forbidden fruit.

Man still continues to exercise his own rational powers of intellectual research into the spirituality of that religion of which God alone is the author, refusing to believe or depend upon the immediate revelation of the will of Jehovah to the spiritual perceptions of the immoral part; Hence confusion worse confounded is the natural consequence. The same disposition and determination to know good and evil for ourselves seems to have existed in every generation down to the present time.

Every stratagem which the ingenuity of man could invent to initiate the wisdom of man into that which is divine, so that by the dint of his own powers he may be enabled to scale the ramparts of heaven, presuming to have constructed a portion of the ladder that reaches to the abodes of the blessed, in order to facilitate his ascendancy toward the mansions of bliss, in some unknown locality, in the regions of unlimited space, he soars above the just witness into the regions of airy speculation until he becomes entangled in a labyrinth of doubts and perplexities, which but little short of a miracle can extricate him. I quote a few words more from H. James:—"The Deity is henceforth implicated in human affairs, as prior to the incarnation he was not. He is now the source and origin of the mighty stream of progress, and all its tiny rivulets are beginning to reflect the ample parentage. The world is bound accordingly to a career of scientific advancement and prosperity, such as no uninspired imagination can paint."

How did it happen that near two thousand years should have elapsed before this important discovery was made? That antecedent to the coming of Christ, God was not implicated in human affairs? How did it happen that God confounded the language of a people in an early age, so that they left off to build the tower that should reach to heaven? How did it happen that God did so miraculously deliver his chosen people from Egyptian bondage, and through the instrumentality of his servant Moses, led them through the wil-

derness to the borders of the promised land? How did it happen that he drove out the nations from before them, and slew thousands by the hands of his valiant servants, and finally put them in possession of the promised land? I have neither time nor space to quote all the numerous instances to prove that God was equally implicated in human affairs before Christ was on earth as since that important event; but that he exercises any peculiar attribute in the present day that operates upon the inventive genius of man, I am not ready to believe.

I have never seen H. James' book, consequently am not prepared to solve his problem of evil: my remarks are caused by reading a paragraph in the Tribune. If his astounding assumptions could be realized, it would undoubtedly revolutionize the settled order of things; and the weak and credulous, may really consider it a boon that will be transmitted to unborn generations, increasing in a geometrical ratio, until a complete millenium is witnessed on earth. The views and expressions of H. James in relation to Christ, or what he styles the incarnation, are not only novel but extraordinary in their character and bearing on the doctrines of the christian religion, as professed by a large portion of the human family. I presume they are at variance with professing christians generally. As it regards my own private opinion, they abound in extremes without precedent or parallel, and in my very humble and inexperienced judgment of these important concerns, that are calculated to influence the minds of thousands either for good or evil; they reflect with great severity on the mother of Jesus, and also cast a great indignity on the character of Jehovah.

It would require a volume for a full examination and discussion of this difficult and perplexing subject, on which the arguments have not always been confined to the small but significant weapon the pen; both written and verbal communications, have perhaps been backed by deadly weapons wielded in defence of each of their peculiar doctrines, creeds, or confessions of faith, until rivers of blood have been shed.

I must be brief: Jesus Christ is almost universally believed to be the Son God; therefore it is impossible to be both father and son, and the term father signifies an existence prior to the son; he says he received all his power from his father, and to insure belief he repeats it abundantly, that he could do nothing of himself. As to the body of flesh born of a woman, in which he performed all those mighty miracles. I do not consider it essential to know in what manner it was formed or created, suffice it to say he calls himself the son of man.

I have no belief that the Almighty Creator was ever clothed with a body of flesh, or that it was necessary he should be to enable him to put his finger on the pulse of the lowest hell, as it is irrational to suppose that he did not always understand all the propensities of the creature he had made, mankind having existed under the same administration for four thousand years (except a partial variation towards the children of Israel.) Can it be supposed that the coming of Christ could enlighten the Father; or give him the least knowledge of the condition of his creature man, that he had not always possessed previous to that event, or that the attribute of mercy was enlarged thereby? I never for a moment supposed that it added anything to the divine character, but that his infinity stood always unchangeably the same. The coming of Christ I have always considered was solely for the good of mankind.

He needs no experiments, expedients, or experience, to teach Him the frailty of human nature. He sees before him one eternal now, and the attribute of wisdom or knowledge is also infinite, and not any more deficient than any other, that it should become necessary to experiment on his own work on the only intelligent being that inhabited earth,

I quote a few paragraphs from Geo. Bancroft's oration, delivered before the New York Historical Society, published in the Tribune :—

“For the regeneration of the world, it was requisite that the Divine Being should enter into the abodes, and the hearts of men, and dwell there; that an idea of him should arise, which should include all truth respecting his essence; that He should be known not only as an abstract and absolute cause, but as a perfect being, from whose perfect nature the universe is an effluence; not as a distant providence of infinite power, or uncertain or inactive will, but as God present in the flesh; not as an absolute law-giver, holding the material world, and all moral and intelligent existence, in the chains of necessity, but as a creative spirit, indwelling in man—his fellow-worker and guide.

“When the Divine Being was thus presented to the soul, He touched at once man's aspirations, affections and intelligence, and faith in him sunk into the inmost heart of humanity. In vain did the proud and ambitious Arius seek to overlay spiritual truth with the fabulous conceptions of heathenism, to paganize christianity, and to subordinate its enfranchising power to false worship and to despotism. Reason asserted its right of supremacy, and the party of superstition was driven from the field. Then Mooned Ash-taroth was eclipsed, and Osiris was seen no more in Memphian Grove; then might have been heard the crash of fallen temples of Polytheism; and, instead of them, came that harmony which holds heaven and earth in happiest union.

“Amid all the deep sorrows of humanity during the sad conflict which was protracted through centuries for the overthrow of the past and the reconstruction of society, the idea of an incarnate God, carried peace into the bosom of mankind. That faith emancipated the slave, redeemed the captive, elevated the low, lifted up the oppressed, consoled the wretched, inspired alike the heroes of thought, and the countless masses.

“The down-trodden nations clung to it as to the certainty of their future emancipation; and it so filled the heart of the greatest poet of the middle ages—perhaps the greatest poet of all time—that he had no prayer so earnest as to behold in the profound and clear substance of the eternal light, that circling of reflected light, which showed the image of man.

“From the time that this truth of the Triune God was clearly announced, he was no longer dimly conceived as a remote and shadowy casualty, but appeared as all that is good, and beautiful and true; as goodness itself, incarnate and interceding, redeeming and inspiring; the union of liberty, love and light; the infinite cause, the Infinite Mediator, the infinite in and with the universe, as the paraclete and the comforter. The doctrine once communicated to man was not to be eradicated. It spread as widely, as swiftly, and as silently as light; and the idea of God with us dwelt and dwells in every system of thought that can pretend to vitality; in every oppressed nation whose struggles to be free, have the promise of success; in every soul that sighs for redemption.

“This brings me to the last division of my subject. That God has dwelt, and dwells with humanity, is not only the noblest illustration of its nature, but the perfect guarantee for its progress. We are entering on a new era in the history of the race, and though we cannot cast its horoscope, we at least may in some measure discern the course of its motion.”

This eloquent writer holds up to the view of mankind some encouraging prospects in relation to the progress of the race, and his remarks on the different subjects embraced within the scope of his address, evince great intellectual research into the present condition of society, and a large portion of it may be justly considered as peculiarly adapted to the occasion for which it

was prepared, and for ought I know may have been listened to by all present at its delivery, with an entire approbation of every sentence contained in it.

Nevertheless, I take some exceptions to a portion of the paragraphs I have taken the liberty to quote, without presuming to comprehend all the bearings of the different subjects on which he treated, feeling myself incompetent to a full examination of the parts to which I object, yet I will venture a few remarks on some portions of the address, as being partially embraced within the subject matter in which I have been endeavoring to elucidate or review.

The progress of the race as it regards the advancement in scientific research and philosophical development, is onward, and I readily acknowledge that the last half century is probably without a parallel in the history of the race ; nevertheless, I shall contend that the inventive genius of man remains the same in every age ; the natural gifts, talents and abilities, that belong to the race have been distributed with an impartial hand through all generations. There must be some inducement, some motive to electrify this latent spark of genius, that would otherwise lie dormant in the breast, and the present age is peculiarly adapted to the encouragement of the arts and sciences, the accumulation of wealth being the all-engrossing subject, and the inventions of men are brought into requisition in order to monopolize the luxuries of life, including everything of a material nature that can add to enjoyment, or comfort of these tabernacles of clay, and also increase the power, popularity, influence, and the glory of this world, elevating one man above another solely on the ground of the comparative value of his worldly possessions.

It may with propriety be admitted that the present age has been fruitful in the multiplicity of inventions, and also in the improvements on preceding ones, the inventions and improvements of each generation, being added to the succeeding one ; generation may succeed generation through all the countless ages of eternity, adding to the sum, and continually increasing the aggregate of human knowledge in science and art.

When we turn to contemplate the mighty progress of the race in all that relates to the sciences, the revolution in mundane affairs, in all that contributes to the comfort and convenience of these tenements of animated clay, the very serious and important question naturally arises as to whether the progression of the race is not confined to that which is material, or at least to that which is natural, which is comprehended by the natural spirit, or the perceptions of those faculties of the rational understanding, which constitute the natural man, and raise him above the brute, as by the spirit of a man that is in him, he understands the things of a man, but it requires the spirit of God to teach him the things of God.

Those spiritual faculties and preceptions through which God is manifested, are of a Divine origin, a spark of Deity, clothed with a body of flesh, constituting a probationary state of existence, in which the will of God is distinctly understood, with power to perform it, or resist it, in the free agency necessary to a choice, either to obey and serve God, or exercise the faculties of the natural man, independent of God, in the gratification of the animal appetites, and the propensities of the rational part, (derived from the five senses,) in the acquirement of knowledge in science and art, and all that relates to the natural man.

The greatest difficulty in the progress of the race, is the assumption of the natural man to comprehend the things of God, to preach the gospel by his own intellectual powers and the acquirements in scholastic theology ; without the life of religion having been experienced, and without any power to communicate to the hearers the word of life which his own spiritual hands had never handled, but in many cases the spirit of this world is transcendent, and the love of gain, the applause of men, the honor and glory which the pinnacle

of human greatness inspire, dazzling the eye of the nominal or formal professor, who really seems determined to become the heir of two kingdoms: the knowledge of good and evil is claimed as a birth-right; man having become the arbiter of his own conscience, and if we are to judge of men by their fruits, according to Bancroft's views of the incarnation and mediation of his Triune God, man has but little to do in the redemption of his soul from sin.

If his faith in three Gods is sufficiently strong, that the operation of these three infinite powers may be considered sufficient to redeem the soul from sin, in the last hours of man's existence on earth after a life, long or short, wholly occupied in the pursuit and enjoyment of the things of time.

This infinite mediator, being so much more merciful than the Father, his intercessions will avail to reconcile the Father to his erring children, without any effort on their part to take up the cross.

To suppose that a Mediator is more merciful than the Father, or that this Mediator existed co-eternal with Jehovah, is to suppose him equal in power, equally omnipotent, equal in all the attributes of infinity, is, I do not hesitate to pronounce an impossibility, a doctrine incomprehensible to the rational understanding—a doctrine which our author says spread as widely and swiftly and silently as light.

I am at a loss to conceive how this doctrine is calculated to elevate the soul of man, or advance the progress of the race, or enlarge his views of the character of Jehovah, by a division into three distinct persons and powers of infinity and yet but one God, confusion worse confounded, an ignis fatuus that glimmers in the distance, only to make darkness the more visible, a doctrine suited to the dark ages, a doctrine which originated in darkness, surrounded by mystery, and shrouded in gloom, incomprehensible to all the powers of the natural understanding; and I have a firm belief that God will never attempt to confirm a doctrine incomprehensible to infinity; impossible in the very nature of things. He has abundantly declared I am God and there is none else, and beside me there is no Saviour.

One might be led to suppose that by our author's remarks that when the sound of the crash of the fallen Temples of Polytheism vibrated in the ear, and as the retiring sound quietly died away, in the solemn awful silence that would inevitably follow, compared to the silence in heaven for the space of half an hour, that still small voice might have been perceived speaking intelligibly to the inward ear of the soul, I am Jehovah, the Creator of all, I am God and there is none else, and beside me there is no Saviour—an invisible, indivisible, spirit, essence and power.

Our author seems disposed to demolish the Gods of the heathen, yet is still partial to a plurality.

I appeal to the rational understanding of every intelligent being, who may peruse these lines, and is not bound in chains of superstition (in which counsels are continually darkened by words without knowledge) whether they have ever discovered in the secret of the soul, more than one operative power, which I shall call the spirit of God, showing them with indubitable clearness what they ought to do and what they ought to leave undone.

Notwithstanding the prophets foretold the coming of Christ, their language would not warrant, in my humble opinion, the construction our author puts on it; that mankind universally for centuries, were consoling themselves with the encouraging prospect of the incarnation, that God intended to smooth the pathway to the kingdom, that all succeeding generations would find it easier to serve God, to overcome the propensities of our common nature, to answer the end of our creation—than those that had gone before them.

I have no such idea, as it would make a partial God, man is the same in every age.

I consider it as difficult to overcome the world with all its allurements, in the present day, as at any former period previous to the incarnation, and mankind, or at least we of the Gentile race, are not naturally, constitutionally, or essentially in any better condition for the coming of Christ, as every man has an inherent right to a salvation of which God alone is the author and finisher.

The life and example of Jesus Christ was no doubt intended as a powerful instrumentality in the reformation of the Jewish nation and the introduction of the gospel, and as far as the influence of his example and precepts have reached the inhabitants of earth, both Jew and Gentile, is vouchsafed for our instruction in righteousness, and the doctrines of the christian religion. Notwithstanding, in all probability, an equal number live and die in every generation, entirely ignorant of the coming of Christ, consequently have no belief or knowledge of his sufferings and death, or that their salvation had been purchased by his blood, and shall we suppose they were all lost.

I have no such belief, but that in every nation, kindred, tongue and people, they that fear God and work righteousness are accepted of him.

That it is not necessary to send the Bible (called the gospel) to the heathen, (with colporteurs to read it for them), or man-made ministers, or self-constituted missionaries to preach the gospel to the heathen, who, perhaps in many instances, have never learned the first lesson in the school of Christ, and have need to be instructed themselves what are the first oracles of the gospel of peace.

For the regeneration of the world it was always necessary or expedient, even from Adam down through all generations to our own time, that God should be manifested in the flesh, or rather in the soul, that the light enlightening every man coming into the world, was from the beginning.

When man was made a living soul, God having breathed into him the breath of life, henceforth it was necessary that God should tabernacle with the creature He had made in order to guide him safely through the wilderness of this world, having a perfect knowledge of all the propensities, passions, desires and temptations that were a part and parcel of his being, the essence of his nature, and by submission to the guidance of the spirit of God, man is enabled to rule the animals below him with moderation and propriety and to preserve that beautiful order in the creation, that infinite wisdom designed. God has come down to teach his people himself, and to take up his abode in the hearts of the children of men, so that none need to say to his brother know thou the Lord for all shall know me from the least of them unto the greatest of them, and this coming down to teach his people, has been from the beginning, although a partial mediation by instrumental means, has been universal, in turning the minds of the people from darkness to the light of truth, through all ages and under all conditions of mankind as it appears to be necessary frequently to stir up the pure mind by way of remembrance, that we do not settle down into a dull, inanimate, lifeless, lukewarm state.

The devoted and inspired servants of God, have in every age been commissioned to administer to the states and conditions of the people, the states of individuals being clearly revealed to them, so they were able to administer to their spiritual necessities, without any outward knowledge of their condition, their inmost thoughts and afflictions which had never been divulged to mortal man, are set before them, and portrayed to their understanding with indubitable clearness.

The various dispensations of God to his creature man are indelibly impressed upon the tablet of my faith, as with a pen of iron and the point of a diamond, which I hope and trust will never be effaced while reason maintains the balancing power in the soul, and if a word or a sentiment has,

or should at any time drop from my pen, which should be construed into a belief that I undervalue the outward dispensations of God to the children of men, or any portion of them, as infinite wisdom accommodates the means to the end, the naked heart of man being open to that inscrutable penetrating eye which reveals the inmost thoughts and purposes of the soul.

The world by wisdom knows not God, man having sought out many inventions, in order to locate a heaven, within the reach of his own finite powers, and I presume there never was a day when the visionary schemes and pretensions of a bewildered imagination, were confounding the language of the spiritual faculties and perceptions, in relation to the salvation of the soul, in relation to communion with God, each man choosing to go to heaven in his own way and time, searching into mysteries that have never been revealed since the world began, not satisfied with conditions of their own existence, a local habitation and a name on this planet is not sufficient to satisfy them, even while the spirit is clothed with flesh and blood, they soar above all that is material, and entering the celestial, send back to earth intelligence of the conditions of departed generations beyond the flood, in the quickness of thought; electricity is completely nonplussed in this age of wonders, being clogged by machinery which requires too much time to transmit intelligence through the length and breadth of illimitable space, and receive an answer from a departed friend.

The question naturally arises, where is heaven located? where does the most intelligent and religious portion of the race, who are disposed to fix an eternal abiding place, for the immaterial part, locate this happy home for the spirits of all generations? Is it on some distant planet, which no telegraphic eye has ever reached, the light of which has not had sufficient time to travel down to earth, since the dawn of creation? and if the material of which all the planets are formed is similar to our own, why seek a habitation, or fix an imaginary abode, in an unknown region of material existence, that would require bodies of the same nature and substance, or a location could never be established? We find that while inhabitants of earth, a local habitation and a name can avail us nothing, as it regards the state of the soul. Why should it in another state of existence? I feel no disposition to indulge in any speculative views in relation to the place or state of the departed, yet I presume it will be almost universally acknowledged, that while in this state of being, the condition of the soul determines the happiness or misery of every human being, and I consider it rational to believe that it will continue to be so throughout all the countless ages of eternity.

As the consolations of the present life are governed by an obedience to manifested duty, notwithstanding trials and afflictions are the portion of the righteous, in the ordering of Providence they are permitted to overtake the devoted servants of the Most High, to prove their allegiance to that power that is able to save.

We are selfish beings if we serve God for the hope of reward, our love being adulterated by selfishness, and the pure stream of life, drawn from the wells of salvation, by the power of God, is obstructed in its operation in the soul, by the least degree of impurity.

The life of a christian is devotion to God. I have been endeavoring to strengthen the faith, and increase the confidence of those whose minds are floating in airy speculations, and who are pursuing visionary schemes of happiness, and in my limited experience and understanding of what constitutes the life of a devoted christian, I feel disposed to make a few remarks as a closing paragraph to my essay, on the overruling, all-sustaining, and immediate protection and guidance of the spirit of God, towards the human family, and more particularly those who put their trust and confidence in him.

Whenever the faith is sufficiently established in this all-powerful principle, the infinite of all that is good, the peace and happiness enjoyed in this state of mind exceeds the comprehension of a finite being, attainable by the unassisted powers of the natural understanding. The soul raised above all sublunary things rests quietly on the bosom of its God.

The world viewed from this exalted position of the soul, with all its glory, its alluring temptations of wealth, and all the enjoyments, the varied propensities of animal nature could realize, even by draining the cup of pleasure to its last dregs, are weighed in the balance and found wanting, they cannot satisfy the immortal part—all is vanity. The greatest temptations viewed from the pinnacle of worldly glory, sink into insignificance, in comparison of the fulfilment of those duties revealed through the only medium of communication with the infinite.

Silence and retirement, and the stillness of all flesh, when every thought on the indulgence of the propensities of animal nature is hushed, and the mind is left free to commune with its God; it is then the soul is prepared to receive instruction, the councils of the Most High are opened to the understanding.

It was in this state of mind, many years since, while alone, in awful, solemn, reverential silence, I heard the voice of God, speaking as distinctly to the inward ear of my soul, as any human voice ever spoke, these words, "all that will come may come to God." I had no more doubt of its being the voice of Almighty God, than I had of my own existence; as no human agency had any thing to do with it, or any knowledge of it, being spoken immediately to the soul, independent of the medium of the outward senses; the same still small voice that has spoken to man at various times, while under deep probation and trial, and I esteem it a favor to have witnessed the gracious condescension of his goodness to my soul, and I trust it is so indelibly imprinted on the memory as not to be obliterated while reason retains its place in the inner man.

The communion of the Most High with the soul of man, is perhaps not very frequently in words intelligibly spoken to the ear of the soul, in the present day, without any mediation of the outward ear, as not the least noise or sound is perceptible, yet no human voice ever more distinct.

The revelation of the will of God to us, generally, if I understand it, is made known sufficiently for a rule of life, by clear openings to the rational understanding of what is our duty to do, and what to leave undone, and as we follow the pointings of this light, our path becomes plainer and brighter, as we become acquainted with this inward teacher, and no miracle or other remarkable display of his power is necessary to confirm our faith, or strengthen our feeble resolutions to serve him, having sufficient evidence in our own bosoms, what his will is concerning us.

If I was writing a history of my life I should have to acknowledge my delinquency in the fulfilment of those duties, evidently required of me, and that I stand in need of the councils of the good, instead of endeavoring to administer to the spiritual necessities of others, by explaining the way of salvation to the honest enquirer after truth, and the reality of a religious life.

If the way to the kingdom is so plain that the most illiterate may walk therein and not err, why should I exert my feeble endeavors to make it plainer.

Nevertheless I feel disposed to encourage those whose ideas of happiness are not confined to the groveling cares of this life, to the money-making mania, to the visionary pursuit of riches that can never be enjoyed, to the pride of life attendant on success, to the extravagance and excess into which they lead, to the pernicious influence of wealth over the finer sensibilities of

our nature, to the dangerous inequality in power and influence, under all conditions of society, civil or religious. This mighty maelstrom, although its first deviation is gentle, and almost imperceptible, in its tendency towards the awful vortex, which is almost sure to engulf the soul of every devotee at the shrine of mammon; why not place a beacon light on the edge of this false current or delusive eddy, with a finger pointing to the gulf that has swallowed its thousands and its tens of thousands.

That when the soul that has experienced a deliverance from the bondage of sin, from the temptations of flesh and of spirit, and having tasted of the joys of heaven, returns to the groveling sensualities of the beastly appetites and passions of depraved nature, and seeks to establish a heaven on earth. The Pole star becomes eclipsed by the density of the objects that intervene, and clouds and thick darkness obstruct the light of the great luminary; man's iniquities obscure the brightness of the sun of righteousness, the soul depending on the lesser light of human reason, becomes launched into the open sea without a compass or a beacon light to guide the lonely mariner to the haven of rest and peace.

If we consider Jesus Christ the pattern of professing christians, where shall we look for examples of humility in the present day; he declared that his kingdom was not of this world, and when tempted with its riches and glories, his reply was get thee behind me, for thou savorest not the things that be of God.

He had no liberty to accumulate property or acquire wealth, having but little that he could call his own, not even an abiding place, or where to lay his head.

What greater contrast could be drawn between the nominal professor of the present day and the real christian? What greater insignificance in the estimation of the high professor of our own times, than a poor christian, who has neither time nor liberty to add house to house and field to field, or thousands to thousands, by the double process of labor and the accumulation of interest, or the labor of others, wrenched from the poor and needy by the iron grasp of usury. Man's inhumanity to man makes countless thousands mourn. If it were excusable for the rich to borrow of the rich and pay usurious interest, which I shall not deny, as they stand on the same ground with the mercantile community, by profits on wares and merchandise, banish avarice from the soul of man, and make room for the generous impulse of humanity, and the rate of interest and per centage on wares and merchandise will be better regulated, no usury laws would be required to regulate the interest between man and his fellow man, all would harmonize, the higher law would always predominate, and herein we should witness the advancement of the race toward the goal of the brotherhood in the perfection of our being, in the fulfilment of that all-important duty of doing unto others as we should wish others to do unto us under similar circumstances.

By adopting the golden rule as a standard of righteousness, we approach the summit of perfection where the brotherhood of the race can fraternize under all the various dispensations, creeds, and confessions of faith, that divide professing christendom, into many sects, as righteousness exalteth a nation without reference to its doctrinals.

It is the state of the soul that determines the destiny of nations and of individuals. God looketh at the heart.

From the heights of Pisgah we behold the promised land of spiritual canaan, from an elevation raised above all earthly-mindedness, we can discern the spirit land, or resting place, that peaceable state of mind, described as a spiritual Jerusalem, a quiet habitation, for the weary traveler even on this side the grave; without knocking at the gates of heaven for an entrance,

before the time appointed, without reference to the condition of the soul, as to its fitness, to mingle with the saints in bliss.

Having reached the borders of the spirit land while clothed with mortality, we are not impatient for admittance into regions unknown, the state and condition of the immortal part is under the immediate notice and protection of the allwise and merciful Jehovah.

If we take up a rest short of the true rest it will always end in disappointment, as all false rests must be broken up ; man is prone to take up his rest in the second heaven, in the enjoyment of temporal things, in maintaining a good moral character, fulfilling the outward forms and ceremonies of religion, he glides smoothly along the current of popular opinion, without sufficiently understanding the condition of his own spirit, "man know thyself, enough for man to know ;" if we are not sufficiently concerned for the well-being of our own spirits, how can it be expected we can be instrumental in promoting the welfare of the spiritual condition of the brotherhood of the race ; our lives and example produce the fruits by which we are known, men do not gather grapes of thorns or figs of thistles. "Is not the life more than meat, and the body than raiment ?"

Is not the spiritual condition of the soul of more importance than all the temporal concerns, for the comfort of these bodies of clay ; they are secondary and it is promised they shall be added ; nevertheless, mankind generally appear to prefer, first to make sure of an abundance of the good things of this life, to provide largely for the comforts of the body, and then add religion when convenient, as of secondary importance, that when the gratification of the senses is glutted by indulgence, or old age is forced to acknowledge no pleasure in them, then it is time enough to seek the kingdom of heaven, on the eve of our departure to mingle with a world of spirits, that have no need of the treasures of earth ; yet the miser confides in his wealth to the latest hour of his existence, having no other God on whom he can rely, even in the greatest emergency. He hugs the gods of silver and gold that enchain him to earth. The soul of the miser being so completely absorbed with the things of earth, that the immaterial spirit partakes (apparently) of the nature of the natural animal spirit that goes downward to the earth, its thoughts and its desires dwelling continually on that which is material. The earth entombs all its affections, its treasures, and its hopes. The gods of silver and gold are the idols that attract all its adoration, its worship although sincere, is confined to the perpetual accumulation of its gains. The whole man, body, soul and spirit being under the influence and government of the natural propensities, which according to the laws of gravitation are tending downwards continually, and may be justly compared to a bottomless pit.

After a life spent in the accumulation of the treasures of earth is about to close, and the world is receding from the view of mortal eyes, the poverty and nakedness of that soul, although in possession of the wealth of the Indies, can carry nothing out of the world with it. If we believe in the immortality of the soul, here is a picture of the condition of an immaterial spirit on the confines of eternity, too awful to behold ; we shrink amazed, we stand aghast at the solemn spectacle.

My finite comprehension of the state of a soul disrobed of mortality, under circumstances like these, is altogether inadequate to form any conclusion as to its real condition in another state of being ; nevertheless I am consoled that whether in time or in eternity we are in the hands of a merciful God, whose providence is over all his works.

OBSERVATIONS ON FUNERAL SERMONS IN RELATION TO THE UNDUE PRAISE
OF THE DEAD.

To eulogize the dead indiscriminately, without reference to character or standing of the individual, amongst the religious or more considerate portion of the community, is becoming an evil of great magnitude, sufficient to alarm the survivors who understand the real character of the departed, and are capable of judging how far the funeral sermon is appropriate, and wherever it is inconsistent with the life of the deceased; the motives by which the speakers are influenced, are best known to themselves, yet I shall venture to pronounce it extremely reprehensible, as presuming to send the individual to heaven without the requisite qualifications for the enjoyment of happiness, and to which his works do not entitle him in time or eternity.

This falsifying the character of the deceased I consider must be painful to surviving friends, and offensive in the Divine sight, in thus daring to presume to interfere in the councils of infinite wisdom, in regulating the final destiny of a soul, at the bar of the Supreme; where the free agency of man is entirely suspended, and can never reach; where nothing short of the revelation of the spirit of the infinitely wise Jehovah upon the spirits of his devoted servants, has any man ever been commissioned to comfort the mourners in seasons of affliction, when the soul is separated from its loved ones on earth, and bids a final adieu to all that is terrestrial, that God may have in some instances seen meet in his wisdom to furnish even poor finite man with an evidence that the soul was safely landed on the celestial shores, that for the consolation and encouragement of surviving friends, he condescends to meet them in this trying hour, that is so peculiarly adapted to lift the soul from earth, and elevate its aspirations above all mundane things, with desires raised for a more perfect understanding of those spiritual realities which religion affords.

This unwarrantable praise of the dead, must proceed from a desire to obtain the good will of the living, in order to establish themselves in their favor for some selfish ends; presuming to have the power of turning sinners into saints in the twinkling of an eye, they smooth the pathway to the kingdom in the quickness of thought, when perhaps there were but a few traits in the character of the deceased to warrant it, placing the survivors at perfect ease in their sins, (if they should not happen to be included with the righteous) assuring them by example and precept, that a new era had dawned upon man, that it is not essential to live the life of the righteous, in order for a passport to the mansions of bliss; that however various our conditions may be while on our pilgrimage through time, as it relates to our standing or acceptance with God, or the approbation of man, especially if we keep within the pale of the moral law, there will ultimately be no distinction, no dividing line, at the final close; so that religion may be banished from the earth, and still mankind will most assuredly be saved with an everlasting salvation, and the voyage of life rendered delightful, no storms to ruffle the bosom of the ocean, to prevent the mariner from reaching the desired port in safety.

Placing no dependence on the arm of Omnipotence, why ask any favors from him? If we can steer our barks, across the trackless ocean, without regard to the means provided for our safety, perhaps we may with some propriety assume to govern and direct the salvation of our own souls, and claim a title to the crown of life, without having fought the good fight, or encountered the trials of the righteous.

I have no language that can explicitly portray the pernicious tendency of praising the dead, when in the observations of a whole life we have seen but little to praise; while clothed with mortality their failings stood out in bold relief before their fellow men; but in an instant of time all is changed, he has made a peaceful close, "he has died the death of the righteous."

It is by our fruits that we are known, and when furnished with conclusive evidence that the character, the daily walks, the whole life of an individual, with whom we are perfectly familiar, rises no higher than the moral law, that through the fear of man, for the sake of his own reputation, he will refrain from acts of wickedness, and preserve a good moral character amongst his fellow men, having unrestrained liberty under this moral law to pursue after riches, and the glory and honor of the world, and in his dealings amongst men take the advantage whenever he can get it, and in the disposition or sale of his produce or merchandise is governed by no other law than the most that he can get, whether he is dealing with the rich or the poor it matters not, except where poverty and necessity give him greater advantages to oppress and grind the faces of the poor.

The consideration or reflection that it was ever required of him to do unto others as he would wish others to do unto him, finds no lodgment in his soul, although we are driven to the necessity of including him as one on a common level with the race, who has received a portion of that light that enlightens every man coming into the world, but exercising his free agency, steps out from under the Divine government, and acknowledges no Supreme, his rational faculties are his only guide, living as it were without God in the world, he acknowledges no law higher than the moral law, which is sufficiently wide, even broad enough to give latitude for an experimental knowledge of placing all his affections and desires on things that are material, until the whole man is swallowed up in the pursuit and enjoyment of the things of earth, and those groveling, miserly dispositions have entire possession of the soul.

Judging by those spiritual faculties that God has given us, we come to the irresistible conclusion that such a soul is not in a happy state while clothed with mortality, and not having a foretaste of the joys of heaven, what hope can there be, that when time shall be no more, of being ushered (unprepared) into the mansions of bliss?

ESSAY ON THE STATE OF MANKIND.

Considerations on the condition of mankind and the motives that influence the conduct of almost the entire universality of the race, both as it relates to the boundless pursuit of the treasures of earth, and an improper indulgence of the propensities of animal nature, with a ceaseless activity in the acquirement of all knowledge attainable by the intellectual capacities of a finite being. Contemplating the brief existence allotted man upon earth, and that in his free agency is determined his final destiny: Judging of the state of mankind by their fruits, we are led to the irresistible conclusion that a profession of a belief in the immortality of the soul, is only traditional (although being nearly universal) does not appear to be founded in that saving faith that works by love to the purifying of the heart (at least with a vast majority of the race) but there appears "some doubt of the immortality of the soul at bottom" which has a perceptible influence over the life and conduct.

That as it regards a firm and unshaken belief in our immediate accountability to that power that created and sustains the world, while probationers of earth, is not warranted by our observations on the general conduct of mankind, yet nevertheless there are no doubt a few that have not bowed the knee to baal, but acknowledge their allegiance to the great supreme.

An impartial observer on the conduct and actions of men would reasonably conclude, that our faith or belief in a future state was weak, supported by a single thread, and that the space that separated us from a level with the brute was narrowed down to a hair's breadth, and that whatever superiority

we possess over the brute is derived from the rational powers, that belong to our rank in the order of creation, reason being the product of the five senses, in the argument, is all that raises us above the brute, and if the argument be true, and the five senses perish with the body, annihilation is the awful reflection of a thinking being.

Notwithstanding these views may not be in accordance with professing christendom being infidel in their nature and character, yet I hold to the maxim that actions speak louder than words, and that a tree is known by its fruit. The author of these pages is a firm believer in the providence of God, and desires that nothing may drop from his pen calculated to weaken the faith of a single rational intelligent being in the immediate supervision of an almighty power over all intellectual and material existence.

Generation succeed generation, in the transmission of the example and precept, to lay up for ourselves and our children, treasures on earth, and the whole man body, soul and spirit is exerted to its utmost capacity, their united energies are engaged with unceasing and eternal vigilance, I say eternal; if the generations that have preceded us, were influenced by the same spirit, for thousands of years in retrospect, and if all that have gone before us, save a few in every generation, why not eternal? unless man shall at some future day be born without these propensities, or his free agency terminate. If the temptations are the same in every age, I see nothing to hinder their eternal duration. In our serious reflection on the state of mankind, it might seem reasonable to suppose that the wisdom of ages would have taught us the lesson that all men are mortal, and that "man wants but little here below, nor wants that little long," and that his true interest consisted in his duty to God and the good of his fellow men; in the exercise of those spiritual faculties and perceptions, that are developed by experience, as we walk straight forward in the narrow path that leadeth unto life, being guided by that unerring light which enlighteneth every man coming into the world, it being in the spiritual faculties that the heavenly dispositions, of love, mercy, charity, and a host of others have their origin, and which form a part of our very being, and the most noble part, derived from heaven, and being immaterial in their nature and immortal in their duration, they constitute the superiority of man over the brute; The body is the earthly tabernacle prepared by God, for every rational intelligent soul in the order of man's existence as connected with the material universe, from the beginning of creation to the present day, and will in all probability be continued through all the countless ages of eternity, as a temporary residence of the spirit, for the fulfilment of his own purposes, in thus placing us in a probationary state of trial in order to introduce us into an acquaintance with himself, that by a perfect submission to the teaching of his spirit, as free agents, we are prepared for the enjoyment of happiness, for that heavenly state designed by infinite wisdom for his creature man.

The state and condition of the mind of every individual may vary in some degree from that of every other, not only in its original construction, but in the exercise of those functions, which form a constituent part of the natural man, although created with propensities of the same nature, yet differing in the preponderance of one propensity over another, in accordance with the constitutional dispositions of the mind, and the various appetites and passions of animal nature.

Infinite wisdom having a perfect knowledge of the temptations that assail us under every possible condition of existence, as it is irrational to suppose that the power that creates is unable to save, or that any partiality exists in the order of creation, that renders it easier for one man to overcome the propensities of our nature than for another.

I am not writing an essay on the system of man, but simply exerting my

feeble endeavors to make a brief exposition of the state of mankind, as it relates to their religious standing in the sight of heaven, and the state of the soul as it regards its position, in the fulfilment of the duties assigned, with some remarks and considerations contrasting the degrees of happiness or misery consequent upon the conduct of men.

Notwithstanding the author of our being has furnished us with a portion of his own spirit or essence sufficient to guide, instruct, and support us through all the trials of time, under every dispensation, designed for our advancement in the saving knowledge of the truth, both as it relates to our spiritual and temporal concerns.

A vast majority of mankind apparently engage in the daily pursuit of the consolations that earth affords without raising one grateful aspiration to the bountiful dispenser of all these blessings, like the swine that devour the fruit that falls from the tree, without looking up to ascertain from whence it comes.

If our desires to obtain the treasures of earth, were confined to the real necessities of these bodies, a very large proportion of time and labor might be saved and devoted to the improvement of the mind.

I have no difficulty in believing that the inventive genius of man, or the faculty of understanding, that can improve upon the labors of others, is as much a gift of the creator, as any other faculty conferred upon the rational, and intellectual faculties of the race. The only difficulty in the contemplation of the use of the inventive faculty seems to be, as to how far it may be in accordance with the divine mind to make use of the power conferred; perhaps some would place no limit or attempt to set bounds to the exertion of a faculty so useful to man; and I shall readily admit that so long as the rational faculties are employed in the invention or improvement of machinery, or that a mechanical skill is left without control in the manufacture of every thing necessary for the comfort and convenience of these bodies, I should not object to extending the powers of the rational understanding to their utmost stretch.

In the contemplation of what is termed the progress of the race, shall we set no bounds to the inventive genius of man? in the creation (if I may use the term) of useless ornaments almost innumerable, to gratify the pride of poor fallen man.

The very serious question naturally arises as to whether we are at liberty to encourage every useless ornament, merely to please the eye, or the invention of musical instruments to please the ear, I shall take the side of the utilitarian, nevertheless I feel disposed to make a few remarks by way of a more clear elucidation of the subject, as would probably be used by those who advocate the beautiful, in every branch of mechanical science, to the end of the chapter.

Some who move in the higher circles of professing christians, have recently in eulogizing the works of art, made the bold attempt to advocate the science of the beautiful, as far as appears, without any limit, except it should be the want of funds to extend it indefinitely.

They argue that the earth is clothed with an endless diversity of the beauties of nature, that are so peculiarly calculated to adorn the works of creation, both the animal and vegetable kingdoms. The works of an Almighty Power are so exquisitely beautiful, that man is at liberty to take examples or pattern from them, in the almost endless varieties, which the inventive genius of man has attempted to imitate and bring into requisition, as ornamental, in the various departments of the science of the beautiful, and the argument is, that as infinite wisdom has created these things to please the eye of a rational being. When the finite wisdom of man attempts to solve the mysteries in the works of creation, or to assign his reasons for the infinite variety of form

or color, his rational powers are introduced into a labyrinth of perplexity, which the light emanating from the feeble lamp of reason, can never fully extricate him, or reveal to the human understanding; and the light of revelation has never vouchsafed to unfold the mysteries of creation to a finite being. Therefore perhaps it would be equally in accordance with reason to assign the beautiful colors in the vegetable kingdom to their various natures, and all the forms of the animal and vegetable kingdoms, as precisely calculated to please the eye of the great architect and maker of them all, without reference to the outward vision of his creature man, or if in his wisdom he may have planned them to suit the vision of organic nature.

I consider it altogether presumptuous as well as preposterous, to be continually searching into or attempting to analyze the works of creation beyond the limits designed a finite being.

I shall endeavor in a few brief remarks to explain my views as it regards man's free agency, in the attainment of the knowledge or the real participation in the boundless extravagance, produced by an unlimited pursuit in the science of the beautiful, in its various ramifications as illimitable as infinity.

In my observations on the condition of society, I propose to examine some of the prominent deviations from the path of rectitude, and to "moralize on the state of man," when the inventive genius of man is confined exclusively to the manufacture of articles or the embellishment of any object purely ornamental, and strictly confined to the beautiful to please the eye together with all musical instruments calculated for no other purpose than to please the ear.

Allowing this branch of science to be of no practical utility to man, I feel disposed to examine the subject in reference to the effects produced in its operation and bearing on the community, more especially those who make a profession of christianity.

Notwithstanding the science of the beautiful may have originated in the early ages of the race, the manufacture of ornaments merely to please the eye, without regard to the least utility, which have been handed down from generation to generation, with improvements upon them, and accumulations to the common stock have been added, until all human calculations must fail to enumerate; and at the present day a large portion of the human family are engaged in the exercise of these faculties, in the invention and manufacture of useless ornaments, in order to obtain the means of subsistence, many of whom perhaps never thought of any impropriety in thus obtaining an honest living for themselves and their families, more especially where generations have succeeded each other in the same employment, and the same incentives to gain; education and tradition are powerful obstacles in the way of reformation.

If we hold to the doctrine of utilitarianism, some may say that we should have a drab-colored world, or that every thing in use would retain the color nature gave it, and all artificial colors would be banished from the earth. I hold that if man can derive any benefit from artificial colors he is at liberty to use them. Allowing mankind a degree of liberty to please the eye with ornaments, and where shall we draw the line? I answer I know no better rule than the dictates of a man's own conscience, regulated by the light that enlightens every man coming into the world.

If mankind were delivered from the shackles of education, tradition, superstition and example, we might have some rational ground of hope of a reformation in the use of the things of earth. If Christ came to set us an example and we are informed that he wore a coat without a seam, professing to be christians why are we not bound to follow his example? we are also informed that his reputed father was a carpenter, and that he probably worked with his father, and was by trade a carpenter; history does not furnish us

with any records of his ingenuity in the invention or manufacture of useless ornaments to embellish the house he may have assisted in building, or for any other purpose, and there is no probability that he would, or did justify the use of time or money in the manufacture of useless ornaments to gratify the vanity of man, as he enjoined his followers to let their moderation appear unto all men. Therefore, if we take Christ for an example, what argument have we, that favors an unrestrained liberty in the boundless extravagance in the use of ornaments solely to please the eye, so profusely lavished on the habitations, the equipages, the furniture and the persons of a race of intelligent beings? Although my theme may not be popular I feel constrained by impressions of duty, to proceed a little further in the explanation of my views on a subject which affects more or less a very large portion of mankind, and since the intellectual capacities of the race, engaged in writing in the present day, are almost exclusively devoted to romance. If the most splendid talents for writing are engaged in producing works of fiction, and the advancement of science, it is left for those whose talents or abilities for composition are of an inferior order, to endeavor to engage the attention of mankind in the more serious consideration of important subjects that are deeply interesting to us all; the question arises why attempt to write anything not suited to the taste of the public mind, or what prospect is there that any publication of a serious nature, will be read? Notwithstanding the discouraging prospect that my feeble endeavors may prove sufficient to arrest the attention or excite the susceptibilities of the mind to a serious contemplation of the relation in which we stand in a moral and religious point of view to an omnipresent God, that beholds at a glance the state and condition of every rational soul, I shall proceed, after this small digression, to examine the subject of the vain and pernicious tendency of the multiplication of ornaments to gratify the pride of man. It would seem that a little reflection on the loss of time, employed in the creation of trifles light as air, by thousands of the human family, of the various ages from youth to grey hairs, in almost every portion of the globe where civilization has extended, would be sufficient to convince a candid mind of the deleterious effects, of this deluge of worthless trash, circulating through all the channels of commercial intercourse, into the various ramifications of society, being productive of no more real benefit, (although valued at millions) than the pyramids of Egypt are to the surrounding inhabitants; these mighty structures being erected in the folly and the pride of man.

We have only to take a survey of our large cities to become witnesses of an increasing spirit of rivalry in the unnecessary and extravagant outlay of money in the erection of private dwellings and all the costly appendages attached thereto.

Where is the man that "dare to meet his naked heart alone," that can justify such useless extravagance, when perhaps thousands are suffering in poverty and wretchedness around them? The example of a rich man that is striving to excel in the splendor of his dwelling and equipage is (in my humble opinion) doing more harm to society than some offences considered criminal, because, a far greater number suffer from the pernicious tendency and potent influence of wealth, many whose means are more limited, striving to follow in the wake of their more wealthy neighbors, until their expenses exceed their income, producing insolvency and its train of evils.

It seems passing strange to a reflecting mind that this reckless spirit is apparently on the increase, whilst insolvencies stand like mercuries and kindly warn us of our danger of being plunged into this vortex that has engulfed its thousands and its tens of thousands.

It is needless to dwell on a description of what we may every day witness

or to remind us of scenes familiar to all; the evils that grow out of this state of things would require a volume fully to elucidate.

The sudden acquisition of wealth is always dangerous to the human mind, and when acquired through the impure channels, of oppression and injustice, or derived from profits on the vanities that adorn these bodies of clay, the possession of millions can never compensate for the loss of that peace, which it is said the world cannot give neither can it take away, while the heart is pure and the actions blameless.

It may be said that if the utilitarian plan were immediately adopted, it would not only produce an entire revolution in the commerce of the world, and diminish the value of productive industry; the demand for all useless fabrics would entirely cease and those engaged in the manufacture and sale of these vanities would be thrown out of employment and incalculable suffering would be the consequence.

I admit that this would seem to be a very natural and rational conclusion, nevertheless a little reflection might teach us that if the wealthy or those who purchase ornaments would give the same amount to those that relinquish this pernicious and useless traffic, until they could find employment in useful occupations. By the introduction of utilitarianism the world would be relieved from all useless labor, which presses like an incubus on the vital energies of the people.

A complete revolution would be produced in mundane pursuits, our moderation would begin to appear unto all men, and the final conclusion of the wisest of men, that "vanity of vanities, all is vanity," would be the pass-word through the earthly abodes of intellectual existence.

The experience of Solomon under the almost infinite indulgence in the gratification of the propensities of the natural man, both as it related to his sensual appetites of animal nature, and the aspiration of the intellectual capacities of his spiritual existence to attain to the summit of earthly enjoyments, and to ascend the pinnacle of the honor and the glory of this world.

Here we have the indubitable proof of the vanity and insufficiency of all earthly pursuits in order to satisfy the desires of an immortal spirit.

As the invention and manufacture of musical instruments, and the study of music, comes within the sphere of my observations on the vanities of time, I shall attempt a few remarks anticipating the argument of the lovers of music, for the very good reason that I have made use of the same, in days that are past, viz: that as the ear is formed for music and delights in the sounds that proceed from the various instruments, in the hands of skilful performers, and as nothing was created in vain, shall we disannul the operations of nature, or curtail the enjoyments incident to the propensities of animal existence?

Notwithstanding the plausible reasons offered for, or in favor of the practice of music, the experience of the wise and the good have abundantly proved that its effect on the mind is prejudicial to its improvement in the more important concerns of life and has a tendency to divert the attention from serious contemplation and induce habits of idleness which too frequently lead to vice and dissipation. Even in the higher walks of life and amongst the most respectable and influential citizens, encouragement or at least permission is given to their children to learn the art, and to practice without restraint or limitation.

The language of the youthful poet if we judge of mankind by their fruits, is adapted to a large majority who would consider the entire disuse of music, as producing a vacuum in the enjoyments, recreation and pleasure, as well as in the performance of worship, and the inspiration of courage in the warrior on the eve of an engagement in the deadly strife of conflicting armies on the field of battle, that all the united energies of scientific men could never fill.

- 'Music, all-powerful o'er the human mind,
Can still each mental storm, each tumult calm,
Soothe anxious care on sleepless couch reclined,
And e'en fierce angers' furious rage disarm.
- "At her command the various passions lie;
She stirs to battle, or she lulls to peace,
Welts the charmed soul to thrilling ecstasy,
And bids the jarring world's harsh clangor cease.
- "Her martial sounds can fainting troops inspire
With strength unwonted, and enthusiasm raise,
Infuse new ardor, and with youthful fire
Urge on the warrior, grey with length of days.
- "Far better she when with her soothing lyre
She charms the fauchion from the savage grasp,
And melting into pity vengeful ire,
Looses the bloody breast-plate's iron clasp.
- "With her in pensive mood I long to roam,
At midnight's hour, or evening's calm decline,
And thoughtful o'er the falling streamlets' foam,
In calm seclusion's hermit walks recline.
- "Whilst mellow sounds from distant copse arise,
Of softest flute or reeds harmonic joined,
With rapture thrill'd each worldly passion dies,
And pleas'd attention claims the passive mind.
- "Soft through the dell the dying strains retire,
Then burst majestic in the varied swell;
Now breathe melodious as the Grecian lyre,
Or on the ear in sinking cadence dwell.
- "Romantic sounds! such is the bliss ye give,
That heaven's bright scenes seem bursting on the soul,
With joy I'd yield each sensual wish, to live
For ever 'neath your undefiled control.
- "Oh surely melody from heaven was sent,
To cheer the soul when tired with human strife,
To soothe the wayward heart by sorrow rent,
And soften down the rugged road of life."

Although not adopting precisely a mode of argument as designed by the style of a dialogue, but have briefly advanced some views that would naturally be used by the advocates of music, I shall endeavor (in a limited space) to assign my reasons for its discontinuance.

Notwithstanding, I have attempted to advocate the entire abandonment of music on all occasions and under all circumstances, as of no practical benefit to a rational being. Nevertheless, I readily acknowledge that the mass of mankind having been educated in the belief that music was practically advantageous in social, religious, and martial life, and many undoubtedly innocently practice it on the various occasions which the customs of men have introduced in the various ages of the world.

Although I shall encounter a host in opposition to the views I have undertaken to advocate and elucidate, as being prejudicial to the best interests, or at least the enjoyments of mankind; I shall nevertheless attempt to prove that the total abandonment of music, in connection with the adoption of the utilitarian plan, are two prominent characteristics in the advancement of the race toward that simplicity exemplified in the person and character of Jesus Christ.

As my observations on the state of mankind are more particularly confined

to the professors of christianity, what encouragement have we from the example and precepts of that perfect pattern of righteousness, for the practice of music? and what can justify the boundless extravagance in the useless vanities of this inventive and degenerate age? The adoption and pursuit of these vanities occupies so large a portion of our time that is more precious than gold, to deck and adorn these bodies of clay, whose existence is limited by an Almighty power to a very short span, even at the longest, and uncertainty is indelibly stamped on all created things, as it regards any human control over them, and what liberty has been granted us by the Great Supreme, thus to trifle with the mercies and the favors of heaven?

When the only intellectual being in the order of creation that inhabits the earth, in the abuse of its free agency, steps out from under the Divine government, and sways the sceptre of independence over all the powers infinite wisdom has seen fit to exercise to bring into subjection the will of his creature man, and ranging the flowery fields of imagination in pursuit of the pleasures of earth, for the purpose of bringing into requisition all the productions, the inventive genius of man has contrived to gratify the vanity and the pride of man; for in his diversion and amusement he admits of no control, but music of all kinds, sacred or profane, he seems to consider his inalienable right, to be used on all occasions as may suit his own convenience, without any regard or accountability to God or man. In the formation of our being these propensities form a part, and a very important part of our existence, through which the temptations to aspire after forbidden fruit, has been experienced in the dawn of man's existence on earth, and through every generation down to the present time. The constitutionality of the organs of animal existence, appear to be the same now as they were nearly six thousand years ago, and we have no more right of access to the tree of the knowledge of good and evil than Adam had in paradise.

The pernicious examples of a large portion of the race, that have intervened, in the various ages that are past, in the indulgence of forbidden pleasure, is not a sufficient excuse for us.

If in the profession of christianity amongst the various denominations, there apparently exists a nominal belief in the reality of the christian religion, with a correspondent faith, that is not sufficient to elevate the soul above the desires of sensual delight, and a boundless encouragement in the energetic pursuit of the science of the beautiful; where, let me respectfully inquire, does the mass of professing christians find any justification for this departure from the simplicity of the immediate followers of the founder of a religion that stands not in the wisdom of man but in the power of God.

And what examples have we in the lives of the Apostles and primitive believers in genuine christianity, for the practice of music, or the occupation of one half our time in the acquisition of toys and vanities to deck, adorn, and beautify almost every material in the catalogue for the outfit, equipage, and paraphernalia of the establishment of the household from the palace to the toilet? The lives of the most exemplary christians recorded in history, as well as those of our own time, bear ample testimony against the practice of music, and the vanities and gay attire of an admiring world that lieth in wickedness.

I could array a host of witnesses in favor of the total abandonment of all the excrescences of human pride, whose characters for veracity are unimpeachable, and whose lives bore irresistible evidence to the reality, and experimental knowledge of the religion they professed, but I have neither time nor space to occupy in recording all their names. I will mention a few:

Thomas A'Kempis, William Law, George Fox, William Penn, Elias Hicks, Edward Hicks, John Comly, and a host of others, whom I trust did not approve of music, and would not have permitted a piano forte to occupy

a portion of their dwellings, or would have encouraged the practice of any other kind of music, as being incompatible with the christian religion, and detrimental to the better interests of mankind. To delight in music is an evidence of a vacant mind, and to be pleased with gay attire, and the unnecessary ornaments on houses and furniture, displays a childish weakness, that could only be excused in our infantile years.

I will quote a few lines from Thomas A'Kempis "Behold, the care of food and raiment, which it is difficult to separate from vain decoration, and the indulgence of the sensual appetite is grievous and burthensome to a fervent spirit! Grant me grace, therefore, to use all things pertaining to the body with moderation: and not anxiously to desire the possession of them, nor bitterly lament the want. To cast all away, the law of nature does not permit; for nature must be sustained; but to desire superfluity, and that which ministers to delight more than to use, thy holy law forbids, lest the flesh should grow insolent, and rebel against the spirit. In all these difficult and dangerous paths, let thy wisdom and power govern and direct me, that I may not deviate to the right hand nor to the left!" I have heretofore remarked that was it not for the bias of education and example, and the power of tradition operating on the human mind, there might be a more rational ground of hope, for an entire reformation in the exterior of the whole catalogue of an outfit, appertaining to the household amongst the more opulent in civilized life: As it is said that

"Education forms the common mind,
Just as the twig is bent the tree's inclined."

Nevertheless I shall contend that the power of religion, passively operating upon the soul, is sufficient to redeem it from all iniquity, and to purify the affections from all contaminations of inordinate desire, and raise them above the level of the brute, that is formed exclusively for sensual enjoyment, and designed for the comfort and support of intellectual existence. Man the most noble being in the visible creation, stands on an elevation above all animal existence, in his relation to God, while in the innocent state in which he was created, and is raised in the scale of being in exact ratio to his obedience to the light within; and as he advances in religious experience, the desires for the gratification in sensual delights and the vanities of time, gradually diminish until he loses all relish for them, and the fulfilment of the duties of his station, absorb all the powers of body, soul and spirit, and his daily concern is that he may fill up the measure of his days in usefulness amongst his fellow men, as he can add nothing to the aggregate of infinity.

Man having arrived at the summit of his usefulness is qualified to fill the most important stations in the church, his example and precept in religious society are influential in regulating the affairs of the church, as no society of professing christians, are all perfect, there remains an open door for the exercise of those talents, which having been polished and improved in the school of Christ, are prepared to act in every emergency, either in the prevention of such innovations in discipline or practice, as are detrimental to the prosperity and advancement of society in pure and undefiled religion, as well as the encouragement of those devoted servants of the most high engaged in the promulgation of the Gospel of Christ.

Having thus elevated the standard of righteousness above all sensual delights, we will bid adieu to music and diversion and the vanities of fashionable life.

Amelia Opie's farewell to music, is so appropriate I copy it entire,

I have loved thee, O Music, have tasted thy powers,
 And have praised thy sweet song that has robbed me of hours ;
 I have said thou wouldst lull every feeling of strife,
 And counted thee one of the blessings of life.
 I have thought that thy anthems of holy delight,
 Brought the dawns of day, mid the shadows of night ;
 That the spirit oppressed with unspeakable grief,
 Could at least find one refuge, one certain relief.
 And thou lily white wand, and thou rose-bedecked thorn,
 Thou betrayest the heart, and thou leav'st it to mourn,
 For thou hast not one comfort, one boon to bestow ;
 From thy high mountain's anthems what deep meanings flow.
 Then I'll leave thee, I'll shun thee, I'll bid thee farewell,
 Nor shall reason or conscience hence forward rebel ;
 Thou shalt rob me no more of sweet silence or rest,
 For I've proved thee a trap, a seducer at best.
 Yes, thou spirit of darkness transformed into light,
 Thou voluptuous form clad in raiment of white,
 It is thine when our passions seemed conquered and fled,
 But to raise up and cherish the evils we dread.
 Then go thou where vice haunts the thoughtless and gay,
 Where the midnight of folly sends reason away,
 Where the mind draws its sorrows, its pleasures from thence,
 And the heart pants alone for the raptures of sense.
 But O, enter thou not where devotion has trod,
 To beguile the poor soul from its duty to God :
 For the well-springs of life, and the bread of the day,
 It is thine not to give but to barter away.
 Then may each son of folly, each daughter of care,
 Hear the whispers that bids them reflect and beware ;
 And e'er sin shall seduce them from peace and from rest,
 Fly the arrow whose point would envenom their breast—
 For whilst sin, open sin, leads its thousands astray,
 Tens of thousands are borne by false pleasure away ;
 Let the Christian in heart, then, redeemed and set free,
 Never dare to return, O vain Music, to thee.

I proposed to offer a few remarks on the inequality of the conditions of men, as it regards the possession of property ; this inequality appears to be fearfully on the increase, having its origin in the free agency of the powers of intellectual existence, overleaping the bounds prescribed in the limitations infinite wisdom has displayed in that perfect pattern of righteousness, and in the holy examples of the wise and the good in the various ages that have intervened since the beginning of creation to the present time ; refusing to be guided by that unerring spirit that never leads astray, but continually remains a bright and shining light in the centre of the soul, to direct our steps through those intricate paths, to the natural understanding, in our journey through the wilderness of temptations appointed us by probation under the dispensations of an all-wise providence to prepare us for a happiness that is enduring.

We cannot for a moment suppose that infinite wisdom in planning the abodes of men, has surrounded them with insurmountable obstacles to a final adjustment of our temporal concerns to the righteous requisitions of his will.

Notwithstanding we may plead that in our free agency we have liberty to engross the treasures of earth, without stint or limitation, so long as we do not interfere with the legal rights of our fellow probationers, and if by dint of our perseverance and industry, we are permitted to accumulate an abundance of the good things of this life, they will not prove blessings to us, unless we use them in moderation with a due regard to temperance in all things ; and the surplus is at the disposal of providence.

Under a firm belief in an over-ruling providence, I am not disposed to split hairs in the establishment of a boundary line, that supports an equilibrium

between the power that regulates the universe, or planetary system, and the free agency of an immoral spirit; I acknowledge the free agency complete in the formation of man, yet an almighty power regulates the final destiny of his disobedient children, having a comprehensive or at least infinite knowledge of the secret purposes and intentions of the soul, and this free agency of choice is our privilege, so long as there is any hope of our salvation, but if our hearts become hardened, and the day of our visitation is over, the Almighty may use us for purposes of his own, during our continuance on earth.

The unequal distribution of the individual wealth of the nations of Europe is much greater than in the United States, but the people of this country are approaching with rapid strides towards the same state of things. The propensity for gain and the energy of pursuit in the people of America is equal in my humble opinion to any on the globe, hence the danger of increasing the aristocracy of wealth, and its pernicious influence over the moral and religious condition of society, augmenting the degradation and wretchedness of the poorer classes. Since mankind are almost universally prone to worship at the shrine of mammon, and are training up their children to worship the Gods of silver and gold; and the public mind appears to be intoxicated with an inordinate thirst of gain, and its influence is coextensive with civilization. It would appear that under the serious contemplation of such a state of things, that if ten righteous men could be found that would frame a bill for the suppression of this worldly spirit, before we are swallowed up in this whirlpool that is opening wide its voracious jaws as eager for the prey.

Injustice and oppression are frequently the handmaids in this unrighteous pursuit of gain, the motive being impure, as the channel through which it flows, consequently it can never produce real satisfaction in the enjoyment, or unalloyed peace in the possession. I feel no disposition to fetter the energies of man in the pursuit of honest industry, in all the useful occupations of life.

Although my faith and hope are no larger than the aggregate of two grains of mustard seed in the probability that any argument of mine will be effective or operate sufficiently on the public sentiment to change the present condition of things in relation to this unequal division of property; nevertheless it is my intention to express an opinion and briefly explain my views, and if not presuming too much for my limited experience and observation would propose a remedy for a portion of the evils and inconveniences of this deplorable inequality amongst mankind. In my remarks on the state of a world of intelligent beings, and the condition of society, more especially in civilized life, I have not entered into the consideration of the political affairs of the nation; its government and laws; feeling myself incompetent to analyze them, but as the unequal possession of the property of a nation or a state, is so interwoven with the subject under consideration, and as the laws are presumed to be founded on justice, and the equal rights of man. A thorough examination of them had I the ability and leisure, to point out the defects in the administration of justice throughout the whole code operative at the present day, would require volumes to explain wherein they operate justly or unjustly. I shall content myself with simply alluding to such as bear upon the subjects on which I have attempted to treat. Although the people of the United States are not subject to a law of primogeniture I do not consider our laws on the distribution or division of the estates of the deceased, operates justly in all cases, and a revision of them, would undoubtedly be advantageous to the community, especially if entrusted to just and upright men fully competent to frame them, and if a clause was appended that should make it obligatory on every parent to bequeath equal justice to his or her children, and no difference should be allowed in the will, as there is none without any, it is a poor rule that will not work both ways.

If the parent wishes to make a difference in the division of his property amongst his children, let him do it in his lifetime, and with a perfect understanding amongst the heirs, as to the justice or propriety of an unequal division, so that an amicable adjustment might be effected before a separation takes place, and mankind would be relieved from an unjust and oppressive law, and many heart-burnings would be spared, and those bitter fruits of envy and jealousy produced by this unfeeling and cruel conduct towards their own flesh and blood, would be experienced no longer.

What authority have we from the records of the wise and the good, to justify the execution of an unjust, unequal and unrighteous will. The most unjust will that could be made is considered equally sacred in the eye of the law as the most just, hence the propriety of its entire abrogation—let the voice of the people wipe the stain from the statute book.

Some may argue that a man has a right to give his property to whom he pleases, without any regard to justice or the sacred rights of kindred and friends; if we allow him this right, let us confine him to the distribution of his property with his own hands, and not leave the execution of an unjust act for the performance of others.

The only inquiry or proof of the sanity of the individual is all that is necessary to the faithful execution of a will however unjust. Having witnessed the operation and effects of unjust wills, and the evils they produce, I have been almost ready to conclude that it would be better not to make any, and let the combined wisdom of our greatest and best men revise the laws and bring them as near perfection as the finite capacities of a rational being can accomplish, and dispense with wills altogether.

Since it is improbable that wills will be entirely dispensed with during the existence of the present generation, I should approve of the passage of a law, suggested by Dymond, an eminent English writer, on the subject of the equalization of property, that no individual shall bequeath over a certain amount, which the combined wisdom of the legislature should determine, that this prodigious accumulation might be partially checked. It may be said that this would abridge the inalienable rights of man, and encroach upon his free agency. I readily admit that it would introduce the inquiry, how far the limits of our jurisprudence may extend without interfering with the sacred rights of individuals. Yet there is another side to this question, or, in other words, a new question arises as to how far it would be right to limit jurisdiction over the actions of men, as it is oftentimes a nice point to decide whether the act is criminal or only unjust. There must be a dividing line that shall preserve an equilibrium between what is absolutely criminal or extremely unjust.

Although it is acknowledged that force is not analogous to the principles of christianity, yet I hold that good men are competent to frame laws that would operate more equally, that would be sufficiently compulsory towards equalizing the conditions of men, without any abridgement of those privileges necessary to the well-being of society.

An important point would be gained, even if we could not force people to be just in principle, and upright in heart, if we could prevent them from acting unjustly, so that the equal rights of mankind might be maintained.

When we contemplate the various conditions of men, simply as it regards their ability or power to accumulate wealth, and when we see one man begin the world with nothing, another may have hundreds of thousands, and the power to monopolize the good things of this life, is given him by birthright, nevertheless, there are those who from small beginnings rise to opulence, the contrast in the conditions of men is increasing to a frightful degree, both in city and country, and a monopolizing spirit keeps pace with the power

that wealth affords, and an aristocracy of wealth is rapidly encroaching upon the just rights and liberties of the poorer classes. I shall contend that, although God permits, he does not approve the present state of things. Let us contrast the wealth of the Rothschilds with an equal division of the wealth of the world amongst its inhabitants, and methinks we should cut a sorry figure amidst the fashionable circles of the present day, and this I consider of but little importance in comparison of the evils that are the natural consequence, or that grow out of this immense monopoly. The colossal power of one hundred millions drawing interest at the legal rate of 7 per cent. is frightful. How many such would it take to buy the whole world and make slaves of ninety-nine hundredths of the people.

I freely acknowledge that the poor in this country are liberally provided for, both by public and private benefactions, which argues favorably for the most noble trait in the christian character, and a sound state of the public mind in regard to suffering humanity; nevertheless, if some method could be devised that would prevent, to a certain extent, the necessity of relieving the wants of the poor, or, in other words, encourage industry by suitable rewards for labor. If the poor females in the city of New-York could obtain remunerating prices for their labor, what a vast amount of suffering would be removed, and it would be well to consider the propriety of increasing their wages, or allow remunerating prices for labor; or, if the employers can make more money by using sewing machines, and leaving the poor woman idle, it becomes necessary to increase the taxes for their support, and still a large deficiency has to be contributed by public and private charity. The greatest public benefactor enlarges the sphere of remunerative industry for the laboring classes by every means in his power. In the present state of mankind it would really seem that the invention of labor-saving machines were a curse to the country, yet I believe that if a proper use was made of them, they would prove a blessing; as it was never intended that the rich should grind the faces of the poor, in order to furnish them with the luxuries of life, and to build up lordly establishments to stand as monuments of their pride; these labor-saving machines in the hands of unprincipled and selfish men who would monopolize every thing within their power, are dangerous to the liberties of the poor, and may be compared to leeches sucking their very life blood. If all the labor-saving machines were owned or controlled by christians, the world would be redeemed from a heavy load of oppression, and the poor would sing for joy on the banks of deliverance.

I am almost ready to desire that infinite wisdom might see meet to draw a little tighter on the cords of his free agency over the intellectual powers of man for the protection of the just rights of the poor and needy.

My remarks on the various conditions of men in regard to the possession or acquisition of property, is predicated on the supposition that all are temperate and moral.

I have not attempted to pourtray the vast amount of suffering caused by intemperance and immorality, neither have I time to enter into a proper consideration, or at least examination, of the terrible effects of both, more particularly on the laboring classes, and indigent portion of the community, reducing them to poverty and wretchedness both in Europe and America, and very many of them become a burden to the State.

According to the present statistics of pauperism, transmitted by the Secretary of State of the State of New York, it is alarmingly on the increase in this State, owing to the vast emigration of paupers and criminals from the old world, that fill our poor-houses and prisons, increasing the taxes for their support to a fearful extent, and can there be a reasonable doubt but that the governments of the old world are in fault in this matter, in shipping the fag

ends of creation to our shores, to relieve themselves of a burden which justly belongs to them? I think not. The report considers that the unchecked migration of foreigners, is the chief cause of the increase in pauperism, and urges that, while it is the duty of the State to take care of its own poor, it is a question whether New York should be made the poor-house of Europe, or be taxed to lighten the taxation in foreign countries? I consider it highly important that some steps should be taken by the legislature of this State as well as by Congress to remedy the evils which we endure, by amending existing laws, or make new ones to reach the case.

It does of course require a nice discrimination between the poor and the actual pauper that requires immediate assistance, so that we do not refuse an asylum to the poor oppressed working classes of Europe, and stand in our own light, by preventing those to land who would not only better their own condition but prove advantageous to us. In thus endeavoring to adjust and to regulate the moving masses of human beings in their migration from a land of despotism and oppression, to the free States of this Union, requires the skill of the Philanthropist to preserve them from harm, after landing on our shores, and to aid them on their journey to the land of promise; our sympathies are called into requisition, in order to alleviate their sufferings endured in their transit to their new abodes; and even under all these inconveniences, humanity is diminishing its load of wretchedness and misery. In the ordering of Providence a refuge has been provided for millions of our oppressed and persecuted fellow beings, that the woes of suffering humanity may be finally extinguished in the regions of despotism.

SLAVERY.

I had not intended to have written a word on the subject of slavery, not because I do not abhor the system perhaps as much as any other man, but because more able writers have written volumes on the subject, and there is nothing new to write about, the horrors of the system have been so frequently portrayed by abler pens than mine; therefore I shall content myself with a few remarks in relation to its bearing or influence on the body politic. The very idea of perpetual slavery shocks every feeling of humanity, and the base attempt to extend it over territory now free caps the climax of wickedness, and the author at abettor of a scheme so infernal, deserves to be driven from the society of those who profess a belief in the christian religion.

I am no politician, I take no part in politics, yet feeling a deep interest in the prosperity and the well-being of our beloved country, I cannot observe with indifference the agitation on the subject of slavery. not only in the councils of the nation, but throughout the length and breadth of the land, and although portentous, it is devoutly to be hoped that it may not end in a deadly and conflicting strife, that shall rend asunder the union of these States, yet a very solemn and important inquiry arises, as to how far the free States shall go, in the defence of the just and equal rights of man, and in the resistance to the encroachments of the slave power by the president and his cabinet, and their minions of the slave oligarchy, in the extension of this abominable system over the Territories of the Union, and in the middle of the nineteenth century, with the lights of civilization blazing around us, and the pompous boast of the advancement of the race, under the scrutinizing gaze of the governments and people of the whole earth; in short, in the very face of God Almighty. A bold attempt is made to extend the limits of slavery, and perpetuate the abominable system, increasing the slave power in the councils of the nation interminably. I say again, how far shall the free States go in resisting the extension of the most oppressive system of degradation and misery the world has ever witnessed. I am a member of the Society of

Friends, and take no part in war, and should regret to encourage a spirit of war in the brotherhood of the race, yet perhaps I may be allowed to say, that if resistance unto blood, (was ever justifiable since the introduction of christianity,) by those who have not adopted the principles of non-resistance and are not completely initiated into the gospel state, and honestly and sincerely believe that war is right in defence of the liberties of the people, here is a case, if ever there was one, that would seem to justify resistance unto blood, especially if a voluntary sacrifice of life and property was freely offered to preserve and extend the liberties of mankind. I rejoice to perceive the spirit of freedom reviving in the hearts of the people of the free States, and although I take no active part in the affairs of government, neither mingle with any political party, even in these stirring and eventful times, believing my path of duty is confined within the limits of christian philanthropy, nevertheless, I hope to be preserved from a spirit of bigotry towards any of the brotherhood of the race, and I can readily believe that a large majority of the American people are in favor of confining slavery within its present limits, and if the selfish principle of looking to the spoils of office did not predominate over the better feelings of their judgment, the free States would soon gain the ascendancy in the administration of the general government. The platform adopted by the republicans approaches nearer the standard of the equal rights of the people, and the views of the founders of this great Republic, as administered by Washington and Jefferson, and it is devoutly to be wished that they may succeed in re-establishing those ancient landmarks of genuine republicanism, and subvert the supremacy of the slave power, and by the blessing and approbation of Providence, regain those ancient liberties bequeathed by the founders of a government, based on the equal rights of man, and transmit them as a precious legacy to our children, with a well-grounded hope, that a double portion of the spirit of the Fathers may rest upon them, so that being imbued with the love of liberty, their united influence will finally prevail, until it becomes established over the entire Continent of America.

RETROSPECTIVE VIEW OF THE STATE OF SOCIETY IN THE VICINITY OF THE CITY OF NEW-YORK FOR THE LAST HALF CENTURY.

When we contrast the present state of society with the primitive simplicity that existed fifty years ago, those of us that have witnessed the gradual increase in the expenses of living throughout all the ramifications of the household, from the toilet through all departments of dress and equipage required in the present day, as necessary appendages, in order to move in the most respectable, or perhaps, rather in the most fashionable circles. I say, all that have witnessed the changes that have taken place in the last fifty years, will do well to pause for a moment and contemplate what would likely be the condition of society at the expiration of another half century, if the increase of expenditure and the manner and style of living should continue to correspond.

Allow me to say, that I consider the prospect alarming, and that the best interests of society are suffering in the present day to that extreme, which causes the reflective mind to ponder on the scenes that pass in review before him, and prompt him to warn all classes and ranks of society of the danger that awaits them in pursuing with avidity after the wealth and its attendant vanities and pleasures of life. I call upon the rich and all in affluent circumstances, and more especially those who have witnessed the prevalence and increase of pride and extravagance for the last fifty years, to endeavor both by example and precept to arrest the onward march of arrogance and useless

expenditure. We have but one short life to live, a probationary state of existence is allowed us for a very brief period to prepare for an eternal existence in the world to come. What a pity—what a great mistake that we attempt to make our heaven in the enjoyment and participation of the things of earth; seeking the gratification of our animal appetites and passions. I consider the lowest order or state of intellectual existence, is where the temptations come through the animal propensities; in this state our reason is all that elevates us above the brute, but when we are tempted through the spiritual faculties to aspire after the honors and glory of this world, or to hoard up the treasures of earth beyond our reasonable wants, so that our desires are never satisfied, (a proof of the immortality of the soul,) these temptations operating through the spiritual perceptions, are a part and parcel of our being, that constitute our probation and trial, and equally necessary they should be kept in subjection, as the animal appetites, although of a higher order, and more difficult to overcome. If, when placed upon a pinnacle or in a situation where the honors and glory of this world are offered to us, we can adopt the language, “get thee behind me, Satan, for thou savorest not the things that be of God,” then most assuredly the angels will come and minister unto us.

I do not consider a few remarks on the constituent propensities of a human being, as any digression from the subject under consideration, examination or elucidation, as it is through these temptations that we are drawn and enticed away from the path of rectitude, which is so clearly pointed out to us, by the same light that enlighteneth every man coming into the world.

Having at all times a perfect understanding of the way in which we ought to walk, we are left without excuse, when we make use of our free agency in stepping out from under the Divine government; we run into the various extremes which the customs and fashions of the day have introduced which are infectious and influential through all ranks of society, both in church and state, so that but few can be found, who are willing to “let their moderation appear unto all men.”

The very large parties at private dwellings, where music and dancing constitute a part of the entertainment are on the increase, and the extravagance displayed on these occasions is producing incalculable injury to the youthful portion of society. Fifty years ago music and dancing parties or balls were almost entirely confined to public houses, and the members of the society of friends, were seldom known to attend them, their influence on the better portion of society, were considered extremely pernicious, and perhaps I might say rather degrading to all in attendance, (at least it so appeared to me); if I am not mistaken the most refined portion of society, generally did not make a practice of attending these balls, they considered the practice calculated to tarnish their reputation. Let me ask where we shall look for the most refined portion of society in these latter days, or who shall show us any good, if the highest professors of religion are the leaders in examples of extravagance and folly; as one extreme begets another and they increase in a geometrical ratio, to the end of the chapter, each striving to excel his neighbor in the vastness of the entertainment in numbers and expenditure. The temptations to those who are invited to these unbounded entertainments, to appear in the gayest apparel that the tailor, dressmaker and milliner can furnish, is another of the evils incident thereto. The proximity to a great city has its advantages and disadvantages, the customs of city life are introduced into the country, and the temptation to pattern after our more wealthy citizens has increased the expenses of living to an alarming extent, and the education of our children, more particularly the daughters, is becoming a serious evil; those that have the means seem disposed to

educate them in the most fashionable branches of learning, including music and dancing, without sufficient instruction in household affairs; bringing them up in idleness, all useful labor being considered vulgar; some little fancy work exquisitely fine, occupies a portion of their leisure hours, the remaining portion is probably filled up with novel reading, producing a languor and listlessness in their habits which they will probably find difficult to overcome in after life, when the cares that devolve upon them, are pressing with almost irresistible force on the energies of the soul.

I hope I shall not be understood as discouraging education, especially all the branches of useful learning. I consider we are at liberty to search after all useful knowledge to the end of the chapter. We should have an eye, or take into consideration their pursuits in life, and be governed accordingly. I do not presume to dictate any parent in the course he should pursue in the education of his children; I only wish to drop a caution, that in training them up, we do not neglect to give the preference to that kind of learning that can the most readily be applied to all the most useful occupations of life: If a collegiate education is necessary to fit either a son or a daughter for any profession or business they may choose to follow, I shall not object.

It is highly important that parents should by example and precept, endeavor to guard all the avenues that lead to dissipation and extravagance.

The restraints and ceremonies incident to fashionable life, absorb so large a portion of time, where the vanities of this world are the all-engrossing object, making slaves of its votaries, who are bound in a chain of formalities and ceremonies which it is difficult to sever. The wise and the good of every age, have found their consolation in choosing the straight and narrow way that leadeth unto life, for it must be acknowledged that a fashionable life is included in the broad way that leadeth down to the chambers of death.

I am a birthright member of the Society of Friends, and have arrived at the age of three-score and four years, consequently have had an opportunity of witnessing the effects of its discipline, in the regulation of the affairs of the church, as well as the immediate revelation of the spirit of God on the minds of his favored servants and ministers. I think I can say without boasting, that I have indubitable evidence, that the principles and doctrines that have been given to this society to bear to the world, are of a heavenly origin; and are justly entitled to a prominence over all others, notwithstanding the declension of many of its members from the purity of those principles and doctrines, which the more faithful portion of society have so long maintained. While solemnly reflecting on the importance of the subject, I feel constrained, I hope in that love that proceeds from a source that is unbounded, to call upon the youth of both sexes, members of the Society of Friends, and more especially those that are entering upon the stage of active life, and assuming a responsibility in the general concerns which consequently devolve upon all mankind, or at least all those included in civilized society. Let me repeat, I feel constrained to call upon you in this day of sorrowful declension from those principles and testimonies which were so faithfully borne by many of our predecessors in ages that are past.

I am well aware that there are many temptations calculated to draw you aside from the paths of rectitude and virtue, yet there is a power that is able to preserve you with an implicit faith and confidence in it. You no doubt desire and expect to fill honorable and useful stations in society, in the general community in which you mingle. Let me feelingly and respectfully inquire of you, what there is in your prospects for the future so well calculated to elevate your standing in society, and to dignify your characters, as a faithful adherence to the principles and doctrines of the Society of Friends.

Whatever may be the standing of any professed minister of the gospel, it

becomes necessary for us to pass judgment upon his communication before it can profit us, and we shall not be edified by any ministry that our unbiased judgment cannot approve, and I have confidence in believing that many of our young friends are as capable of judging when a ministry proceeds from right authority, as some who are older; the spirit of discernment does not always rest on the aged; it is to the faithful the gifts of the Spirit are conferred, to those who do not permit the concerns of this world to have the ascendancy in the mind, and engross all the affections, but where those heavenly dispositions are in the ascendancy and preponderate in the soul, it is these who are capable of judging of what is gospel and what is not. I wish to maintain those great and fundamental principles of righteousness founded on the revelation of the will of God to man, the immediate inspiration of the spirit of Jehovah upon each of our spirits, which is always given as a light to enlighten every man coming into the world; this light is universal throughout the length and breadth of intellectual existence, and is the only test that is given us to try the spirits by, shining upon the rational understanding, illuminating all the powers of the soul. We are required to bring not only our own deeds to the light, but must pass judgment upon the lives of others, and as we cannot gather grapes of thorns or figs of thistles, neither can we expect to be edified by a ministry, that has its origin in the wisdom and power of the natural understanding. The gospel being the power of God unto salvation to all who believe, the immediate operation of the Divine Spirit upon the intellectual and spiritual faculties of the soul.

I hold that no man who has not received a commission from divine authority can preach the gospel, although he may be possessed of the most splendid abilities, and his attainments in learning and theological acquirements may be unequalled, as the things of God can only be known by the Spirit of God.

Hence, a ministry resting on no other foundation than the acquirements of the natural understanding can be of no avail in promulgating the great cause of universal righteousness amongst men, (as a stream cannot rise higher than its fountain,) its origin is antichrist, and its influence and tendency is to build up a false church.

Notwithstanding I have been contrasting the present state of society with its condition fifty years since, and have expressed my views on that subject, the remainder of what I may communicate will not be strictly under that head, yet as my writings are of a miscellaneous character, I hope to be excused for whatever digression I may make, hoping that what I may communicate may in some small degree be calculated to advance the cause of universal righteousness.

Religion being the only foundation on which we can safely build our hopes of happiness, either in time or eternity; being fixed in a state of probation and trial, good and evil being set before us, and as free agents we have the power of choice; we find a rule of faith and practice established in the soul; we also discover that in our constitution there exists dispositions and propensities which belong to our common nature, a part and parcel of our very being, which in the exercise of our free agency, we are at liberty to indulge until nature is satisfied—that is our nature in its first estate—pure innocence, free from all defilement; as we are at liberty to partake of all the trees of the garden save one, and that is the tree of life, guarded by a flaming sword, turning every way to prevent the possibility of our obtaining any spiritual food by the exercise of all the powers of the natural understanding; as God has reserved to himself the privilege of directing us in the concerns of the spiritual life, having furnished us with a light or rule of faith and practice, in the secret of the soul, which constitutes our accountability. In this are contained all the issues of a religious life; a bright and shining light as a wit-

ness for God ever present with us; approving or reproving us in accordance with our conduct in the sight of heaven. I feel concerned for the cause of righteousness, and that genuine christianity may increase amongst men, and that the gospel of Christ may be preached in the demonstration of the Spirit and with power, without the necessity of a dependence on scholastic learning. When I contemplate the state of the professed christian churches in regard to the ministry supported and approved by them, my heart is sick, my soul is pained, from an apprehension that a very small proportion of the ministers, so-called, have received any commission from Divine authority to preach the gospel, and those who have not, are not qualified to fill the stations they occupy.

From the testimony of the immediate followers of the founder of the christian religion, we have abundant evidence, that the wisdom of man, acquired or improved by the exercise of the natural understanding, was not a sufficient qualification to preach the gospel. The enticing words of man's wisdom were declared to be incompetent (in that day) to reach the just witness for God in the secret of the soul, and it remains to be so down to the present time. Notwithstanding the Society of Friends hold this as a fundamental principle of the religion they profess, I have to acknowledge that unfaithfulness to the principles, has lowered down the standard of faith, with many of us, so that a spurious ministry is often tolerated, and much confusion and embarrassment exists in the society in consequence thereof. Friends never hire ministers to preach, those that presume to preach without being qualified, and divinely authorized, cannot reasonably look for any higher reward than the applause of men, and many do not receive even that, but are a by-word and a reproach to the society, and are stumbling blocks to those who are inquiring the way to Zion. In the weak and degenerate state of professing christendom throughout the world, I do not hesitate to assert that the approval or ordination of ministers cannot be relied on as having the sanction of Divine authority, therefore, in order to discriminate it is essential that we are in possession of a spirit of discernment.

The principles of the Society of Friends, in their primitive purity, in regard to the ministry, stand out in bold relief before the professing christian churches, in maintaining the absolute necessity of a dependence on immediate inspiration to enable them to preach the gospel, hence, I shall contend that the views and requirements held as essential in the promulgation of the gospel are in accordance with the Apostolic churches, and consequently may be justly considered as having the pre-eminence in the promotion of the great work of the reformation for near two hundred years; in proof of my assertion, allow me to quote Governor Livingston of New-Jersey, American Museum, vol. viii., page 255: "As to my own part, I doubt not that the gospel may be preached without that immense apparatus of human erudition, an expensive education, and libraries of theological books—an apparatus that hath but too often proved the means of inflating with literary pride, and terminated in 'that wisdom by which the world knew not God;' while it arrogantly despised as 'the foolishness of preaching,' that by which 'it pleased God to save them that believe.'

"Indeed, I know it may, because I know it has been, and still is. The Apostles had not this kind of preparation; excepting St. Paul, they were all illiterate fishermen and mechanics; and George Fox alone has, without human learning, done more towards the restoration of real, unadulterated christianity, and the extirpation of priestcraft, superstition, and ridiculous unavailing rites and ceremonies, than any other reformer in Protestant Christendom has with it. But the Apostles and primitive evangelists were, you say, in preaching the gospel, illuminated and directed by the Holy Spirit,

and therefore, wanted not the assistance of systematical codes and folio volumes of cabalisistical criticism. They were so ; and who dare, in modern times, or at any time, preach that same gospel without the like illumination and direction. If without it he pretends to preach any gospel, I am sure it would be a gospel of his own making, or that of his scholastic preceptors."

If conclusive evidence has been adduced to prove that the gospel cannot be preached without the seal of Divine authority, how shall we reconcile the practice of the mass of professing christians with the plain principles of the religion of Jesus Christ and his immediate followers, as we find it recorded by Divine authority for the benefit of succeeding generations, wherever and whenever the light of Divine revelation opens them to the understandings of the people.

What hope is there of aspiring to a knowledge of God or of Divine things, that accompany salvation, where the mind is pursuing after the things of this world with unceasing avidity? When will the people learn wisdom and righteousness, and cease to build our hopes of happiness upon the treasures of earth, upon any thing that is material? When will the honors and glory of this world be eclipsed by the brightness of the luminary of God's power shining on the faculties of the soul, illuminating the understanding to perceive that the consolations derived from the honors and glory of this world, with all the vanities of time, are altogether insufficient to satisfy an immortal mind.

It has been proved that the natural understanding of man, improved by scientific research, with all its powers, cannot build a tower that shall reach to heaven, or in other words, can never enter the kingdom by stratagem, as the flaming sword turns every way to defend that which is holy.

Whatever may be the state of society (by which we are surrounded) with regard to morals or religion, it is essential, even absolutely necessary, that we give heed to the admonitions of conscience in order to become acquainted with God, so that we can the more clearly understand the pointings of duty.

In the corrupt state of the church it behooves us to look well to our own standing: "know thyself, enough for man to know," so that becoming perfectly acquainted with ourselves, understanding our true position in the society in which we mingle, we are then prepared to judge of the fruits, conduct, and lives of other men, being faithful to the admonitions of duty, we shall undoubtedly be favored with a spirit of discernment, so much needed in this degenerate age; to a proper understanding of the true position of professing christendom, and qualified to administer suitable advice and counsel to the various states of the churches and of individuals; in the lively hope that at least a few faithful ones may be found to stem, not only the torrent of vice, immorality, and profanity of every grade, but in the purity of their lives hold up to the gaze of an admiring world, the simplicity of a religion uncontaminated by the spirit of an earthly mind. When the soul becomes filled with the energy of divine love, it soars above all mundane enjoyments; those dispositions which originate in heaven occupy the place intended for them, and a new birth is accomplished, all things become new, all things of God. The whole man, body, soul and spirit, become enlisted in the cause of universal righteousness, are elevated in the scale of being, as much above the mass of mind, as the heavens are higher than the earth, moving onward under a galaxy of light, the reflected rays shining on the just man's path, surround him with a halo of glory above the brightness of the sun.

It is to the all-sufficiency of the grace of God, in the important work of the soul's salvation, that the nations of the earth are called.

APR. 15. 1861.