

COMMUNION

WITH

HOLY INTELLIGENCE

IS FOOD FOR THE SOUL, AND BECOMES TO ALL

THE PEARL OF GREAT PRICE.

COLUMBIA

GULIELMA AND DAVID K. HARLAN,
CO-WORKERS IN OUR HEAVENLY FATHER'S VINEYARD.



HARVEYSBURG:

PUBLISHED BY AND FOR THE AUTHOR.

1874.

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AIGMULIGO
VYDZEVIMU
VRAARELI



John C. Calhoun

P R E F A C E.

THIS book hardly needs any other preface than the title-page. The manuscripts were written at times widely apart, and without any view of ever publishing them in this form. There has been no labor expended upon them save a hurried revision; but, with all its faults, I feel that it may do some good in the world for the cause of Christ. With my prayer for its success, I leave the rest conscientiously with God, who will care for every truth it contains, and who will forgive whatever of error has crept into the body of the work. I trust, however, that my love for Christ and His Gospel has enabled me to weave a truthful story of the mysterious manifestations of God's providence into the woof of every thought contained within its pages.

D. K. H.

Not Spec. Coll. Dec. 30, 1953

BIOGRAPHICAL SKETCH.

I FEEL it to be right and proper to gratify public expectation by presenting herewith a short sketch of my life. The reader is curious to know all the causes that have led to the production of a book like this. He is not satisfied with anything less than the whole account of the undertaking, from the inception to the last final stroke of the pen that completed it before being introduced to the reading public.

But I shall not be so mindful of the whims of the reader as to furnish him, in detail, all the incidents and difficulties which have attended the publication of the present volume. On the other hand, I shall spare no pains to carefully review the accidental causes that have contributed to place in the hands of the reader a book whose contents contain the extraordinary development of a subject which, in my experience, has overcome prejudice, ignorance, and false pride concerning a belief in the spiritual phenomena of the universe, and which have given me glimpses of the beautiful far-off land.

With no desire ever to turn author, with no inclinations to gratify as a writer, and with no prospect and no ambition to be known outside the circle of my friends and acquaintances, I had lived—because it is right to live—on the borders of my farm, with the narrow horizon of sky above me, praying that my life might be spent to its close hopeful, trustful, believing that God doeth all things well, and that to Him I owe gratitude and love for the inspired knowledge of an immortality beyond the grave.

I do not claim any clairvoyant faculty; I know nothing
(v)

of the science of mesmerism, of spiritualism; nothing of circles nor the joining of hands, nor media, nor mediumistic pretensions; nor do I know why anything claimed by Spiritualists should not be true: all that I claim for myself is, that there are more things in heaven and on earth than was ever dreamed of by man.

My early ancestors came from England and Ireland to America in the time of William Penn, and settled in Pennsylvania. My parents, William and Charity, removed to North Carolina, but not being satisfied with the change, my father sought a home in Kentucky; but soon afterward exchanged it for the new scenes and trials of the then perfect wilderness of Ohio. This was in the year 1807.

My father at that time was a man of moderate means, and a numerous family. By dint of hard labor in clearing the ground, and by steady, persevering industry, and by a sparing use of his means, he was in the possession, in the decline of life, of a large and a valuable farm.

With the passing of the years came the influx of pioneers and adventurers, just as now we see the line of emigrant wagons pushing their way to the far west, in quest of more comfortable homes and cheaper lands. Finally, a school was opened in the bit of clearing, brushed away for the purpose, in the open wood. A log cabin served the settlers for a school-house. Here some of their sons and daughters, in spite of college or academy, have risen to the highest stations of life. They were men of intellect, however rude their customs and manners may have been. Boys and girls were educated at that time with a view to fit them for far different duties of life than now fall to the grandchildren of the fathers and mothers of 1812. A boy of sixteen years of age was a pattern of industry. He may have known less of arithmetic and grammar than the more thoughtless school-boy of to-day; but this was atoned for by habits of close observation, and that discipline that comes of the thorough study of one thing,



of one subject, rather than an infinitesimal knowledge of many things.

The school-teacher was occupied about three months of the year in teaching. It was my fortune to attend about half of that time, and my practice to remain during the hour of noon with the teacher, instead of giving the time to play, and thus I obtained all the knowledge I could pick up. The homespun boy, in his suit of blue linsey and flannel shirt, subsisted on the meat of the deer, the bear, and wild turkey, which was eaten without dessert-knife, spoon, or anything of the kind; a jack-knife serving him instead, when his teeth would not answer the purpose, which was seldom the case. By being studious, I acquired a common education, consisting of arithmetic, English grammar, geography, trigonometry, and surveying. I should like to have studied astronomy and algebra, but the imperative demand for work, and the scarcity of teachers competent to teach these branches, precluded the possibility of such a thing. After a time I became a teacher, and thus had an opportunity to review my early studies, and to acquire some little knowledge of others.

I shall now record an event of my life, together with its mysterious development, which, more than anything else, has contributed to the twofold task of writing and publishing this book. When I was twenty-two years of age, I became intensely exercised in my mind in relation to religious matters. My mind was sorely perplexed with what may be termed a doubting disposition. There seemed to be no recognized fact, or spiritual substance, in my thoughts of a future life, and of the duties and providence of my earthly existence. I continued in this frame of mind for about six months. During this time I was stricken down with disease and a sprained ankle; the while I became more curiously concerned respecting my future state. It intensified and grew upon me by day and by night, and I lay and fretted from one side of the bed to the other. I could not sleep at all. At length my sins appeared before me in all the awfulness imaginable, even as

mountains unsurpassable, and that no power on earth or in heaven could release me from. In this view of my condition everything looked terrible to me. And as I began to compare eternity with time, the thoughts of my sufferings were awful in the extreme. I began to lose all hopes of my condition ever being any better, but only growing worse through a never-ending eternity. I shall fail entirely in giving anything like an adequate portrayal of my condition and feelings, for I can find no words sufficient to the undertaking. I became indifferent about everything. I took no interest in the affairs of life. I did not take my meals with any regularity; for it was utterly impossible to satisfy my craving desires, which had a tendency to increase my misery and torment. Gradually I recovered from my sickness; but I wandered about from place to place, with no hopes that I ever my Savior would find. Day and night, like a madman, I tore my flesh with increased horror. I was tempted to put an end to my miserable existence. My friends lost all hope of me. When my father became convinced that there was something seriously the matter with me, he sat down and cried like a child. My friends resorted to all the means in their power to save me, but to no effect. One day they consulted, in my hearing, whether they had better get a doctor. I knew, however, that it would be of no avail: if healing came at all, it must come from God. But the trouble with me was that I thought deliverance never would come. Awful thought! Could I have thought that a thousand years would have put an end to my sufferings, it would have been a source of happiness to me.

As a last resort, my people thought that, to improve my condition, I should go to the city and spend some time there. As soon as I reached Cincinnati, I immediately left the wagon and went to the river, with the full determination to finally put an end to my existence, let the consequences be as they might. It was almost dark. A boat was lying at the wharf; I went on board; no human eye saw me while standing there contemplating in my heart

my own eternal destruction. There was no one to interpose but that invisible Jehovah, who is able to save even to the uttermost. In the midst of this mortal agony, the voice of an angel sounded the words of warning in my ear: "Thus far shalt thou go and no farther!" In the twinkling of an eye the utter folly of my foolish intention to commit suicide was made plain to me. The past, the present, the future, were before me, and God manifest in a cloud of fire caused my heart to leap for joy. The agony was over: *peace* to my soul, unspeakable and full of glory, lit up the dark, awful gloom for a moment, that I might behold myself even as I was; then the night of sin and the death of unrighteousness vanished forever away.

I returned to the wagon with a full determination that I would go home and try to take some interest in the affairs of life once more. The change that had come over me was so instantaneous that I instantly became, as it were, a new creature, able to realize the blessings of life, its joys and sorrows, its trials and pleasures, its bitter and sweet temptations. I had truly been made to feel the work of grace in my heart, and a realizing sense of the power of the word of God to save was mine. I became convinced, beyond a possibility of a doubt, from what source I had obtained *peace* and *rest* to my soul. I became established in the true faith, and I regard it as one of the highest acts of Divine love and providence that a way was provided whereby we may be saved.

Many years have come and gone since then. I am an old man now. The last ties of life that bind me to earth are severing—many are sundered forever. Life has not so many temptations for me now. I long to go, when Christ calls, from this world to the next. Death has no terror for me, and the grave no victory. The companion of my youth is gone: four darling children have passed from this world to heaven. Why should I desire to remain longer? Remorseless time is folding me round with the damp and dew of death. The spring-time and summer of life have passed over me, and the autumn with its glories are mine.

The flesh is weak, but the spirit is strong. I feel that the work of life is almost done. This little book is the last testimony I shall leave of the hope that is within me. Whosoever shall peruse it, to him let me say, in my closing words, that however much we may differ in our notions of the saving grace of God, and in the manifestations of His love, we shall not doubt God's grace and love to exist beyond our ability to tell why He is so loving and why He is so manifest.

DAVID K. HARLAN.

HARVEYSBURG, *September 10, 1869.*

SPIRIT COMMUNICATIONS.

ON retiring to bed on the evening of May 31, 1867, I prayed to God to grant my departed companion the privilege of comforting me with her presence. It was gratified fully and agreeably. She expressed herself that she was glad that she had left behind her some word of token and remembrance that had been a source of comfort to me. I told her of my thankfulness to God that I was made doubly sure of the reality of the life to come. She desired the Society of Friends to consider her as one among them in her approval of them; and, like mine, that she wished and desired the Friends to approve of my joining them if I wished to do so. I said to her that it seemed strange that a person, after death, should be able to see, hear, speak, and feel seemingly as well as when in the body.

On the evening of July 29th, on retiring to my lonesome couch, I desired that if there was a reality in a future existence, that I might see some demonstration or proof of it, when an unusual number of my departed friends appeared in my dream, among whom were my father and brother, Martin Ryan and Paul Vandervort, and my dear companion, which afforded me immense gratification, and my desire was fully answered.

Again, on retiring to rest, I called upon the Author of all good to grant my companion the privilege of comforting me with her presence, which was fully answered. I was soon admitted into her presence, which caused a joy inexpressible, and my prayer was answered in regard to having a very agreeable conversation. I look upon her

as a comforting spirit sent by the Savior, of whom she spoke in her sickness. I never enjoyed so much time so well spent in my life, and I firmly believe that she was with me. We were walking in the yard together, when we beheld several women close by. She approached them in a manner more like flying than walking. Before she got to them they raised their handkerchiefs, and clapped their hands with joy at her appearance. Such a thing was most unexpected to me. When we left them to go to the adjoining school-house, there appeared to be a good many people collected together. We were engaged in very agreeable conversation, observing all, wherever we went, so happy. I said to her we had better put in the time in a general exhibition. I was anxious when she left to go with her, but do not recollect her reply. She said we must not make too much disturbance. I remarked, "What would the people of this neighborhood give to witness this spectacle?" Through intense excitement I became awakened. I had said in my almost heart-breaking troubles that I believed through and in the Lord's appointed time she would comfort me in spirit, which has been realized by my unspeakable satisfaction. Any one may easily conceive how I felt when she, all this time, appeared livelier and smarter than she did when I saw her for the first time in my life.

August 15, 1867.

In the evening, between the hours of eleven and twelve o'clock, strange to relate, I saw my companion seated in the rocking-chair. I instantly started toward her, when she met me with open arms. It was a precious time indeed. I took a chair and sat down by her side, and engaged in conversation pleasant and agreeable. I said to her that from her appearance she must be getting well. She remarked that she was about well. She looked well. The excitement soon wore off, causing a separation. It affected me so much that I could not sleep for nearly two hours.

I can only say this, that I am happy in her presence, whether asleep or awake.

August 23, 1867.

On the evening of November 21st, on retiring to rest, my heart felt to be full of love for her, my companion, and that there was room for nothing else, and that she would be a welcome guest at any time. Between the hours of one and two o'clock, I woke out of my sleep with my companion standing by my side. I spoke to her, and said, "I thought thee was dead, and every one that ever knew thee thinks so." I called to the children, sleeping close by, to come and look and to listen to her speak. She appeared to talk as she always did. "I am not dead," she said, "but know everything as well as I ever did." I said to her, "I have dreamed of thee many times, but never before saw thee with mine eyes." Can it be, I thought, that we are all mistaken? What will the folks think of it? But it was intended to produce an effect and to make a lasting impression. The interview was gratifying and was thankfully received.

On the evening of the 27th of March, at Elwood Hale's, a son-in-law, I was favored with the company of my precious companion with a love and presence demonstrated to me stronger than death.

March 27, 1868.

On the evening of the first day of April, at the old homestead, at my son's, Nicholas Harlan, where we had spent some precious days and years, and many sorrowful ones together, I was once more favored with the presence of my greatest earthly confidant. I was walking in an extensive green pasture when she all at once appeared by my side. I took her by the arm, and we walked together some distance in a very happy and gratified state of mind.

April 1, 1868.

Having, as I firmly believe, sweet communion with

departed spirits, and being followed almost constantly by day and by night, especially so by my dear companion, with whom I was blessed with her comforting presence at my son-in-law's residence, at the date of the present writing; and, believing as I do, that if we were strictly guided by the Holy Spirit, and were possessed of the spirit that was long ago promised us, we would see things perfectly astonishing to the wise of this world, and see and understand clearly that the wisdom of man is foolishness with God. I think the grand difficulty is as follows: We want to humor both the spirit of the world and the spirit of God, and take the world with all its vanities with us, which is as much impossible as it is for light and darkness to exist together.

March 1, 1869.

I was sitting in the kitchen, at the old residence, in the evening, when two men, as laborers, came in from the field. One of them handed to me one of a pair of suspenders, as it was broken, and asked me if I would get a needle and sew the two ends together. I took them and passed into a near room, and asked my departed companion, who had then manifested herself to me, if she would sew them, as it was made of leather, and I needed a thimble, and likewise also a needle and thread. She took it, and while performing the service, I looked on with perfect astonishment, thinking how strange it was that she still lived and bestowed favors just as when she was in the body, and not liable any more to bodily afflictions. I said to her, "Thou hast passed from death unto life." I became very happy at the thought, when all of a sudden, an unusual light appeared, above the brightness of the sun, and flashed across my eyes. I was startled at the sight of so great a manifestation. Her language was, that it was something like glass. I likewise saw my father, in appearance young and full of vigor and strength and beauty. Happy interview! Thanks to the

Author of all our blessings. My dear, thy visits are indeed precious to me above everything that imagination painteth. Thine forever with a love that knoweth no bounds.

April 7, 1868.

Exercise of the 11th day of April and evening of the same day. I was in the woods splitting stove-wood. With a heavy heart and fatigued body I sat down to rest, deeply revolving in my mind the many bereavements I had experienced for years past, when a thought passed through my mind that what if my beloved companion's presence had forever flown away; my condition and troubles must have been inexpressible at the thought. But the great favors and exceeding love that I had received, caused my heart, after a flowing of tears, to find some relief.

April 11, 1868.

For further comfort, on the same evening, from some unknown cause, I had a visit from William Varner and companion, from Minnesota. My dear companion was present and participated in waiting on them. The visit was entirely satisfactory. I will not undertake to give the particulars; but I can not help believing that she was instrumental in it. Later still she came to my lonesome bedside. I took her in my arms and kissed her. Everything seemed to be as natural as life. Thus, on retiring to my bed, alone, as to any person present, I had with great sincerity of heart called on the Author of all our comforts and blessings, as He was all-sufficient and all-powerful, to accompany me with her presence, which was fully granted.

April 11, 1868.

In the night of the 15th of April, I had another favor or blessing. I had sweet communion with my departed

companion which proved very consoling, strange as it may seem. The night is the season that I am favored with the plainest manifestations of the presence of my departed friends. I look upon it as the time most suitable for such communications.

April 15, 1868.

On the evening of the 19th of April, I had another inestimable blessing on retiring to rest for the night, my mind being full of that love that knows no bounds. I had desires, as usual, with the consent of our heavenly Father, to grant my dear companion the blessed privilege of comforting me with her presence, which was, to my great astonishment and satisfaction, abundantly conferred. Her first appearance, or the circumstance that engaged my attention, was as follows: I had just filled a large bucket with water, and was in the act of carrying it somewhere, when all of a sudden she appeared, and took hold of the bail in order to assist me. I was quite excited, and put it down, and embraced her very tenderly. After a lapse of time, I next embraced her in bed as naturally and as sensibly as at any time in her natural life. I lay an hour or more with my heart full of thankfulness for the many similar favors and blessings I had received from His bountiful hand, as I have to believe that all who are favored to reach that happy shore and land can do nothing contrary to His will and bidding, but do go forth as willing subjects at His command, as ministering angels in the performance of acts of mercy to whomsoever sent. These are strange occurrences to me, and something not by me looked for; but thanks to our blessed Redeemer for them all. We can not, nor must we expect to be, admitted into heaven without the true faith that works by love.

April 19, 1868.

On retiring to rest on the evening of the 6th of May, I was sincerely desirous, if consistent with the will of Heaven,

that my much-beloved companion might be permitted to accompany me with her presence, which, to my great satisfaction, was granted. She appeared to be with me the most part of the night. We had conversation together which was very consoling. I will not state the particulars, as I have to believe the visit was designed for my special benefit. I am thankful above everything that can be expressed in this recital of incidents, and look upon them as an inestimable favor. Being somewhat agitated in my mind, I was led to the query as to what particular portion of space her habitation might be. It seemed to me as though, with her expansive views of the wonders of creation, that I might have been overlooked or forgotten ; but thanks to the Author and Finisher of our faith all who are permitted to reach that happy shore through the washing of regeneration, are not to be diverted from their duty by things that would affect us in this sublunary scene. They are established on the rock, and go at His will and bidding. Where universal love prevails, it has a tendency to banish all fear among holy intelligences. There the object is to have all come and take a part with them in the bounties of Heaven. I am very thankful for such communications, and it had the desired effect with me.

May 6, 1868.

With increased astonishment I have to say that my departed family, on the evening of the 8th of May, appeared to me, one and all, in beauty and loveliness. I shall not try to define or locate the then habitation of the family circle; but I can say that it was beautiful and splendid beyond the power almost of words to express. We all were soon engaged in, and appeared very happy, enjoying music. I was evidently engaged in performing on two tunes. They all took a part in the exercise. This was strange to me, and, no doubt, will appear equally as strange to others. But I only speak of it as a truthful occurrence. My dear companion appeared to sanction it. I invited her to take a seat beside me, which she readily did. Now, it appeared

that Calvin, a member of the family, commenced to play for us. They did not appear to fatigue themselves, or to become exhausted. These manifestations occurred during the whole of my waking moments. I do not speak of this as upholding idleness, or a careless way of living; and if we were only favored to arrive at the true faith, we should realize many things perfectly astonishing. We are told that if we ask in faith we shall receive, and without faith we can not please God. I firmly believe it. We enjoyed ourselves and finally separated with pure love toward each other; and where pure love is, there can be no fear of anything.

May 8, 1868.

My desire and prayer fully answered once more. Between the hours of twelve and one o'clock p. m., I found, seemingly, my precious companion in bed with me. I soon became consciously awake, and was very much exercised in reflecting on the lengthened and continued mercies of my heavenly Father in his revelations to us—revolving and thinking how many years had rolled away since the revelation of my conviction and of my conversion, which took place in the year of our Lord 1825. From May to November, I was greatly exercised in mind; since which time I have ever been established in the true faith and power of the world to come. I have to look upon it as a favor and blessing inexpressible, and I esteem it as one of the highest favors.

May 15, 1868.

With great thankfulness I have to acknowledge this communication with the many very similar favors that I have had from the Giver of all our blessings; that, on the evening of the 18th of May, I was favored with the company of my departed companion a great part of the night, some of the time wide awake, and everything appearing plain to my view, I saw her in the room. I concluded that I must see if there was a reality in her appearance. I

went to her and put my arm around her, when she seemed as natural as she ever did at any time. We both sat down together. I was very much affected indeed. I could not speak; I was wide awake and did not go to sleep again, and got up in the morning very thankful indeed.

May 18, 1868.

One more manifestation on the evening of the 26th of May. I had, or was favored with, the presence and love of my dear wife and daughter Isabel. We appeared together in different places at different times. At one time I was with them, when it appeared that they had a small child and a tall-looking man, a stranger to me. They were very neatly clad indeed. My dear companion's dress was angelic in appearance. It was a beautiful white, an outside vesture of sky-blue color, with form and shape of wings, with a red spot at the top or bend of the wing. Their appearance and splendor quite overcame me, and I hardly felt myself fit for such company. After recovering from the shock produced by it, each and all of us enjoyed ourselves well. It appeared that I was with them all of the night, at different times and at different places. I will not undertake to give the particulars; but they were truly pleasant and agreeable. I got up with a thankful heart. Thine forever, my dear companion.

May 26, 1868.

On the evening of the 28th of May, I was favored with several of my departed friends' company and presence, to my great comfort and satisfaction; namely, my dear wife Gulielma, and daughter Mary Ann, and James Haynes, a cousin by marriage, who had been dead for several years, whose residence before his death had been in Indiana. I spent some time with him in very agreeable conversation. I had just returned home, after paying out some money. Some one said (I do n't know who) that James Haynes was present in the house. I instantly went to him, when we met each other joyfully indeed. I said it was a comfort to

us and good for others, and pleasing to our heavenly Father. I will not undertake to relate all the conversation that transpired. My dear companion and I still had that love that knows no bounds, and some pleasant conversation together. Oh, what can I do more than to be thankful for such favors, and to hope that they ~~may~~ never be withheld from me!

May 28, 1868.

With a heart full of thankfulness I have to acknowledge that, on the evening of the 18th of June, I was favored with another demonstration of love from my companion, Gulielma, and daughter Malinda, showing to my full satisfaction that it came from the fountain source of all knowledge, and that all those who possess it shall never thirst, or, having the bread of life, shall never hunger. Oh Lord, if it be consistent with Thy most holy will, grant that these favors may be continued, as they form the greatest portion of my comfort in this world; for without them as an evidence of Thy love I should be wretched indeed. But I have a realizing sense of the difference between the wretchedness of sin and the sorrow that is caused by a true love that knows no bounds. May it never depart from my heart, but be as a burning lamp by day and by night. Oh Lord, without thee I am wretched indeed; but with Thee I am blessed.

June 18, 1868.

On the 1st of July, as I was walking through the woods with a load of trouble, having some doubts as to the reality of what had taken place in regard to the many manifestations of my dear companion's presence, I did say that I would have to conclude that there was a reality without doubt in them, and in the evening of the same day she was in my presence and we conversed together; and having some business at William Macunes, a near neighbor, I mentioned to her about going. She answered that it was too dark, and that we had better not go. "Let him come-

in the morning and attend to it himself." In the morning he came. It seemed that we had a kind of feast together. I said, "If thee would appear in my presence to-night, it would seem like I might not doubt any more while our faith is the same. We will enjoy each other's presence. Thine forever, with true affection."

On the evening of the 5th of July, between the hours of eleven and twelve o'clock, I suddenly found myself engaged with my companion in singing a well-known hymn, and after becoming natural, or awakened, we still continued singing the hymn for some length of time.. I asked her to take a part with me in singing another, which was readily complied with; we seemed to be so happy. I took her in my arms and endeavored to compose myself to sleep. It was really a precious interview. She said, while singing the first one, "Would not that be beautiful on an instrument?" I am thankful to the Author of all our blessings for the many favors. Thine forever.

On the evening of the 15th of July, at Nathaniel M Harlan's, I enjoyed the presence of my dear Gulielma, and there was much love demonstrated by her to me.

STRANGE AND SINGULAR OCCURRENCE.

A strange and singular occurrence took place on the 20th of July. I was in the field plowing. I got upon the fence to refresh and to rest myself from the fatigue and heat of the day. While seated there I invited any of my departed friends, if they had a knowledge of my condition, to impart anything that was calculated to comfort me, when my dear companion, all of a sudden, appeared before me and kissed me twice, which so affected me that I instantly burst into a flood of tears. I had several spells of crying aloud from the effect and shock produced by the circumstance. I immediately went to the house, and thought on the way, if I could but have, to-night, any further evidence or confirmation, that I might look upon it as

a reality. Strange as it may seem, my father appeared to me a great part of the night; and what is still more strange, I enjoyed the presence of the Savior himself.

July 20, 1868.

With much thankfulness I have to acknowledge that, in answer to my solemn desire, on the evening of the 28th of July my prayer was abundantly fulfilled. My dear companion, in great demonstration of love, was indeed with me. I thought, when I was about to retire, if I could be favored with a lively manifestation of her presence, I could get up in the morning with a more cheerful and lighter heart, and it was confirmed.

July 28, 1868.

First day of the week and the 9th of August was a day of more than common seriousness and godly sorrow with me, as I was alone, as to the presence of any mortal being; but I believe I can say I was favored with many comforters. A portion of the day was spent in reading some precious declarations of Holy Scripture. My heart seemed to be borne down with grief and anguish, and, in order to get some relief, I concluded to take a walk over the old home-stead. I saw many familiar objects and places that reminded me of former days, when my dear companion and family enjoyed life as well as the present living; but the thought of the adversities and bereavements caused tears, many times before I completed my walk, to run down my face. I cried for poor Isabel, and I might say in truth about all of them. It was a day of deep sorrow, which caused me to look to the only source of and from whom true mourners can find comfort. The blessed Savior said, "They that mourn shall be comforted." In truth and in reality my precious companion was with me, with great demonstrations of love. I believe it right to make a little record of the strange and singular events, revealing the truth of the Savior's declaration, that as "I live so shalt thou live also," believing, as I do, that there is no

such thing as evidence without knowledge, and that there is no such thing as annihilation of soul or body.

August 9, 1868.

MIRACULOUS APPEARANCE.

The following is a miraculous appearance that took place at my residence, during the evening of the 10th of August. The first manifestation I had was the presence of my dear wife, and daughter Isabel. The next was that of being ushered into the presence of an innumerable company of beautiful and young-looking men and women. My daughters Isabel and Mary Ann were neatly dressed in white vestments. I approached them, shook hands with them, and kissed them. I then turned to behold the many strange and beautiful faces that appeared around me. I can not describe my feelings. I became very happy, and shouted aloud, which caused them all to pause. The whole company appeared to be in motion, intensely in earnest, and apparently marching around. I called, and asked if some one would start up a song, as we all appeared to be so happy. Whether they did or not I will not be positive, as I wish to set forth nothing here but what actually transpired. We all left the house and went out of doors, where everything appeared so delightful. It was a joyful time. As I was about to re-enter the house, I saw a very strange appearance in the space above me, like unto a vast number of living objects moving with great velocity in every direction. Afterward, the same evening, I was talking of this circumstance to the members of my family now living, when I was impressed that my dear companion had been engaged in collecting a heavenly host to present themselves before me, for some inscrutable purpose, I know not what. It really seems as if these things were all done for my good. It is doing a good deal. According to Scripture, John saw an innumerable company of angels: those that I saw were of the heavenly host. They were all strangers except my family. It is useless to undertake to enumerate

the number of spirit intelligences present on the occasion referred to above. With much humbleness I acknowledge this with the many other favors conferred upon me.

August 10, 1868.

FINAL DECISION OF THE SAVIOR CONCERNING THESE MANIFESTATIONS.

On the evening of the 14th of August, after lying a long time without sleep to mine eyes, between the hours of ten and eleven o'clock my mind became unusually exercised in regard to the many marvelous manifestations I had been previously favored with from the spiritual world when it actually appeared that the Savior was engaged in making a final decision as to the cause of my realizing so many visits from my departed friends. My companion was present also, while the Savior went on to explain as follows: "Thee called on me to select a companion that had inclinations as thy own, which was granted by me and acknowledged by thee: for thee, at first sight of thy companion, was satisfied with her to be joined in matrimonial bonds to be thy partner for life. Now, thee was favored at that time with the true faith that unites all holy intelligences together. Thy dear companion always, while you were permitted to remain on earth together, was in favor of Christ-like Christianity, and when she was called away from her earthly habitation, was allowed to leave satisfactory evidence that she had gone to her home in heaven. There is no abidance in heaven without the true faith such as angels have. If you expect to be happy with the angels in glory, and in my presence, you must be clothed with righteousness and godliness. Now that you both have the faith of the righteous, and have desires to be spiritually together, there is nothing to hinder by the law; for there are no spirits admitted into heaven but those that are willing to be in subjection to my will. It is expected that their desires will be gratified, otherwise they could not be happy, because they do not desire anything contrary to my will, and therefore nothing will prevent it while thee

holds fast thine integrity: hers is sealed in heaven. While your love is the same, and your faith is the same, thee need not fear." I was so much interested in this decision that it seemed as if I should not sleep again. I have mentioned, in others of the heaven-recorded manifestations, that I thought it was because of our faith being the same, and this remarkable confirmation sustains it.*

August 14, 1868.

As a duty impressed upon me, I feel myself under the necessity of recording every word that I am favored to hear from my departed friends. On the evening of the 15th of August my dear companion was evidently with me, manifesting much love and regard for my present and everlasting welfare. Between twelve and one o'clock, being much exercised and much affected, insomuch so that sleep, or any such feeling as sleep, had entirely left me, when she thus spoke plainly to me in comforting language: "Thee must not think more about this than anything else. I do not want thee to forget me." "No, indeed, my dear; I must lose my thinking and reflecting faculties before that ever can take place." She seemed to be with me still, when I was enabled to see with my natural eyes as to the reality of those manifestations, of which I knew no conscious difference. I was informed in the preceding pages that while we retain such love and regard for each other, we need not fear or expect a separation, for in reality there is no such thing as separating those of the true faith which works by love. Very precious are thy ministrations. I would not exchange them for all the world.

August 15, 1868..

* Reference will be had to a letter written by the author to Gulielma Howland before their marriage, which occurred in June, 1827, to certain words contained therein, confirming in a very high degree all the preceding manifestations.

Oh Lord, as I fully believe that Thou hast knowledge of all events and occurrences that happen to the children of men, and that nothing is done by any of Thy holy intelligence contrary to Thy holy will, I feel under the strongest obligation to offer Thee thanks for the many favors Thou hast granted and bestowed on me through my departed friends. Another very great favor I had from my dear companion agreeably to my request; for I did sincerely desire, on the 20th of August, that she would still continue the manifestations of her loving presence, which were granted to my entire satisfaction and comfort. In the evening of the same day, she was with me at two different times, and appearing as when in the body. I never enjoyed her presence better at any time since I first knew her. It seems as if there was a regular increase of love and confidence between us. I did say, the day previous, "If thee thinks as much of me as I do of thee, and furnished as thou art with abundant capacity to travel through space, thou wilt surely come to see me."

August 20, 1868.

I feel myself indebted to Thee, my heavenly Father, for Thy many and continued mercies, and an eternity of praise would not suffice to thank Thee for Thy many favors. We can not praise Thee aright without the faith to rely on Thy rich grace. It is Thy gift; it must come from Thee. Thou hast the power alone to qualify all true and sincere worshipers. Hypocritical worship Thou abhorrest, and hast revealed to us plainly that the publicans and harlots shall go out from Thy presence forever and forever. Woe, woe unto you! While I can feel that I am on the side of Heaven, I fear nothing man can do. I fear rather Him who can not only punish the body, but the soul in hell. I am abundantly confirmed in the belief that my precious companion has a much clearer knowledge of my principles than she had when she was in the earthly tabernacle. Well, she now knows that our faiths are the same; and, as

I have been previously informed, when that is the case, there can be no separation.

Oh Lord, I have no language wherewith to describe Thy many favors and blessings; but with much reverence acknowledge them, as I have to believe that all of them come through and by Thy sanction and grant, let them come through whatever instrument they may; and in order to show that Thou art still making use of my precious companion as one of the many confirmations that I have had in divers ways, I feel it right still to record them, and shall continue to do so while they remain to be so precious to me. I have, with much godly sorrow and true mourning, shed tears frequently, which is my desire, and never fails to give relief. My dear and much beloved Gulielma was with me, with great demonstrations of love, through the night of the 22d of August. It actually seemed that she is sparing no pains calculated to comfort me in body and mind. I am still no less in duty bound to give thanks unto Thee, Author of all our blessings.

August 22, 1868.

On the evening of the 26th of August, I was favored with the presence of my dear companion and Uncle Enoch Harlan (deceased). Everything appeared to be pleasant and agreeable. I was conversing with my wife when I saw them coming toward us. Said I to her, "Yonder coming are Uncle Enoch and Aunt Betsy Harlan." I was without any pantaloons, when I asked her to get them for me. She went for them, and I started for the stairs; but he was in my presence before I had proceeded but a step or two. Now it happened that I had a ball of butter. Uncle Enoch asked where that came from. Said she, "I made it." Said he, "I think it likely that we must have some of this," and tasted it. Said she, "We do not make any to sell." Said he, "I want you to make us a big supper."

August 26, 1868.

On the 9th of September, I was very agreeably favored with the presence and company of my precious companion a great part of the night, showing the goodness and reality of the promises and declarations of our heavenly Father to us, where He says, "Heaven and earth shall pass away, but my word shall be fulfilled." I have abundance of evidence to confirm the Scripture declaration in the continuance of the many precious favors Thou hast bestowed upon me through my departed friends. It was with the consent of Thy word I obtained my companion, and it is still with Thy consent and her desire that I am favored with so many manifestations of her presence, which is a reality with me indeed. If the precious Savior can deign to take up his abode with us on condition, why not a companion and bosom friend? Mine well knows who is her friend next to our Savior. I expect no deception practiced upon me from any of the inhabitants of heaven.

I hope I shall always feel willing to acknowledge as among the highest favors to us to have manifestations of the presence of our departed friends. I was again favored with one of them on the evening of the 16th of September. I was sitting in the house at my home, when, all of a sudden, my father and my mother appeared to be coming in out of doors. Said I to my companion, "Appearing yonder is father and mother, looking as young and as smart as I ever saw them at any time during their natural lifetime." I began to urge the necessity of rising from our beds, but she did not appear to be in a hurry. So we remained till they came in and began to stir the fire in the chimney-place. I asked, "What does all this mean?" Without replying, mother came to my bedside and gave me her hand. My wife asked, "Have you been riding all night?" "No," said I, interrupting her; "they have walked a long distance. I suppose mother wanted to see how we were getting along." It appeared that they had been there some time. Both were well pleased and gratified with the visit when they left us.

Shortly thereafter, my wife departed to her spirit home in the heavens.

September 16, 1868.

My dear companion still manifests much love and regard. It would be no exaggeration from the truth, if I should say she was with me most of the time. On the evening of the 26th of September, at Elwood Hale's (a son-in-law), she was with me, and seemed to take as much interest in my welfare as she did at any time in her life. It appeared that I and one of the boys were going somewhere with the wagon. Just about the time we started, it seemed as if a storm was coming up. It blew off the top of a small stack of grain. "Can you," said I, speaking to one of my sons, "fix it?" The wagon had already been gone some time. Said I, "I shall have to go, or I shall have to walk all of the way, or run very hard to overtake it." So I started at a run, and got a little distance without my hat, but she came with it, and seemed to be uneasy about my having to hasten so; but it appeared as if I flew, after going some distance, when everything appeared to vanish.

September 26, 1868.

It is not that my faith is growing weak in regard to the love and friendship that I am still blessed with from my departed friends, that I still feel it my duty to record them; but it is in part to show the truth and the reality of the declaration of the Scriptures, that whosoever sincerely asks in faith, so shall he receive. I did, with much humbleness, call upon our heavenly Father to grant me another manifestation of my companion's spiritual presence. This was between the hours of three and four o'clock, and it was fully realized; for she was evidently with me abed, and a lovely infant with us. I became so much affected in thinking of His continued mercies to me, that I immediately broke out into a flood of tears. My dear wife did evidently appear, and in reality did console me to sleep. I am still stronger in my belief of every manifestation in

the true faith and of the reality of spirit communication. My dear wife, thy presence is still precious to me, and confirms the declaration of the Savior, who said, "The desires of the righteous shall not be withholden." My dear, thy love is stronger than it ever was, seemingly. We never before appeared to fully reciprocate each other's sympathy and love. Farewell, love; thine forever.

October 9, 1868.

On the evening of the 12th of October I was wakened between the hours of twelve and two o'clock. I was very much exercised in regard to the true riches, or that which the Savior required that we should first seek for; then all things necessary shall be added thereunto. I was comparing it with the things of this world, and had to conclude that I would not give a well-grounded hope of a happy future for everything of an earthly nature. After which it did seem that I took my companion spiritually into my arms and endeavored to get to sleep, with a firm desire that my dear companion would favor me with another manifestation of her presence.

Soon after, I afterward having awaked, I got up and went out of doors, and saw a flock of wild geese flying in the air. I ran in to tell my dear wife, the while keeping my eye on the geese, in order to see where they would alight. My companion followed behind, with others who were present. The geese soon lit, and did not seem at all shy or frightened at us. We enjoyed ourselves well. We left pretty soon and started for the house. It seemed quite difficult to ascend the rising ground, and when we arrived at the top, she and the others present sat down. I stood up before her and began to make some remarks to those present about her appearance. She looked just as natural and well as she ever did at any time. I began to get uneasy, thinking that she would not tarry long. Said I, "I must embrace her before she departs," and immediately she met me. It was very affecting to me. I retired to sleep

again and had to lay awake some time, thinking how my desires had been answered.

October 12, 1868.

On the evening of the 15th of October, being alone as to any person being present, my mind became seriously exercised, which caused me to reflect back to the period of time that my companion and I entered into bonds of matrimony. The love that we appeared to have for each other caused me to feel very thankful for the continuance of the same up to the present moment. She apparently was spiritually present with me. I did seriously desire that she might be favored to comfort me with a plain demonstration or manifestation of her presence, when to my unspeakable satisfaction I enjoyed it. I desired, if consistent with my heavenly Father, that she might be permitted to remain with me a greater length of time, that we might have some pleasant conversation agreeably together, which was abundantly granted,—so much so that she evidently was with me at two different times and in different places, all the time manifesting the greatest conceivable love and regard. Father appeared to be present. These are strong evidences to confirm the Scripture declaration, "If ye ask in faith, ye shall receive." But it must be the true faith. We must know it to be the same that angels have. This is what inspires us with such unbounded confidence in these communications from the spiritual inhabitants. If we know ourselves to be in possession of this pearl of great price, we hesitate not to believe the angels and the heavenly intelligences possess it. Heavenly Father, I thank Thee for the permission of my much beloved companion Gulielma to visit me, and I feel at this time that I shall always have to be thankful for these many favors and blessings to me. Oh Lord, my desire is that I may increase in faithfulness to Thee; for to be without Thy favors and blessings is to be wretched indeed. My dear departed friends, call and lend me your presence, for it will be very acceptable to me

at any time. I endeavor to keep the room swept and garnished. Come in and sup with me and I with you.

October 15, 1868.

On the evening of the 20th of October, being alone, excepting the presence of my companion demonstrating a love seemingly increased, if possible, above that we had anticipated at our first acquaintance. Oh, what is like the pure love that knows no change, and has no end, pure and undefiled, the same yesterday, to-day, and forever! I can hardly find words to express my thankfulness for these, the highest of all mercies. Of the reality of this love there can be no questions or doubts to still further strengthen and confirm the precious decision of the Savior, when he said, "If your faith is alike, there is nothing to hinder or to prevent these communications if desired, for the desires and joys of the righteous must be gratified in order that they may be happy." Blessed forever be all the powers of Heaven as a combination of pure love, and it remains to be my greatest desire that there may be a continuing, never-failing increase of that pure love that banishes all fear. Well thou knowest that mine is pure.

October 20, 1868.

On the evening of the 26th of October, my prayer being earnestly petitioned to the throne of grace for a demonstration of my precious companion's presence, it was to my great joy answered, between the hours of ten and twelve o'clock. She appeared in my presence as perfectly natural as life, so that when the separation took place, I lay two hours longer, without desiring any sleep, thinking of her great love and condescension, and the reality of the Savior's promise: "If ye ask in faith, so shall ye receive." I have had many confirmations of that truth, showing that there must be confidence in order to realize spiritual communications. Heavenly intelligences will not commune with those that have not faith in the living God. If you are without it, you will say, "What are we to do?" We are told

that we must earnestly contend for the faith that was once delivered to the saints. And faith is the substance of things—the evidence of things not seen.

October 26, 1868.

Notwithstanding I constantly enjoy the evidence of the presence of my departed friends, these continued manifestations are very desirable, as they are true to life itself. Having a sincere desire to receive a communication from my departed companion, on the evening of the 6th of November it was gratified. I conversed with her at different times and at different places. I saw my father and conversed with him; showing there was still confidence between them, as they so often appeared together in my presence. He had great confidence in her through life, or while he lived, and hers in him was equally so. I have seen him so much oftener since she left me, that it goes still further to confirm a mutual confidence in each other. I must not fail to return thanks to our heavenly Father for these and all other blessings. I have abundant reason to be thankful, since it was Him that took my feet out of the mire and the clay, and set them upon the rock. My dear, I am well convinced that thou art in thy heavenly Father's service: continue therein. Thine forever.

November 6, 1868.

The evening of the 9th of November being a warm and rainy evening, my dear companion was not regardless or unmindful of me; for she was indeed with me in great demonstrations of love. We conversed together, asked questions and answered them, as definitely as we ever did in our lives. She asked if I would get her a drink of water, which I readily complied with. Now, if I had been asleep, she appeared still with me as plain, seemingly, as ever. I became much exercised in regard as to how I could be thankful enough to my heavenly Father for his many continued favors and blessings to me—showing that love, one of His attributes, is like all the others, without

bounds or limits. Now, as love unites all holy intelligences the universe over, why should I entertain any fears of a separation, if they desire to be together, as necessarily must be so. Now, O Lord! if it be possible to know our hearts, mine is honest and sincere—my love still no less.

1868.

On the evening of the 14th of November, my companion was in my presence, seemingly, great part of the night. Before I saw her, or before the manifestation, she sent me, by my daughter, Charity Hale, a sweet-cake. Some time after we embraced each other with an expression of a very high degree of love, showing what folly, or rather presumption, it is to make a mere pretension without this Christian love. All Christians in spirit must of necessity be like holy spirits, separate from the body. This is the effect of regeneration, and unless we experience this to be the case, it is presumptuously wicked. But to return to the manifestation: Enoch Harlan and William Harlan, relatives likewise, present with me; it indeed was a night of great joy with me. Oh Lord, how thankful we ought to be for these many favors and blessings, as we can not augment Thy power or goodness by anything that we can do for Thee. Then all that Thee desires of us is for our own good and everlasting welfare.

1868.

On the 15th of November, my grandmother was in my presence, and manifested great love. She kissed me, after being separated from her earthly tabernacle more than thirty years. It seems as if my companion might be engaged in presenting many of my very dear departed relatives to me, no doubt with the consent of our heavenly Father's will. Brother Enoch was present. I told him of my having so many of these seemingly strange manifestations of my departed friends. He seemed to be astonished that my grandmother, so many years after her death, should come now and kiss me. It leads me to wonder what can be the cause, unless my precious companion has

something to do with it. It is evident that all the manifestations yet are pure love, showing that to have communication with any of the holy intelligences, we must have the true faith and love.

1868.

November 16th, being a very pretty sunny day, I went to Lebanon on business. In the evening I was favored with a plain manifestation of my companion's presence, to my great satisfaction and comfort. It appeared that my daughter, Charity Hale, myself, and companion were all together witnessing the very great attachment and affection that true mothers have for their children. We all seemed to be affected alike. We were standing witnessing the attachment of animal kind and her young. My dear companion appeared to be with me the great part of the night. I speak of this to show how these favors are still in store for me, and I still no less thankful for them. If we are not thankful for favors, we are not worthy of them, as they are true blessings from heaven. When I cease to be thankful, oh Lord, let Thy favors cease. But I sincerely hope that will never be my condition.

1868.

In the language of the poet, I speak my present views.
What shall I render to my God for all His gifts to me?
It appears the Lord is still willing to grant my dear companion the liberty of presenting herself before me; for indeed she was in my presence on the evening of the 17th of November. We had conversation together. I said to her that, from her appearance, it seemed like the dead had risen. She seemed to be with me most of the night, still confirming the Savior's declaration. While your faith and love are the same, there is nothing to hinder those plain manifestations; for as long as we advocate or hold anything to be right that is not in accordance with Christian faith, the door of heaven is still closed against us. In vain need we look for it, or expect any communications

with any of the holy intelligences, while we stand in opposition to Heaven.

November 17, 1868.

On the evening of the 24th of November I was all alone, when I became much exercised, thinking of my many bereavements. I was thinking of the unwearied attention of my dear companion when sickness occurred among the members of my family. It seemed that she never could do enough to pacify and comfort the afflicted. The Christian graces were happily blended in her character. I have no such friend now, although I do not feel friendless. I have, I believe, many friends upon whom I can lean for sympathy. Heaven, too, is with me—its glories, and mercies, and sympathies, and love. I conform to everything that God requires of me. This evening my dear companion was with me again. I was suffering great pain from what seemed to be a gathering, when she began to assist me by handing me a cloth to sponge it with. Every one of her visits comforts me exceedingly in my deep troubles. I feel still to acknowledge these favors and the goodness of my heavenly Father. My dear, I am thine affectionately, and my regard is as deep and abiding as ever.

November 24, 1868.

Oh Lord, my heavenly Father, how am I to serve Thee for Thy abundant blessings and continued favors bestowed upon me by Thy ministering angels and by departed spirits! I am constrained to believe that Thou art making use of them, not only for my comfort and satisfaction, but also to accomplish some other design, at present unknown to me. It may be to convince the unbelieving of the existence of a future state of immortality. On the evening of the 27th of November, I had a strong desire that I might be favored with a spirit manifestation of the presence of my wife, which was granted to me. She was present much of the night. We conversed together happily of the events of the past, of the realities of the present,

and of the glorious anticipation of the great future. At one time during the evening, she called to me to come in out of doors from an approaching storm. She gave me many tokens of her love in regard to my spiritual well-being. The word of the Lord is still powerful as when He promised, "While thee holds fast thine integrity, thee need fear no separation; for there is no alienation of the love of those who have the heavenly faith." Blessed forever be Thy holy name, now, henceforth, and for evermore. My dear companion, revive continually in my heart the consciousness of thy worth when ~~thee~~ said, "I never wish to show more than a simple reality of the truth of my spirit visitations to thee, my still lingering friend on earth."

November 27, 1868.

O Lord, I feel at this time that it is my duty to offer my thanks for the many recent confirmations of Thy loving power. To Thee belongs all things in the heavens and on the earth, on the land and in the sea, and over all living creatures Thou hast all power! Help us to live in subjection to Thy holy will, that we may enjoy full possession of Thy mercies and blessings. It is through and by spiritual faith alone that our confidence and faith in spirit communion is made to rest so deep and so strong. I receive everything that comes from that source as real, as the living, present truth is real and conscious. I believe that nothing impure is ever allowed to enter the pearly gates of the New Jerusalem. I believe there is nothing that the regenerated would give in exchange for the possession of the faith and love that comes of spirit communion, for it is a possession incomparably good and pure. Let us, therefore, bless the Author of all good for it. He alone is able to give us a realizing sense of what true and undefiled religion is. It is not man, but God, can save us all in the hollow of His hand.

On the evening of the 3d of December, I was permitted to enjoy a clear manifestation of the presence of my dear wife. We conversed together on different subjects. We

rejoiced together, and participated together in things of a sorrowful nature. We both shed tears concerning Malinda, a daughter (deceased), and seemed to be affected entirely alike, proving to my full satisfaction that our departed friends are enabled to sympathize and to rejoice with us in our afflictions and in our joys. It must be in order to effect some great good at present unknown to us. I am thankful to my Savior for all these assurances and manifestations. Heavenly Father, accept my gratitude for these Thy heavenly mercies.

December 3, 1868.

On the 5th, 6th, and 7th of December, I had manifestations from several of the members of my departed family—namely, Malinda, Mary Ann, and Isabel, and my dear companion. We were sympathizing together and talking of our son Calvin, who had recently married, and we were both much affected by it—affording another fact of the proof that the perceptive as well as the receptive faculties still remain the same, though the spirit has put away the mortal body. If it were not so, we could neither realize happiness nor misery. It is only by the spirit that we can realize or enjoy the mysterious body of senses. Now, as departed spirits still realize, or are still conscious of, the five senses, they can with equal propriety participate with us in sorrow and in joy. It is in part, perhaps, to show the importance of the instrumentality of spiritual presence to comfort, to cheer, and to protect us from dangers and from harm. All departed spirits who have washed their robes and made them white in the blood of the Lamb, are doing God's service as ministering angels and messengers of love and mercy. On the contrary, the wicked, being debarred from all such enjoyments, and possessing nothing that savors of like felicities, they can not be expected to have anything of interest to communicate to others. I still desire to return thanks for Thy continued mercies, oh Lord. My love is still strong and enduring forever.

December 7, 1868.

On the evening of the 9th of December, between the hours of eight and nine o'clock, I was impressed with the conviction that some one was present in bed with me. I asked who was present several times, and endeavored to ascertain the cause of my impression by other means; but still no answer was given to my inquiry, nor did my search result in anything calculated to confirm the conviction, or to produce a belief of mistaken apprehension. But all of a sudden, my companion appeared to me, without further introducing herself by the conventional signs made use of by persons visiting their neighbors and friends. Her appearance caused me considerable excitement. The phenomenon was of so startling a nature that I felt deeply moved. I then asked her if she loved me. I said, "I want the truth, the Savior's truth;" when she clasped her arms around me, expressive of all the love of all the years gone by. It was indeed an affecting interview—the circumstances attending the manifestations of her presence contributing not a little to heighten events, by the strange juxtaposition of feelings allied to sensations of fear and then pleasurable surprise. Continue to reveal Thy goodness to me, oh Lord, by permitting Thy dear heavenly children to visit the sorrowing and weak ones of earth.

December 9, 1868.

On the evening of the 13th of December I had very satisfactory evidence of the spirit-presence of my wife. After retiring to rest, and losing sight and consciousness of the world and its cares, kindred spirits are permitted to mingle together. There is then a proper frame of mind to insure lasting impressions. The soul is more plastic then than at other times. She appeared as lively as at any time during her natural life. We conversed together, asked questions and answered them. This manifestation of her presence, in part, was to try my confidence and sincerity in the things of the spirit world, showing the great confidence departed spirits still retain for those of their kindred left behind. It is manifest to my mind that there must be

strong confidence and implicit reliance in the goodness and the promises of spirit intelligence, in order to hold communication with them. There is naught but the utmost confidence among the hosts of heaven. They can discern the purposes and inclinations of the heart.

December 13, 1868.

On the evening of the 15th of December my companion manifested much love and regard for me. In many ways she expressed the liveliest sympathy and interest in the affairs of my family. She taught me that to realize spirit presence and communion, that we must be qualified by him above us, to enjoy the felicities and saving power. God alone can work a change of heart. It is not in the power of man to take away one jot or tittle, or to add thereto a single spark of divine excellence. Many persons suppose this to be an art that might be learned or communicated one to another. If so, mankind might and would go to heaven in their own way and in their own time and pleasure, regardless of the Scriptural preparation to be made. This is a grand and popular mistake of the people of the present day. They endeavor to take upon themselves the Lord's work and neglect their own; and this pernicious course, if persisted in, will result in tenfold mischief to the human race. Is it not strange that man should attempt to do that which he can not do, and neglect to do that which is intended for his salvation? Our heavenly Father does not require impossibilities at our hands, else we might conclude that He was an unreasonable being. His requirement to us is, to give Him our whole heart, in truth and in reality. Nothing more is required, and nothing instead will answer. We must cease to be deluded by bad men, and humble ourselves, and be willing to prostrate ourselves in the valley of humiliation, and look to Him for all our blessings and happiness. A large portion of the people of the world have become so proud and vain that they think they can almost do without God, and that they

can secure their own future state of existence upon their own terms.

December 15, 1868.

O Lord, thou still rememberest me in the bestowing of Thy mercies through my spirit friends! I feel it to be my most solemn duty to return Thee my sincere thanks, and to earnestly desire to be supported by Thy grace. I am thankful that my dear departed friends are still permitted to manifest their presence to me. My dear wife gratified me much by her loving presence on the 23d of December. We had much pleasant conversation together. Her ministrations are no less precious to me, and I regard them among the most distinguished privileges of earth. As sure as conversion is nothing short of revealed religion, and a gift or attribute of God, just so sure is the faith that takes God at His promise, and that, by a power all its own, discerns spirit influences. I am just as well satisfied of the one as the other. And neither of them are inherited from man, nor from a literal knowledge of the things of this world: they are of God, and from Him through our Lord Jesus Christ. All the teachings of man can not make any one realize the spirit of Christianity. Then why not, in preaching, direct the people to the true and only Source? Simply because it conflicts with our worldly interests. The precious Savior was deeply interested in the work of saving souls, that he might lead us into all truth. I think that all who dare declare the name of Christ should preach him to the poor dying ones of earth. If the object of the ministry is that of securing the salvation of the souls of men, there should certainly be a corresponding reformation in society. The revivals of religion would increase, and last from one era to another, until the whole human family were christianized, and the schemes of war and bloodshed hissed from the presence of the Christian world. But it is not so; the

sacred teachings of the Bible have been perverted, and Christ himself villified.

December 23, 1868.

On the evening of the 25th inst., on retiring to rest with my heart full of thankfulness to my heavenly Father for the multiplied blessings of life, I became exercised in mind so much that sleep, or the sensation of sleep, left me, showing that the springs of life flow from a higher source—the fountain of inexhaustible attributes—and that satisfactory communication is going on between spirit intelligence of the heavenly spheres and the inspired intelligence of earth. Many persons will be ready to ask: How are we to gain possession of this experimental knowledge? I know of no other way than to yield strict obedience to the manifest requirements of the Holy Spirit within us. Then, in His own good time and pleasure, as in all other of His favors, He will grant us this. It is entirely beyond the reach of man's power to bestow the mercies of spirit knowledge and goodness. They must come from God. Inasmuch as God is able to do for us more than all the inhabitants of ten thousand worlds like this, is He not worthy of our adoration and praise? I feel that, for blessings already received, eternity is too short to utter the praises of His name. My spirit companion was with me to-night. We conversed together of the goodness of the Lord of the heavens and the earth. It will be said by some persons that the writer of these lines is deluded; but if so, they are just such delusions as I have met with in the concerns of all my long life. But there is neither delusion nor collusion in the manifestations of spirit presence and spirit communications. If I should doubt for a single moment the weight and integrity of the evidence of my belief in this matter, I should have to doubt the evidences of a future existence altogether.

December 25, 1868.

On the evening of the 30th inst., engaged in deep meditation of the goodness and love of God, I felt compelled to write the following lines. It is not on account of any merit in them that I offer them to the public, but because, simple as they are, they may touch some heart with sympathy:

O Lord, enthroned in light,
The great "I AM" thou art!
Thy will and pure delight is
To free the world from sin.
'T is not Thy will that any
Should perish here below,
To be forever from Thy presence
Doomed to sorrow, pain, and woe.

On the same evening I had another manifestation of the members of my family. I had some conversation with them. They were engaged in singing, by note, three several parts, in a lively, interesting manner, which was very gratifying to hear. I still feel thankful for the cheering presence, and the marked feelings of joyous presence of my family, who have gone, only to return happy subjects of the beatitudes of Him, the giver of all life and power, hope and fear, joy and sorrow.

December 30, 1868.

SPIRIT SONNET.

My living—not dead—Gulielma!
Who reignest in perfect bliss;
Hast the heavenly Father's grace
To return from the starry world,
To mingle here below with loved ones
In everything they do or think—
Convinced by inspiration hallowed,
Thy presence and love to me is heaven.

The above lines, like the preceding ones, were composed more from a sense of duty than from any intrinsic mark of worth. Having no knowledge of the art or science of versification, I have simply complied with the behests of the spirit, and herewith give the public the benefit of them.

December 31, 1868.

The following verse was written on the 3d of January of the year 1869. I offer it to the public, together with the foregoing, with its imperfections, trusting to the good intent I had in view in doing so, that the reader will overlook its faults:

Take me in thy arms, and love
And waft me to realms above,
To sing my great Redeemer's praise,
In strains of endless peace and joy.

POPULAR RELIGIONS.

THE POPULAR RELIGIONS OF THE DAY CONTRASTED WITH THE RELIGION OF JESUS CHRIST.

It is necessary in the work for the salvation of souls that there be but one true religion, and that it should come from God. We must admit that there is but one true Christianity, and that it had its origin in the meritorious blood of Christ, the only begotten Son of God. The design and object of religion, we are told, is to especially qualify us for heaven—a higher sphere or state of perfection and purity.

To substitute anything else in the stead of that which God Almighty designed from the beginning of the world as essential for us, is worse than foolishness. If the blind lead the blind, they will both fall into the ditch together. As long as popular preaching is calculated to give the people a false notion of the teachings of Christ, just so long will the people go astray. If pure religion were a thing to be handed from one to another, every one would be soon conjuring and devising some plan to get to heaven in his own way and on his own terms, regardless of that preparation that God requires of us, in order that we may be happy and fit to enjoy His presence.

The plan that Almighty God has revealed to man seems to be small, too simple, too easy, and not expensive enough. Religious societies have concluded that religion is an article of merchandise, to be bartered and sold in the market-places. There are a great many men in the world who

choose to study divinity, as they call it, in order to preach to their poor deluded hearers the gospel of Christ; but they know nothing of experimental Christianity nor of Christ. Since religion can not be obtained in this way, why will we follow so foolish a course longer? I had a great deal rather purchase religion with money if I could have done so. But since I am convinced by experience that it is impossible to obtain it in that way, I feel solicitous that others should cease trying in that way.

After wandering away from the fold, it were better to return as the prodigal son to his father's house, than to expect to find pardoning mercy and rich grace on any other terms than the offer of the Lord Jesus Christ. We must worship God in spirit and in truth. There is no other way in heaven or on earth.

The churches undertake to do God's work without the help of God, and neglect their own. What does it mean or signify when I do a great deal of something that profits no man anything? We have no authority for exalting ourselves before man or God.

The Savior of the world has told us how we may become enlightened, but mankind is unwilling to take him at his word. Were his religion considered popular, the people would run after it; as it is, they neglect the overtures of mercy altogether. Indeed, they follow after some of the popular churches; but the popular churches are not God's churches. Do you not remember the declaration of the Savior, when he told his disciples that if their religion did not exceed the Pharisees, "Ye can in nowise enter the kingdom of heaven." Now, in what respect does the religion of the present day differ from the religion of the Pharisees, whom the Lord rebuked? Look at the mock forms of worship, the mechanical prayer, the studied sermon to please the fancy of the hearers. When all these things have been acquired by the fashionable minister, he begins to conclude he is good enough to sit down with Abraham, Isaac, and Jacob. These are what I call false delusions to induce the people to think that they are fit for heaven.

On the evening of the 5th of January I was impressed by spirit communion of my wife to make the following statement:

With regard to our offering anything to God under the pretense of acceptable worship, without the aid of His spirit and grace, will profit us nothing. It is no odds how good or splendid soever the form of worship may be—God requires not form. “Give me thy heart,” is the language of the Savior.

Some persons think that religion consists of form; and the more splendid the ceremony, the more they are pleasing God. I do not see how they can think so after referring to the Scripture declarations; for it is said of the Scribes and the Pharisees that stood at the corners of the streets and made long prayers, to be seen and heard of men, that, “Ye honor me with your lips, but your heart is far from me.” Why should those same hollow forms be more worthy of acceptation than they were of old. We must know that God is an unchangeable Spirit, the same yesterday, to-day, and forever.

It is high time that we were investigating for ourselves, to see whether we are pleasing God. It is His will that we should be changed from our carnal state before we can be happy in His presence; and that change He, with our consent, must bring about. We must come into a state of mind to prefer right to wrong, and light to darkness. We could not be happy in heaven without this change of heart. I consider that heaven is everywhere to the righteous, but nowhere to the wicked. Heaven consists in the enjoyment of God’s universe.

The doctrine of non-belief in a future state is becoming very popular now-a-days. It seems that the people would rather believe in the absurdities of non-existence than believe in the doctrines of future punishments and rewards. The dispensation of rewards is fully believed in, whatever may be thought of the dispensation of future punishments.

I fully expect to know all my good and bad thoughts and deeds; and if I do not repent and obtain forgiveness,

for my shortcomings, I shall necessarily and justly be damned. This is the scriptural truth of the word of the Savior, and no appeal can be taken in this world or the next. The wicked will cry for the mountains and the rocks to fall upon them, to hide them from the face of the Judge of the universe..

On the evening of the 15th of January I was given a very satisfactory demonstration of the presence of my departed companion, confirming in a very high degree the goodness of the Savior in revealing his care and watchfulness over us, allowing ministering spirits to communicate his pleasure to us. I received the assurance that she had not lost any interest in me, or in the well-being of the near and the remote future before me. These manifestations have, it is true, been of frequent occurrence, and I only add them here to show that I am not alone in the work of reviving the truth of spirit communions. In order that we may the more fully enjoy the goodness of Heaven, which we are daily and hourly receiving, God has permitted us to experience the spirit-presence of our companions who have gone to the spirit-land, and who have only exchanged the relation of earth for the translation of heaven. The exchange in nowise destroys the immutable law of sympathy that must exist between all happy spirit intelligence. It is inconsistent to suppose that the Author of our faiths and hopes should create a necessity to-day, and to-morrow find some imperfection in His work and set about correcting it. That would be manlike, but not God-like. There are a great many mysteries in the world man can not explain ; but what good sense is there in denying their existence because we can not understand them ? As well might we deny all the works of the inscrutable Jehovah.

On the evening of the 16th of January I was again permitted to enjoy the presence of my spirit companion. She visited me in the lonely hours of the night, when not a soul besides was astir, and sleep had fallen on all the inmates of the house. At such times it is that the bright spirits

come to woo us to heaven and to Christ. When alone, they come to rejoice with us and to make us happy. When the curtains of the night have shut out all the world, and darkness, like a dream, steals upon us, then the happy spirits of the other shore fill our souls and hearts with light. She came to my bed, and there ministered joy and peace to my heart in a number of ways, telling me of the sweet existence of the life to come—no more and no less than I could comprehend. At another time, soon afterward, she manifested herself in the act of spinning on the spinning-wheel, a domestic pastime of which she was very fond during her lifetime. She was the perfect picture of youth and vigor. I asked her if the room was not too damp for the purpose of spinning. I do not now recollect her reply; but she appeared to be very cheerfully engaged. This was evidently done to remind me that she had not forgotten the old custom of spinning at the wheel, where her youth and womanhood were spent in the joyous vocations of wife and mother.

Now, at the moment of writing the above statement, I feel like adding the following:

What I most earnestly crave is that every one should cease to do evil and learn to do well. It is evident that the carnal mind is enmity against God, and must of necessity be gotten rid of before we can come to Christ with clean hearts. And how are we to have clean hearts and serve the devil at the same time? How serve the spirit of unselfishness and the spirit of pride? How serve the devil and all the evils of the day—riches, honors, the lust of the world, intemperance, wealth, blaspheming, and the other thousand forms of vice—and serve God too? It can not be done. God, through Christ, has decreed otherwise, and there is no other alternative. Christ Jesus must be put on. We must conform to the requirements of his will, by living in accordance to the precepts and examples he has given to the world for the redemption of man. It is only by so living and dying that we can expect to meet with the friends of our youth and old age in the realms of bliss.

INVOCATION.

Oh, thou Fountain of all good and source of all comfort, I thank Thee for the compassion, and the goodness, and the love which Thou hast shown toward us. Without Thy power and Thy will to support us, we should be poor miserable creatures indeed. It is the duty of all Thy dependent children to return their thanks for Thy tender mercies toward us. We ought to acknowledge Thee the only object of our adoration and praise. Let all the inhabitants of the earth give praise! Let the mountains rejoice and the everlasting hills give praise! Let the rivers and the ends of the earth give praise and halle-lujahs to the name of the Lord, for the many mercies and bounties spread out before us! Amen.

Oh Lord, I still acknowledge myself entirely incapable of doing any good for myself or others without the aid of Thy holy spirit. I became very much exercised in mind, on the evening of the 4th of February, of the great necessity there is in the present day for a further confirmation of the truth and reality of divine revelation in all ages of the world, as I am abundantly confirmed that, short of being aided thereby, we can not make any advancement in divine knowledge and truth; and I am under a very strong impression, at this highly favored opportunity of my life, that there is a very great necessity for divine revelation immediately from the great I Am of power, wisdom, and goodness. It was by, or from, a departure from the doctrines taught by our Savior and apostles that the people ran right into the dark ages of the world, after telling the people where they should look or expect to find heaven or enjoy it, and after being demonstrated to them in a thousand different ways. They, after a lapse of a very few years, did devise ways of their own, and what did their ways amount to? Nothing but the loss of all true enjoyment, as departure from that which is right necessarily runs into that channel.

Now, what was the condition of things? Horrible to

think of. Cloaked as they were with a form of pure Christianity, and not having or enjoying the good effects of true revelation themselves, they were not very well qualified to instruct others in gospel truths. But notwithstanding they lacked the necessary qualifications, there were certain high-minded, proud characters in the world, that concluded they would get their living by teaching others in trying to make use of the revelations of other people, without knowing anything about it themselves. And this is where something commences that is worse than nothing. It is just here that, by false teachers, the people began to go into the dark ages of the world.

Now, what was the final result of this formal Pharisaical religion? Did anything that was good result therefrom? It went right on from bad to worse, with this blind hypocritical zeal until they became hardened sufficient to perpetrate the most horrible crimes. They seemed to be devoid of human feeling, much less pure Christian principles, until it pleased the Lord to inspire a few good souls with courage sufficient to come out and declare themselves for the truth and the gospel, regardless of consequences. In life or death we are going for the Lord and the cause of righteousness and truth. Now, how did those precious souls fare? I shall not deem it necessary here to narrate, for you may find it in other history. What I am aiming at is, to show that revelation has not ceased, and that there is a God still in the universe, and that He is a very close inspector of the actions and conduct of all His numerous family; and very astonishing to me it is that mankind, or a great proportion of them, have come to the conclusion that they can do without their promised leader, that they will go to heaven just their own way. Some have got to thinking that God, as He is all love, goodness, and power, will make it all right with them hereafter, and admit them into heaven, contrary to their will and desire. Now, so long as I have been favored to live in this world, I never have seen the time to have anything offered to me, or to become possessed thereof, contrary to my will, would make me in

the least degree happy. Therefore, I have a very different view of what it takes to make people happy, from those entertaining such a belief. If we expect to enjoy God's presence, we must love Him into His likeness, and not stand in opposition to Him; for no one of inferior nature in opposition to Him can possibly be happy in His holy presence, here or in any other portion of space. God wants a willing people, and He wants them to become willing to take hold and do that which can only make them happy. Now, so long as we keep heaven so far off from us; how can we possibly enjoy it? Now, He plainly tells us that the kingdom of heaven is within you; and if that be the case, or we realize it, then we must of necessity be happy in every portion of God's universe as we are permitted to see and behold it, and as the righteous desire nothing contrary to His will, therefore they will certainly be gratified. Now, what most of all alarms me for the people is, that they are still making Him offerings not acceptable, in place of what He asks of us, or requires of us at our hands. Now, is it not plain that mere form without the life never did any age profit?—for the Savior plainly told his disciples that in vain do you search the Scriptures for life, and directed them to come to him that they might have life. Just so in looking for heaven away off. There we most assuredly will never enjoy the comforts of it.

The righteous have all necessary encouragement, for they will have liberty, and their desire will be granted. What more should we ask, if we are admitted by our heavenly Father to the most splendid portion of the great universe, with perfect enjoyment of the same? What more should we desire? Now, remember this privilege is granted on conditions that we come up to the mark in what He requires of us, and that is, to be perfect as your heavenly Father is perfect. Now, He will enable us to be just what he wants us to be, if we will let Him, and necessarily, if we are lost, it will undoubtedly be our own fault; because the invitation is to all, "Come unto me, all ye ends of the earth, and be ye saved." Now, He

is not holding out inducements to deceive us; for that is not the nature of our great Redeemer: deception belongs to those who are banished from the enjoyment of God's holy presence, in consequence of their refusal to accept the terms.

I am not throwing anything at any particular denomination or sect, but that they may not deceive themselves by looking or depending on something that has no life, or power in, nor even expect that God will do for us that which He fully intended that we should do for ourselves. He only asks of us submission of our wills to His, as without that we can not be happy. I admit that we can not perform anything without some ceremony; but we must not insist that certain forms without the purification of the heart will do in place thereof.

The Savior has given us to understand very plainly that forms of themselves will not advance us in making the necessary preparation for Heaven. Now, I am in the belief that the man that has experienced regeneration, cares nothing about all forms, and looks upon them with perfect indifference. This I know by experience, that I would have given all forms and everything else for regeneration, without which we can not be happy.

The majority of mankind have concluded that divine revelation has ceased ever since the days of the apostles, and that we have nothing to look to but the revelation that was delivered to them. I would just as soon conclude that Deity himself had ceased or had become inactive, who is the prime cause of all life and motion. Had He desired us to have looked to, or depended on any other source for true and saving knowledge, He would not have thought it so expedient that the Comforter should be sent that was to lead and guide them into all truth. Now, the word is a very comprehensive word—it implies nothing but the whole, and nothing more is absolutely necessary. But the people so soon began to look upon that as something of little or no consequence, that it absolutely became necessary to inspire a few individuals with a perfect knowledge of the

truth, in order to keep the people directed inward to the monitor that the Savior has promised; but they passed along viewing it of little consequence, until they concluded that it would not do for a guide at all, and thereby making the all-wise, omnipotent God nothing short of a liar. Now, it is a very simple and plain case; for what followed this departure from the plan the Savior laid down for us but complete darkness as to any perfect knowledge of the truth. And mankind, still not willing to look to their Savior for true knowledge, concluded that they must be doing something. Therefore, they left this inward teacher, or Christ, the hope of glory, and go to studying divinity, and try to teach the people what the truth is, if they do not know what the truth is themselves; and then you must make up your minds to pay them some thousand or fifteen hundred dollars a year; for it will undoubtedly take that to bear their expenses and live, as they must have good, fine clothes in order that they may make the necessary fine appearance among or with the popular portion of the world in regard to mankind. "Now if you can not give me this price, I shall have to go where I can get it, and you may do your own work." The people should just take time to think and reflect on what the Savior said and plainly told them, that the way was "so plain that the wayfaring man, though a fool, should walk and not err therein." Now, if the people would take their Savior at his word, they would soon see that this is the way their work would be done. Now, since what our heavenly Father requires of us is nothing more than what we can, with the help of God, do for ourselves, why not make up our minds to do it? Now, we ought to view the importance of doing this work, so as not to be willing to risk others to do it for us, as no other being but our Savior can know when this work is effectually done. Now, as He knows it to be done in His own time, will, and good pleasure, grant unto us a knowledge of our acceptance with Him and the joys of heaven, and mingle with the saints in light and bliss forever more, where there will be incessant praise to our great Redeemer. This is

why I most anxiously crave of the people to try to become enlightened, and not any longer be depending or looking to a source that must undoubtedly fail, and at last if we ever know anything about the true riches, we evidently shall have to look to the true Source or Fountain of all good, and from whom all our blessings flow. The difficulty with man in all ages of the world, is just here, that they would willingly make any offering, or all offerings, unto the Lord rather than present themselves as a living sacrifice unto Him. A thousand rivers of oil will not satisfy or answer in place of the heart. Why is it, then, that so much of something else will not answer? Because, in order to be happy in God's presence, the heart must be sincere and honest toward God, as nothing of a corrupt nature can possibly be happy in His holy presence, and as He is all-wise and powerful, He is abundantly able to keep everything of an opposite character from the enjoyment of His presence.

February 4, 1869.

On the evening of the 6th of February I was abundantly favored with a plain manifestation of several of my departed friends and many others that I did not know. My father, companion, and Sarah Harlan, sister to my much beloved companion, were present, which leads me to consider the great difference and condescension there must be between holy and happy spirits and those unregenerated, as they are not above mingling, to some extent, with all people that in the least degree are disposed to do right—showing the absolute necessity there is for this great and glorious change, and how foolish and very far they are from being qualified to mingle with the saints in light, and to share with them in beholding such portions of the vast universe that our heavenly Father has laid up in store for those that love Him and keep His commandments. Now, is it not very strange that people, after knowing this most important of all things for their everlasting and eternal welfare, should be so anxious and covetous after the riches of this world as to not at all care in what

manner or way they obtain them, since they can not, upon sober reflection, promise themselves a single moment. Had we not better conclude that, as all belongs unto God, and under His absolute power and control, we lay up treasures in heaven, and not be trying to accumulate a vast fortune here, in order that we may look down with utter contempt upon our fellow-beings, that will and must be our desired equals. When the demand is to "Give up thy stewardship unto me, who is not above receiving all that submit to my will," entirely regardless of what they may have acquired of the great abundance of an earthly nature, if it should so unfortunately turn out for the man who has acquired this earthly treasure that he has been living in a thoughtless and regardless manner, as it were, without a God in the universe, and now most assuredly has to leave his earthly treasures, and having completely forfeited his claim to anything that he would have been entitled to had he come up to the requisition of our heavenly Father. "Be faithful over a few things, and I will make thee ruler over many things." Now, what is said of or concerning those that do obstinately refuse all offers of mercy that would entitle them to an acceptance with God and His holy angels? "You must depart from me, ye workers of iniquity, for I know you not."

1869.

I feel it to be my duty to speak of the goodness of God and demonstrations of His love to us, wherever there is a plain manifestation of it to us. I seemed to have a desire to visit some places, or families, that I never had occasion before to call at. Soon after I called at William King's, the 8th day of February, and year as above. The subject should claim or demand more interest from us than all others, as it is of vast more importance to us, and all other subjects in comparison would be nothing. If I should undertake to draw a comparison, I would have to say that all the subjects compared with the subject of religion would not be in proportion to one grain of sand compared to the

orbit of Uranus, which includes the whole planetary system. As this subject relates to the soul, or immortal, or that part which must remain or endure forever, this I and the lady of the house, William King's wife, discussed in various ways with great interest. I said, as we were about to commence the subject most important of all others, "I wish to know whether you are honest seekers." The lady replied that she was. Of the truth and reality I was abundantly convinced long before we completed our highly favored opportunity of discussing this most interesting of all other subjects; for it did seem that I was favored to be enabled to demonstrate gospel truths with such impressive force, that the lady had to shed tears, which likewise very much affected me. I was with them nearly twenty-four hours; and that portion of our lives, I am under the great necessity to believe, was spent with more agreeable interest than ever the same amount of time in our lives; for I do believe it will result with a comfort to us both that will never be erased from our memory through time, and perhaps be one of the sources of comfort to us whenever we reflect or think through all eternity. And when it became necessary to separate, I have to believe that it was with true Christian sympathy, and desire to return thanks to our heavenly Father for the permission of us to have and realize this great and highly favored opportunity. I can sincerely acknowledge that our interview surpassed anything before experienced by me, as the visit was not contemplated by me but a very short time previous to the circumstance.

February 8, 1869.

Now, it is not that I, after a lapse of many years, knowing myself in many respects to have been disobedient to the call or requisition of our heavenly Father, have at this advanced age of my life, fully made up my mind to serve the good Lord, with the assistance of His grace in trying to perform whatsoever He may require at my hands. Some person might wish to know in what respect I had failed to

be obedient immediately after I experienced regeneration and had a birthright in the Society of Friends. I attended their meetings occasionally, and as frequently meetings of other denominations, as, soon after my conformation to the true faith, I had desires to travel, and soon got among the Baptist people and enjoyed myself well with them. Indeed, it made no difference where I was, for I enjoyed the comforting presence of our great Redeemer. Being full of life and the Holy Ghost, I could not remain very long in one place. I next found myself right in a dense neighborhood of Methodists. There appeared to be a great deal of life manifested, so much that I almost became convinced that I was among the excellent ones of the earth, for they acted just as I did. I shouted and they shouted; but I was in earnest, knowing myself to be delivered from a great burden. It was with great difficulty that I could control myself at all. The people did actually call me a crazy man. As I was going along one day, I heard some ladies say, "Yonder goes that crazy man." I well recollect my thoughts, feeling that I was fully willing to be called a fool for the sake of Christ. I remained among the Methodists for several months, being often invited to join their society, as I felt like doing in many respects as they did; for I have never thought, since the day of my conversion, that it was doing wrong for Christians to sing in church when they have the faith of angels, for it is positively declared in Scripture that we can not please God without the true faith. The Christian can get along with almost any form, as they become willing to come unto Christ that they may have life. Soon after my conversion I was seriously impressed that I would have to declare in church what the good Lord of heaven and earth had done for me, more than all inferior intelligences could have done. Those impressions of duty, to my great loss, I still refused, willing to do like the people of old, or at the present day, anything or nothing, rather than what the Lord required that I should do. So my life passed along, every once in a while marked with something miraculous; and

as my refusal to declare in public or advocate the cause of God's truth, I have been made to see lately very clearly that I must, in order to be happy, do a little for the great cause of God's truths, since there has been so much done for me in divers and manifold ways, and of the truth and reality confirmed from the highest authority, obedience to the requisitions of the Almighty has prevented me from being completely happy for many years.

February 9, 1869.

The following letter written to my prospective wife in the year eighteen hundred and twenty-seven, is inserted here entire, to show the state of my mind at that time. The reader is already familiar with the peculiarities of the foregoing pages, and he will still, I think, continue to be interested in the narration of the peculiar manner in which I conducted what is so happily termed "courtship" by civilized societies. It has no intrinsic merits, to be sure, save concentrate, link by link, the curious sequence of facts and events, which, it is to be hoped that, though the scholar may find nothing of interest in it, yet, that it may bear out to the end the truthfulness of right moral teaching, and the need of the gospels of the Bible:

To Miss GULIELMA HOWLAND:

Is it because I have been with you more, and enjoyed your society more, or having had better opportunities of becoming acquainted with you and your mode of conduct, your disposition and so on, that a deep love has been inspired for you? I am of the opinion that you will, with myself, conclude that other causes and other influences have conduced to promote this happy state of mind, this possession of the heart in a noble love for you. I desire to say that I have evoked heavenly power for a right disposition to find a companion whose feelings, tastes, sympathies, shall be as my own; that is, one free from all sinful desires—one who wishes to be guided by the dictates of reason and conscience, and who is willing to have Christ

rule over her, and acknowledge him as the Savior of the world. The solemnity and the importance of the marriage state can not be overstated. I was convinced at first sight of your fitness to join with me in holy wedlock. I felt willing to renounce all others for your sake; to cleave unto you, and to obligate myself to extend toward you all care, and protection, and love as you shall deserve to be loved. Asking God's blessings to rest upon the beginning and the consummation of my desires, I ask to be remembered and loved by you in return.

DAVID K. HARLAN.

The Morning of the 7th of February, 1837.

BELOVED HUSBAND:

Perhaps you will say this is weak of me to write as I do; but if you have ever felt as I do now, this letter will be a comfort to you. This has been a trying time to me. I can not tell how it has been with you. I am left alone with everything to look upon that reminds me of you. I get so lonesome in the house that I go out frequently to view something that will enliven my drooping spirits a little; but I am disappointed in it. There is the barn and everything else around it that I fix my eyes upon, that makes me feel worse than before. I sit down to the table, but there is a vacant chair; and when I am sitting up in the evening after the children have gone to bed, I miss you more than ever. There are a great many things to attract your attention; but the things I have to look upon are the same old things that we have walked out together to look at and talk about many, many times. I think sometimes that I can not endure your absence longer, and then I think of those who have to stay alone longer than I shall have to do, and when I think of it, I take up fresh courage and try to get along as well as I can. I gave way almost too much to my feelings when at first you went away. I looked upon the sad occurrence as though my happiness had forever fled. But it pleased God who is the giver of all good, to reveal to me that we should not place all our affections upon the things of this world. It seemed

to me as though I felt no comfort in anything for a week. At last I was compelled to see that it would do no good to thus suffer for that which I could not control. I learned that I must give it up, or else drop all my care and attention. So I began to get better soon. Father Harlan was here on the same day that you started away. He came in great haste to see you, and was disappointed, no doubt, to find you absent. He sat a long time and talked about you a long time. He said that he was almost sick to think that his boys could not be satisfied. He said that he could hardly sleep for thinking about them. He stayed but a short time; we then went to Uncle Enoch Harlan's. He would frequently ask the children if they ever expected to see you again. He has a good deal to say about the new country. I asked him if he would go if the rest of us should. He replied that he thought he would.

Yesterday Uncle Enoch's daughters came to see me. I am very much out of heart indeed. I hardly know how to wait your return. It seems to me to have been long enough to have been one month already. I do not know how it will seem the remainder of the time. If I could but know that you would return home safely, I could endure it tolerably well. Father Harlan visited me again yesterday, and remained all night. We have had a great storm of wind and rain, and it has ended in quite a snow-storm. You would, no doubt, like to be at your own fireside to-night listening to the prattle of the children's voices. William was here day before yesterday, and drawed wood for us almost all day. That makes us very well off in that respect; but it does not fill up the measure of a husband's and a parent's love. If it were not for the satisfaction of thinking of our meeting again and enjoying each other's presence, what would become of me? I think I have a foretaste of what such trouble would bring upon me. Oh, what does the poor body and mind not have to suffer in this world! This night how lonesome it is to me—lonesome as death.

I have just heard from your letter, but I have not yet seen it. It seems to me that I would give all the world, if it were mine to give, for a few lines from you. Your father was here again to see me last night. Clarissa and Charles came too. Clarissa has come to stay two weeks. I was glad to hear of your being alive and well once more. It was a great consolation. After Clarissa is gone, I shall feel as lonesome as ever. O, that I knew whether you had started for home or not. I shall know nothing about it till you come back; but I must banish such thoughts from my heart, and calm my mind, and turn my thoughts to the Lord of lords and the King of kings. Heaven protect you is the prayer of your wife, and may my prayer be answered now.

GULIELMA HARLAN.

The 28th of January, 1869, was very affecting to me. Being up-stairs, I became somewhat chilled by the air, and went down stairs to warm. My eyes fell upon my dear companion's old spinning-wheel, which caused me to shed tears over it, and after returning to finish the copying of the foregoing letter, I continued to still be affected by the circumstance, plainly showing that the power of the force of association was doubly strong, owing to certain imperceptible influences.

The manifestation of which I wish to write is as follows: On the evening of the 25th inst., I was transported into the presence of Archibald Edwards and his companion, deceased—both appearing as natural as when in the body. Archibald appeared to be conversing with some persons, who were strangers to me. As I was thus engaged in scanning the group of friendly spirits, the wife of my friend Edwards took a seat near him, and asked me to be seated. Intense excitement on my part caused them instantly to disappear. It has been nearly forty years since the decease of the above personages, and I had not thought of the man for many years.

DEATH OF MARY ANN VANDERVORT.

I shall here record the death of Mary Ann Vandervort, daughter of the author, which occurred on the 4th of May, 1861, as follows:

She had been sick about one week. Her mother went to her bedside in the evening, four days before her death, and discovering some signs of her being worse, asked her if she felt worse. She replied, "I am going to die—I know I am going to die." Her mother, shocked no doubt by her words, said, "Mary Ann, may be your head is out of order a little. "No," she answered; "I can not be mistaken—I have seen those brilliant lights, and I know by these tokens that I can not be mistaken." This was early in the evening, but she continued, saying that she was going to that glorious land, and that she would leave her afflictions behind. She exclaimed that she saw Melinda and Varner, her sister and her brother, who departed this life some years ago, and that they were beckoning for her to come to them. She urged her friends to meet her there, especially her husband, who still survives her. She was very happy, and sang a beautiful hymn. She requested those present to join with her in singing several beautiful hymns. It was near midnight when the sad intelligence came to me that she was growing worse. I went in great haste to see her. Not thinking any danger near, I was absent from her home. I went to her bedside. She said, "Papa, I love you! I love you! Do you love me?" I was almost overcome with my feelings. She still continued to urge upon the friends present the need of a preparation for heaven. Thus, in the triumphs of a living faith, she passed away into the everlasting joys of her Savior.

DEATH OF ISABEL HAUGHEY.

I will give a short sketch of the death of my eldest daughter Isabel, who died in the year 1865, after some six weeks of suffering. As she was living about fifteen miles distant, myself and her dear mother had only an oppor-

tunity to see her twice. The last time was on the evening preceding her death. As it was then late, we (her mother and I) concluded to take a nearer way, which was strange to us, and as darkness soon overtook us, we were considerably bothered in finding the road. While on the way, however, we met a stranger on the road, and I inquired of him to know whether I was near the residence of one Haughey. He replied that he was just from there, ~~as~~ one of the physicians in consultation respecting the patient's situation. I informed him that we were her parents, and that we should be glad to learn of her condition. Said the doctor, "Mrs. Haughey can not live twelve hours longer." My blood became quite chilled—I could scarcely govern the animal I was driving. After arriving there, we found that the doctor's statement was all but too true. She was barely able to recognize us. I approached the bedside of my dying child. On recognizing me she said, "Poor good old man! you never did one any harm in your life." It was crushing language to me. Further on she said, "Do kiss me," which was complied to with a breaking heart. "Here, too, is poor old mother!" she exclaimed, "with her old Shaker bonnet on." They embraced each other with a kiss. I was so much overcome with my feelings that I was hardly conscious of what was going on in the house. She continued getting worse as the disease progressed. Toward the final close of her mortal suffering, which was on the morning of the 5th of December, about ten o'clock, we (her near relatives, five in number) were spiritually robed in Christian mourning for our beloved daughter and sister, watching for every moment to be her last, when all of a sudden she assumed a pleasant smile, looked into our faces, and commenced singing a familiar hymn. All present were favored with strength to take part with her in singing it. After the seeming heavenly interview, I could not help exclaiming, "The Scriptures have been fulfilled, for in the depth of our mourning we are enabled to sing, cry, and rejoice. As our sorrows, so shall our strength be."

The thought of this death-bed scene will evermore im-

press me with its solemnity. The bitter experience, the joy, the sorrow—its awful suspense, and its sweet conscious passing from death unto life. I trust that I may, by God's grace, be permitted during the remainder of my life to live in accordance with His will, that it may redound to my everlasting and eternal interests. Oh, that all the children of God might wind up their earthly career and be favored to leave their friends with such demonstrations of a happy departure!

On the evening of the 16th of February I was gratified with a satisfactory manifestation of the presence of my wife, and still confirming me in the Savior's declaration. I feel impressed to add: Oh, what is like the love of our heavenly Father, which is without bounds! It entitles us to our proportion of the joys of heaven in every portion of God's universe. Let us contend for it, as, without it, true happiness is entirely out of the question. Here is the infinite necessity of having a love of the same nature as that of our heavenly Father's, as it is not the intention for happy souls in future to be limited in the capacity to enjoy the fruition of glory; for without liberty, happiness would come to an end. What is true of the body, with respect to the deprivation of its liberty—how that it dwindles to nothing, how that it loses its powers, its vigor, its personality—is also in the infinite translation of the soul's capacity to enjoy. Without liberty to do so, surely its vigor, its powers, its apprehension, will be less than if it enjoy the perfect liberty of Christ with which we are clothed. Now, since love seems so essential to happiness, why do we still try to substitute something in place thereof? Nothing of an opposite nature can be happy in His holy presence. And why is it that mankind should live in opposition to their heavenly Father's will? Let us look round about us and behold how bountifully we are provided with everything that, as reasonable creatures, we should ask for. It is because we gratify the body and not the spirit—that is completely in opposition to the Creator's will; and, as

everything belongs to God, we having forfeited our claims through or by disobedience, where are we to go to expect happiness, if we can not have it in beholding the beauties and wonders of creation? It is just here, in acts of disobedience, that we will be chained down in hell. Because, if I am miserable with what I already know, I necessarily will have to conclude that, according to the change in my condition, so will be the state of my happiness. As there is but the one way, and all others have been so frequently tested by our predecessors, why will we not readily, to-day, make up our minds to serve Him who will, without doubt, render to every one according as his works shall be. Let us not risk the salvation of our souls in trying any other plan or any other way.

I was favored, on the evening of the 21st of February, with a gratifying demonstration of love and confidence from my beloved companion. Again I feel authorized to give my views in regard to things relating to a future state of existence. There are many vague opinions, even among Christian professors; and why is this diversity of opinion so prevalent in our highly favored land? Is it because we are not willing to have Christ, our strong hope of glory, our pilot, and our true guide? We each and every one have a way of our own, and thus deceive ourselves in trying to make all the poor unconvinced portion of community think they have the true and undefiled religion, when, in reality, it is nothing but excitement, brought on or about by man. It is, in the superlative degree, presumptuous and wicked. It is my opinion that if the system of a salaried ministry could be abandoned, we should have fewer preachers and better, and stand some chance to make advancement in divine knowledge and truth. In this way, I hope, we should then have preachers of the gospel of Christ, and that they would get their pay in doing good. He who will care for a sparrow, will take care of those who preach the word of the living God. I had to go to that Source for mercy, love, and pardon. It is this

that prepares us for death ; this that inspires us with confidence in spiritual communion ; this that enables us to meet all holy intelligence, and recognize them as brothers, wherever we may be permitted by our heavenly Father to associate with this people.

In regard to the employment of the saints, or happy departed spirits, let us take thought, and endeavor to discover some solution to the zeal of the followers of Christ in the work of preparation for the life to come. If it is not something very desirable and essential that we should strive for religion, why then this desire for it? Why this longing of the soul of man for it? Why this foretaste of the enjoyment of heaven? Why that the analogies of the natural world should lift us up as the perfect type of resurrection unto Christ Jesus? There are those who presumptively declare that death is the end of man. But of such opinion we shall have nothing to say whatever, for the activities of this Christian dispensation will not surely allow us to stop to inquire into the utter absurdity of such a thing. Now, we must bear in mind that there is a vast difference between holy, happy spirits and those that are not holy; nor can they have a desire for more knowledge themselves, as it would only have a tendency to increase their wickedness and their misery. But there is full fruition without bounds for the redeemed, but none for the wicked. Therefore, if we forfeit our right to the enjoyment of what belongs to God, we can not complain, nor can we find happiness anywhere else.

On the evening of the 27th of February, 1867, I was gratified with still another manifestation of love displayed toward me. My companion, and my father, and others were present. I am of the full belief that these things are permitted in order that I may have abundant cause to believe in a future state of existence. It has led me into the labor of writing of these several phenomena, in behalf of the truth. I fully expect to have to answer to the Judge of the living and the dead for the manner, as well as for

the intent, of the work. Of my accountability to God for my every thought and action, I do not doubt. Hence, I am careful to express my convictions; but of the faith that is within me I am strong. I have nothing to prompt or to encourage me in the prosecution of this work but the fulfillment of my duty. I do not expect any one to be benefited by a perusal of this book, without giving heed to the will of Him that sent us to do our work, and to do it without fear or trembling before man. Now, as we have our duty clearly set before us in Holy Writ, and likewise by the aid of the Holy Spirit, we are left without excuse if we do it not. But we have the blessed assurance, that

“While the lamp holds out to burn
The vilest sinner may return.”

This is encouraging; it offers us abundant cause to persevere in well-doing, even to the end.

I have been permitted this day, the 28th of February, 1869, to commune with holy intelligence, upon which I am permitted to write and speak of the importance or necessity there is in regeneration, for without it we can not be qualified for heaven. Now, as God is the only being that can perfectly know the true condition of all hearts, then He is most assuredly the only one to whom we should look for a change of heart. When we do fully realize that a change of heart has been wrought, we become fully established in the true faith that unites all holy intelligences. This is what can only prepare us to meet our brethren of the other land, and which entitles us to the joys of what our heavenly Father has in store for us. The trouble is, that people are looking to a source which of itself has no power or life; and the Savior plainly told the people, in order to convince them of their sins, that they should look or expect eternal life from the source of the Scriptures: “Search the Scripture, for in them ye think that ye have eternal life, and they are they which testify of me; but ye will not come to me that ye might have life.” Now, this ought to be sufficient to convince all people

that all forms and ceremonies, without the aid of the Holy Spirit, availeth nothing. And awful it is that preachers and teachers thus delude the children of men into great errors. Why not honestly tell them to whom they should look for deliverance from their sins? I fully assert that we of ourselves can not accomplish this most important object without the assistance of the great I Am. It is all folly to look to presumptuous man for aid by which to qualify us for heaven. The preacher of the world, from motives of self-interest, will undertake to teach the ignorant masses how to get to heaven. "Do as I tell you, and not as I do," is the fit teaching of their catechism. Now, I wish the reader to understand me, that I am not opposed to preachers who are authorized by our heavenly Father, commissioned and appointed by Him. Young ministers have got to thinking that if they can attain to respectable scholarship, they will be sure of a seat in heaven. But I had rather take the chance of the poor beggar Lazarus than to depend upon such rotten props of assurance. Let us look to God, and place our dependence on Him, that we may be happy in all places and under all circumstances. This is undoubtedly the most desirable attainment that mortal man can possibly attain to. In this life, this is just what I fully believe in. Now, let us give God the praise, and thank Him, to think He has provided us with one abundant plan of salvation after wandering so far from the paths of duty, of returning to them. This should cause our hearts to rejoice within us. Why is it that we will not place our trust in the promises of Christ, which have never failed us, when we call upon Him in true faith, believing? He has said, "Come unto me, all ye ends of the earth, and be ye saved." It seems almost useless to repeat this old-fashioned doctrine; but it is not for me to say how much advantage will be derived by those who have an interest in their soul's eternal welfare. My only aim is to show, with the assistance of the grace of God, through our Lord Jesus Christ, and by the spirit communion of the angels and redeemed spirits, the terrible fact of a future state of existence for man.

Happy spirits minister unto us continually. All through the dark hours of uncertainty, of doubt, of sorrow, of despair, and of death, our departed friends take a deep interest in our everlasting well-being. Who, so well as a bosom companion, gone to the realm above, could inspire us with like confidence, hope, faith, trust, and desires as they. Mine has already made me a hundred visits, which have been a continual source of joy to me—a perennial source of heavenly delights; and I would not exchange it for the fortune of the Rothschilds or for any earthly possession. But in the language of Paul, I exclaim, "I dare not boast." Rather I would say, "Lord, strengthen me for the battle of life; strengthen me for the conflict, for the upbuilding of the kingdom of Christ in the heart of the children of men."

The causes that have led to the writing and publishing of this book are complex; but the one prime cause is that of my conversion to the true faith. This faith is a belief in the existence of a Supreme Being, who has created us in His own image and likeness, a little lower than the angels. I can not believe longer, for a moment, that this life is the end of man. I can not believe that mind is perishable, and that God is destructible. On the other hand, I have indubitable proof of the existence of the soul. The world has a great deal to say of the nonsense of the doctrine of spirit communion and manifestation. But it forgets that Christ was manifest in the flesh, and that Spirit is manifest in the universal frame of man. Spirit manifestation! Why, the world in which we live is as full of spirit existence and manifestation as can be. The spirit of man is manifest in the flesh. Mind is manifest in the physical phenomena of the universe. Works of art, learning, poetry, eloquence—all signify the presence of God in the works of man, as much as in the contemplations of the sea, the mountains, the moon, and the stars. There is life in everything, and God is that life. Then why rebuke the doctrine that it is possible for a spirit to manifest itself in the way in which, as of old, the followers of Christ saw it. And, before Christ, we have every evidence of the truthfulness

of this doctrine, that God, in a marvelous way, showed Himself to the believing children of men.

When my family began to leave me, then it was that I had a full realizing sense of the perfect harmony, adaptability, and glory of the work of God. In His infinite ends, all good meets; in His love, purity dwells forever; and in His mercy, happiness is perfect. All this I saw, and felt, and believed, doubting no longer; for my vision, like John of old, caught a glimpse of the eternal fitness of things, that with God all things are possible—believing, not because I may believe, but because I must believe; and saved because I must be saved. Science, which is only another name for thought, is continually discovering new possibilities in nature—continually discovering new perfections—constantly increasing the sum of all wisdom, correcting the false impressions of yesterday, harmonizing new discovered principles to-day, and fixing the immutable, the infinite philosophy of the kingdom of God within bounds set by the Creator of the heaven and the earth, of angels and of man. This is spiritual growth—this is development—this is life immortal—this is spiritualism—it is the infinite thesis of the soul of man. It is that which lifts us up. It is that that improves society, that solidifies just government among men, that widens and deepens and purifies religion in the heart of man—that is irresistibly casting off the wrong and building up the right. The growth is slow, but it is sure nevertheless. For above all, and over all, is God; and God is in all.

THE STUDY OF THE SCRIPTURES.

I will now undertake to show to what extent the Holy Scriptures become valuable to us, by way of advancing mankind in the great work of the salvation of souls.

We may peruse and study them from youth to the period of old age, and we would find that we had not made any further advancement in divine knowledge. It is just here where the popular religion of the age is in error. The dead letter of the Scriptures is nothing. Christ said, "Ye

must come to me that ye may obtain life." It is not to be found in the Bible alone. It is not to be found in the Commentaries, nor in the text-books, but it is to be found only in Christ. We can know nothing of God till we have learned of Christ what He is. Christ tells us that God is perfect, that God is love, that God is everywhere. Then let us seek for that happiness that comes of a right knowledge of the character of God. We may learn and know something of a country we have never visited by the description a friend may give us of it who has visited it; but to see it for ourselves, to be in its atmosphere, to breathe of its life, we must go thither. The finger-board will direct the poor wayfarer across the country, and the north star the mariner across the great deep; but if the wayfarer heed not the words of wisdom, he will be lost in uncertainty and doubt; and if the clouds obscure the heavens, the mariner will lose his way. So with the sinner in the mistaken meaning of the truths of the Bible. If he forget Christ, if he lose sight of him, if he worship forms and ceremonies, he will be lost in a maze of ignorance. Christ came to teach us the way, but presumptuous man interposes his way in opposition to that of Christ, and says, "Mine is the best way." Hence, we have a host of churches that differ in the spirit of their work, seeking other ends by other means. But Christ never came to establish Romanism or Mohammedanism, sect or creed, but to teach man that there is a God, and that man's highest state of happiness is to be derived from the worship of Him. I do not mean in the common sense of that word, but rather that deep worship that drinks of the well of all knowledge, all truth—that worship that looks up to truth and worships it; that looks up to God and worships Him; and not that base worship that looks down with an ignorant vision and worships priest and king, wealth and office, forms and ceremonies, a grand organ, and a colossal pile of stone and mortar.

On the evening of the 15th of March, 1869, my beloved

companion was with me again, confirming me in the belief of spirit communication even more assuredly.

My faith in the power and reality of spirit intercourse will differ from the generally assumed notions of that much-abused subject. All truths are congruous. They exactly fit into one another, if I may be allowed the expression. The main difficulty is in finding the truth. Error springs up like a weed in our minds, and, until convinced of its presence, we are too apt to hold on to it as tenaciously as if it were the truth. Again, it often happens that we do not sufficiently weigh the truth, and from this source arise serious troubles; for, unless we know all the accessories of the truth, we fail to divine its source, its origin, its congruity, its full significance, and its whole concentrating force and philosophical relations; and hence, the absolute and relative strength of truths is not known or judged. Again, the psychological influences of truth are not distinctly known and appreciated; for, how very differently a truth may affect different minds. According to this law, truth is like seed falling into good ground and producing a hundred-fold, or like seed falling upon stony ground and perishing. Indeed, no two minds ever felt the same truth in the same degree, in the same manner, and under like circumstances; then how totally different are the legitimate effects produced on the mind. Some minds are opaque, while others are reflective; one absorbs everything, while another absorbs nothing but that which tends to weaken its powers. Thus, men are misjudged for their deeds, and not judged by them charitably, justly, and impartially. Here is one who, all his life, has inherited the worst of passions, the worst of habits, the worst of consequences, because he inherited an evil nature, a bad moral constitution. How to improve and correct this state of affairs ought to be the inquiry of all true thinkers. To do this we must needs go back to the beginning of man and trace up his origin, his capacity, his capabilities, his known stages of progression; for even this is as fixed and permanent as the law of thought—all the causes of moral

disturbances, and the effect of their occurrence upon his character, aims, scope, and his destiny, and their reflex action upon the generations of men.

Let us take God as the center of all created things. Take His justice and mercy, His rulings and His dispensations, His provisions and His providence, and by analogy compare how far we have wandered from His way of dealing with truth and error, cause and effect. Let us plant the gospel of truth upon the mountain height, that the world may see and not err therein. Let the beams of righteousness play about the pursuits of life, and warm into love the hates of the world. Let right stand up with truth radiant upon her forehead, and battle for God and humanity, untrammeled, uncompromised, unweighted down by the inertia of wrong, hate, error, despotism, and the tyranny of sin. This is the fatal delusion of our lives; this is the fatal delusion of society, whether that of ecclesiastical, social, or political. Indeed, this is the whole cardinal mission of the Savior's advent into the world to redeem man from under the curse of violated love. His redemption is made sure by the promises of Christ, he who thought and spoke as man never before thought and spake. His judgments and his life were victories over nature, and so of the living. By his example the world escapes the temptations and consequences of evil doing. Christ came to revive and not to destroy, to resurrect and not to tear down. But many of the so-called churches of the world have reconstructed a new doctrine and embraced error for the salvation of their subjects. Darkness, death, and error, and not truth, are the consequences, and in their train follow contention, dissipation, spilling of blood, licensed evils, gloating revenge, wars, and famine. What more need we say on this subject, except to end as we began, by urging the necessity of patience, study, and compassion—the cultivation of learning, moral culture, religious training, and reverence for truth. After these comes plenty and wisdom, progress and goodness, peace and union.

On the evening of the 21st of March, 1869, I was made to realize another instance of the goodness and providence of God, as follows:

I had retired to rest for the evening, when I became conscious of a difficult respiration, caused by some derangement of the system. How long I remained in this condition I can not tell; but I felt as if death or dissolution must ensue, if it continued longer unabated, when I consciously felt the presence of my wife, in the act of placing her finger upon my lips and eyes, in order to produce the sensation of awakening out of sleep, but which failed of its timely object. Next it appeared to me that some other person was dead; but soon revived and commenced talking, which had the desired effect of awakening me, and to call my companion to come and hear and witness what was said. By this time I was perfectly awake, and cognizant of all surrounding objects, which led me to marvel at the goodness and the efficacy of such pleasing intercourse. I had oftentimes before felt just such lethargy of life, just such fears of death; but never before became so conscious of deliverance from that painful condition. Is it any wonder that these things should contribute to waken a curious desire in my mind to communicate them to the world? But of what avail, reader, are all these things unless we profit by them, unless we are made happier, unless we feel arising within us suitable responsive thanksgiving to God, and unless we endeavor to conform to the requirements of God's holy will? If new truths and new mercies do not show us new cause why we should more and more seek after heavenly knowledge, of what account shall we render to God for all His goodness? Is there no higher lot for man, no other employment than to devote all his energies, time, and strength to the acquirement of that knowledge that will contribute to his bodily desires below, and to gratify his vanity and pride and ambition? Must a young man, just starting in life, just about to develop the hopes of his boyhood in the real life of the world, neglect all those things that will give him spiritual symmetry, moral balance,

and Christian hope, because the things of this world are of more value to him than the things of the immortal soul? No, no! rather let us value the things of this life none the less, but the things of the soul, of heaven, the more. If man be endowed with vast capabilities, with great energies, with a mighty ambition, with high conceptions of glory, as no one will doubt, why not lift them up to the service of the highest faculties of the soul, to the highest state of spirit life? Let the people feel that they are developing a vigorous, national life, devoted to the best interests of its spiritual being. As a people, let us rejoice in the fullness of a great idea, and that idea the supreme worship of the highest possible state of intellectual and spirit worship of the great infinite truths that ultimately must conduct us into the portals of another life, higher and more perfect than this. We but stand upon the threshold of another world. We may command some knowledge, some idea of it, by giving attention to those things that mostly concern us here. A knowledge of how to live here is the most fit assurance that we shall know how to live hereafter. And there is no real happiness for mind or body till every faculty and every power of the soul and intellect, heart and body, shall be attuned to the highest service of God. We do but serve God while we attend to these duties—these necessities of the higher life to come. Christ's life was the best exponent of this example of the hallowed influence of a noble life. Let us imitate it. We may do this by appreciating the fullness of this life, its opportunities, its chosen pleasures, its happiness, its goodness, all the enjoyments of life, whether of pain or pleasure—its acquisitions, aims, progress, and other bountiful providences. There is no need nor cause to waste life and time in aimless pursuits, devoted to the frivolous tendencies of the age. There can be no need of the folding of the hands now; time is too precious while it lasts. We must improve the present—it is all we have of time gone before and of time to come. The next moment or the next hour, next month or next year, may never come to us.

When they come, we may be gone to try the new duties, the new life, the new aims and ambitions of the life to come. And what we have neglected to do in this life we shall miss in the next. This is a life of probation ; it means a preparation for the life to come. The duties of a man can never become the duties of the child ; the child must first grow into them. He must have skill, ability, knowledge, and experience, and arrive to the stature of man, before he is supposed to be able to do the work of life. So it is with the child of this life preparing for the change to come in the next ; there must have been preparation, study, worship, the exercise of love and clemency, the experience of sore trials and severe discipline. God has made and ordered it so from the foundation of the world, and God's ways are perfect, and His wisdom past finding out. Let us do well what we know, and God will show us the better and the nobler part of our natures ; for He reserves the best thoughts for the noblest of His children. With these views of life, let us commend our all to God. Let us say conscientiously, understandingly, and prayerfully, "Blessed be the name of the Lord for evermore."

A SINGULAR MANIFESTATION.

As I was traveling through Warren county, near Waynesville, Ohio, soliciting subscribers to the book in contemplation by me, I called at a house for that purpose. Soon after I entered therein, some person remarked that there was a writing medium present, and asked if I wished to see her write. I replied that I had no objection, although I never had seen such a performance in my life, whereupon the following communication was written out to me :

"A word of comfort to thee : Let thy work prosper ; keep the good faith ; let the world scoff ; walk in the path of thy duty ; let thy words be yea and amen forever ; I am with thee always even unto the end, not forgetting my pledge to thee, my own dear. This from thy companion, not long

since taken from thee by death. We shall soon meet on the great shore of eternity to part no more."

May 20, 1869.

O heavenly Father! as Thou art still willing, from the frequent manifestations of the presence of my departed friends, it causes, if possible, an increase of thankfulness for Thy many favors and blessings; for Thou didst permit my much-beloved companion, on the evening of the 22d of February, to be in my presence with great demonstrations of her integrity to me, and still has a tendency to encourage perseverance on my part in anything pertaining to my duty, by way of advocating the great cause of truth and righteousness in our land. Righteousness should be desirable with all people, as we thereby can more fully appreciate all of Thy favors and blessings; for it is utterly impossible for any one, while transgressing the commands of our heavenly Father, to fully appreciate them with satisfaction and comfort. The righteous have the advantage all the time, even through this life; and when they are called from their works to rewards, the language will be unto them, "Come, ye blessed of my Father, enter into the joys of heaven in bliss for evermore!" When, on the other hand, it will be said unto the unrighteous, "Depart from me, ye workers of iniquity, for I know you not."

DEATH-BED EXPERIENCE.

Gulielma Harlan had consoling conversation with her friends before her death, and expressed an anxiety to be given up and to join that happy throng in heaven. In the presence of several persons, and in their hearing, she said, "If it was not for the rod and the staff to support me, I do not know how I could bear up, under the weight of a gradual death, long surviving ills." At another time she said, "I saw Isabel pass before me, apparently seated on a beautiful rose, neat in appearance, and with a very cheerful countenance." On the day of her death, being asked by

her son if she was reconciled to God, she answered, "Yes, oh yes!"

Thus the good die. No fear of death, no fear of banishment from the presence of God, no fear of the condemnation of sin. May we, who are left behind to mourn after the joys of heaven and the presence and endearments of kindred spirits, take courage and heart; for the time won't be long till we, too, shall clasp glad hands never to part again. Blessed be the name of the Lord forever and forever!

IMPRESSIONS ABROAD.

On the evening of the 6th of May, while traveling through the State, I fell in company with a gentleman who was an unbeliever in anything hereafter, which only had a tendency to cause me to feel unhappy in his presence. His conversation was most disgusting to me. I became restless, and sincerely wished myself away; and had I known it before, I could have placed myself in the happy and pleasant society of friends in the town in which I had stopped.

But my dear companion comforted me with her presence, and spoke of the views of this particular individual with utter abhorrence. I soon excused myself, as I had walked a distance of twenty miles that day, that I should be glad to retire for the night. It does seem that my spirit companion knew how unhappy I was in his presence, and consoled me accordingly to press forward with renewed courage and vigor in the accomplishment of the enterprise upon which I had started. My limbs, instead of having become stiffened by my long walks, seemed to have assumed the elasticity of youth. While sojourning at this place I was introduced to several of my old acquaintances whom I had not seen for many years. One of them, an old lady—Hettie Tufts—related the following incident of her life. Said she: "I was laboring and suffering very much from the effect of croup. My friends despaired of my recovery. All at once I became alarmed

concerning my soul's salvation. I lay gasping for breath, when suddenly, and like a flash of light, I became very happy and shouted aloud. Previously I was not able to speak above a whisper; now I was able to speak, and was relieved in both body and mind; to the astonishment of every person present."

What a contrast between the two individuals. One was rejoicing in the love and service of our Lord Jesus; the other was without hope, without a future, and without Christ in the world.

On the 26th of February, 1869, my dear companion was evidently with me, engaged in acts of service, as natural as when living in the body upon the earth, still confirming the words of the precious Savior in that glorious decision, which words were the following: "While thee holds fast thy integrity—hers is sealed in heaven—thee need not fear that these communications will cease." Now, I have to infer from good authority that there can be no acceptable worship performed without being immediately authorized by our ever-present heavenly Father, who is continually watching over us for our everlasting and eternal welfare. Now, as He is the only being that can possibly know the true intent of all hearts, He can, with great propriety, know whether we are offering him acceptable worship, as it is plainly set forth in Scripture that it is impossible to please God without the true faith. Now, as He has to give us the true faith, how dare we attempt to make any offering unto Him but that which is acceptable, and therefore should wait to know ourselves properly authorized. Oh, that I had always been willing to perform my heavenly Father's will when properly authorized or called on! I should have been a great way in advance of what I am at this precious moment. O! how precious the moments are to us; for every well-spent moment here secures an age in heaven. Now, as we had no hand in our creation, and neither can we do anything toward annihilating ourselves nor thinking faculties, it does abundantly behoove us that

our conduct and actions be consistent with the will of our heavenly Father. Now, seeing that we must exist, and have a chance to test, every day of our lives, that it is impossible to be happy in the commission of sinful acts, we will undoubtedly have to conclude that we are in the highest degree presumptuous in thus risking the welfare of our immortal souls, and conclude, as many are doing, that it will be right with us hereafter. I am ashamed, while writing, to have to think that so great a portion of the workmanship of God Almighty's hands should not be willing to take their Savior's word for the plan of salvation that he has laid down for us, but be trying to deceive one another that, if you do fill up your lives, let them be long or short, in the commission of unholy acts, our great Redeemer has too much love to see us forever banished from the enjoyment of His holy presence. Now, just take time to look and think what your heavenly Father has all your lifetime through been doing for you by way of offering to you His love, in order that you might be happy in His holy presence, and you still obstinately refuse His offers of mercy—leading others, inviting others, and deceiving them into this most fatal delusion of jeopardizing their soul's everlasting and eternal welfare. You will not, and can not, have the assurance to ask our heavenly Father to accept us, since we have willfully and presumptuously refused all offers of mercy, but will be dumb and speechless forever. Now, I would wish to know what is your policy of making this great worldly spread of trying, if possible, to monopolize the world to your faith. Since we may infer from your doctrine that God Almighty has it all to do for us, why can you not be quiet and let every one look out for himself? It is because so many of us wish to live off of the rest. We had much rather preach to you all the days of our lives about nothing, or to no purpose, than to labor and get our living honestly. Now, I would like very much that all people, who are in the least favorable to this doctrine, take time to think what they wish or expect to accomplish by it, and quit trying to deceive others unto

this most fatal delusion. Even if there was a possibility in future, your preaching is only calculated to cause those who have been foolish enough to become deluded by you, to have to witness a great deal of woe and torment in the future world. Shame!

February 26, 1869.

LIFE SKETCH.

Immediately after my conversion, being full of the Holy Ghost, and entirely thereby influenced, and having the love of my Savior, which is without bounds or limits, and having, as it were, desires to take God's intelligent family in my arms, or at least such portions of it as I with my limited capacity could arrive at, I immediately left the home of my childhood and everything that had been previously dear to me upon earth, and commenced traveling. At the distance of about twenty miles I found myself in a little town situated in Warren county, Ohio, composed at that time, in the year 1826, of a people formerly residents or emigrants from the State of Maine, claiming themselves members of the Baptist association. Previous to this was my conviction and conversion to the true faith, and at that time was corresponding with a young lady, a resident of the county of Warren, Ohio, by the name of Sally Clinch; and as the circumstance of my conviction and conversion wrought a very great change in me, it was very soon decided by my friends and others that this great change in me was caused from a supposed disappointment with this lady correspondent. All this charge I bore with a great deal of fortitude, from the fact that I thought I could afford to be called a fool for the sake of Christ. I remained in this village about six months, attending the Baptist Church and conversing with its members in regard to what had taken place with me. They pretty soon began to conclude that other causes and influences had made this great change in me; and as I still became more and better acquainted with this lady's relatives, and they with me, their attachment to me became somewhat increased, and they rather

urged that I and this lady should continue our correspondence, but to no effect. One of the lady's cousins, Hannah Tufts, asked me if I would not go with Sally from the singing-school that was to come off on a certain evening. I replied that I could go, but it would be of no use; yet I consented. Soon after, I, the lady, and her cousin, Nancy Tufts, were together in conversation relative to our continuing our correspondence, when we there decided to drop it, which decision was not satisfactory. I continued in said village about six months. During the time I was frequently invited to call at her father's residence, but I remained inexorable. I now left the village for Hopkinsville, a distance of about two miles—spent about six months more there and in the adjacent county. Being about twenty-three years of age, I was quite inclined to form new acquaintances. The people there were mostly of the Methodist profession. I formed an acquaintance with a young lady by the name of Nancy Forsha, whose relatives were very respectable independent livers. We continued our correspondence for about six months. In the time there became quite a manifest attachment. Many of her relatives thought we would certainly join in holy wedlock; but, from some cause, I could not get consent of my mind, and resolved on a certain evening at Joseph Mount's, an uncle of the lady, to make it the last visit and return to my father's house, a distance of about twenty miles, and there remain until the way should be made more clear how to proceed. It was not long before, at meeting, I was invited by a young lady to give them a call that evening. I replied, "Quite probable." I called, and to my great surprise there was a young lady on a visit, a schoolmistress at that time. I was permitted to converse with said lady for the first time in June, 1827, to very good satisfaction; and, strange to relate, I had an impression that very evening that this lady would be my beloved companion. We continued our correspondence without a jar, without a disappointment, until we entered into bonds of matrimony.

This I relate that the people may see how Providence, in His great wisdom, conducts all things in subjecting everything in complete subordination, that this same little earthly companion should be the cause, after leaving this tenement of clay, to return to me as a comforting spirit, to enable me to become willing to do that which my heavenly Father required of me in the year 1825; that is, to give the knowledge He gave to me of that truth which should interest His whole intelligent family.

I can produce many living witnesses to prove that all these statements are correct; and I am ashamed, while I relate this little sketch of my life, that I could not have sufficient confidence in my precious Savior to do what I firmly believed that he required of me, until after my precious companion was taken from her earthly tabernacle and returned to me as a loving companion to inspire me with that courage and zeal to undertake, and still willing to persevere in, the performance of any labor that my heavenly Father may prescribe for me, in a way that it appears to astonish all those who have only the wisdom that relates to this world. But all those should recollect that the wisdom of this world is foolishness with God, and that He keeps it from the wise and prudent and reveals it unto babes. O! that I only could have been willing to have gone forth and done whatever He might have required at my hands. I should have spent many happy days that can not be recalled. The moments which are lost are lost forever.

Now, there are certain people in the world who pretend to claim a future existence and at the same time deny that they have any faculty placed within them that will enable them to readily detect the great diversity in creation. Now, does it not look like this diversity in creation would have been in vain, had there not been beings created with such or similar capacities? We are told in Scripture that there was nothing created in vain. This great diversity of opinion prevailing with or among the human family, is in part from man's independence. He is not willing to acknowledge God's right to have the supreme control

of all things in heaven and earth ; all are trying to have ways of their own. Now, if we claim anything that we have no right to, we can not expect to enjoy it. Now, we can only be entitled to anything in this world by making a proper use of it and not abuse it. In that way it becomes a curse instead of a blessing. It is utterly impossible to make use of anything improperly that God ever made, and thereby enjoy blessings.

While we are permitted to have communication with happy departed spirits or any of the holy intelligences, it is very convincing proof that we are on the side of power, wisdom, and goodness; for heavenly intelligences will not commune with those that presumptuously and willfully stand in opposition to them and our Savior; and so long as we hold anything to be right that God forbids, and claim at the same time to be His followers, what are we but hypocrites, and what is their fate, according to our Savior's language, but to be last in getting into heaven? Now, we must believe that he is the same unchangeable being that he was when he thus spoke to his disciples concerning the Scribes and Pharisees. Now, it is plain to all what their worship consisted in—nothing but that which God Almighty utterly detests, and all of the hosts of heaven and of the faithful and truly regenerated, if not truly converted to the truth or true faith, could not expect any lasting reformation in society; because anything in opposition to Him can not be a successful laborer in His vineyard. All hypocritical labor results to no benefit to the honest seeker for truth; and here is the great necessity that all teachers of the truth should first know for themselves, by Christian experience, what the truth is, and not offer anything for truth from the authority of other people, since the heart of man is deceitful above all things and desperately wicked. All truly authorized teachers have it direct from our Savior, and as it is from the pure fountain, it can not fail having, to some extent, a good influence. Therefore, let us cease to be laboring in vain, and not put it all off to be done when the poor body is suffering

under excruciating pains. This happened but a very short time previous with a person with whom I was well acquainted. I was correctly informed by a responsible friend that he was greatly exercised in spirit, and had a great portion of trouble through his illness. Now, since we are furnished with so many proofs of the great folly of all that do willfully neglect this most important duty, and put it off until called on by death, my prayer is for each and every one to be up and doing while we have light and time; for the night will come when no man can work, and while it is to-day harden not your hearts.

Communion with happy spirits to me is still more precious than fine gold, and I would not exchange the privilege for anything else. It is having the gift of faith and discerning of spirits that enables me to realize and see so many happy spirits as natural as when in the body. I enjoy their presence day and night.

July 19, 1870.

June 21, 1870, was the last visit I ever made my granddaughter, Emma Lulu Haughey—a child for whom I had a strong attachment, in consequence of its being without a mother, who left it in care of her only sister Charity Harlan, now Charity Hale. A double cause for this attachment with me was owing to the decease of my wife Gulielma. I had to leave my house, and was some of the winter of 1867-68 at my daughter Charity Hale's. This child, as it was cold weather, was permitted to sleep with me, and continued so to do up to one week before its death. On the evening as above was the last time we ever slept together. On retiring to bed she seemed disposed to manifest (for the last time, while the darling child had health) great affection and love for me, by way of kissing me. I said to her—not knowing that it was the last opportunity for such manifestations of love—"Emma, as it is very warm, we will have to lay farther apart." The darling little angel, without further ceremony, obeyed, and quickly was sweetly composed to sleep. I arose in the morning

for the last time that I ever saw the dear child in health asleep. In the course of half an hour she came tripping down the stairs, with her pretty fair face and sparkling eyes, cheerfully engaged in dressing herself. Some time in the forenoon, about ten o'clock, I started with the intention of going to the woods. The child came running to go with me. "Emma," said I, "it is too warm; go back." The darling, hard as it was, thought she must mind. I was informed by her aunt Charity, when I returned from the woods, that Emma was affected, and tears had fallen from her precious eyes. I did not know that the time would only be six days when I and many of her dear relatives would be, for her sake, involved in Christian mourning.

June 21, 1870.

We ought to consider that all we claim to have control of properly belongs to God, and there must undoubtedly be a right and a wrong way for us to dispose of what comes into our hands. It is said that nothing was created in vain; but if we make a wrong disposition of that which comes into our hands, or was intended for good, it will most assuredly have to be accounted for. Sin originated from the abuse of blessings from our heavenly Father. Therefore, in order that we may be happy, we must not willfully arrange those things so as to be of no advantage to those who stand in so great need of them. This is willful and presumptuous wickedness, denying that it all belongs to God, the supreme Ruler of the universe.

April 28, 1870.

May 20th, at Elias Harlan's, in the evening, my companion was with me with demonstrations highly calculated to confirm all of the preceding manifestations, and there is not the first doubt with me but what there is an object intended to be accomplished from all true spiritual communication, as it is authorized by Him. The Source and Fountain of wisdom and goodness is showing us plainly what is essential and right; plainly setting forth, by the

same authority, the good old truth, like its Author, the same yesterday and forever. Just so with the true and undefiled religion, which must come from God. It is so desirable with the possessor, that nothing ever will be accepted in place thereof. Not so with this excited religion, brought about from self-policy in man; it is not worth the name, and the men who excite it are less worthy, and awful will be the consequences to those when it is forever and eternally too late with them. This history has much to say concerning hypocrisy, and I say again that they are to be the last admitted into heaven—harlots not excepted.

Now, the popular professing Christians of the present day are in opposition to true spiritualism or communication; and while that is the case, or our situation, we must be in opposition to God and what He promised, and that was to commune with us and strive with us; and how could He strive with us without having communication? Now, it is said in Scripture, "My spirit shall not always strive with man." Now, while we are against spiritualism, we must be against God and true worship; for acceptable worship is said to be in spirit and truth. Now, I claim to write from the influence of the Spirit that was to lead and guide us into all truth. I would just as soon say that I did not believe in God as to say I did not believe in spirit communication; for what would anything be worth without spirit? God's universe would have all been created in vain, if created at all. But necessarily there would have been no creation, and no acceptable worship could ever be performed; yet the popular world of people are ashamed to be called Spiritualists. When they say that, they are ashamed of its author, for he said, "Him will I be ashamed of before my Father and the holy angels."

I esteem it among the highest favors to have the privilege of communing with happy departed spirits, as they are abundantly calculated and able to accomplish the errands on which they are sent, and that is to encourage all in the path of their duty. All the inhabitants of heaven, as they are qualified by Him alone, are sufficiently able to

influence those that are honestly seeking for the truth. This is why all our offerings should be made unto Him in sincerity and truth, as happy spirits will not commune with any while in opposition to those now in heaven. All are qualified by Him, and they are very willing to be in subjection to His holy will. This ends forever any possibility for anything to take place that is contrary to His holy will, or to disturb the felicity of the saints in heaven. It is one of the many consolations to me when I have to believe and feel that I am on the side of power sufficient to keep all spirits in opposition to Him in complete subordination. This is finally what constitutes heaven, to think that we are forever secure from all harm.

April 28, 1870.

O heavenly Father! everything on Thy part for us is performed. If we only could become willing to do our duty, then all would be well with us and all fear ended, for perfect love casteth out all fear. It seems that anything I ask in faith, or that which is consistent with the will of our heavenly Father, is still granted, and still has a tendency to strengthen my confidence in God. My precious Emma L. Haughey was permitted, as a loving departed spirit four years and eight months old, to be fully realized in my arms on the evening of the 11th of August, 1870. She was the daughter of Isabel and Thomas Haughey, and grand-daughter of David K. Harlan and Gulielma—the latter the principal character or happy spirit that led to the writing of this book.

Now, all spiritual manifestation is mysterious until we know something about the true faith; and that being a favor or gift of God, we are under the necessity to believe that communication with happy spirits is with His sanction. Therefore, when we meet any of our spiritual friends, it is reality with us. I receive anything in this way with more confidence than I could from any other source or from many earthly friends; for we all have proved that friends upon earth are not to be relied upon; and, accord-

ing to Scripture, while we are carnal, or in the flesh, we can not have the necessary confidence in God or true spiritual communication. We are like the waves of the sea, driven and tossed to and fro. Oh, let us one and all become willing to be taught or guided by Him, who teaches as never man taught; and as we dwell in the light, we shall see more light, and this is the only sure way that we can possibly make a safe landing in heaven.

August 11, 1870.

It seems that my precious companion, from her frequent visits to me up to the date mentioned below, is desirous that I shall not lose confidence in her. She was with me in spirit, as natural as life, with astonishing demonstrations of love; and after the manifestations, I still, with the eye of the precious faith of the apostles, beheld her with ecstatic joy. I was awake an hour or more, thinking of the goodness and love of the heavenly hosts, especially our departed friends. When they are permitted to return to us again, we are under the necessity to believe that the regard they have for our eternal welfare is without bounds or limits. No spirits are admitted into heaven without being qualified by Him, whose judgment stands unalterable, who is not under the necessity to change that which was performed to-day as being right, and before another sun dawns, discover an imperfection or error.

August 20, 1870.

On the evening of the 7th of September, 1870, my heavenly Father permitted many of the heavenly hosts to visit me with their comforting influence, besides my companion, who, strange as it may seem, has not forgotten me. She continually appears to be watching over me for my good, and inspiring me to keep up courage and endeavor henceforth to do my heavenly Father's will with composure and cheerfulness, which will insure lasting and eternal happiness, where we will see eye to eye and know as we are known, and have privileges without bounds or limits; for

that we may rest assured of, as our heavenly Father is abundantly willing that all of the truly faithful may be wherever He is. This being the case, what more could we desire to make us happy? Without such a privilege, there could not be complete happiness. Many people are disposed to think and advance ideas so limited in regard to heaven, that it is conclusive evidence to me they never have been correctly taught, or are really incapable of knowing anything about the deep mysteries of God. They have got heaven placed away off in some obscure corner of God's creation, and strongly walled in with iron railing, bolts, and locks, so that those happy spirits can never escape or even be with their Savior; for any place with bounds becomes a very small place compared to unlimited space.

Now, when this is our situation, our happiness is in proportion, and happiness with limits is not worth the name of happiness. When we get true faith, we have the assurance that we are entitled to liberty; for what would be the use of limiting a being who is as much inclined to do right in one place as in another? There is no doubt but what it was the intention of Him that well knoweth, what is best for us to have, and gave us liberty. Therefore, the difference between the wicked and the righteous becomes very great, as the former are not disposed to do right in any portion of God's universe. They are necessarily, in consequence of that, debarred from all liberty, entirely excluded from happiness. It seems that I can not say too much about this true faith, since the great diversity of opinion among mankind is owing to, or entirely caused from, the lack of it; and while we remain destitute of it, we are continually devising ways of our own, forming one sect after another. Here is the great necessity of us putting off the old man and his deeds and of putting on Christ Jesus. After this, we care nothing about forms, sects, or denominations, as we are in possession of the pearl of great price. Now, this can never be obtained until we turn from the beguilements of the world and look unto Him entirely to do that for us which all human strength would

fail to accomplish. What a consolation for us, after we have wandered so far from the path of rectitude, that we can turn about, after the great folly of our ways are made plain to us, and obtain that peace which passeth all understanding. After becoming fit subjects for heaven, as brothers and sisters, we are forever united in that love which forever banishes all fear. Now, when we become in possession of this kind, we have no inclination to injure any one in any respect. If our leading influential men were Christians, we would have no laws passed but what would be in strict accordance with God's. Why will we continue to strive against Omnipotence, while we are willing to acknowledge a supreme Intelligence? It would be much better for all to become willing to submit to Him and conclude that His ways are right.

September 7, 1870.

O Lord! keep me as the clay in the hands of the potter, willing to be anything or nothing. I feel it at this time to be my duty to contribute a little for Thy continued favors and blessings to me in Thy permission of my happy departed spirits to still favor me with their friendly visits up to the evening of December 1, 1869; for my precious companion was with me, as natural in appearance as when in the body, and I realize no difference. I am fully in the belief that it is only by the spirit that we do realize each one of the five senses; for we find that as soon as the spirit leaves the body, there is an end to any visible manifestation of any one of the five senses—convincing proof to all reflecting minds that the spirit is the only part that should claim our greatest regard. As we are very cautious in approaching that which will cause pain to the body, which can only be affected for a very short period of time at the farthest, our greatest concern should be for that part which is to endure forever.

Now, this is a thing that people are too apt to put off to the last, and endeavor to keep it out of their minds until called on by death. They will then begin to think what is

to become or the poor soul, or the part that is to endure or live forever. If I have to exist, I do not want to be where God is, for it is His presence that I wish to avoid or escape. He and I have been continually at variance, and to escape Him, for me is utterly impossible. Therefore, I desire that the mountains may fall upon me, if they can possibly hide me from that glorious Being who has always been laboring for my welfare ever since He fully enabled me to determine for myself on that which would render me happy forever. Now, this should be foremost with us all, for we all want to be happy in heaven.

The great trouble with us is, we do not want to obey God. We still feel a little too large, and will not bend and come down into the valley of humiliation. I have known and seen with mine own eyes those who thought they would not; but He who has the two-edged sword and power sufficient to use it, can cause those to come on their knees that before could positively say "no," and defy the living God! Now, there are hundreds and thousands the world over who can set their seals to the truth of this fact as well as myself. Now, let us all acknowledge that rich and poor, king and potentate, must in like manner, as above described, bend to Him, the Source of power, wisdom, and goodness. We have to acknowledge that power to be invisible, but we should not think any the less of it on that account. All power is invisible, from the smallest manifestation to the greatest in magnitude. Therefore, let us be willing to render unto Him, the Source of power, all necessary homage. He is the Being who is not only powerful, but good, all-wise, beneficent, and is worthy of all that we, as finite creatures, can ever expect to bestow. He is not beholden to us, but we are entirely dependent on Him, as everything that has a tendency to render us happy belongs to Him. Therefore, let us not be above rendering unto Him the necessary praise.

December 1, 1869.

Oh, what can be compared to spiritual communication,

caused by voluntary love on the part of those who offer it unto us, as it is fully calculated to increase our confidence! Now, this is self-evident to every reflecting mind; for if an earthly friend should voluntarily offer his assistance by way of relieving us of any besetting difficulty or trouble, we would forever after look upon that person as a friend to be relied upon, or at least until he should cause us to think differently from subsequent conduct.

Now, this is the difference between supposed earthly friends and our heavenly or true ones; for an earthly friend may, before another sun dawns, become your bitterest enemy. Not so with our precious heavenly friends or happy departed spirits; for as they are happy, their desire is that others may become so. Therefore, we have nothing from them to fear or doubt. The difference between the two kinds of friends is very great—about the same or in proportion as time with eternity.

So I must, in answer to my friendly visitors through the night, make record of the same on the evening of the 6th of December, 1869. It was a busy night with me, but was highly calculated to comfort me indeed, for the number was very great; some of them I never saw before, and some I knew, as they were old-time friends whom I had not seen for more than forty years. My companion was first in making her appearance. She appeared to be engaged in putting more clothes on the bed. I said to her, "It is growing colder." She replied, "It is quite frosty." She went to the fire-place and took a large stone out of the fire, which appeared in length to be about one foot, in breadth not so large. She picked it up seemingly with the tongs, and conveyed it to the back part of the room and put it into a tub of water, with the intention of warming it. She directly appeared to be seated near the fire, and seemed as if she had been washing herself. I distinctly heard the clock strike from eleven until four. During the evening, while several men and women were gathered together, some one said that Nancy Forsha was present. I directly went in where so many were seated. My eyes

quickly caught the features of the long absent friend. I approached her and took her by the hand; and as we both had met with similar bereavements and great changes in the last forty years, we were much affected. She said, "I have seen a great deal of trouble since I saw you last." I replied, "That is my condition; for it seems that I have had trouble enough to kill ten men such as I am." Strange manifestation!

December 6, 1869.

O Lord! I still remain thankful for Thy favors and blessings, and while we still feel that we are in possession of the love that is necessary to qualify us for heaven, we likewise feel that we are accepted of Thee, and still entitled to our proportion of the joys of heaven. I was favored on the evenings of December 3, 4, and 5, 1869, with very satisfactory visits from my departed happy friends, namely: On the 4th, my companion, Isabel, and Mary Ann Vandervort, daughters of mine. I was walking briskly along, when all at once my attention was arrested by my beloved companion and Isabel, who appeared to be busily engaged feeding some young chickens. They immediately left and came toward me, my companion having one of the chickens in her hand. They passed directly before me toward some house. When we entered the house, who should appear but my daughter, Mary Ann Vandervort, which caused me to exclaim, "What does this mean?" I instantly became so much affected at such a glorious, unexpected manifestation, that it appeared I must faint, when they seemed to be quite concerned for me, and manifested great sympathy. This glorious appearance caused excitement, and, as usual, a lasting impression. I was full of thankfulness to our great Redeemer, as it is from him alone that we derive all our true and lasting comforts.

Now, since there have been so many trials made in different ages of the world, by people of every nation, kindred, and tongue, to make something else answer in place of that prescribed by our great Redeemer, they are still

without anything that brings comfort to the immortal soul. Strange that people, after seeing so many demonstrations of failure, will not turn and look to the true Source. It is because they have been so long depending on, or listening to, false or unauthorized teachers, that they have become perfectly deluded and blind, and take light for darkness and darkness for light. Now, I do sincerely feel distressed for the community at large, but more especially for those presumptuous teachers who have not the true faith, nor know anything about the new birth, or tasted of goodness, of faith, or power of the world to come. They are plainly informed in Scripture that without faith, they are not pleasing God, and certainly, if we are not pleasing Him, there can not be any acceptable worship. Now, it is of vast more importance that we preach from good authority—and not only preach it, but be properly authorized by Him, who knows whether our motives be sincere or not—than for physicians to be forcing a medicine on a sick patient by way of making experiments. The soul and body are very different, as the poor body is perishable and of short duration, but the soul is to endure while endless ages roll.

December 5, 1869.

Oh, what is to be compared to the integrity of a true and faithful companion, when nothing else can possibly inspire us with so great confidence! and it has been wonderfully tested by me, since I have to confess that I could not have confidence sufficient, without such aid, to do my heavenly Father's will. Since my precious companion was called from me, and has been permitted to return again with so much purity, my confidence has increased so vastly that it seems impossible to refuse anything that she requires of me. This is very convincing proof that our heavenly Father is not lacking for means, and not at all dependent on man for assistance, or any other beings, how much soever they surpass puny mortals like unto us. He is supremely good, all-wise, and powerful—sufficient to accomplish anything that is consistent with His nature. My

dear companion's frequent and continued visits to me has vastly increased my confidence in God, since I am under the necessity to believe that they are entirely with His consent and approbation, and still showing how willing He is that the righteous shall have liberty and their desires gratified, in order that they may be happy. Oh, how vastly these things should stimulate us to become willing to obey Him in everything that may have a tendency to advance God's truth, as happiness can only be increased thereby.

My dear confidential companion was with me on the evening of the 8th of December, 1869, which caused an increase of confidence and comfort to a poor bereaved mortal such as I am. I do not know what would become of me if her lovely visits should be withheld; for communication in this way produces more comfort than I can get from anything belonging to this world. It is well known that I am a man in limited circumstances, but I would not exchange the privilege of mingling with happy spirits for any earthly possession. They have been continued unto me up to the present time, and my desire for their continuance is stronger every visit they are permitted to make me—proof sufficient that anything of a heavenly nature is not calculated to become a burden to us; otherwise the very thought of heaven and eternity would be awful, and we would soon be crying that we might be annihilated. This is no doubt the cause of so many atheists in the world, as they have to look upon the actions of their past life as odious and inconsistent with the will of a supreme Intelligence. They prefer annihilation rather than believe in a future existence. Not so with the true believer, for he loves his God because He made him happy; he loves Him because He is omnipresent, that he may be happy everywhere with Him; he loves Him because He is willing that he shall behold the bounty of all His creation, in order to increase his happiness. This is why God wants His great family to come into His likeness, so that they can be happy with Him forever, together with all of the holy

angels and happy departed spirits since the foundation of the world, that they may be enabled to sing His praise for evermore.

December 8, 1869.

Mankind, until they become converted or changed, are laboring under disadvantages in regard to their having any correct ideas of the future or anything of a spiritual nature. Therefore, they are continually liable to go into error. They think they must be doing a great deal for God Almighty, and in ways, too, that any one could see could not possibly benefit soul or body, much less be any advantage to a Being who is independent of the highest order of intelligent beings, or such beings as the inhabitants of this earth, who are aiming to do so much for their Creator, building costly temples in which to offer unto Him their lengthy hypocritical sermons and prayers. Our Savior said, "The harlots shall go in before you, and in vain do you build me houses of brick that perish with the moth, since the heaven of heavens can not contain me." Now, notwithstanding everything appears so plain in Scripture, the people appear to take light for darkness and darkness for light. People's views in regard to the Creator are not much nearer perfection than they were at the time when they made their burnt offerings unto the Lord and worshiped their graven images. They seem to view and deal with Him as they would with a sick, peevish child in regard to shaping out playthings, in order to please Him—a Being that is all-wise, unchangeable, the same yesterday, to-day, and forever—who owns all things in heaven and earth.

Now, I will ask any candid, sincere, reflecting person if the general conduct of mankind does not very nearly correspond with what is here set forth. I want the great family of God to view Him as God, and not as a child, nor even as an angel, but as the only Being to whom praise is due from all His intelligent creation; for the angel said, "See thou do it not, for I am thy fellow-servant." Wor-

ship God; to Him is due all adoration and praise from all His intelligent creation. Let us cease to be trying to do that which for us is utterly impossible, and let us use the means that he has permitted us to get hold of, in such a manner that we may in some degree be laying up treasures in heaven, which our Savior well knew were so essential for us. He only asks of us to do that which will, in some degree, be of lasting benefit to ourselves or fellow-beings. This is the only way we can possibly serve Him acceptably. There are thousands of poor innocent children brought into the world entirely without any means of subsistence, under no absolute necessity of violating any law of man or God. If people were truly christianized, so that they would apply their vast surplus, over and above what would make them far happier without it than with it, they could in that way be securing something for their poor, never-dying souls, or that part which is to endure forever, such as angels' bread.

November 10, 1869.

At Isaac Worthington's, in Wilmington, Ohio, I was gratified with the company of my much-beloved Gulielma, and likewise permitted to have very agreeable conversation with her. I said to her, "Thee is still favored to make me friendly visits. I now desire to know if thee still retains thine integrity to me." Then immediately ensued a wonderful demonstration of true love and integrity. I was likewise favored to have the satisfaction of conversing with my father—proof to me still that they had great confidence in each other.

December 27, 1869.

December 30, 1869, I called at one Amos Forquer's to deliver him a book. It was a beautiful sunshiny morning, which caused me to think how many such I had been favored to behold and enjoy with my precious companion, when all of a sudden she appeared before me, which caused tears to flow and, to some extent, relieved a broken heart.

This manifestation was to the eye of faith showing the value of the true faith, as it enables us to realize our departed friends in appearance as natural as life itself. We must, according to Scripture, earnestly contend for the faith that was once delivered unto the saints, as it becomes very valuable and precious to all those who are thus favored, as they are thenceforward established in the truth, and we esteem it as the highest favor that can be bestowed upon us in this life.

I must now relate a circumstance told to me by an individual as I was traveling through the county of Clinton, Ohio, concerning the death of a certain person full in the belief of universal salvation, notwithstanding the great length men may run into wickedness in this life, and regardless of the nature or blackness of their crimes. Now, it is proof sufficient to all reflecting minds that the man who encourages the human family in sin, cares nothing for soul or body, but is only after the fleece, to get his living of those whose souls he is trying to delude into destruction. My heart's blood becomes almost chilled at the thought of the condition of the children of the present century. I will now relate the story of this most unfortunate individual as it was told to me by an honest, virtuous woman. She said this man was stricken down with disease, and after despairing of recovery, his views changed very materially. He began to think that this state of existence was the place in which to make preparation for heaven, and that it would not do to risk eternity to do that which we are commanded to do here, and that is, "You must repent and not die in your sins; if you do, where I am you can not come."

Now, these characters do not care whether you repent or not, so they can get your money. You do as your inclinations lead you; that is, go on in wickedness as far as you wish, gratify your appetites to any extent, and then God will admit you into heaven with the virtuous. Now, this most absurd and diabolical doctrine makes void every effort to become a Christian, and renders every one of our

Savior's commands childish and frivolous; for what would be the use to give a command if it is not necessary to be obeyed? Now, to think that men of good mother wit and all the advantages derived from a liberal education should have the presumption to try, if possible, to make void the great necessity of Christianity and every command that God ever made unto the children of men! The Universalist, passing by, witnessed a young man in the act of applying the torch to his neighbor's storehouse; if he forbade him at all, it would not be from his having any fear of his soul's eternal welfare, from the nature of his doctrine. Go on, young man; you may not feel quite so comfortable after the conflagration, but satisfy your inclination at present. God is good—sufficient to make you happy, just as though you were performing the most virtuous act or relieving the distresses of suffering humanity. Now, this is only one instance out of hundreds and thousands of similar ones—the blackest of midnight debaucheries and crimes are encouraged by those who advocate this most detestable doctrine. There are millions of people who dare to risk everything that relates to the soul's eternal salvation, since they have so much encouragement from those who advocate such unhallowed opinions. Men with very limited faculties or information could easily see that the more that is said in favor of such liberties or privileges is still making it that much more the worse. Such characters would make laws to dethrone the Almighty, if they only knew where to get help enough. They are making very bold efforts in trying to accomplish their designs, when, upon sober reflection, they ought to know that all such efforts are useless and vain. The man who is on God's side and for His truth, need not fear all the apostates or devils in hell.

Men are continually passing laws contrary to those of God, and what is the consequence? Unabated suffering in body and mind. God says, "Thou shalt not kill." They say, "You must and shall." He says, "Love your enemies." They say, "Destroy them off the face of the

earth,"—just as though all did not belong to God. Oh, desperate state of things! to think that mankind can be so presumptuous as to defy the authority of the living God and have things just as they please! Now, remember that the day is fast approaching when man's laws and power shall crumble and fall to pieces as a dry clod under a July refreshing shower. All will have to acknowledge His laws to be righteous and man's unrighteous before Him, who is justly entitled to the government of all things in heaven and earth.

December 30, 1869.

March, 5, 1870, I traveled on the railroad to Cincinnati, and then to Washington, Fayette county, Ohio; from there to Wilmington, in Clinton county, Ohio. I left Wilmington for the further distribution of my book. I found the people in their views almost as different as their faces. Some of them seemed to appreciate the book, and appeared to be honest seekers for the truth, as though they were looking beyond the confines of time for the completion of their happiness. I met with others altogether of a different character in their manifestations; for they seemed to treat me and the Authority I claim with utter contempt, and everything else that should interest them in regard to their soul's everlasting and eternal welfare. They scoffed at the true and undefiled religion, derided true spiritualism, and everything that our blessed Savior said was essential for us; for he said that God is a Spirit, and He must be worshiped in spirit and in truth.

Now, that all do not acknowledge this to be true, is sufficient proof to me that they are still far behind, or totally lacking the very thing that is most essential for us. As the Scriptures were given forth by inspiration, or spiritual influence, their true interpretation can not be obtained through any other medium, although thousands are endeavoring to arrive at it some other way; but they have always failed, and always will. They would willingly climb up some other way, but remember the way was es-

tablished by Him who is unchangeable. Therefore, let us become willing to submit to His way instead of trying any other. He communicates His will through agents. In this case, it is from Him to my companion, and from her to me, and from me to you. "But," says one, "let us utterly detest such pretension and unite against it; for look at our learned divines—why do not they have spiritual communications?" It is said that He keeps these things from the wise and prudent and reveals them unto babes. Be careful how you talk, for the day is fast coming when you and I will have to answer for all that we do and think unto Him who sits upon the throne and wields His scepter regardless of all other power.

I had a visit from my dear Gulielma on the evening of March 5, 1870, when she never was more fully realized since I was favored to become acquainted with her. I am constrained to believe that my duty to my heavenly Father, in regard to handling so delicate a thing as that which pertains to the salvation of souls, or everlasting and eternal happiness, appears very plain. It became necessary that my companion, immediately after leaving her earthly habitation, was informed of that which I for so many years had felt to be my duty. She came as a loving, confidential companion, and one that would have the desired effect in causing me to become willing to set about doing that which I had felt to be my duty ever since 1825. Now, these things no doubt will seem strange to my readers, but for the truth of which I stand ready for conviction or approval, and take the responsibility upon myself for any damage that may be incurred therefrom. What do you suppose could influence me, after suffering for the cause of truth, and being favored with a knowledge of it, to offer any inducements unto others to do that which would, in the least, be calculated to render them unhappy here or hereafter? My object entirely is to clear my own skirts. I was so stubborn that there had to be miracles wrought like in olden times before I would become willing to do my duty. Now, there

are certain things relating to the future that can not be revealed to all alike.

March 5, 1870.

At the time the true light was ushered in by many miracles and wonders from our Savior, showing the great necessity there was for the new dispensation or more perfect way, it appeared that the people were suffered or permitted to go on in their deluded way for a length of time, in order that they might experience the great folly of that course. Now, it was absolutely necessary that He should manifest Himself in that miraculous manner, in order that we might have no further excuse, and see clearly that this plan was preferable to all others, and that, if lived up to, it would lead us to the regions of bliss among the saints in light. Now, as there was a necessity for this foundation to be laid, there is an equal necessity for us to build thereon; for it is plainly set forth by Him, that if we live in subjection to the manifestations of the light within, we are to be led into all truth. Now, according to the Scripture declaration, it appears that it is sufficient for us, but mankind always had ways of their own, and they were ways that would surely lead to destruction. Now, is it not strange that mankind are so much more willing to do that which avails nothing, than come to that which will profit them and finally save them? Now, the great trouble in these enlightened days is that the people are substituting forms and lengthy ceremonies in place of the simple, plain worship which our Savior plainly tells us will please our heavenly Father. The people are still willing to run over the sublime passages of Scripture rough shod, and pursue their own course, even if it lands them headlong into destruction and misery.

Now, I am only urging the necessity of us, when making any offering to our heavenly Father in the way of true worship, that it may be in sincerity and truth, as nothing in place of it will avail any good or have any tendency to qualify us for heaven. The people are willing to run all

risks in exposing themselves to every danger of their health, in order to carry out their plans; rather than follow the plan laid down by our Savior. They would rather pursue ten thousand false courses than one true or sure one, which is said to be the straight and narrow way that leadeth unto life eternal in the heavens. According to Scripture, "God is a Spirit, and must be worshiped in spirit and truth." Now, this passage alone is sufficient of itself to convince all people that there is no other acceptable worship. The sooner we all become willing to worship God aright, the sooner will we be prepared to enjoy His holy presence; for no impure thing can be happy in His presence. Here comes up the necessity of the required preparation, as the Lord fully knows short of that we can not be happy. Now, certainly happiness is desirable with all. Then why not be willing to make use of the offer, and come to the terms our heavenly Father has laid down for us. As He is all-wise and bountiful in goodness, why should we distrust any of His plans? I, as one among ten hundred million of inhabitants, have a very strong faith in all of His precious promises, and feel a certainty that they will be abundantly fulfilled.

January 9, 1869.

We must not slight the Methodists while we are going along. They think they are doing everything, and indeed they are doing a great deal more than what truly advances the great cause of truth and righteousness; for they really carry on in such a manner with their wild delusions that their poor children do not know what they are about. The preachers are not much different from the members. I think it would be better for them if they were ignorant of what they are doing; for there is a great difference in being scared into thinking that anything they do is right, than to do it willfully and knowingly—that is presumptuously wicked, and will all have to be accounted for to Him, the Searcher of all hearts; and He requires that we should search, too, for He says, "Know thyself."

Certainly the Friends, I have no doubt, when they proclaimed against the Church of England, were on the Christian platform. But, sorrowful and lamentable it is, they make a show of religion to suit the fancy of the world, while the very thing which induced their ancestors to meet together—a few despised followers of our great Redeemer—is almost entirely lacking. We can sit still and act the hypocrite as well as to be doing something that is not right. God looks at our hearts and knows the motive or object of our thus assembling ourselves together. Oh, Friends, let us not be deceiving ourselves, as it is a thing very certain we can not deceive the all-wise, omnipotent God. Therefore, let us all—Methodists, Baptists, Friends, and all other denominations—return and worship God in a manner that will be acceptable to Him; for the time of our sojourning here will soon be over with us, and if we are not prepared, the declaration of Scripture is, “Where I am you can not come.”

February 23, 1869.

On the evening of April 27, 1870, my dear companion was with me again, in appearance as natural as life. She was evidently with me when I was awake, inspiring me with encouragement to remain steadfast, and willing to perform whatever He or any of His holy intelligences may be disposed to impart unto me as a duty. I have to consider it among the highest favors that my departed friends are permitted to join in with beings of love, power, wisdom, and goodness; and all of them, individually and collectively, enable me to handle Thy precious truth in regard to that which pertains to the salvation of souls and our duty to God. Now, we have to view the whole universe as belonging to Him, and we are possessors of certain portions of it, on condition that we make a proper disposition or use of the same consistent with His holy will. All those who have dispositions or desires to gain vast possessions in this world, can not reasonably think they have a right absolutely independent of their Creator to use and

dispose of these so-called vast possessions as they think fit—in erecting magnificent temples and monuments for some lord or chieftain, while thousands of poor widows and their helpless children are suffering for that which nature requires as reasonable subsistence. Now, this is only one among ten thousand ways in which God's blessings are disposed of. All superfluous buildings and extravagance of every kind, over and above what is essential, will have to be accounted for to Him, the Searcher of all hearts, as He is the absolute owner of all things in heaven and earth.

Now, for any of us to see a presumptuous person cast a loaf of bread into the fire in sight of some poor, starving widow, rather than she should have it, we would without hesitation say that such a person was wicked in the superlative degree. Now, are there not millions upon millions of capital that is placed, in regard to benefiting either soul or body, no better than if thrown into the devouring flames by the pretended proprietors; for it is only presumptuously placing that much more of the blessings of our heavenly Father out of the reach of suffering humanity, and by millions of human beings who can presume to claim themselves as followers of the meek and lowly Jesus?

April 27, 1870.

While I am, with the assistance of my heavenly Father and my properly authorized departed friends, trying to vindicate God's truth, I am perfectly astonished when I take a view of the general condition of the people in regard to their having any correct views on the subject. If they have, they must act very presumptuously in making of the many blessings with which they are favored a disposition not justifiable by our heavenly Father, who is justly entitled to say how His blessings are to be dispensed, and not willfully and presumptuously placed where they never can possibly benefit any one. Oh, when will mankind cease to be offering unto God that which profits no one, in place of that which alone can save them and make them forever happy? There has perhaps never been the time when the

people have been so generally inclined to offer unto God for pure worship that which they are absolutely told will not answer; for it is said that He is a Spirit, and must be worshiped as such. There is nothing of a material nature that can possibly have any effect; and after all our ceremonial rounds, we will find that we have made no advancement and accomplished nothing but condemnation for our disobedience. Men have been so long traveling in this way, or not obeying their Master's will, that they have almost come to the conclusion unanimously to get out a patent for carrying out their designs instead of His. Let us all declare our independence and go to heaven just the way that best suits our natural inclination, regardless of consequences.

One more very great extravagance in which the people are almost running wild, is the great distinction manifested among those who have acquired vast possessions in this world; for they seem to look upon it as a duty from them to our heavenly Father to place costly tombstones or monuments to the graves of their deceased friends, so that all intelligent beings may have a chance to behold them, as though it was all in strict accordance with the will of our heavenly Father. There is one single passage of Scripture that is proof sufficient for all reflecting minds that all superfluity of every description was, by our heavenly Father, forbidden when He said, "You build me houses of brick and mortar that perish with the moth. Behold, the heaven of heavens can not contain me!" When our hearts are right, acceptable worship may be performed regardless of the size of the house, or whether it is necessary that there should be any at all.

April 28, 1870.

On the evening of March 4, 1869, I was favored with a very plain manifestation of the presence of my companion, which had a tendency to encourage a greater perseverance in the work.

I will now undertake to show to what extent the Holy

Scriptures become valuable to us by way of advancing mankind in the great work which relates to the salvation of souls. We may peruse and study them from youth to the period of old age, and we would find that we had not made any further advancement in divine knowledge and truth than a high state of moral perfection. It is just here where the popular Christendom of the age are mistaken, as they are taking the dead letter of Scripture for life, when the Savior has positively declared that it is not to be obtained from that source—"You must come to me that ye may obtain life." Now, we never can form correct estimates of anything until we know something of the character or nature of it, and as it is impossible to come to a correct understanding of the Scriptures short of divine illumination, we can not realize the great value thereof. We realize the worth of the Scriptures in a similar way to that of realizing the value of a soul; and that took me six months to try to form an estimate, and at the expiration of the time, I would have given everything of a visible nature for a fair prospect of a happy eternity with perfect enjoyment of the presence of God in endless felicity. This was my condition. I do not know how other people may be favored to get along. I hope they may find a better way. If they should, it would be highly necessary to publish it. But I feel entirely safe in declaring to all people that they will never get to heaven if they have no other knowledge of heaven than that derived from reading the Scriptures or the regular performance of any established order. I very much esteem and value the Scriptures, because I was favored to arrive at a correct understanding of them from regeneration or a gift of the true faith. As the Scriptures were written by inspiration, they can not be understood without the same aid.

March 4, 1869.

Since it is impossible for us to make any advancement in divine knowledge and truth any faster than by being properly authorized by Him, it ought to satisfy us that it

is not only useless, but in the highest degree presumptuous and foolish, to be trying to do anything expecting any external benefit to be derived from it in the way of advancing us in divine knowledge and truth, or in the least degree be anything acceptable to our heavenly Father. He requires nothing at our hands but that which will most advance or qualify us for the enjoyment of His holy presence and that of the saints or happy spirits in light. Why will we be thus toiling and exposing ourselves, to the great danger of our health, in trying to accomplish something that is no advantage to soul or body, nor yet complying with our heavenly Father's will; for He plainly tells us that we must worship Him in spirit and in truth, and in regard to acceptable prayer, that we must enter into our closet and there pray to Him that seeth in secret and He shall reward us openly?

Now, let us all be doing something that will profit us, or else perhaps the language will be to us as it was to the Pharisees in regard to their forms, that "the publicans and harlots shall go in before you." I infer from that declaration of our Savior the insufficiency of all forms when not offered in spirit and truth. I feel very thankful to be enabled to advocate the Savior's truth, as it is most assuredly the life and everything upheld thereby. What are any of His dependent children who regard not the truth? What would be our confidence in holy intelligences if we could not look upon them as being truthful? Of all the manifestations with which I have been favored from the spiritual world, there has not been a single instance that did not go very strongly to confirm me in the belief that there was nothing performed there but what was consistent with love and truth, showing the absolute necessity for us to be thus prepared.

February 26, 1869.

On the evening of March 15, 1869, my much-beloved companion was with me and manifested her integrity to me in a very high degree, going still very much to confirm

our Savior's precious promise in that glorious decision which took place on the evening of August 14, 1868; from which glorious decision my confidence in direct spiritual communication has been fully confirmed beyond the power of mortal man to shake. The skeptical or unbelieving portion of community, in regard to the reality of direct communication with the saints, is owing to their not having the faith which Paul particularly spoke of to his brethren when he said, "I would not have you ignorant in regard to spiritual gifts." One was faith, another the discerning of spirits, another prophecy, and all by the same spirit.

Now, the prime cause why so many people are yet so skeptical and faithless is because they still lack the true and saving faith that can only come from God, the supreme Ruler of all things in heaven and earth. Now, as mankind are still trying to get along in their own way by acquiring knowledge—however good as it regards the letter—yet without this true and saving faith they will most assuredly be laboring under a most fatal delusion, and at the winding up of their earthly pilgrimage will find they have only been professors and not possessors. When that is the case with us, what would our Savior call us but hypocrites? What was his opinion of those whom the publicans and harlots should go in before? Now, my friends, it is so easy for us to know whether we are right or not, we will not be very long in determining for ourselves; and as it is impossible for us to deceive our heavenly Father, why will we continue to jeopardize our immortal soul, or be trying to feed it with that food which will gnaw it as the worm that never dies, through all eternity!

March 15, 1869.

O Lord! what am I to render unto Thee for Thy many favors? I have to acknowledge a more than ordinary favor on the evening of March 1, 1869, when I was blessed with the company of my dear companion. I think I may with great certainty still call thee my companion, from the

many desirable communications that I have been favored with from the spiritual world. This causes me to feel it my duty to speak of Thy great and unbounded goodness to us unworthy, unthankful creatures, the workmanship of Thy holy hands. We are under the great necessity to believe that all of Thy wondrous universe was undoubtedly so intended that every one of Thy family should enjoy his portion, provided he should remain faithful unto Thee, who is the true source of all our blessings. Every moment that we are favored to exist upon the earth we have to think that there is nothing we can set our eyes upon, above or below, but what is the workmanship of Thy hands. It is a cause of astonishment with us that Thou shouldst regard us at all; but Thou art going to give us every chance, for Thou art still sending Thy refreshing showers upon the just and the unjust, so that none shall have it to say that he has not been dealt fairly by, but will readily conclude that all is just and right on Thy side. Oh, what a state of things! to behold myself completely debarred from my portion of the glories of the vast universe entirely through my own fault; for I have obstinately refused all offers of mercy, all assistance by any of Thy truly authorized agents, who, like their heavenly Father, are proportionately interested for their everlasting welfare. I will undoubtedly have to conclude that all is right on Thy part, and just and true are all Thy ways, thou King of saints! Now, let us all, without respect of persons, be willing to come to the terms our heavenly Father has prescribed for us before it is eternally too late.

March 1, 1869.

I must admit it to be pretty hard for unregenerated persons to live the life the Savior requires. All who dare to speak the name of Christ should come out boldly for him. He himself has declared, "He that is not for me is against me; and he that is ashamed of me and my word, him will I be ashamed of before my Father and his holy angels." Now, while we are still doing things that Christ

had positively forbidden nearly two thousand years ago, at the time of his visible manifestation, is it not very plain that we can not be serving him, but the prince of darkness, and trying to secure to ourselves his awful fate—banished completely from the enjoyment of God's holy presence?

I want people to try the spirits, and see and learn for themselves what spirit brings comfort or peace to their immortal souls, and what spirit it is that brings sorrow and remorse. There is a vast difference between the spirit that induces me to burn my neighbor's building and the spirit that would induce me to relieve suffering humanity to the best of my ability, and to visit the fatherless and the widow in their affliction. Remember that in doing good for others we are laying up treasures in heaven for ourselves.

Now, if I am laboring under a false delusion, why am I still urging the great necessity of our doing our Savior's will? By doing that, we will undoubtedly make a safe landing and arrive at our desired haven. Oh! people of all classes and denominations, entertain no fears for me or my welfare, but investigate for yourselves and see whether you are pleasing God or not; and conclude with me, when that is not the case, that there is no acceptable worship performed at all, for it is positively declared that without faith we can not please God. Now, this faith every true Christian knows something about; at any rate, it enables him to fully realize how he stands in regard to feeling himself at peace, or acceptable in the presence of the all-wise Governor of the vast universe. Oh, friends of all denominations, the trouble lies just here—we want to serve both masters, which privilege is positively forbidden us.

Now, this is something that most assuredly should interest every person who has a soul to be saved. As it is an individual work, all should be trying to investigate for themselves—be true and honest seekers for that which will result to their own everlasting welfare. Now, in regard to myself, I was six months laboring for a knowledge of God's truth, as it regarded my interest and the glory of Him who sits upon the throne and beholds the conduct of the inhab-

itants of the vast universe. Now, ever since I was blessed with a knowledge of my acceptance with God, I have been a very strong believer in a future existence, and that we would know our dear relatives who have been called from works to rewards. Some will say, "If I should get to heaven and not find such a relative there, I could not be happy." We would very soon know if they were not there, it would be their own fault, because they did not want to be there. Where would be the encouragement for any to do right, if they had to be miserable in consequence of others' obstinacy or refusal to be saved, to mingle with the saints of light in bliss for evermore? As well might we ask how could the divine Being himself be happy when He beholds all the awful perpetrations of crime throughout the universe. Remember, we are required to be perfect as our heavenly Father is perfect. When we arrive at this great and glorious attainment of perfection, our knowledge that the wicked are excluded from the enjoyment of His holy presence will not make us less happy; for while our thinking faculties remain, we would be just as uneasy if we did not know where our relatives were, as we would to fully know all about them and their condition. Now, as God has to qualify us for heaven, He is abundantly able to preserve us when there from all harm. Therefore, we had better be on His side; then we will be happy in all places and under all circumstances.

March 15, 1869.

Agreeably to my sincere desire, my much-beloved companion was, on the evening of March 20, 1869, with me in great demonstrations of her integrity to me. Astonishing as these frequent visits of my departed friends from the spiritual world may seem to the wisdom of this world, they still have a tendency to strengthen my confidence in everything that appears to come from that source, and leave me no room to doubt the Savior's promise to me when he said, "While your faith is the same and your love true, you need not fear." Now, the difficulty with

the people of the world is, they want God to take them just in a way that suits them, and let them still have the same evil heart that Paul had when he was very zealous in persecuting the true Christians. Now, is it not very plain to be seen that the course he pursued was not consistent with Christian faith? But after being smote to the earth by the power of God, he was as different as light is from darkness. He would then willingly have taken Stephen into his arms and sincerely kissed him instead of stoning him to death.

This is the effect of pure, genuine Christianity, as short of that kind we can not be qualified for heaven or the enjoyment of the saints in light. Now, I want all who dare to speak the name of Christ to be very careful not to insist upon any religion differing from the religion of our Savior, or any performance by way of worship that is not strictly in accordance with it. I think when we are preparing to butcher a portion of God's family, whether prepared or unprepared, we are undoubtedly in the devil's service, and not at all in the service of God, the supreme Ruler of all things; for we are plainly told that we can not serve God and Mammon, or the devil. Now, it is very easy to determine between them: for to serve God brings peace, harmony, and good feeling toward all of the great family of God throughout the universe; and to serve the devil is the reverse—nothing but hatred, discord, dissension, and discomfort—calculated only to render us miserable while living in this world; and unless we repent and return, and worship God in spirit and in truth, we must undoubtedly be miserable through all eternity. With the assistance of God these are my views. To them all must come.

March 20, 1869.

September 17, 1869, was an evening of more than ordinary satisfaction and comfort, as well as a night of exercise in regard to the death of our Savior. After enjoying the company of my dear Gulielma, and having agreeable conversation with her, we were amusing ourselves by way of

repeating little Emma L. Haughey's conversation, and after that, we embraced each other very affectionately indeed. It was very consoling to me to think that my beloved companion seemed to have so great a regard for her poor bereaved husband, wishing not to desert him at all, but continue to be his almost constant and never-failing friend. After this happy interview, my mind was much exercised in regard to the death of the Savior, as to who are most benefited by it. It is said in Scripture that if we expect to be happy or reign with Christ in heaven, we must suffer with him; and as he suffered and died for the cause of truth and to make us happy, we must make use of the means that he provided; and as there can be no other substantial foundation laid than that which was laid by Christ Jesus, let us joyfully and willingly build thereon. The mistaken idea with a great portion of the people is, that as Christ died for sinners, all necessarily will be saved. Now, remember that our salvation is conditional; for he says, "You must be born again"—or changed, as Paul was. Now, there appears to have been a necessity for a change to take place with him, in order that he might be happy and leave a good example for others. Now, we see plainly from the example of Paul, that Christ's followers, in order that they may be happy, must in like manner suffer for the cause of truth, and not conclude that we can go on in this rebellious way to gratify all our propensities to the full extent, with the belief that we will be happy and saved at last, and rest satisfied, that so we finally go to heaven, it matters little whether we are prepared or not. So, on the same ground, a demon might be admitted into heaven and be happy. But should that unfortunately be the case, I would have no desire for heaven, for we have too much of that kind of heaven here. I am fully satisfied that there is no other way by which we can possibly be happy than to comply with the terms and submit to His requirements—that we must, if we expect to be happy in His holy presence, come into His likeness; for nothing of an opposite nature can

possibly be happy in the presence of God or with happy departed spirits.

September 17, 1869.

After two years of sorrowful nights and days passed by the author since the departure of his companion, he feels very heavily impressed upon his mind the necessity of recording an impression he had very soon after the death of his companion.

I was walking through a beautiful and pleasant grove, where we together had walked many times. I was seriously pondering over those happy days, when I was sensibly impressed with the thought that she still might comfort me in spirit if she could not in body, not knowing at the time what great favors were to be conferred upon me in so many ways, as this history of my life will inform you. These things are very strange and quite uncommon, but they are equally certain and true. I mention these circumstances that we may see it is not right to pass them by as being not worthy of notice or regard. Now, it is from our indifference to these manifestations that we get so as not to regard them at all, and in this way we become faithless in everything of a spiritual nature. This is the reason there are so many atheists in the world, and people become skeptical in regard to everything that can possibly be pleasing to God or beneficial to us as rational and dependent creatures. Now, these are ideas that should interest every reflecting being upon this very diminutive portion of God's vastly extended universe. The time is very fast approaching when we shall have to think fast, and be in great earnest about our situation and prospects in regard to whether we shall exist after death or not. There is no subject that claims our attention more than trying to be prepared to be happy with our Savior, the angels, and happy spirits who have washed their robes and made them white in the blood of the Lamb, who was put to death by wicked, unbelieving men, for speaking the truth and doing what was right. All his true and faithful followers have been

tortured in every way that the wickedness of man could devise, ever since the day the veil of the temple was rent in confirmation of the great wickedness then prevailing upon the earth among those hypocrites, of whom the Savior spoke when he said "the publicans and harlots shall be admitted into heaven before you;" and we have to believe that his word must stand, as there is no necessity for a change of anything done by an all-wise, good, and powerful Being, who is perfection in everything done by Him. A confirmation of the truth and reality of our Savior's declaration to us, for he never faileth to satisfy the desire of the righteous in anything that is consistent with his holy will, and all those that do sincerely hunger after righteousness shall be filled. How this should inspire all to make sincere offering, as anything of an imperfect nature will not be accepted by Him, who is fully able to penetrate into the depth of all things! It is in the highest degree presumptuous for any of God's rational creatures to be wasting their precious days and hours to so little purpose, since all must give an account unto Him to whom we owe allegiance. He has the absolute control of all things in heaven and on earth, and justly deserves our adoration and praise. It was Him that formed the spacious globes on high; it is through His authority and divine agency that the planets are kept in their orbits. Why should we not be willing to admit Him to be justly entitled to the government and control of His intelligent part of creation? His aim is not to force us, but to leave us as free agents; therefore, we have departed from the path prescribed by our Almighty Father for us to travel, and have become so selfish that we deny any supreme intelligence, and we are wise enough and all-sufficient to plan and invent ways for ourselves and others to travel. Therefore, all those stand in no need of a Savior or superior power to govern them. I believe in a Savior, and I not only believe in him, but am abundantly confirmed that he has and will have confidence in all those who put their trust in him, as the only being who is fully able to

deliver them when all other aid must undoubtedly fail and fall short.

I had several of my departed happy friends to visit me on the evening of July 3, 1869, with their comforting influence, namely: My companion, Sarah Harlan, my beloved wife's sister Clarissa, and Mary Ann, likewise sisters. It was very desirable with me, indeed, to have communication with the happy departed spirits, as I have no friends upon earth in whom I dare place as much confidence. When any of the happy spirits appear to us, we know it is with the consent of our heavenly Father; therefore, our confidence is unshaken and as firm as the rock.

July 3, 1869.

An eclipse of the sun took place August 7, 1869, between 5 and 6 o'clock in the evening. It was an event, no doubt, that occupied the time and attention of thousands of the sober and thoughtful portion of the community, and which had a tendency to direct their thoughts to the Source and Superintendent of all things on this vast and unlimited universe. This event, small as it may seem, could not have been brought about with all of the combined force of the inhabitants of the terraqueous globe, and nothing short of the power of God and His divine agency could have brought about the like phenomenon. Now, since we find ourselves so limited in power and wisdom, does it not behoove us to look unto Him for everything that would in the least degree have a tendency to comfort us while sojourning in this world of difficulties? And let this be one of the vines or streams issuing from the great Source to perpetuate our felicity through a never-ending eternity. Yet, astonishing as it may seem to the serious reflecting mind, there are thousands who let this, like hundreds of other important events, pass by without their notice or regard, and try to fabricate ideas of their own creation, and rather conclude that everything, notwithstanding the great regularity and certainty of all the arrangements of nature, comes or happens by chance, and rather than acknowledge the existence

of the all-wise Superintendent of the universe, are willing and presumptuous enough to deny their own existence, and declare when the breath leaves the body there is complete annihilation of the thinking faculty. Now, whoever advances such an idea, is not worthy of being recognized by the opposite portion of the great family of God. But let him, if he must and will, pass from this state of existence as a brute in human shape.

August 7, 1869.

Favors and blessings are still in store for us, as manifested to me from a plain manifestation or communication with happy departed spirits, on the evening of August 10, 1869, when my dear companion was with me, and never since her departure has she appeared unto me without being calculated to produce emotions of gratitude to Him from whom all our enjoyments are derived, and for the confidence that I still have in believing that there is a reality in them. I had a conversation with her on the subject of religion, and one of her replies was, that I should let nothing of an earthly nature cause me to forsake the true and undefiled religion, as without that we can not be happy in His holy presence. Now, since this is evident from the frequent manifestations of the presence of departed happy spirits, and as their presence is so desirable and conversation so comforting, is it any wonder that there should be cause for astonishment, and that confidence should be increased thereby, for there is no means by which knowledge can possibly be obtained but that derived immediately from the Source or Fountain of all knowledge, that can inspire us with the like unshaken confidence for everything that we receive from Him? It is with this necessary and undoubted confidence and firm reliance now, as we come into His nature, from the effects produced by the washing of regeneration, that we are under the necessity of strict obligation to do nothing, from the time we were established in the truth, that would be calculated to weaken the confidence of others. This is

why our faith becomes so strong in spiritual communication, when it proceeds directly from the pure Source, and on whose part there is no failure, but the same yesterday and forever.

O Lord, since it is altogether from Thee that we can become established in anything pertaining to the future, why not all be looking unto Thee for true knowledge, as Thou art the only being in whom we, as dependent creatures, can place the necessary confidence; and why not be willing to submit and do Thy will in everything, even to worship Thee in spirit and in truth? It is because we desire to serve Mammon rather than Him who never fails to render unto each and every one of the truly honest-hearted according as his works shall be. O Lord, for an increase of confidence in Thee for Thy abundant mercies!

August 10, 1869.

Notwithstanding I enjoy the presence of many of the heavenly hosts in sweet connection with the Savior, who promised to be with us and lead us through all, I am still favored with precious visits from my companion and others, up to this date, with demonstrations of her integrity. I had conversations with her, and fully realized every one of the five senses, which has had a tendency to strengthen my confidence in spiritual communication and the Savior's promise to me, that while I held fast mine integrity, I need not fear but what these visits would be continued unto me, which has been abundantly fulfilled, showing most conclusively that we should not distrust any of His promises to us, for He never has been known to fail in any instance. If mankind would only imitate their Savior in this respect, we would have all necessary confidence in each other, and our jails and state prisons would be converted into houses of praise, and then we would fill up the design of our creation, as all was good when He finished it. Therefore, He expects of us, as dutiful children, to use that

portion of His creation which comes under our notice or care so as to be a blessing instead of a curse.

Now, this is convincing that mankind has miserably departed from the path prescribed for them by our heavenly Father, and most assuredly none can be happy unless they become willing to return and walk in the path prescribed for them by an all-wise and bountiful Creator. Strange it is that mankind will still endeavor to plan or devise ways of their own, since experience has in so many instances sufficiently demonstrated to them that there is but the one way that leads to the realms of bliss eternal in the heavens, to enjoy the presence of our great Redeemer, and to mingle forever with the saints in light.

Now, it should be the desire of every individual while journeying through this probationary scene, to live such a life that our prospects of the future may be favorable and pleasing to think of; for the righteous have no fears, as perfect love casteth out all fear. What a contrast between those who are in opposition to the Fountain of love, wisdom, and goodness! They are in continual fear, in any or every place, of Him to whom they are in direct opposition, who fills all space, and exists through all eternity. Now, this difference of condition should inspire us with all necessary courage to persevere in everything that would be calculated to render us happy in Him and to all holy intelligence the universe over.

August 13, 1869.

O Lord, I feel myself under the strongest obligations to offer unto Thee my thanks for past and present blessings, as it is from Thee alone that we derive all true and saving knowledge of that which can make us happy in Thy holy presence; and it is a degree of comfort to me when I reflect back to the hour when Thou couldst condescend so far as to make such valuable impressions upon my mind, still confirming me, ever since the day of my conversion, stronger in the reality of them, and that Thou art the only source to whom we should look to become established in

anything. We must look entirely to Thee for the true faith, without which we can not please Thee, or be happy in Thy holy presence; for it is positively declared in Holy Writ that it is impossible to please Thee without the true faith. Now, this is nothing more than to arrive at or become in possession of the pearl of great price, that our Savior knows to be so valuable and essential for us; and as He is continually conferring blessings upon me of the highest order, in permitting my precious departed friends to continue their most desirable visits to me, I can find no language sufficient to express my thankfulness, and would not exchange them for anything of an earthly nature. My dear companion, when trouble besets me most, seems to have a perfect knowledge of it, and presents herself in a most affectionate manner, which is gratifying to me in a high degree. On this evening, after being much wearied in body and meeting with great disappointments, my dear Gulielma was indeed once more with me, as natural as life, and her presence was so sensibly felt in the glorious light of the great central luminary, that many times I was enabled to shed tears, which had a slight tendency to relieve the almost broken heart. It is right that we should be loving companions while we are permitted to remain on earth together; but our affection should not be to that extent, that when the separation by death takes place, we may not become over-anxious to leave this world and the splendid variety of nature for their sakes or continued presence. I have to leave, but this is in truth and reality my condition. My desire was, soon after the separation, that I might be enabled to shed tears every day, or so long as my heavenly Father was willing that I should be thus bereaved. O Lord, Thou well knowest this to be my heart's reality, and that I do not wish to render unto Thee any other offering, as I know it will not be acceptable to Thee.

August 26, 1869.

The many repeated confirmations of the goodness and great certainty of our heavenly Father, in making good

His word to us, for there is no failure on His part, is why our confidence becomes so very strong. While we continue to rely upon Him, the Fountain of all good, there is nothing but a regular increase of love, and a willingness on our part to prefer or depend on that source for all saving knowledge; and this is the only way that we can become truly wise or established in anything. Now, what is a knowledge of anything to us if it does not have a tendency to establish us in the fact? It leaves us still far in the rear, having made no advancement in divine knowledge and truth—as though we had been led by the blind—and, as a necessary consequence, both will fall into the ditch together. I want one and all to turn their attention to Him who is abundantly able and willing to instruct us aright. He is said to be a teacher who teaches what no man ever taught, for the simple reason that all we get direct from Him holds good forever, and we will never be willing to exchange it for any other knowledge.

The trouble with us is, we seem to prefer that which is wrong to that which is right, and exhaust our poor bodies in pursuit of that which can never be of profit or stand the test. Then we will see plainly, and not through a glass darkly, that we have been laboring to no purpose, and have made no advancement and accomplished nothing, and will have to turn unto Him who is able and willing to save to the uttermost all that look to Him in sincerity and truth. I, in much truth, say that my heavenly Father, on the evening of the 27th of August, 1869, permitted my much-beloved Gulielma to be with me seemingly a great portion of the night, with great demonstrations of her confirmed integrity to me. O, what is like a match made by the authority of Him who knows the destiny of all things, and in His wisdom conducts them in such a manner as to accomplish the object by him intended! From that remote period of my life, it appears to have been constantly marked with something a little singular or miraculous. I was at that time ignorant of what was going to happen to me, or what labor I should have to perform, and

perhaps had not begun to see through His all-wise designs. It is our duty to be faithful over a few things, so that we may rule over many.

August 27, 1869.

Communion with happy departed spirits is food for the soul or head that will ultimately nourish them for eternal life, and is just as necessary as the bread which sustains our natural bodies, and in vain do we try to make the one answer for the other. Here is where the mark is entirely missed by thousands and tens of thousands of the human race, as they are continually making efforts to acquire vast possessions in this world, and still remain restless and unhappy, going from one place to another, carrying their ill-gotten treasures a great many times with them, and often persist in this course until they appear to have no desire for heaven at all, or anything pertaining thereunto. When we lose all desire for that which is right, what remains for the nourishment of the poor soul? They have pursued the course of their own choosing, and made their own bed, in direct violation of all the manifestations of the holy spirits. They were endowed with sufficient knowledge to determine for themselves that which is right or that which must undoubtedly render them miserable forever.

Now, since this is nothing more than a plain statement of the fact, whose fault can it be but our own if we are not happy? Some will ask, no doubt, why did not the Creator of all things create mankind with stronger inclinations to do right than wrong? He created us with the power of choosing, and fully determined for us the consequences; one is peace and everlasting felicity—the other eternal reflection, misery, and woe. How dreadful to think that beings furnished with rational capacities and sense sufficient to know that any course they pursue in opposition to our heavenly Father's will must render them miserable, will still persist therein. Now, this must be the fate of all who will not willingly come to the terms or way our heavenly Father has laid down; for to force intelligent beings into

the performance of anything, would only have a tendency to render them unhappy and miserable.

On the evening preceding this, my dear companion, in connection with others, was in my presence, as was Enoch Harlan, an uncle of mine, my companion still showing great regard for my present and everlasting welfare. I was sensibly suffering from some kind of gathering, but had nearly recovered. It was on my side, so that I could not get to see it. I asked my departed companion to look at it, with which she readily complied, and her sympathy for me was as strong as it could have been at any period of her natural life. This was done to fully confirm me that she still retained her thinking faculties, and without an existence would have amounted to nothing short of annihilation, which would be very absurd to speak of, and could only belong to beings having human shape, and not intellectual. I am sorry to see and hear that there are such beings upon this earth, as their influence on the young and tender mind is awful to think of.

September 26, 1869.

Oh, what can be compared to the influence caused by the manifestations of happy departed spirits, as that which is produced or follows them is calculated to bring nothing but happiness. Oh, if all the great family of God could know what their true interest is, and let all their actions be influenced by Him, or through His authorized agencies, then the work would go on successfully, and everything be fully confirmed and encouraged for continual perseverance in all that would be calculated to advance the cause of truth and righteousness in the land. But instead of this, everything of an opposite nature is encouraged seemingly in every way that man can devise. It seems that the whole study of a great proportion of the human family is to deceive and take advantage of the rest, it making no odds so long as they can keep their brother in the dark, and whom they are strictly required to do unto as they would have him do unto them; and, awful to relate, many times

members of some pretended Christian church will insist that while you live up to a round of ceremonies, they will, for fifteen hundred dollars a year, guarantee you a successful and safe landing in heaven. I have not so learned it from Him who teaches as man never taught, and will freely teach all that will call on Him in faith, without money and without price. We are plainly told in Scripture of the truth that He can not be worshiped in any other way than that which will be acceptable unto Him, and that can only be performed in sincerity and truth. There can never be any advancement made in the divine life until we individually become concerned for ourselves; then we will soon see where we must look for help, and that it is not in the power of man to save sinners; and if relief is ever obtained, we will no longer be at a loss to know from what source we obtained this pearl of great price. Then we will no longer doubt the existence of God, and will be fully convinced of the goodness of our Savior and fully realize the great power of God.

Since there has been something done for us that the whole world combined could not have done, and as this is what furnishes us with a love that qualifies us for heaven, it enables us to do unto our neighbor as we would have him do unto us. If all would honestly labor in Christ's vineyard, I am fully willing to guarantee unto every one that there will never be any cause for reflection.

September 28, 1869.

As goodness and power is inexhaustible, and the fountain of love without bounds or limits, so there is a necessity for every rational being to be of the same nature. So I desire, rather than offer a false doctrine to the people, or anything that might jeopardize their eternal happiness, that my right hand may become paralyzed or useless, or my thinking faculties become prostrated. Now, O Lord, since this is my condition, I honestly crave Thy aid; so that I may not dare to offer anything to the public on this subject that is not in strict accordance with truth as it is in Jesus.

Thou art still favoring me with blessings of the highest character, many of them not common to all of Thy dependent children, causing them to query why every one is not thus in the same way favored, as the prophets and apostles were. This is God's wisdom, and was designed to enable them to perform certain duties, in order to convince the skeptic and unbelieving portion of the community that they were tested men of God, and as they were qualified by Him, He could well afford to risk them to perform certain duties. They might just as well expect all, whether qualified or not, to fully realize the condition of the righteous and be happy.

Now, I can not help but prize the favor of being regularly permitted to mingle with and control fully the five senses, to be realized by the holy intelligences or with intelligible beings, though at the same time I dare not mistrust a word from their loving lips. But all that are in opposition to God are continually in the devil's service, and they will undoubtedly have to look to him for recompense, and they will find that the more they get from him, that their condition is still so much the worse. They go against true spiritualism, and of course must be against God, and, as a necessary consequence, against themselves. Now, all those who scoff at the truth and God's wisdom, will certainly have to account for it—for what have you to do with that which appears especially designed for me. This is only to show you my authority; for, after the lapse of forty-four years of stubbornness on my part to do that which I well knew to be my duty, I was at last called to perform it. Now, after knowing this to be God's will concerning me, I did not feel exalted thereby, but would rather go my own way. So I continually refused to do my heavenly Father's will, until He was pleased to make use of the very means that would have the desired effect, and that was miraculously to permit happy departed spirits, as His confidential agents, to come to me and inspire me to become willing to give afresh to the world His glorious truths.

Now, after I have become willing to do my Master's will, I am scoffed at by the very same class that could, and did, nail their precious Savior to the cross. But as I feel confident that I am in his service, it would be a consolation for me to think that my life would be taken for advancing or offering my views on this most important of all subjects, that which relates to the salvation of souls. I have never received anything in this way but what had a tendency to give me comfort, and greatly increase my confidence in spiritual communication. I have said it, and I repeat it again, that I would not give it for any earthly possession. Some may ask, as they have already, why can not all see spirits and enjoy spiritual communication? Perhaps no words are more suitable for an answer than the following: It may be because their hearts are not right toward God, and He well knows when that is our situation, and it is in the highest degree presumptuous for any one to approach the Throne of Grace with impure or deceptive hearts. I must here insert my spiritual authority. My dear companion, after being absent from the body for two years and five months, was with me on the evening of the 18th of October, 1869, and never manifested more love or regard for me in her life, for I enjoyed three of the five senses as well as I ever did since I first knew her. O Lord, please to continue these favors unto me!

Now, these things are designed to wake up the thoughtless and unbelieving portion of the community; for there are thousands and millions of human beings at this enlightened age of the world who act derogatory to everything set forth by inspired writers, to everything taught by our Savior and his apostles, and to everything claimed by those that are truly regenerated and born again. The world is becoming so full of hypocritical worshipers, not having the faith of the saints, that it has become absolutely necessary to miraculously revive His truth again, and I am almost out of heart for the people, since there has been so much said and done on this subject by our Savior and

all of his true followers in all ages of the world. It does seem that the more that is done for the people, the more determined they appear to be in having their own way, and have lived so long after their own inclinations that they have no correct or established views at all which relate to the future. In this way the world has become full of skeptics, and unbelievers do not ask God to show forth His power by exercising vengeance.

October 19, 1869.

On the evening of the 6th of November, 1869, being alone, my mind or desire for comfort was soon directed to Him, the Fountain of all good, who never fails to answer the prayers of the righteous that ask in faith. It seemed that I must remain at home, and I fully believed I could enjoy the presence of my heavenly Father and any of the holy angels or happy departed spirits there as well as in some other portion of space. I soon felt, and plainly saw, all of my departed family with the eye of faith, causing me to desire another plain manifestation of some or all of my departed friends, which, to my great surprise, was granted—not only them, but a host of others, appearing with my dear companion and her sister Sarah. It was highly gratifying to me to be, as it were, introduced to so many lovely beings, each and every one appearing to be entirely divested of a limited and self-love—convincing proof to all that such are the only beings who can fully enjoy the presence of Him who it is said is of too pure eyes to look upon iniquity with allowance. I desire no greater happiness than to be permitted to mingle with happy departed spirits or the saints in light. O Lord, this is my happy condition, and that which I prefer to any other possible for this life or state of existence, where there are so many cares and toils with their disappointments and vexations.

But we must not look for or expect complete happiness in this life until the last trump shall sound. Let our labor be so well performed that the words may be sounded in

our ears, "Well done, thou good and faithful servant; enter into the joys of the Lord!"

This is the aim of the whole world, and is the highest possible attainment for this life; this is the only thing that will enable man to know when he has enough of this world's goods, and the only thing that can possibly satisfy the immortal soul, or make it happy forever. The mistaken idea of mankind is that they are still trying to feed and satisfy the soul with material food, or that which is calculated to nourish our natural bodies, and which can only result in complete disappointment and utter failure to all those who are thus deluded through life.

O Lord, I still feel it to be my duty to take an account of thy favors rendered unto me from day to day, as well as to acknowledge my entire dependence upon Thee for all of my earthly comforts. If I was in opposition to Thee, where could I go to find that comfort which the world can neither give nor take away? Now, is not this worth striving for? After we come in possession of it, we prize it above everything else, it is so different from any earthly possession. We toil and struggle from youth until three-fourths of a long life are passed away in trying to satisfy our spiritual desires with things pertaining to this world. Even with the fortune of a Rothschild we would be no better satisfied, and perhaps have laid up no treasures in heaven, which the Savior has said is so very essential for us. Now, in a very few years we will have to leave these earthly treasures, without having obtained any of the true riches, but rather that which becomes a worm that never dies or like the fire that is never quenched. We have acquired something that can no longer benefit us, and perhaps in a way that is not consistent with the will of that Being who pervades all space and exists through all eternity. The idea in regard to heaven being a fixed or located place, and at the same time having to acknowledge the omnipresence of the Deity, is erroneous, and very convincing proof to me that all those who entertain such vague ideas have never submitted themselves sufficiently

to be taught by Him who teaches as man never taught, and without being taught by Him our ideas of heaven and the future will remain very imperfect.

I had a very natural manifestation of my dear Gulielma, still manifesting her integrity to me, on the evening of the 23d of October, 1869; likewise great demonstrations of that love which we must have to mingle with the saints in light, to be forever happy in the presence of our great Redeemer and the angels.

November 7, 1869.

No language or expression of words is sufficient to express Thy goodness to me in permitting my departed friends to continue their visits. It seems that in order to justify my feelings, I can not pass them by as not being worthy of my notice or regard, but must in this way express my thankfulness to Him, the author of all our sincere mercies, and show what confidence there must be with us in the holy intelligence, before we can receive anything in a way that can be relied upon, or taken as truth, and it is utterly impossible for us to have this confidence without the true faith as a gift from God. Now, according to Scripture, faith is a gift from God, and as we well know this to be from Him, we are absolutely under the necessity, while we are in this true faith, of receiving everything we get from the influence of happy departed spirits. Now, here is the great necessity of us having that true faith which the apostles so earnestly urged upon the people. If we believe that they were commissioned or inspired writers, we are under the necessity of receiving all they wrote or spoke as truth, as I claim the same authority for writing, and acknowledge myself to have the same faith; and I do hereby positively assert my firm and unshaken belief in everything that they ever advanced in favor of God's truth, so very essential for us to live to. Truth cheats no man, but holds good forever. It is from the Fountain of all wisdom and goodness. Therefore, it can not fail. While I feel that I am on God's side and His truth, I shall fear

nothing that man, or all of the power in opposition to God and true spiritualism, can do unto me.

On the evening of the 7th of November, 1869, I was happily in the presence of many of my dear relatives, namely, my dear wife Gulielma, and our daughters Mary Ann and Isabel, besides others whom I did not know. I doubt not but that happy departed spirits are favored with a perfect knowledge of our condition, in order that they may be enabled to manifest themselves to the best advantage; for it has so happened with me that when I became a little distrustful, there was something immediately offered that had the greatest tendency to increase my confidence in these communications. My confidence in everything that I get in this way is so strong that I would not dare to speak a word as expressing any doubts for my earthly existence; for what would an existence be to us when compared with anything that would have a tendency to blast our prospects of a state of future blessedness and being permitted to bask forever with the blessed, who have washed their robes and made them white in the blood of the Lamb. Had there been any other way He would undoubtedly have taught it, but the people are devising almost as many ways as persons, and as different as their faces. This is a dreadful state of things indeed, and all for the lack of that true faith. "Seek and ye shall find, knock and it shall be opened unto you," is the language of the blessed Savior.

Now, my patient readers, if you can possibly believe me, I have nothing to prompt or stimulate me in this important enterprise but the fulfillment of my duty, as a call from my heavenly Father immediately after my conversion or establishment in the true faith. I have had my feet taken out of the miry clay and placed upon the rock, which never fails to be a source of comfort, under various difficulties, to all those who are thus favored. Now, remember, this can never be obtained without being in great earnest. We must desire and prefer it to everything else; for after we obtain it, we would not exchange it for any-

thing else, as nothing can possibly be enjoyed without it.
The righteous have liberty, but no restriction.

November 8, 1869.

I still receive favors of the highest character from heaven, as my much-beloved companion was with me on this evening, showing that our Savior's promises hold good forever, and that her integrity to me is the same, and that she has not forgotten her pledge to me. Oh, what is like a companion in heaven, as she is abundantly able, with the assistance of our Savior, to comfort me in body and spirit, just as she did when in this world.

I called at an adjoining town to pay over some money which was not yet due; but when I arrived there, I found that the person to whom the money was to be paid was not at home, and the only recourse I had was to ascertain from others the cause of his absence. After making known my business, and that I was going to pay over some money, the gentleman wished to know the amount, and immediately applied for the same, and I seeming to hesitate, his lady interfered and said to me that I had better let him have it. As I had great confidence in her, I yielded to his request. I had previously called on him to sign for this book, and was by him refused. His wife had informed me that she highly approved of the work, as it was nothing but the Friends' doctrine over again, but that she dared not speak in favor of it before her husband. I now thought this a favorable opportunity to call on him again, as he was now sufficiently cramped to be under the necessity of signing, which he did. His lady being in an adjoining room, I directly went into her presence. She appeared much pleased that she was not present at the time of his signing, as he then could not have her to blame for it.

Now, this circumstance shows how greatly the wisdom of God exceeds that of us mortals or worms of the dust. Here this most virtuous of women was furnished with a book by the husband who had so vigorously opposed it.

She expressed herself that it did seem almost like a miracle that I should have called at this time, as her husband was in great need of money. We need not fear; God will ultimately have success. We may try to turn around Him, and plan and devise ways for ourselves, and thereby run into a narrow place. Strange it does seem that after man has been abundantly furnished with knowledge that He is omnipresent, that he will try to run around Him, just as though he had a heaven of his own, or a place to fly to.

Now, when we have put off this mortal body, and have not put our faith in Christ Jesus, where then can we claim anything? Oh, I hope that people will no longer be presumptuous, but yield to the light or manifestation of truth. He promised to commune with us, and will never debar one single happy spirit from that glorious privilege. Happy spirits have liberties without any restriction; they delight to be in His service, as it has a tendency to increase their happiness.

November 23, 1869.

Oh, that we may become willing to call on our heavenly Father, and offer unto Him thanksgiving, not only at stated periods of time, fixed by men, just as though they had power to arrange the time to suit the condition of people's hearts, which can only be affected through and by Him who alone knows the true condition of every heart, but at all times. Now, as mankind is not endowed with this power, how are they to arrange it so as to make an acceptable offering, when it is required of us that our offerings be in sincerity and truth?

Now, is not this plain to every reflecting mind, that people are trying to do God's work, and thereby neglecting their own, in fixing a day, by law, and calling upon the people to offer their sincere thanks to a Being who knows fully whether they are sincere or not? But it is no difference, so you make an appearance that will meet the approbation of the world. These are what I call delusions of

the most fatal character, for learned men to deceive those who are looking to them for the truth; when, at the same time, they well know that they are not from God, but from miserable worms of the earth, who can not know what is for their own good unless determined for them by Almighty God. I should feel that I was trying to perform that which is, for me, utterly impossible; and, from the fact that as God requires no impossibilities at our hands, it is self-evident to all that we are not in the least degree pleasing God or benefiting others. Oh, if the people would only try to do that which would advance truth and righteousness in the land, the clouds would soon begin to pass away, and they would see the light, as it were, from the great central luminary, and have a little chance to approach Him who only can make them happy forever, with the holy angels and happy departed spirits.

Now, I think it to be absolutely my duty, not only to offer my thanks one day, but every day, as I have no fixed period of time when my pilgrimage or stewardship shall run out. We can only be prepared by having and living under the influence of the Holy Spirit, which our great Redeemer promised was to lead and guide us into all truth. Oh, how important for us to obey Him! This is what I daily and hourly crave for myself and for all of the rational inhabitants of the world, as I fully expect the privilege of mingling with all the ransomed of God the universe over. My precious companion is still confirming the truth and reality of all her preceding visits to me—that they were intended to inspire me with courage to still persevere in trying to publish God's truth afresh to the world, as she was with me on the evening before mentioned, which strongly confirms the truth of everything that happened to me, in every way. As was said through that writing medium, "I am with thee always, even unto the end."

November 26, 1869.

Oh, for a thousand tongues to tell or speak of Thy manifold blessings rendered unto us, unworthy as we are. I hope this little book may be the means of causing, not only thousands, but hundreds of thousands, to chant forth, in truth and reality, our great Redeemer's praise. It appears, from my precious companion's frequent and continued visits, that I shall not lose confidence in these manifestations, for she manifests herself in such a manner as to increase my confidence in regard to her integrity to me. These things, notwithstanding they are so desirable with me, cause me to look upon them with utter astonishment; and I have to conclude that it is my heavenly Father's will, and take His word for it, as delivered to me in that glorious decision, that it is because our faith and desires are the same. His word, or promise, has been completely fulfilled up to this evening, showing most conclusively that we should not distrust anything from Him or any of His authorized agents. It is much better for all to submit to His will, and go forth willingly in the performance of the same, than to be conjuring out ways of our own, not knowing whether they are right or wrong, and travel in the dark, and accomplish nothing but to heap coals upon our own heads and be a stumbling-block to others. It is safer to be behind the light than in advance, as in that case our way becomes a little plainer; but, if in advance, the farther we proceed the darker our path becomes, until we most assuredly can not do any good for ourselves or benefit others.

Now, this is where the whole trouble lies. We are constantly burdening ourselves with unnecessary labors and worse than idle forms and ceremonies, in place of submitting to the truth that I am this day advocating for Him who never fails to correctly teach all that look unto Him with sincere desires to be benefited.

I aim to write nothing but what I know to be true. My aim is not to lead the people into error, but out of it; from that which will cause torment to that which will render them happy forever; and, finally, from that which is

called hell to heaven, or endless felicity, at God's right hand—subjects willing to perform anything that He may require of them. And this, no doubt, all the happy spirits submit willingly to do, as obedience to Him or His holy will forms a great portion of their happiness, just as an obedient or authorized agent here below, in performing his heavenly Father's will, is happy.

November 8, 1869.

I feel myself fully authorized by Him who long ago promised to be our instructor in everything pertaining to the future or our happiness, through His acknowledged agents, especially by my most beloved companion, who is still willing and not at all above confidentially presenting herself before me, in order that my confidence may remain steadfast and sufficiently strong to prosecute His holy truth to an indefinite extent; as she was with me as usual, no doubt, for the express purpose of inspiring me to remain steadfast and willingly pursue the work that He who is abundantly able to direct us aright may prescribe for us.

From the increased confidence I still have in those manifestations, I feel that I could meet any one of the holy intelligences—angel, archangel, cherubim, or seraphim—and recognize them as brothers. No station that we can possibly attain in this life or in heaven can have the least tendency to cause one inhabitant of heaven to be above another. If there should be grades in that happy state, they are all in possession of the one true faith; therefore, no one is above another, but regards all as brothers and sisters, as our Savior does.

November 14, 1869.

Oh, what favor is equal to that of having regular visits from happy departed friends! The happiness produced thereby can not be equaled, and I can hardly find words to express sufficiently my gratitude to my heavenly Father for His continued favors to me, as I believe these precious visits are sanctioned by Him that controlleth all things in

heaven and on earth. My dear companion, with His consent, no doubt, was permitted to be with me on the evening of which I speak, at two different times through the night, manifesting in a very high degree the strength of her integrity to me. Once she manifested herself unto me from a portion of space that was as bright as the sun at noonday. I spoke to her of having visited more than once during the night. As she made her appearance out of a portion of space that was so very bright, I at first could hardly recognize who it was, and asked the question, "Is that thee?" when she met me with great manifestations of love, and caused me to be much affected. To think I have a companion in heaven, with a love for me that will last while endless ages roll on!

Now, this is the kind of love that angels have; this is the kind that our Savior has; this is the kind that happy spirits have; this is the kind that can only qualify us for heaven; and this is what is called the pearl of great price. With this the true faith furnishes us. This is why the apostles, and all of their faithful and true followers, in every age of the world, have had to suffer everything and in every way that the wickedness of man could devise, by such human beings as were opposed to God and everything that is, or can be, to their own everlasting welfare.

Now, why do not the popular preachers of the day make it a point to instruct their hearers that there is an absolute necessity for this love, in order that they may be qualified for heaven? I fully believe that all of the truly authorized ministers will teach as our Savior did, that we must love our enemies, and do good unto those that despitefully use us and persecute us, and in support of that love, give everything they possess, even as their great Redeemer did, not considering their lives dear unto them when they come in competition with truth and their duty to God.

Now, remember, we are told that if we expect to reign with Christ in heaven, we must suffer with Him and for His sake. Why, then, will the people, after knowing these great truths to be given to them by our Savior, and

further confirmed by all who know anything about inspiration, try to delude so many into false ideas of the truth? Some, no doubt, think that I am doing this, but I wish all, before they decide on that particular point, to compare it with the doctrine taught by our Savior and the apostles; and if what I set forth is not in strict accordance with their teaching, then I will acknowledge that I am falsely inspired. If not, think what power you are opposing, and forever after hold your peace. People have been traveling so long in the dark or without this true guide, that they say revelation has entirely ceased, and charge all those who claim anything of the kind to be laboring under a delusion of the devil. The great trouble is, the preachers must make the way so blind and difficult that, unless explained unto them by some great learned divine, there is no chance possibly for them to make a safe landing. Did our Savior teach the way to be blind and difficult, when He said that the way was so plain that the wayfaring man, though a fool, should walk and not err therein? Oh, that all may become willing to teach when properly authorized by our Savior! Then our revivals will hold good, and make some advancement in righteousness.

November 28, 1869.

On the 7th of January, 1870, I was permitted to be in the comforting presence of my much-beloved companion Gulielma, still confirming in a very high degree the promise of my precious Savior, when he said, "While thee holds fast thine integrity, thee need not fear but what she will continue her friendly visits to thee;" and, O Lord, as they are more precious to me than much fine gold, please grant that they may be continued as among Thy highest favors to me. Now, we never can realize spiritual favors without the true faith; for it is plainly set forth in Scripture that the carnal mind is enmity against God, and therefore can not discern spiritual things. Neither can they properly and satisfactorily understand the Scriptures, for they were given forth by inspiration; therefore, none but

those inspired in like manner can understand Scripture or write it, for it is sealed from the wise and prudent, and revealed unto babes. Now, how can people be so very presumptuous as to undertake to set forth anything to be true, either in speaking or writing of it, unless they know it to be the fact; and a knowledge of Scripture can only be obtained from the same Source that the inspired writers obtained it, and that was not from man or a literal knowledge, but from God himself. Yet, strange as it may seem, there are thousands of persons at this enlightened age of the world who are trying to handle what they call God's truth, for the purpose of making a living, without knowing it to be truth themselves, but have to take other people's word for the truth of it. I will give them credit for showing a willingness to sanction that which is truth, but not to undertake to give instruction in that which pertains to the salvation of souls, from self-policy, until they are properly authorized as His legal agents. But, as they are not willing to be led and guided by Him who can only qualify us for heaven, they set about the great and important work of the salvation of souls in their own strength, which is the main cause of there being no permanent reformation in so-called Christian churches in our land: because, one man, not knowing the truth or how to explain Scripture, will to-day give his views on points thereof; next, the honest inquirer after truth will attend the meeting of another divine of a different denomination, who gives his views upon the same subject, which differ materially from those he had before listened to. By this time the honest inquirer is more perplexed than ever; and, finally, after attending a few more meetings, and listening to their hypocritical teachers, he concludes that it is all a sham—that there is no reality in it. Now, up to this time their preaching has had a discouraging tendency, having made no advancement in divine knowledge and truth. Now, if the inquirer has not a perfect knowledge of the truth himself, and should conclude to seek further for correct information, even at a meeting of an authorized

agent, he would be at just as great loss, and as likely to mistrust him as the others. By this time he begins to make up his mind that there is no reality in anything they have as yet advanced in regard to the future; and in this way, by false preaching, he or they become confirmed in unbelief. Now—sorrowful to think or write—those hypocrites are making pretty bold efforts, by way of deceiving the people, in handling or mimicking Christian experience, and, if it were possible, would deceive the very elect. What care such characters for the souls of men and women, so they obtain from them a good and wholesome living? Obey the Comforter, and obtain peace for your souls.

January 7, 1870.

O Lord, since Thou in Thy infinite mercy couldst descend to manifest Thyself unto us—a depraved and falling race of Thy intelligent family—in our own likeness, we should consider ourselves very highly favored; and all of the manifestations that I have been favored with, through Thy authorized agents, up to the evening of February 22, 1870, have been very strong evidence of Thy continued love and sanction, and showing most conclusively that the inhabitants of heaven form a perfect combination of love, wisdom, and power, and all those who are favored to be on God's side have nothing to fear here or in any other portion of space. My precious departed friends appear to be favored with a perfect knowledge of my condition, as regards my fiscal labors; for, at times when I have been very busy, these precious visits, which cause such lasting impressions, have been less frequent, as they well know that their visits were the first inducements for me to write; and that, I have no doubt, was their full intention, as I have had so many confirmations of the reality of them.

Let me have Thy truth so pure that the scoffers of it shall be so ashamed that they may desire the mountains and rocks to fall upon them, to hide them from Thy presence. I am surrounded with scoffers and hypocrites, and

have to contend with all the opponents of heaven. My Christian feelings are affected while I am constrained to make such declamations about or against any of Thy created intelligence. Oh, that all could become willing to admit their Savior to be justly entitled to the government and control of all things in heaven and on earth! Then we might expect and look with great certainty for a safe landing at our desired haven or sure harbor—heaven—as the enjoyment of it is, no doubt, the prime object of all the race of Adam, though they have ten thousand different ways to get there, when there is, undoubtedly, but the one way. It makes no difference what the forms may be, or how many, so the heart be sincere and honest toward God and man. I am wholly willing that any or all denominations of people may have all they can possibly get from their ceremonies, for I found that they profited me nothing when I was crying for help. I did not ask man's help; I did not desire man's long ceremonies; I did not ask some learned divine to immerse me in water. I well knew that I must be regenerated, must be born again, before I could meet any of the holy intelligences, and recognize them as brothers and loving sisters in heaven. Where is heaven? Wherever God is. Where is that lake of fire and brimstone which our loving Savior has created for us? Nowhere. Every man and woman creates it for themselves, if there be any creation of it at all. The worm that never dies is of man and woman's creation. Here comes up this eternal reflection on ourselves for disobedience, or not doing that which we well knew to be our duty. From a perfect knowledge of the truth, and being beaten with many stripes, and favored with so many heavenly manifestations of happy departed spirits, I was influenced or inspired to write this brief exposition of the many absurdities in the world.

February 22, 1870.

My precious companion was with me on the evening of the 22d of February, 1870, and never since I knew her

did I realize her love and affection to any greater satisfaction. It is only by having this true faith as a gift or favor from God that we can possibly enjoy blissful communion with happy departed spirits. Some ask me why all spiritualists are not thus favored. That is undoubtedly for you and your God to answer. Every man and woman knows when this great change with them takes place, for no man can call Jesus the Christ before receiving the Holy Ghost. The question in regard to the Holy Ghost with three-fourths of the human family, may be answered as of old. They have not so much as heard of there being a Holy Ghost. These things are kept from the wise and prudent and revealed unto babes, according to Scripture. I am one of the men that have been trying for the last forty-five years to humble myself, instead of trying to become exalted or held in high estimation by men, and the writing of this little book was something entirely unexpected by me. At the time I commenced writing, I had no selfish motive whatever. All I ask is a continuance of such favors and blessings as I have had for nearly three years, so that if I may be so favored as to reach that happy shore, it may be said unto me, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." God is love, and all of our miseries and sufferings are brought about from feeling ourselves unworthy of the many great favors in store for us.

Therefore, it is utterly impossible for any unholy thing to enjoy blissful communion with any of the holy intelligences, but all must be qualified by Him who alone is able to penetrate and clearly discern the true intent of all hearts. He is not to be foiled in battle. His throne is established forever, so that the gates of hell can not prevail against it. When we are on God's side, we fear no harm, for perfect love casteth out all fear. Why are people so diffident in taking hold of that love, when, after coming in possession of it, they would not exchange it for anything else, and after making a sacrifice of everything else, they thereby become rich heirs of God and joint heirs of Christ, forever

to mingle with the saints in light, in perfect bliss for evermore with our Savior?

February 22, 1870.

The night of February 23, 1870, was to me one of continued ecstatic joy, from the manifestations of many beautiful and happy departed spirits. There was no definite space for these happy seraphs to pass and repass, for they appeared to have perfect liberty. I all the time enjoyed myself, notwithstanding the many different places in which I was permitted to mingle with them. We were at one time together when all nature appeared to be clothed in her best garb, for the whole forest was manifested to my view, in perfect bloom and fragrance, which filled me with nothing but a spirit of adoration and praise for the many favors conferred upon me by Him who pervades all space and exists through all eternity.

Afterward they appeared to gather in a beautiful dwelling, as if preparing for a separation. Clustering themselves into a half-circle, they took seats, with the full intention of amusing themselves in the way of music. I was sitting at one end of a seat near Mary Ann, my daughter. The whole seat throughout the circle seemed to be filled with beautiful young men and women. Part of the time we were engaged in preparing for feasting our friends, as though they had come from a great distance with the purest of motives. My dear companion was very cheerful and active in trying to make all as comfortable as possible, ordering fowls caught as part of the preparation for the feast—Calvin, my son, and I performing that part, and aiding in every respect that became necessary for their convenience and comfort. When it pleased Him, who no doubt commissioned these happy departed spirits on special errands, they all, after leaving that lasting impression as usual, departed to their happy abodes, to await further orders from Him on similar errands as ministering spirits to the heirs of salvation, by way of influencing the inhabitants of this world to take hold and do that

which is to their own everlasting and eternal welfare. There is nothing like being willing to perform any service that our heavenly Father may require at our hands, as that will insure to us lasting and eternal happiness. If we were faithful here, we would then be like our happy departed friends; but not until we become thus willing, true, and faithful need we ever expect to enjoy blissful communion with those happy departed spirits who have become willing, through the washing of regeneration, to do to the full extent their heavenly Father's will.

Is it not very astonishing that mankind, after seeing their ways so often tested by their brethren who have passed from their work to their reward, have come so far short of accomplishing anything like satisfying the immortal soul that they will not willingly take their Savior at his word or promise? An instance never was known where faith in his promise did not render good satisfaction and peace to the immortal soul. The Comforter never offered any food to the immortal part but that which was abundantly calculated to satisfy it. The trouble is, man is still trying to force his way into heaven by climbing up some way different from that laid down for him by Him who was not at a loss to determine the best way. This is the reason why man is groping along in this devious way, and thereby accomplishing nothing for the salvation of himself or others.

February 24, 1870.

Live so that death may become a welcome guest. How may that be accomplished? Obey the Comforter under all circumstances; then we will have peace at home, heaven abroad, love to our neighbors and friends, and supreme love to God—He that is present to comfort in all places and under all circumstances. It is not in the abundance of an earthly treasure. It consists in laying up treasures in heaven, where we may enjoy them forever with our brothers and sisters, cherubims and seraphims, and the inhabitants of all the various globes dispersed throughout the

void of space, all subject unto Him that sits upon the throne in bliss for evermore.

Now, let us see what debars us from this perfect enjoyment. Nothing but a violation of God's righteous laws, either physically or spiritually. If the spirit orders the physical part to take advantage of his neighbor in anything that is not in strict accordance with the dictates of the precious Comforter, then there are worms engendered that never die until destroyed by the love and grace of God, sufficient to cause sincere conviction and conversion, which brings about a perfect reconciliation with man as an offender and God as offended; or, in other words, man is in opposition to everything that is right. Man, in his eagerness for a superabundance of an earthly treasure, instead of giving himself a little time to think of death and eternity, is occupied in trying to lay up treasures upon earth for his children or others to follow his example, and abuse that which might be a blessing to thousands of poor widows and others, who have not the necessities of life. Shame on these hypocrites and scoffers of the pure and undefiled religion, which is fully calculated to make all of the great family of God happy here and everywhere that we are by our heavenly Father permitted to go.

February 25, 1870.

The evening of the 17th of March, 1870, was very precious to me indeed, as I am fully confirmed that I am peacefully connected with the heavenly host, and that condition is far preferable to any attainable in this life, as it qualifies us to be at peace with all people, however widely dispersed through the immensity of space. Here is the great necessity of our being in likeness to our heavenly Father, as His presence to all that are in opposition to Him is as a consuming fire. David once said, "If I should take the wings of the morning and fly to the uttermost parts of the earth, behold Thou art there! and if I dive into hell, Thou art there." This is abundant proof, and

should be sufficient to convince all that there is no chance for escape.

My dear Gulielma and daughter Isabel were with me on the evening mentioned, at three distinct times, still showing great demonstrations of love. O, they are as much fine gold.

March 18, 1870.

I still have favors from my heavenly Father through departed friends, showing the value of that true faith spoken of by the apostles as being so very essential for all before they can possibly be qualified for heaven. It is by having faith in Him, and the necessity of performing everything that He requires at our hands, that we become so strong in spiritual communication. His commands are just and righteous, and it is our duty to obey each and every one of them; not to insist that one must be complied with, and another, of more importance to the soul's salvation, be totally disregarded. For instance, if we claim that baptism by water is a command, can we deny that "Thou shalt not kill" is not another? One is just as definite as the other—both God's commands. Yet professed Christians can and do pass laws in direct violation to His, and insist upon their execution, at the same time claiming to be His true followers, and thus deluding those who are looking unto them for the truth into the grossest of crimes, which must ultimately lead them into the ditch together.

Now, this is the effect of false teaching—the general result of the teaching of preachers not authorized or called by our Savior, who, as it were, encompass sea and land to make one proselyte; and when they have succeeded, he is twofold more the child of hell than he was before. The blessed Savior declares, that we must believe He knows what is best for His people, and He loves them better than they can possibly love one another. We should suppose that the All-wise never requires anything of His people that does not benefit either the soul or the body. Such a thing could not be expected from an all-wise Being.

We had all better make up our minds to regard whatever He requires of us as just and righteous altogether; for it was said by our Savior that none is good but One, and that is God. Now, let us all willingly give to Him the praise for our comforts here and for all the great increase of our happiness in the future. I for one am willing.

March 14, 1870.

Now, after so much love manifested to me in divers ways, showing that there is nothing of the opposite character from that source, we should be abundantly convinced that we are using the precious days and years to no purpose, while we are still engaged in gratifying the dictates of an evil spirit, unproductive of anything that gives comfort or satisfaction, but always the reverse. We may accomplish a momentary satisfaction, but what do we reap? Nothing but sorrow and remorse; and, finally, if we persist in that course, it will inevitably land us in woe and misery. Now, from what have wars always originated but the dictates of an evil spirit? And, as it was from an evil source, we could not expect much good thereby, although we may argue, by way of an excuse, that it became absolutely necessary in order to rid our land from a great curse. I readily admit that all evils are curses; but what will finally avail in trying to put down an evil in a way that is not justified by our Savior, and thereby commit a greater crime? For I do firmly believe that war is not warranted by our Savior in any case. The Savior positively declares, in order to show us the value of a soul, that if we should gain the whole world and lose our soul, what would it profit us? or what would a man give in exchange for his soul? Now, I infer from the Savior's declaration that one soul is of far more value than all that was gained by the late rebellion or any other war, unless we can make it appear, from Scripture or Christian experience, that no soul was lost. That, I think, would be very difficult to do: for we are plainly told that we must be born again; that if we die in our sins, where He is we can not go. Now, can we reason-

ably suppose that all of our poor soldiers were prepared to die according to Scripture? or does it appear that the leaders encouraged their poor children to look up to them for advice and counsel? And their advice was diametrically the reverse of our Savior's. He said, "Put up thy sword;" they say, "Use it," and are, at the same time, case-hardened enough to claim themselves to be His true followers, while deluding their poor followers into the grossest of crimes. "Go on, my brave boys; the sooner you are shot down, the sooner you will get to heaven!" as though they had complete control of all things in heaven and upon earth. Is this anything like the Savior's language, whose example we are required to imitate? He said, "Love your enemies; do good to them that despitefully use you and persecute you."

Now, it appears that preachers' views change very materially after coming from the war; for there they held the idea that the poor soldiers could be saved in the snap of a gun. But when they came home, there was a necessity for being at meeting all the time, day and night, in order that they might get qualified for heaven. They protract their meetings and use all the means in their power to make their poor hearers think that these things are essential. Why make all this ado, when they may put it off until the last breath, or in the snap of a gun, as we told you, before going into battle? Now, my friends, these things will not do; for God is unchangeable, and what is right one day is right any other. People can not get ready for heaven in a moment's warning. In order to get to heaven easy, our lives should be filled up with virtuous acts, and instead of following the evil spirit, you should follow the good.

Now, what I most earnestly crave is, that the people should cease to do evil and learn to do that which is right, and try to become willing to live the life which the Savior requires we should. He is not asking anything of us that is not for our own eternal welfare. Then why should we be so backward in taking hold of that which is best for

us. It is very evident that the carnal mind is enmity against God, and must of necessity be changed, which is not in the power of man to do, for we must look to God, the Supreme Ruler of all things the universe over. Now, our heavenly Father is not always going to be winking at our hypocritical offerings in place of that which he requires of us, for what is formal worship now more than it was in ancient times, when they made their burnt-offerings unto the Lord. Had they been sufficient, there would not have been a new covenant made.

Now, just so sure as the people do not cease to be looking to outward forms and ceremonies, they will run right into the dark as before, because these things never did any good, nor they never will. They were merely suffered then, just as they are at the present day, to go on, regardless of all that the Savior has done for us and all of his true and faithful followers. People have got so far along now-a-days that they can claim themselves to be His true followers and at the same time commit the most atrocious crimes, by transforming themselves into angels of light, and deceiving, if it were possible, the very elect, shocking the very preachers who quote the apostles' writings—just as though they intended to put in practice every word they said, when Paul plainly told them to put off the old man and his deeds, and put on Christ Jesus, and not only this, but to live and carry out his precepts and examples. Now, as it is utterly impossible for any unholy or impure thing to be happy in His presence, why not make up our minds quickly to come to the terms of the straight and narrow way that will be certain to lead us to the realms of bliss, to all our departed happy friends. Angels and archangels will meet us with acclamations of joy.

January 16, 1869.

Oh, Thou art the fountain of all good, and the source of all our comforts and many blessings, and as Thou art still favoring us with them from day to day, it should be the duty of all Thy dependent children to return to Thee their

thanks, and still look to and be willing to acknowledge Thee as the only object worthy of adoration and praise the universe over, not only by Thy intelligent family, which is but a small part compared to the inhabitants of the immensity of worlds dispersed over the voids of space, but all subject to Thy great and complete control. When we think what a small proportion this world is, with all its proud and thoughtless population, it is a degree of astonishment with the thoughtful portion of it that Thou regardest us at all. But we have to view Thee as bountiful and all-wise, and of long-suffering to the children of men, in the bestowment of Thy many favors to us.

Now, if we do right here, it will not only make us happy, but will entitle us to our proportion of the enjoyments derived from the great increase that the Scriptures promise us on condition of being faithful. Now, the righteous, in the first place, will be furnished with every means requisite for making investigations, and whatever they desire will undoubtedly be granted, as they desire nothing but what is consistent with their heavenly Father's will. Is this not very encouraging for the faithful, since all they may be favored to see and behold can only have a tendency to increase their happiness? It will undoubtedly form a great portion of their happiness to meet their brethren and sisters, inhabitants of the various and innumerable planets; for the precious Savior has asked the question, "Who is my mother, sister, and brother? None but him that doeth the will of my Father."

Now, when we are permitted to mingle with any of the holy intelligence, we will undoubtedly recognize them as brothers and sisters. But some will say, we will not know our friends in heaven if we can not have a knowledge of them. What benefit can they be to us if we have not the faculty of knowing them? We can not possibly have a perception of our good or bad actions, and this would end forever any fears of torment or any desire for happiness. Hence the necessity of our retaining all of the five

senses, so that we may fully realize our own natures, and be able to readily detect the difference and great diversity of all things; for what would a diversity amount to, had there not been beings formed with capacities sufficient to fully appreciate it?

Now, here is the great necessity of our being in likeness to our heavenly Father, as no intelligence that is in opposition to Him can be happy in His holy presence; and as we can not escape His presence, how are the wicked, or those in opposition to Him, to be happy? We might, and ought, to rejoice with the thought that there was a great provision made that we might return, live, and be happy, as there is no other chance or foundation laid down whereby we can be saved. Now, notwithstanding this great provision, what will it profit us if we refuse to build thereon? or what is any foundation if, after it is laid, we reject it or refuse to build thereon? Does it not look very plain as if there was a foundation laid by an all-wise and intelligent Being, and that there is a necessity to build thereon? Whose fault can it be if the building is not completed? We very earnestly engage in the erection of a temporary building that we are not certain of enjoying for one single moment after it is completed; yet we manifest all the difference imaginable in the erection of that other building, for the longer we live in it, the better we like it; and after our most lengthy excursions through the voids of space, on important errands in our heavenly Father's service, we will return to our building and still be satisfied therewith.

Now, it is very necessary that we should obtain something of which we will never become tired, in order that we may be happy in God's presence through a never-ending eternity. And now, since He has laid the foundation, let us consider our interest, and take up courage and build thereon.

Mankind is so much more willing to be engaged in doing that which benefits no one than that which does, that it is cause for astonishment with the serious reflecting mind,

or any one that becomes concerned for themselves or others in matters pertaining to our future welfare. How very important it is for all to be thus concerned; for until that takes place with us, our previous labors are as the bubbles on the waters, which make an appearance and immediately vanish from our sight. Let us become willing to take hold of that which is more precious than much fine gold.

January 18, 1869.

A sure way to get to heaven is guaranteed to all who will muster courage sufficient to embark with me therefor. I am abundantly willing, under my Savior, to take the responsibility upon myself for all who may be induced, from reading this history or my encouragement, for their great success and safe landing at the desired haven or safe harbor, with no other guide, no other means, without money and without price, provided they are willing to live in subjection to the will of the most successful of pilots—the great Redeemer; for the Savior positively declared that the Comforter should lead us into all truth. Now, why is it that we desire or prefer a way that is so troublesome and costly, and with no assurance of success in obtaining the object of which we are in pursuit? For, if there had been any other way, or any way equal to that of the Comforter, may we not reasonably suppose that the Savior would have prescribed it? Had I complied with the dictates of the Comforter, I should have been, I fully believe, one thousand years in advance of my present understanding. There is nothing like obedience to the will and requisitions of our heavenly Father to insure our advancement in truth and righteousness. It appears to be the grand aim of all societies, at this enlightened age of the world, to study and devise ways and plans to get to heaven by some entirely different way than that prescribed by our heavenly Father; but they will all most assuredly fail. Oh, that we could become willing to be guided and directed by that which the Savior said was amply sufficient for us! Then we

would get along smoothly, sleep peacefully, and rise in the morning with rejoicing hearts.

Now, friends, these are some of the great truths I was favored to receive from Him who teacheth as never man taught, early in my life—in the year 1825; and being ever since established in the true faith, I have to regard it as among the highest favors.

Now, as I believe that my departed friends are actually assisting or favoring me with these plain demonstrations of their comforting presence, I feel it to be my duty to record them; for it does seem that there is something to be accomplished by it, as my dear companion was with me again on the evenings of January 21, 22, and 23, 1869, with great demonstrations of her regard for my eternal welfare. These manifestations I regard as among my highest favors. I would not exchange them for anything of an earthly nature. I have nothing to do with them but to desire them. They are free gifts to me. All who make light of them are making light of the wisdom and power of the most high God, as though it was for them to set limits to His power. My confidence in that source is without bounds, and my faith and hers is still the same. In regard to faith, it is, according to Scripture, impossible to please God without it; so it evidently must be the true faith. According to Scripture, there is but the one true faith; and as it is impossible for us ever to know or realize the benefit of this true faith, unless we yield to the influence of the Holy Spirit manifested within us, why should we be so backward in yielding to the operation thereof, and yet earnestly contend for it? When we are permitted to realize this great favor from our heavenly Father, we shall view it as something so completely out of reach of man's power that it will inspire us with such confidence in that source that no earthly recompense can induce us to exchange it.

January 24, 1869.

On the evening of the 13th of February, 1869, I saw the most splendid flock of wild geese that I ever beheld, which caused me, after keeping my eyes upon them as long as I could, to think of the great Author of all things in heaven and upon earth, and how much is required of us as thinking, reflecting beings, styled and honored as the work of His hands. I likewise had a very satisfactory manifestation of my much-beloved companion, strengthening me anew in the true faith, and that she went readily and willingly into actual service, at the command of the great Architect of heaven and earth, as a joint partner with me in trying to effect some great and lasting benefit for a portion of God's family. No doubt, immediately after leaving this tenement of clay, and when a portion of the joys of heaven had been disclosed unto her, the true condition of my life previous to her departure, in regard to my duty to my heavenly Father, was made known to her, and she was then immediately commissioned by the Sovereign of the universe to come to me in perfect confidence, that we might engage in this great and most important work—that which tends to the salvation of souls, and that correct instruction through which alone we can derive benefit. For we are plainly taught that if the blind lead the blind, they will both fall into the ditch together. Now, is it not of the highest importance that the people be taught in the right way? I feel authorized to recommend the Savior's plan of salvation; that is, to live in strict obedience to the manifestations of the Holy Spirit within us. I say this as one knowing whereof he speaks, from woeful experience, O Lord, for Thy truth.

February 13, 1869.

Jesus prescribed no established form of worship under the new dispensation. The object may be attained in any place or places when the heart is right toward God.

Wake up, brother; wake up, sister;
Look around, see what you're doing.
Be at that which can but save you,
Else you are bound for eternal ruin.

Now, as to the various forms of all churches, I view them upon an equality, without regard to their being in the least degree essential to salvation. The great difficulty with professing Christians of the present day is, one denomination thinks its forms essential in preference to another, and at the same time assumes haughty airs, thinking themselves entirely in advance of all others, when, in reality, they can make no advancement in the great cause of truth without the true and saving faith; for it is positively declared in Scripture that we can not please God unless we have the true faith. Now, I think that is just as easily known as to know ourselves regenerated. As God is the only being that has power to regenerate an inferior being or give him the true faith, He can likewise cause that being to fully realize from what source it came. It is from this qualification that all truly authorized ministers act. Now, as our ministers are, many of them, not authorized from that source, we could not reasonably expect any advancement in the cause of truth or divine things. The Baptists insist upon John's baptism being very essential, whereas John plainly and emphatically tells us it must decrease; and I think if there is a necessity that anything should decrease, there is an equal necessity that it should run out, as John well knew that it was not essential to salvation, and the sooner it was dispensed with the better, and let that baptism which is saving take its place. It is said in Scripture that there is one Lord, one faith, and one baptism. Of course, that was the one thought to be essential to salvation.

February 14, 1869.

On the evening of the 28th of August, 1870, I was alone as to any person in body, but my heavenly Father, who is abundantly able to furnish means to comfort those in affliction, again permitted my departed companion, in connection with others, to be with me, administering their comforting influence. This is the only way that true Christianity will ever be advanced in our land; for if we

believe in a God, we must believe that He is a being of wisdom, goodness, and power, abundantly able and willing to do for His great and numerous family that which they can not do for themselves, and that is, to qualify one another for heaven. But our popular preachers are far more willing to try to do God's work than their own, and in this way there is an entire failure with them in accomplishing anything that can or will advance the great cause of righteousness and truth. If mankind would only try to come into His likeness, in order that they might enjoy Him, they would then be performing that which would prove a lasting benefit unto them. They would no longer be trying to do that which the Savior said was only making them twofold more the child of hell than they were before.

Now, until mankind know that they have been taught by Him that teaches to establish, and have experienced a change of heart or tasted of the good of faith and the power of the world to come, and fully know that they are called as true laborers in His vineyard, their labors will not prove beneficial to their hearers, and be acceptable as an offering unto Him? Now, as they are not called by Him, their labors are strictly from selfish motives, and as the source from whence they come is impure, they can not in the least degree be calculated to purify the immortal soul or have a tendency to qualify it for heaven, but only make them twofold more the child of hell than before. What better are people now-a-days than they were in the days of old, or as they were when our Savior made this declaration concerning them? He well knew that they were doing no good then, and knows it fully as well now, and is able miraculously to revive the truth afresh by sending to me those happy truthful spirits to inspire me to become willing to perform my duty of declaring or publishing his truth to the world. This duty, with shame I confess, I obstinately refused for the past forty-five years; but my precious companion soon found out that I could not meet her or our departed friends in heaven and be happy without performing my duty, and in the strength of

Jehovah she was enabled to accomplish the object. Blessed day! Christians, will you pray that you may all join that happy company to praise the name of Jesus!

Now, all I ask of any one when they hear the truth is, if it rubs them, to rub it in better, so that it may last or endure forever. It is entirely for your welfare that I so earnestly urge it upon you. Let us all consider these things before it is everlasting and eternally too late with us. While the lamp burns, we had better be doing or saying less, except it be to the purpose.

Now, since God is the only being that can make any one realize true Christianity, it is by Him, or with His consent, that we are enabled to realize our departed friends. To do this we must have the gift of faith as the apostles, or receive the Holy Ghost. This should be our reason for preaching and writing the truth, and is why it becomes so very important that our teachers should be properly authorized and know it for themselves. In this way they would be preaching the Gospel and the power of God unto salvation, and not merely be declaring the letter, which is said to kill, but which the spirit maketh alive. But if our popular preachers are afraid of spirits, then they must be afraid of God. Why is this the case? Because we are in opposition to Him. When we are in possession of perfect love, we fear nothing; until that, we are in continual fear everywhere: even death becomes a terror—a thing which we can not avoid. Hypocritical religion never takes away the sting of death.

We must become satisfied to the truth, or else we would never dare to claim ourselves to be Christians, and if that did not furnish us with sufficient evidence, it would not be worth striving for. Now, as I was favored with the knowledge of my acceptance, there was immediately afterward a duty to my heavenly Father required of me that I stubbornly refused, until after something miraculous had been performed—namely, that among innumerable companies of happy spirits I saw the Savior's decision to me in regard to these manifestations, fully explaining to me and

my dear Gulielma what all of these strange spiritual visits meant. Now, it is not at all strange that the people can not believe, since they are not in possession of the true and saving faith as a gift from God. Our Savior plainly tells us that we can not please God without the true faith. Then, according to that Scripture, there can not be anything acceptable performed by all those who are not in possession of it.

Now, let us endeavor to know what we are doing—whether we are worshiping or not. I am concerned for the people, for it does appear to me that mankind is acting very presumptuous; for this thing of our having the true faith is as easily known as to know our right hand from our left, or light from darkness.

August 28, 1870.

Our heavenly Father has promised this true light as a guide, but man, puffed up in his own strength, and acting from motives that are selfish, must necessarily entirely fail of accomplishing anything that can possibly be a benefit to this existence. This is the popular religion of the day, and does nothing toward the necessary reformation in the world, for everything relating to their worship is of a literal and carnal nature. Therefore, they can not discern why spiritual things are entirely incapable of benefiting any one that is concerned for their spiritual existence. Now, the whole object of the so-called Christian world is to make the spirit happy and fit it for meeting its kindred spirits in heaven.

Now, if we could not, as some who stand in church, according to the observation of the eye of a literal observer, recognize each other, where would be the necessity for us being concerned about anything in this state of existence, whether our conduct be good or bad, or whomsoever we may injure or abuse? Since I am created without such a capacity, the blame must all fall upon our Creator, and render us perfectly unaccountable beings, with no God to whom we can render any account, and as a neces-

sary consequence nothing to fear. These are ideas and things of man's getting up for himself, and all that are looking to him, instead of looking to the all-wise Governor of the universe. So long as we are not willing to perform that which the promised Comforter makes plain to us as our duty, so long will we be trying to plan for ourselves, and there will be nothing but failure on our part of accomplishing any good. This grand mistake, or, worse than that, presumption, obtains all over our land, and how is it to be corrected? Everything seemingly that can be done, has been done since our Savior's manifestation in the flesh, by way of miracles; and everything has been done by His true and faithful followers, by their willingness to suffer anything and everything for the cause of truth and the fulfillment of their heavenly Father's will. It seems that it is according to His pleasure to revive the good old truth again, as He is still of long suffering to the children of men.

Now, we could not expect the truth to be changed. These strange and miraculous things are to convince, if possible, the unbelieving and skeptical that our Savior is as able now, when necessary, to work miracles, as He was two thousand years ago. You will yet have to acknowledge that the perfection of my writing is quite miraculous, as I never have read Scripture for the sake of quoting beforehand, or thought of one passage in Scripture which was to agree with my writing, knowing it was to go before skeptics.

March 5, 1870.

My dear, I can place no value upon thy visits, as thou art a very happy spirit, commissioned, no doubt, by our heavenly Father to guide and direct me to perform that which must ultimately result to the advantage of the intelligent portion of His dependent children. She was permitted to come and mingle with my spirit in the town of Yellow Springs, Greene county, Ohio, on the evening of the 20th of June, which caused me to still feel very thankful.

These are among the highest favors and blessings that we can possibly enjoy in this life or state of existence; and all, as they are favored to receive this happy attainment, will then willingly acknowledge what I have here set forth to be true, as the great Fountain itself is true; for nothing impure can possibly come from that source, as the great Fountain itself is pure.

I was favored on the evening of the 22d of the same month, in the same town, with spiritual influence, causing me to decide upon certain particulars as being very essential to my happiness while a laborer in the great vineyard of our heavenly Father, as I had earnestly craved to become truly informed. We need earthly comforters as well as heavenly. It therefore became necessary that my wife's spirit should depart and miraculously return to inspire me to become willing to perform this great duty of reviving God's truth afresh in the world. Now, whenever people fully resolve to serve one Master and live under His influence, they never after can be happy in the presence of evil spirits or evil communications therewith. It is contrary to the will of our heavenly Father, and He is able and willing to protect us from all harm. Here is the necessity of our being on the Lord's side, and not be trying to serve the devil, for he is a liar and a hard master; for, if he promises anything that you may desire, you may fully expect to be disappointed. He owns nothing—all belongs to the Supreme God.

I can not attribute my guidance to the particular friends that I was favored to meet in this town to any other source than that of true and happy spirits. Particularly was I guided to a strange lady that I never before had seen or heard of. I merely called to sell her a book. We had some conversation together. I left, and put up at Jefferson Reed's in said town. While I remained with him we had considerable conversation on the great and important subject of religion, convincing me that he was willing to serve the good Master—Him who is fully willing to feed our souls with the bread that has caused angels and happy

spirits to give thanks and sing praises to our great Redeemer forever and ever. I was guided by happy spirits to the house of this most virtuous of women, and from the great manifestation of her virtues I had the confidence and assurance to ask her hospitality for the night. This lady's name was Julia Meredith. She willingly granted my request. We had some conversation that evening, and the next day we had more. She wished my views on true spiritualism. We had quite a lengthy discourse, which she said was quite interesting. She manifested herself to me that she believed in spiritual communion, and that if we would try to be guided by that unerring Spirit of Truth—which is the Comforter—that the Savior promised was to lead us in all truth, we would certainly do nothing that would have a tendency to make us unhappy. If we contend against spirits, we must of course contend against God and all things that possess life; for without spirit there is no life, and without life there could be no knowledge. Unless we retain our reflecting faculties, the creation would all have been in vain; but God said there was nothing made in vain.

June 23, 1870.

My spiritual companion was with me again this evening, causing me to consider the great responsibility resting upon those who are truly called by our heavenly Father, in the fulfillment of that which they are called to perform. Now, when ministers are truly called and duly qualified by Him, we fully expect something to result from their labors that is beneficial and lasting to those who are truly seeking for the truth. And if there should be a revival from their honest labors, it generally holds good, as they afterward live in the light, so their path will become brighter up to the perfect day. Not so with the revivals undertaken by ministers that are not called, as they labor from selfish motives, or, in other words, from self-policy, in order to get their living by promising to do that for men which God only can do. Thus, honest seekers after truth

are falsely led to believe that they are in possession of the true and undefiled religion, which can only come from Him who is fully able to discern the true condition of all hearts. Now, my dear readers, you have all seen what zeal these preachers appear to have for bringing about a revival—a zeal that is inspired by purely selfish motives. There is no reality in the revival that takes place to-day; there is just as great necessity for one to-morrow. But, in truth, there is no necessity for such revivals, for they are only deluding the people by falsehoods, emanating from the devil or his demons. Oh, let us take the Savior at His word, and forever cease depending on false teachers. Let us obey the Comforter.

June 30, 1870.

This has truly been a night of great joy with me. Many happy spirit intelligences were permitted to be in my presence. They were from different states and different parts of heaven. Their design must have been to encourage me in a certain enterprise that I had, from spiritual impressions, recently decided upon. Among the throng were the spirits of my father, mother, brother Enoch (of Illinois), and my companion. She presented me with a quantity of sugar, asking me to distribute it to the others. All manifested great love and regard.

Now, there is no form of expression that we can possibly offer unto God by which we may express our thankfulness to Him; therefore, we are not to be accepted on such terms. He knows our hearts, whether they are true, without our making lengthy prayers, which are, nine times in ten, intended only to deceive. There have been more splendid, long-winded sermons delivered by devils than by saints or departed happy spirits. Spirits well know that true religion and acceptable worship do not consist in these things—that it is nothing but wickedness. Yet the hypocrite will, from selfish motives, persist in urging upon the poor honest seeker after the truth that these forms are essential, when the precious Savior plainly said that all who make

such offerings shall be the last to get to heaven. It is astonishing that men of good sense can and will be so very presumptuous, denying that which God commands, and continually urging the necessity of performing that which He forbids. This is why I am so earnestly seeking to present God's truth afresh, to at last become willing to do that which I was called to perform in the year of our Lord 1825. We must know our own hearts.

June 27, 1870.

I am still highly favored, as many happy spirits are permitted to come and comfort me in every way necessary to my happiness. Now, these spirit visitations are specially designed to accomplish some object or objects. One, no doubt, is to fully confirm me in the belief of a future existence, of which many at the present day have become quite doubtful, as they have openly and presumptuously declared to me. I could, if necessary, give my authority for publishing such assertions from a portion of Almighty God's creation. I am ashamed while writing to think, after so much has been done in order that people might become convinced of the great truths taught in the many pages of nature, and from all the miraculous acts of our Savior, the apostles, and his true and faithful followers, that they so persistently disregard all these wonderful manifestations and presumptuously pursue their own evil devices, determined not to believe in any overruling power, but thinking and doing according to their own will. So will I when I come to that conclusion. But God forbid that I, or any other sensible man, should advance an idea so detestable and dangerous. What more shall I say against such things? Let this suffice to show that I am on the side of my Savior and his truth. Thus, I shall enjoy happiness here and in every portion of space that I am permitted to inhabit.

Now, a great part of the human family have concluded that heaven is placed far beyond the confines of Sirius. If so, it is far beyond our Savior. That kind of a heaven

would not do for me. I desire to be with my God. It is His presence that gives me happiness here, and, as a necessary consequence, while I am truly engaged in His service, as an honest, confidential advocate for truth, I can not fail to be completely happy everywhere.

Now, let us consider the man and his views, and see whether they correspond with wisdom and truth, while he continues to be so circumscribed in his views as to speak of heaven as occupying any particular portion of the universe. This is to me sufficient proof that all who entertain or advance such limited ideas know nothing of God or heaven. No such ideas are advanced by the regenerated portion of the human family, as their own experience in the service of Christ teaches them to the contrary. This limited heaven is fixed by men who think or pretend that they can convert sinners. I would just as soon believe that a short-sighted Roman Catholic priest could forgive my sins, as to believe that true conversion can result from religious excitement. The power of Almighty God alone can do either. Therefore, let all willingly believe in Him, and no longer, in trying to do His work, neglect their own. Now, the sooner all believe as I do, possessing the true faith, the sooner they will be advancing toward that happiness so desirable with all. Oh, what an inconsistent idea, for ignorant men to fix up a heaven for Almighty God, when we are plainly taught in Scripture that the heaven of heavens can not contain Him.

Now, all the righteous desire to be in the presence of God. This constitutes their happiness. They fully expect to be happy everywhere. The Psalmist, David, beautifully expressed this when he said, "If I take the wings of the morning, and fly to the uttermost parts of the earth, behold, Thou art there; or, if I dive into hell, behold, Thou art there."

God created, according to human laws, a lake of fire and brimstone. To dwell therein is another way men have of doing God's work. I think they had better, with His

assistance, endeavor to do their own work, and thereby insure themselves happiness.

July 1, 1870.

This was an evening of Christian mourning with my precious companion and many others. We were seated together, both completely absorbed. I took her hand and pressed it. She said, "Do n't hurt me." I immediately desisted. We sat with great manifestations of sorrow. I can not account for this, unless it arose from our faithfulness in the work of God, and from our sensibility of a great lack of Christian love in the hearts of very many of His vast family. Without this love there can be no true enjoyment in this life or in the company of beatific spirits in the region of bliss. People, in choosing their course, seem to view life as of little consequence and short duration; that, with the dissolution of the body, everything is to come to an end—to be completely annihilated. This is one of the many causes of so much discord in the human family, as they do not, as our Savior advised, seek first the kingdom of heaven. If his counsel were accepted, all things necessary for our comfort would be added. After this we would be willing to admit Him to be our Supreme Ruler in everything. I became willing from the day of my conversion. My writing has, no doubt, been with the consent and approbation of my heavenly Father. This has been so thoroughly testified to me, and so fully realized, that I find greater comfort in offering it to the public, by way of fulfilling a duty to my heavenly Father, than I could in any earthly possession; because an earthly possession to-day might, before another sun dawns, become possessed by another.

October 15, 1870.

O Lord, I still remain thankful for Thy repeated blessings and favors toward me, in permitting my departed friends to present themselves before me, in order to accomplish the duty Thou didst require of me so early as the

year 1825. I am constrained to believe that it was entirely by and through their influence that I became willing to enter as a laborer into my heavenly Father's vineyard. He who is all-wise and bountiful in goodness decided upon the spirit that would be most successful in causing me to undertake to advocate the cause which should interest all who believe that they have souls to be saved or lost.

Now, could we suppose that any who hold that to be right which He forbids, could be so presumptuous as to claim themselves to be His true followers or His brothers and sisters, when He so emphatically tells us who are His disciples? He plainly said, "Thou shalt not kill." But look at the professed Christians of the present day—our leaders or influential men—ordering their subjects to inhumanly butcher their fellow-beings, contrary to all the commands of Him who is entitled to complete control of His vast universe. Oh, my precious souls, the time is fast approaching when your usurped power and authority must and shall come to an end, and you will gladly acknowledge that "Thy will, not mine, be done." Now, the many extremes that nature appears to present are for the purpose of convincing the people that there is an Overruling Power. Everything beyond man's controlling power should go to prove that there is an all-wise, intelligent Being. "But," say some, "we will not agree to that yet. We have got sense enough to convince us to the contrary. We are sufficiently wise without a Supreme Ruler to govern us."

October 26, 1870.

I feel it my duty to give the reading public satisfactory intelligence in regard to the mysterious manner in which God has manifested Himself to his chosen vessels in all ages of the world, as they only are truly qualified to act as His agents. Now, we find that the workings of the whole universe, physical and spiritual, appear to be through His appointed agents, which seems very mysterious to those who are trying to get along through their own strength and wisdom, actuated by motives of self-policy.

Now, we see, as far back as history carries us, that God has manifested Himself miraculously to His chosen people. He appeared to Moses in the burning bush, to whom the commandments were declared. Why not, then, to some of the great and leading men of our day—some great capitalist—one of the Rothschilds—or some renowned warrior, although totally unqualified to act as an agent in any matter regarding the interest of the human family. God ever chooses the poor of this world as confidential agents, influenced by ministering angels or happy departed spirits. God well knows in whom to place confidence, as He alone was the author and finisher of their faith. If the people would wait for this authority, and never act without it, we would have a reformation indeed. But while we can get the poor, unregenerated portion of the community to think our preaching is the only sure way for them to get to heaven, even if they and their poor children are destitute of the necessities of life, these hypocritical preachers have got them so blind that they actually think they are doing God service in taking the bread and meat from their starving children.

The great folly of mankind is in coming to the conclusion that any set of forms will have a tendency to qualify us for heaven in preference to any other, or in any way answer in place of the essentials. Let the man that is an honest seeker after the truth undertake to satisfy himself with any of these outward rituals of the law, and he will, after a series of trials, come to the conclusion, as the wisest of men did, that all is vexation of spirit and nothing but vanity. Let him join the Baptist denomination, honestly believing in a strict observance of their forms and ceremonies, and become immersed while depending on these things, and he will, at the end of a year, find that he has made no advancement by way of acquiring any food for his immortal soul. By that time he comes to the conclusion to leave the Baptists and join the Methodists, and see what they can do for him. He enters in for a twelve-month's heat, to do all that the priest tells

him—attends regularly his class-meetings three nights in the week, and asks blessings three times a day. I feel it my duty to be thankful for all blessings, and be willing to acknowledge my dependence on the Almighty. I speak of these things as a mere performance, that will not advance us in the divine life unless we are living under the influence of some holy, happy spirit. This is the way for us to advance in gaining the pearl of great price. This is the second trial to satisfy the poor hungry soul with chaff, and nothing is gained, and the honest seeker for truth is somewhat discouraged, and is getting very faithless in his teachers; but as they had no better food for their own souls, we could not expect them to offer any better to others.

"But," says my honest seeker, "this will not satisfy my soul; in fact, my thirst has become increased from the practice and use of those dead and lifeless formalities, for it is said that the letter killeth, but the spirit maketh alive." Now, it is very plain that if the letter is of no use, mere form is of less. While we are depending upon teachers not authorized by our Savior, we are only laboring to no purpose, and there is nothing gained thereby. This is why I am so earnestly craving for the people to labor for Him who has never failed in any instance of paying those that are honestly seeking for the truth.

Again, he says, "However, before I enter as a laborer for Him, I believe I will join the Friends—their uniform will not cost much more than the uniform of other denominations." So he applies, and after certain ceremonies he becomes a member of the Society of Friends. Now, his next suit of clothing must be fashioned after theirs, and a hat with a brim not less than four inches broad, and he must understand that God is to be worshiped in spirit. His first attendance at their meetings keeps his mind totally occupied, as everything is so very different from that to which he has been accustomed heretofore—he had had no time to think of worship of any kind, much less being spiritually engaged. He continued in their church for the

term of one year, without any special change in regard to satisfying his poor hungry soul.

Now, my friends, while this individual is honestly seeking for the truth, he is on just as safe ground as Paul was when traveling to Damascus on an errand of persecution, provided he may at last be so favored as to see the utter insufficiency of all outward ordinances as being in any way essential to salvation. I will just advance one idea or circumstance by way of convincing this truly honest-hearted person: A certain blackleg followed William Penn to the wilds of America. Penn had the breastplate of righteousness, the helmet of faith, and assurance that he would meet the wild men with more of that grace of God than he had found in any of the priests belonging to the Church of England, or even his own father, whose religion was of so pharisaic a nature that he could order and banish his son and only child from his mother's embrace and the home of his childhood. The success of this Godly favored man caused many people to become imitators of him from many selfish motives. This blackleg dressed himself in the Friend's uniform and pursued him across the pathless ocean with a barrel of Spanish dollars, in order to speculate and impose upon William Penn's colony. But to show that the form of anything when the heart is not honest shall not always prosper, William Penn was enabled to detect this vile perpetrator, and compelled him to refund in specie to those upon whom he had practiced this deception, besides imposing a heavy penalty.

Now, I hope this or any other honest seeker will, before it is too late, make up his mind that Baptist forms, Methodist forms, and the Friends' broad-brimmed hats can not have a tendency to qualify us for heaven, and that we must obey our Savior's commands, and live the life that He and His true apostles lived. If reviled, revile not again, but drink of the cup from which He drank, and suffer with Him and for the cause of truth. Expect to be scoffed at when you offer the people anything that is of a spiritual nature, seeing that they are yet carnally minded and can not dis-

cern spiritual things, and if they will not receive you, shake the dust from your feet as testimony against them. While we are serving Mammon, we can not be serving God, for it is said that we can not serve two masters.

Now, if we look for others to do our work, it will never be done. Better save your money for the poor starving widow and helpless children, and thereby lay up treasures in heaven.

November 13, 1870.

I have known and heard of members of certain denominations of people calling on just such destitute characters as are herein described, when, if they had the true religion themselves, at the time they called on this individual to contribute something to help dress and feed their priest and his family, they would have been under strict obligations as Christians to have given something to this starving family, instead of giving to a person who was far more comfortable. The people are laboring under a great mistake in not making their offerings unto God, and thereby lay up no treasures for themselves in heaven, nor in the least degree benefit others. Strange things happened to all of the holy men of old, all of which were intended to show that these strange things were for the prophets, and not to be understood by unregenerated people, in order that they might become sufficiently inspired to write on the subject of truth, and become obedient to the call of their heavenly Father.

Now, God is just as wise and sufficiently powerful, good, and willing as He was in those ancient days, when it becomes necessary, to establish agents having the true faith, who will, from the influence caused by spiritual communication, willingly go forth in the performance of whatever He may require at their hands. We are under the necessity of believing that the prophets, apostles, and all of the holy people of old were true spiritualists, and there is just as much need of being spiritually minded now as there was in those days. People are very anxious to be-

come wise when wisdom, without goodness and virtue, is making things that much the worse; for it was in consequence of having knowledge without virtue that caused them to cry for the mountains and rocks to fall upon them.

November 14, 1870.

On the evenings of the 4th and 5th of November, 1870, I had very pleasant manifestations of the presence of departed happy friends, who were in appearance as natural as life. From these favors I am constrained to believe that we are not permitted to enjoy spiritual communications when not in possession of the true faith, which is one of the highest favors attainable in this life; for it furnishes us with such a confidence in God that we become willing to receive everything authorized by Him as a reality. Now, all of those in possession of this true faith are in unity with God, and while we remain steadfast we are likewise in unity with all the hosts of Heaven. The reason why we have more confidence in true spiritual communication than anything of an earthly nature, is because they were never known to betray their trust. It is the true faith that furnishes us with this confidence. Now, after going through all the forms of any denomination of people, if we are still destitute of the faith of the saints, what advancement have we made in things pertaining to our salvation and the poor soul which is starving for the bread that alone can nourish it for eternal life? I must name the happy spirits who are aiding me by way of inspiration: Melinda, Mary Ann, and my companion.

On the evening of the 10th of November, Gulielma was with me again. It is owing to our having the same faith that we are favored with true spiritual communication. Now, there is nothing that prevents me from being as happy as they are but having the charge of this tenement of clay, which is proved by many demonstrations; for at times when I have no charge of this mortal body, their spirits and

mine are permitted to mingle together. They are sent to me for a special purpose.

The 29th of March, and evening of the same, was contrasted with sorrow and rejoicing. I had to shed tears concerning my daughter Isabel. The impression produced a powerful effect upon my spirit, but it pleased the Author of high heaven to permit many of my dear relatives to be with my spirit in a very consoling manner. They undoubtedly made the impression which caused so much sorrow on the day previous. Therefore, they, as comforting spirits, were the best qualified to heal the wounds which they had made. The great Lord only knows what are the best means to employ to accomplish good, which is by sending those spirits in whom the heirs of salvation will place the most confidence. The only way that the great work of salvation will be accomplished, is by sending happy spirits to confidential friends upon earth; for what would be the use for one of the heavenly host to come upon earth on special errands, if there was not one believer among the whole family of God.

November 29, 1870.

MELINDA HARLAN.

Written by Mary Ann, sister of Melinda, deceased in 1856; Mary Ann in 1861. Both daughters of the author.

Nothing on earth can ever show
The joys and pleasures thou dost know;
Although thy form doth molder away,
With God thy spirit hath gone to stay.

We think of thee stronger when at the place
That thou wast taken from our embrace.
But nothing is this, so all of us know
That from thy spirit we never can go.

Though we may be separated by the water so wide,
 There is nothing so great our love to divide;
 Death came soon and took thee away,
 In vain did we invite thee to stay.

But thou art gone to join thy brother so kind,
 Who had gone years before and left thee behind;
 Thy time has come, and who will be next we do n't know,
 But whoever it is, should be ready to go.

Thou art gone to a place more suitable, and best
 For one like thee to take up thy rest.
 Then. farewell for awhile, though long or short,
 But we hope again to meet thee where they never part.

The following was composed by the author, soon after the death of his daughter, Mary Ann Vandervort.

O, thou lovely one hath gone,
 Prepared for bliss divine,
 To dwell with Christ in glory,
 Eternally to shine.

In emphasis the strongest,
 Called on all her friends to go,
 And leave this world of sorrow,
 Affliction, pain, and woe.

If ever one was loved,
 Surely she was by me,
 And in the Lord's good pleasure
 Be happy her to see.

But I must wait, hard as it is,
 And try to be prepared,
 To meet her in that glorious place
 She oftentimes to us declared.

On April thirtieth was the time
 She called her friends around her
 And spoke of that unbounded love
 She had for friends and saints above.

She sang a hymn, which was indeed
 Affecting to all around her,
 And full of love, saints to feed,
 That no storms can ever stir.

Oh, Lord, I still feel it my duty to publish the favors that I am constantly receiving at Thy bountiful hand, in that Thou dost send Thy ministering angels to me on special errands, as Thou didst in times of old send unto them that had the true faith—them that had confidence in Thee—in many marvelous ways, filling the unbelieving portion of the world with rage and astonishment, but still determined to have and pursue their carnal inclinations, notwithstanding God has expressly declared that the carnal mind is enmity against Him.

My dear companion was, according to His promise, permitted, on the evenings of the 19th and 23d of November, 1870, to be with me. I dare not fail to record visits made me by heavenly messengers, as I believe that nothing is ever permitted to enter the pearly gates of heaven until purified by passing through the fiery furnace, or being qualified by Him. Therefore, all who are favored with the true faith, as a gift from Him, receive everything coming from that source as a reality, and believe that there is nothing impossible with God; that He is just as able to send His spirit messengers unto His chosen ones now as, in the olden times, He did to Noah, Abraham, Moses, Joseph, and all of His truly faithful ones in all ages of the world, and in every respect as miraculous to unbelievers throughout the world. Through this vastly increased unbelief, people have become so hardened and presumptuous that they deny anything of a miraculous nature to be true, and even deny that there is any overruling Power or Supreme Intelligence. Now, all the true and faithful acknowledge this. From whence arise various opinions but from unbelief? People will invent ways of their own, and thus nothing is done that profits any one. They are continually heaping coals of fire upon their own heads.

I have many things to contend with; but I am firm in the belief that the spirits now most popular in the world are clothed in sheep's clothing, and falsely claim themselves to be Christ's true followers. If it were not for that blessed feature in our constitution in regard to religious

worship—liberty of conscience—I might expect the fate of the ancient worthies and martyrs for Christ.

I feel it my duty to publish the conduct of some who are making strong professions of being the true followers of the meek and lowly Jesus ,which doctrine I am, from divine authority, reviving by way of advocation. I have known no people belonging to any religious denomination who have so far departed from the platform of their worthy ancestors, and the doctrines taught by our Savior and his apostles, as the denomination bearing the name of Friends. The name is their possession, not the faith of ancient Friends or saints, and consequently not the true faith ; and, if they are not in possession of this faith, they are not pleasing God. Necessarily, from these deductions, theirs can not be an acceptable worship.

I was informed by a poor lady living on the farm of a rich farmer, a member of the Society of Friends, that she saw her landlady commit this book, the authorized advocate of God's truth, to the flames. This is nothing more than might be expected from hypocrites. I am sorry, after so much suffering by our Savior, his apostles, and so many Protestants, to find in the Society of Friends so much corruption and hypocrisy. I am sorry to be under the necessity of giving this lady's name—Steadom, a resident of Warren county, Ohio. There has been a great effort made by such characters to destroy all revelation. Such an individual ordered all the then published Scriptures to be burned. But God's truth must and shall yet prevail over Satan's lies, and show the departure of Friends from the faith of its originators, in England.

I called, on the 22d of November, 1870, at a Friend's house. He claimed to be a minister of the gospel of Christ. As it was my custom to explain everything in my book considered mysterious, and what is said to be kept from the wise and prudent, I desired that some one might read a portion of the doctrine contained therein. But this minister, who should have been so well established upon the rock, was afraid to have it read in his house, and he for-

bade it. This was the first and only person among several hundred who ever manifested so much fear of having the foundations of his faith shaken. I am ashamed to say that this individual is a blood relation—Jacob Hadley, a resident of Wilmington, Clinton county, Ohio. He would, it seems, limit the wisdom and power of God to qualify and authorize agents to promulgate His truth, as He did in the days of the prophets and apostles. In the days of Abraham, He manifested His power miraculously through His agents. But hypocrites have the presumption in our day to say that these things ended with the days of the apostles; that they came to an end in consequence of the wickedness of man in declaring his independence of God. Now, the saints' worship was spiritual, as also the ancient Friends' worship; and this is plainly set forth in Scripture to be the only acceptable worship.

Now, all opposing my book or the doctrine it advocates oppose everything of a spiritual nature, and they are in opposition to God. I claim everything my book contains to be in accordance with Scripture, both new and old. That is the foundation upon which my writing stands. I feel myself fully warranted and authorized for its prosecution. I do not fear the combined force in opposition to God. I am fully able to bear all that man has power to say against me. I can not suffer more than others, more worthy, if possible, who have had the same trials—who have been scoffed at and called crazy or mad. One of the chief apostles, Paul, was called a madman. Fox was called crazy or a fool. All true Christians, after receiving the gift of faith, rather than make an exchange of it, will bear anything, even to be called a fool, for the sake of Christ. I desire to have strength to bear the cross in the cause of Christ's truth.

Now, it appears, as far back as history carries us, that something very strange happened to those who wrote by inspiration to the people, who were unregenerated or in darkness. It seems that all of His truly authorized agents were, in his infinite wisdom, qualified in ways mysterious

to those who were unqualified, giving mankind to understand that they shall not, from the wisdom of this world, get hold of or understand the deep mysteries of God. God Almighty has agents, and it is to your eternal welfare to obey them. He asks nothing from you but that which is calculated to make you happy; all the united labors of His spiritual agents are for your good. "But," says one to me, "I do n't believe in spirits, or that men and women have souls. I believe, when I die, that I will go to sleep as that dog." I thought to myself that he was not one of my kind. But this is not the only class who are not right. The man, or letter-made Christian, holds things which are wrong to be right; the God-made, or true spiritual Christian, never did. God said, "Not kill;" but the man-made Christian says, "Kill," and is continually exerting that kind of influence, which is the main cause of there being no lasting reformation in society. The reason men fear death, is because they stand in opposition to Him. The men who truly love Him and their brethren, fear nothing, for perfect Christian love casteth out all fear.

Now, what is religion worth if, after we become in possession of it, we are still in fear of approaching dissolution. For myself, I am happy when I think that every day I labor in His vineyard brings me that much nearer every enjoyment to which the faithful, worthy soul is entitled, and that I continually enjoy the presence of my departed friends, so that they and myself can labor on a more extensive scale in my heavenly Father's service. I will not then have charge of this earthly tabernacle, and fly at His command, on wings of celestial fire, if necessary to accomplish good, to the remotest portion of space. It does seem to me, with any view I can take of this mysterious thing, that in writing and publishing this little book, there must have been some special design with Him.

November 24, 1870.

In regard to making the Old Testament a guide for the Christian, we have no authority in the New Testament

that there is any necessity for its use under the new dispensation, any further than to show puny mortals that God never was lacking for agents or means to accomplish His designs, though there appears to be a contradiction between the Old and New concerning the nature of the Deity; for we are told that He is unchangeable, and remains the same yesterday, to-day, and forever, which I do firmly believe, for there can be no necessity for a being who is unlimited in all his attributes or perfect in everything. If this was so, it would be placing Him on a level with man, the lowest order of His intelligent creation, who, in the construction of any fabric to day, by the next dawning of the sun may discover an imperfection, or where there is chance for great improvement.

Now, it is said in the Old Testament writings, that the success or victory in their battles was through His interposition or aid; and it is likewise set forth in the Old Testament writings that God gave the commandments to Moses on tablets of stone, in order that they might be lasting and durable. One of His commands was, "Thou shalt not kill." Now, does it look likely that a being, who is infinite in all his attributes, after commanding His people not to kill, would in any way be instrumental in the way of causing either the offensive or defensive to gain the victory? Would it not appear to any sensible being that there was a very manifest change in the all-wise and intelligent Creator? I can not for one moment indulge in such an idea; neither can I believe that the writings of the Old Testament, as it now stands, were from inspiration, or influenced by the Holy Spirit: for all Scripture is said to be from inspiration, or from that source which it contains, and necessarily emits nothing but that which corresponds with its own nature or likeness, for we are informed in the Sacred Writings that no fountain can at the same time send forth both bitter and sweet water.

Now, we must come to the conclusion that part of that Book can not be from divine illumination, but from an evil source, as what followed was abominable in the

sight of Him that can not look at wickedness with any allowance. The great trouble is, men are trying to justify their evil actions by publishing to the world that God is the author of evil. We might just as well say that God is the author of all evil as to say that He was ever the author of any. St. James gave a very correct definition of the source from which wars proceed, when he said that they came from the lusts which are in your members, and not from the authority of God or His truly authorized agents. Unregenerated people of old were just the same as they are now—their manners and customs may have been very different from ours, but forms never changed the people's hearts, and as they were actuated from the impulse of an evil heart, destruction, misery, and devastation were the awful result. Men are taking some of the evil actions of the people of old as a Christian guide. Why not take all and enforce their execution? Some of their laws were such that they might have thousands of wives. Was that inspiration? I claim that what was an abomination in the sight of the Lord in one age of the world, is just as much so in every age, eternally and forever. The laws at that day and time were made by man-made Christians, or, rather, I should say, by unregenerated and wicked men, who, unfortunately for the people, had the power.

We find, according to history, that the people of old were very wicked—so wicked that the Almighty saw fit to send a mighty flood, which totally destroyed all, save the righteous man Noah and his family. I do not see any ground for us to conclude that their conduct was any more acceptable in those ancient days than at the present. There were, at the time of Abraham and many ages since, men who were called holy, and we find all holy men were called strange or foolish by all of those who had only the wisdom of this world, which is said to be foolishness with God. When Noah proclaimed the destruction of man by the deluge, they laughed him to scorn, and continued eating and drinking, marrying and giving in marriage, until the flood came and swept them from the earth, after which

judgment the world was repeopled with human beings from Noah and his family, as it now stands; and the majority of the present population, who still retain the same old principles, are in as much need of putting off the old man and his deeds as when the apostles spoke it. The condition of the present state of things, as in former ages, is owing to the influence caused by the leaders, from the smallest department up to the highest station or chief magistrate.

Suppose, for instance, by way of illustration, that from the pulpit to our Legislature, our Congress, our Senate, or our chief executive, should have that necessary attainment for all, of being regenerated and born again, as He that has a right to control all things in heaven and on earth has declared, then we would have an influence over our land that would be of lasting benefit, and highly approved by all of our brothers and sisters, and sanctioned by all the holy men of old, as well as the angels and happy spirits.

Now, until God has every department of His government filled with beings in possession of the true faith, there can never be any good done in church or state. This is why my anxiety for being with happy departed spirits and heavenly messengers has become so great and strong. Men in their own strength are aiming to go to heaven independently of God or His laws, for they pay no more attention to them than if they had never been enacted, and pass just such laws as suit their own carnal inclination, and then endeavor to enforce their execution. You join one church and observe the order of it, and then you will be called by the world a Christian. But remember, that neither God nor any of the hosts of heaven claim such, and their language unto you will be, "I know you not; depart from me, ye workers of iniquity."

Now, is it not strange that men, after being so thoroughly informed that such will be their fate, will, from self-policy, endanger their own souls by deluding others into the same snare, never once telling them to look to

God for true information, for it is not in our power, without His aid, to save ourselves. This is something like the language that would be handed from or declared by a person who is truly called or authorized. An honest, soul-concerned person would have to say of himself, "I can do no good thing." Not so with the hypocrite; for he says, "You must hire me, for so much, and do as I say, or you are lost, and will be forever damned." In this way the people are continually kept in darkness. If they were true laborers in Christ's vineyard, their concern about money would not be so great, but of that happiness which eternity furnishes to all the faithful laborers as a consolation to them for being faithful in the fulfillment of their duty. If men could get to heaven by reading and talking about other people's experiences and sufferings, it would be no labor for some, and would make the declaration of the apostle void where he said, "If you expect to reign with Christ in heaven, you must suffer with him and for his sake."

According to this declaration, there is no chance for the sinner but through suffering and great tribulation; for it is said that all have sinned and come short of the glory of God, and there is no chance for the sinner but through repentance and suffering. There is no slipping in or climbing up some other way. When we pass through the fiery furnace we have an assurance of being acceptable of Him, so that we can approach Him through the pearly gates, and clasp glad hands with our happy friends in bliss.

Saints and angels are united
In that holy, happy land,
Forming a celestial choir,
As a pure and spotless band.
In their heavenly Father's service,
Willing subjects they will be,
Viewing their past life of suffering.
Now happy and forever free

From earthly troubles and vexations,
 Caused by pretended friends,
They join that happy company
 To accomplish greater ends.
The bodies of my precious ones
 Lie moldering in the dust,
Convincing all who are left behind
 To come to that we surely must.
My precious ones, I long to be
 Without this earthly charge,
And be with you, completely free
 From trials great and large.
My lovely ones, do not forget
 The promise made to me
By our great Redeemer,
 To keep thine integrity.
My dear companion did first appear,
 And made to me the loudest call,
To enter in, with heart so cheer,
 The labor without doubt or fear.
She next appeared with an increase
 Of numbers from one to four—
Their names complete in prose—
 Who had gained the happy shore.
She came to me with son and daughters three,
 Which caused an inspiration,
To do a duty of me required,
 And filled my heart with adoration.
Her loving sisters to me appeared,
 As a favor from heaven received;
And from the visit my soul was cheered,
 And I felt myself to be relieved.
Her mother in love did come,
 In appearance natural as life,
Which will appear to some
 There is union and no strife.
In robes of purest white,
 They all were neatly dressed,
Showing us that it is right,
 When we land among the blessed.
My grandmother's spirit to me
 Appeared with love that's pure,
By way of a kiss, you see,
 As a truth I feel very sure.
As favors among the highest,
 Which gives me far more comfort

Than anything I see,
 O Lord, thy name be blessed,
 Thy goodness be adored;
 My soul has been distressed,
 But Thou hast peace restored.
 The time so well remembered,
 I became established on the rock,
 It still becomes more blended,
 As to never be forgot
 When Thy spirit said to me,
 Thy sins are all forgiven.
 So any one may see,
 My condition was so different,
 The people used to say
 That David was not right
 As he traveled night and day.
 Now, since my heavenly friends
 Have been so kind to me,
 My spirit always sends
 Its hearty thanks to Thee.
 Time never can suffice
 To render Thee the praise,
 Not only through this life,
 But through ever endless days,
 That I may mingle with the saints
 In bliss for evermore,
 Beyond the starry regions,
 To reach that happy shore.
 This is a precious attainment
 I still so much desire.
 I most become impatient
 For joys that are much higher,
 Where all the faithful ones
 Do meet and shout together,
 In regions of perpetual bliss,
 With sisters and with brothers.

Oh, Thou ever-present and adorable God, who created this vast universe, with all its diversity of forms, so that each and every part, from the smallest to the greatest, will form a desire with all that portion of Thy great family who have become willing to be subject unto Thee, for

continued investigation of Thy vastly extended universe, as it is without any bounds or limits. He has seen fit, in His infinite mercy, to create beings who have capacities fully able to appreciate them.' Had this not been the case, His creation would have been in vain, and what is said of Him would not be true, and would be as though it was altogether for His own amusement. .

Now, we are under the necessity of believing that this was done so that His intelligent family might be fully qualified by HIm for eternal investigation. He formed man with capacities corresponding with His own nature, without any bounds or limits; for instance, man's faculty of detecting the difference in the appearance of everything is without bounds or limits. Just so with him in regard to sound. The man that is endowed with the organ of music is fully capable of varying sounds to an indefinite extent and enjoying perfectly every variation.

Now, the reason man becomes accountable to his Creator is because God has done so much for him. If man had not been created with these faculties, His creation, in respect to him, would have been in vain. These are among the many proofs that man stands much higher in the scale of intellect than the brute creation. Yet, notwithstanding the many evidences by which men should be convinced, they still seem determined to have their own way, continually offering chaff as food for their poor, undying souls. Now, we know full well that chaff serves but little the purpose of nourishment for the physical, far less the spiritual body, and to offer physical food as support for the spirit is simple in the extreme; for we are informed in Scripture that nothing can affect the spirit but that which is of a spiritual nature.

How dreadful to consider that, after so much has been done for man, plainly demonstrating his duty, he will not willingly be guided by Him who is fully able to direct him aright. So long as we look to or depend upon others to do our work, it will never be done; and, you may take my word for it, when you pay your money to have this work

done, you are squandering precious moments, and finally will not have the time in which to get this important service done. People now-a-days act as though reading and talking about others' faith and religion will suffice for themselves. But they will find this to be a grave mistake; for we find, according to Scripture, that faith is the gift of God. Now, until we have the confidence and assurance that should be fully realized by us, we are still involved in mystery and doubt, and not at all established upon that rock so necessary to us all.

I have conversed with many people on this subject, and am fully satisfied that they know but little about it. Now, when we read about some far distant land—for instance, Van Diemen's Land—regarding the manners and customs of its inhabitants, we form our opinion concerning them from the description we derive from others. Now, if we possessed the confidence that we should have in happy departed spirits, we would thereby derive some benefit from their communications. But we can not place this confidence in any unregenerated being; for we are told to place no confidence in the flesh, as the heart of man is deceitful above all things, and desperately wicked. The true faith furnishes us with unshaken confidence, as everything authorized by our Savior is the truth and can be relied upon. We are informed by all of the holy men of old—prophets, apostles, and all truly converted people—to contend for it, as it becomes more precious to all who are thus favored than much fine gold, and which is spoken of as the pearl of great price.

On the evening of November 28th, Guilielma was with me again. We were in conversation concerning a man—a resident of the State of New York—who was known to her about fifty-five years ago, when she was perhaps six or eight years of age. It seemed strange to me that in this, as in many other visits, we should have had conversation respecting this particular individual, whose name is William Rineer; but, as all communications leave a happy

impression, I receive them as high favors and true blessings from the all-wise Governor of the universe. Oh, how we should strive to be on the side of wisdom, goodness, and power—that which takes away the sting of death! This should encourage all to live righteously, and thus become entitled to their proportion of the increased joys the Scriptures promise to the faithful. This is why saints and happy spirits are so anxious for all who are not yet safely moored in heaven.

I left my residence, in Massie township, on the morning of December 5, 1870, for the further distribution of my book, and passed through the following towns, being kindly entertained by the persons mentioned: At Graham's, Cincinnati, on the night of the 5th; on the night of the 6th, at Springborough, Warren county, at John Hadley's, a relative of mine, who treated me with hospitality and manifestations of that love becoming true brothers and sisters. On the morning of the 7th I left this town to go to Franklin, Warren county, on the Great Miami river, and stopped at one Nisen's, a stranger to me. There happened to be a relative of mine living there, who was anxious to have one of my books, and who purchased it. She desired me to call upon her sister Rachel before leaving the town, as she would be pleased to see me. I was their old school-teacher. I called at her house on the afternoon of the 8th. I had no trouble in selling her a book. She requested me to call upon her should I again visit the place. I promised that I would do so.

I left Franklin on the evening of the 8th. At Springborough I stopped with Mahlon Wright, where I was treated with hospitality and Christian respect. I left there on the morning of the 9th, making such sales as I could on the way to Lebanon, where I remained one night. On the morning of the 10th I started for home, where I arrived in the evening, and was pleasantly received by the family, having made a distance of fifty miles on foot, as usual, in addition to some thousands previously walked. The old man's limbs—who has attained nearly his sixty-eighth year

—have not failed him yet. I feel quite confident that I shall be able to accomplish the duty of reviving God's precious truth afresh in the world, as mankind has been woefully deluded in many respects.

It still becomes my duty to record the precious favors of my heavenly Father, in permitting departed happy spirits to visit me. I am not ignorant of His design, which is to keep me strong by His inspiration, so that I may be fully able to perform my duty.

It seems that I had laid down upon the carpet to rest myself after reaching home. Soon after I distinctly heard my companion engaged in domestic labor. After listening some three hours, I was reminded of former days and nights, when we had the care of several small children—how they passed many evenings in this manner, while others of the family were sleeping. After this I found myself resting upon a bed, seemingly upon the floor. I said to my companion, as she was now plainly manifested to me, "What does this mean? How came I upon this bed?" She replied, "I placed you there." I, in return, said, "I must embrace you for that." In her usual modest manner, she shook hands with me. This is done that I may not lose my love for the Savior, or my gratitude that He sends happy spirits to me on special errands.

Some of my readers, no doubt, will be disposed to scoff and deride some things herein set forth. I could refer such to passages of Scripture, but I should be ashamed to feel it my duty to record such things. I have not yet felt it to be my duty. There are things recorded in the Old Testament unfit to be read by decent people. Therefore, I can not consider such portions Scripture. It is said that the Scriptures are from inspiration, notwithstanding the writings are mixed up with abominations of the world. They are thought by many, who know nothing about inspiration, to be a true revelation from God, which is an utter absurdity; because, that which is right or wrong to-day, in the sight of God, is so regarded by Him forever.

The fault is in the people; they are not right themselves, consequently they can not be expected to form correct ideas.

The Savior came to demonstrate unto the people that that which the majority of the people of old were practicing and claimed to be right, was not right, and forbade them to practice the same any longer. But it is so much more desirable with people, while under the influence of the evil spirit, to do that which is wrong than that which is right, that they still prefer the laws of Moses to those of our Savior. We are told to put off the old man and his deeds, and as the old laws encouraged us in evil, it became necessary to create a new dispensation or set of laws, forbidding everything that was wrong, and fully agreeing with the writings caused by the inspiration of the Almighty, for He never authorized anything to be right that was not consistent with His nature.

Now, we find that there happened to the people of old, things that were very miraculous, in order to convince them, if possible, that they were not right; and, after all, up to the present time, what is the situation, or what advancement has there been in things pertaining to salvation? People are still unwilling to put off the old man and his deeds, and cling only to those which are calculated to lead all to destruction, misery, and woe.

Some might, and will no doubt, conclude that I am an unbeliever of the writings contained in the Old Testament. But I hereby positively assert myself a full believer in them, but not that they are all revelations from God; for if so, He would be revealing something which is inconsistent with His nature, and as there are many things set forth in the doctrine contained in the Old Testament writings, in plain contradiction of the New Dispensation, I am under the necessity of believing that part of it is not a revelation, but only a history of the abominations of the people in that age of the world. If the manners and customs of the people in that age were right, where was the necessity of the New Dispensation? God, in His infinite

wisdom, suffered them to pursue their own course, in the ways devised by themselves, until He saw fit to manifest Himself in many ways which were very miraculous, in order that they might become convinced that their former customs were not right, and said, "You must put off the old man and his deeds and put on Christ Jesus," or follow the dispensation laid down by Christ.

On the evening of the 11th of December, 1870, I was favored with the presence of many of the heavenly host: my father, mother, wife and daughters, and Benjamin Hutchison. I was where they appeared to be collecting in meeting, and were singing a beautiful hymn, all appearing to have the utmost confidence in each other, which shows plainly that only such can enter the kingdom of heaven. It is for the want of this confidence that so few believe anything of a spiritual nature, and deny that it is possible for spirits to come to us, or have any communications together. He might just as well have said, "My spirits shall not always strive with man," as to have said "my spirit," for in heaven, one spirit is not preferred above another, and whatever He authorizes, He also qualifies for the performance of the same.

This is the main reason why there is so little advancement in the world in the way of reformation in becoming true Christians. Teachers, not being Christians themselves, will not be likely to make Christians of others. Our Savior never fails to make good his word to all who sincerely ask in the faith of the saints, to have their prayers answered, if they are in possession of the true faith as a gift from God.

On the 12th of December, 1870, I desired, if I should be favored with manifestations of the presence of certain persons previously manifested to me, that it would become my duty to record them. Whereupon, on the evening spoken of, I was favored by the spirits of many people, some of them departed spirits, and others still having charge of

their earthly tabernacle. This is one of the reasons why our communications are of such short duration, as they still have the charge of something belonging to this world. There seemed to be many collected together, as if holding a wedding feast. Lucy Harlan was engaged in slicing some meat from a ham and was no doubt forewoman in the preparation of the feast, as she was well skilled in that part of housewifery. She was the companion of Enoch Harlan, brother of the author.

I grow stronger in the promise of our heavenly Father to us with every manifestation I am favored to receive. When we are in possession of the true faith, we have to believe that everything which comes from heaven is the pure truth, and that there are no falsehoods practiced upon us. Our Savior said that the desires of the righteous must be gratified, in order that they may be happy, and I am under the necessity of believing that these voluntary visits of my companion must be her desire and with the approbation of our heavenly Father. God knows, and all happy spirits well know, who will open the door and let them, as welcome guests, come in, and take a part with them in the bounties of heaven. If they can not believe Moses and the prophets, and all of the miracles wrought by our Savior and apostles, how can we expect them to believe in spiritual communication, or that one should rise from the dead?

Now, we find that in the days of old, when any became believers in our Savior and his apostles, they suffered the same fate and continual persecution from the Pharisees, or dead formalists; for the Savior said, "The letter killeth, but the spirit maketh alive;" and as they were nothing but letter Christians, they, as a necessary consequence, must be nothing but dead formalists. The popular religion of the present day is no better than it was then; and if we believe God to be unchangeable, and He should speak today concerning the worship of the popular professed Christians, He would have to say what He did then, "Ye honor me with your lips, but your hearts are far from me,"

and that you are full of dead men's bones, ravenous wolves, and whitened sepulchers, and everything relating to such worship is only making it so much the worse for the people, and in the end all will fall into the ditch together.

Some may be disposed to query why all can not enjoy these communications. Now, if not prepared, a knowledge of the mysteries of God's creation would have a tendency to render us unhappy. Therefore, the necessity of seeking first the kingdom of heaven. After that, we are fully prepared for an increase of knowledge.

The mistaken idea with people is that they are to know everything at once; but they find, in trying to acquire this vast amount of knowledge, that it will require the efforts of a lifetime, and even then fail to accomplish their object—the true riches. So, all of their past labor is lost; for knowledge without happiness only amounts to a curse, causing us to sincerely desire to know nothing—to be annihilated. On the other hand, their desire is that we may forever increase in knowledge; for, in proportion, is our happiness increased. Dreadful to think that mankind still seem to take light for darkness and darkness for light. We had better look to Him, the fountain of knowledge, for establishment. This explains why the apostle was so anxious that all might become established, in that he got the truth from headquarters, and thereby became established himself. He could, therefore, with great propriety, say to others that this was the only source through which to become established. I obtained it from the same source that all of the holy men of old received it—Abraham, our father, and all of the faithful in every age. Now, we find as far back as history carries us that God had chosen vessels—not the wise of this world, as their minds had become so absorbed with things of an earthly nature as to lose all interest in heavenly things. Therefore, God in His infinite wisdom made use of those who had become willing, for the sake of Christ, to be called fools. When men arrive at this degree of attainment, their interest in the life that has no end becomes very great. They are, therefore,

the only suitable agents to be employed in a matter of so great importance as the salvation of souls.

On the evening of the 29th of November, 1870, my dear companion appeared unto me, and presented to me a quantity of very beautiful pinks and many pieces of bright silver. I understood they were sent to me, through her, by Maria Harlan, as she was just from there. This manifestation was very gratifying to me, and caused me to thank Him who granted unto me this heavenly faith, as He gave gifts unto prophets and apostles in ancient days. It is just as possible with God now as it was in those times. Yet people not in possession of the true faith are presumptuous enough to deny it, and speak of them scoffingly; for they have nothing but the wisdom of this world, which God declares to be foolishness.

Blessings are still continued to me. My old uncle, Enoch Harlan, with others of the heavenly host, visited me this evening, convincing me that the love he manifested toward me while he was in the earthly tabernacle was true.

Enoch Harlan manifested to us the pure love; but, from the conduct of some of his family, I have to think otherwise concerning them, as they appear to show me no respect, and treat the visits of my departed friends with perfect indifference, as though they and all such intended to limit and set bounds to the wisdom and power of God. They seem to entertain a spirit of jealousy, and will not bend to me or the great Sovereign of the universe. I can not think such characters anything else than hypocrites. The Savior has given them to understand their fate. These very characters have manifested themselves as being true friends to me, and to my heavenly children while on this earth; but, since they can have no doubt that they are now safely moored in heaven, they can scoff at me and them, because we are favored to revive the good old truth once more, in ways mysterious to all who have only the wisdom of this world.

December 22, 1870.

The evening of the 3d of December, 1870, was passed in the company and in conversation with many happy spirits, among them some of my family. I was walking briskly along, when, upon turning, who should I see but James Haynes at some distance. I became quite interested, and waited until he came up. We clasped hands with expressions of joy, and entered into conversation. It is not for me to ask why he should appear. It is with the consent of our heavenly Father that all spiritual visits are made to me. I care not what spirit comes from heaven to me, as all present nothing but what is fully calculated to strengthen and comfort the true believer. The faithful laborer in Christ's vineyard can have nothing to declare to the world concerning them but what should have a happy influence on any who are true seekers for their eternal salvation. The truly regenerated person is willing to make the exchange of this state of existence for the future life whenever he can feel that his duty is performed in doing God's will.

Come, my true and heavenly friends,
Lend me your kindly aid,
That I can meet my earthly foes,
As not to be afraid.

It is by inspiration, sure,
That I am enabled thus to write,
And offer it to all so pure,
So heavenly, and so bright.

So, all the world may scoff at me,
And just say what they please,
That all by this may plainly see,
I in performance do find ease.

If all of us would do just what
Our heavenly Father requires,
We would in that way be more prepared
To soar up higher and higher.

Happy spirits are sent from heaven
On special errands to us,
Offering their influence to all—
"Prepare for heaven you must."

"We come to you in pure love,
As nothing else will do;
So, if you wish to come to us,
It must be with pure love, too."

The public need no longer be at a loss to understand why I still have so much confidence in spiritual communication, since it is continually kept up by the consent of our great Redeemer. These things were not of my own seeking, nor of artificial maneuvering or man-conjuring device. Now, the people who are afraid of the doctrine advanced in this book, are afraid of God's truth—and not only of His truth, but the denunciation passed upon unbelievers, or those who are ashamed of His word; for He has said, "Of such will I be ashamed before my Father and the holy angels." I want all of my readers to make up their minds in regard to the truth of the doctrine this book contains, from or by comparing it with Scripture and Christian experience; and if, after such comparison, you find that it is not in accordance with them, I will give my consent not to be recognized as a member of any Christian denomination. But up to the present I feel that I am in my heavenly Father's service, as a member of the true church, taught by Him who teaches as man never taught, and while that is my position I fear nothing.

All foundations not established upon the rock are ~~said~~, and therefore there is an absolute necessity for us to be established in the true doctrine, and this will never be our situation without the true faith as a gift from God. To talk or read about the true faith does not furnish us with it. Just so with a minister of the gospel. He may speak of conversion with an unshaken confidence in the

reality of it; but that can never make others realize it. As the vessel becomes as clay in the hands of the potter, so they become fit to receive this, among the highest of favors, the pearl of great price.

Now, the Savior can commission His agents on special errands, and in order to keep up this confidence they must present themselves as though they still had some regard for us, as they did to me on the evenings of the 19th and 20th of December, 1870, when my companion appeared unto me, highly expressing her regard for my welfare by presenting to me, on the evening of the 20th, a white dish containing rice, mixed with raisins and crystal-looking sugar. This is very convincing that they still retain the power of thinking and reflecting, and in manifesting so much regard.

I will now give the names of my heavenly visitors on the evenings mentioned: My father, my brother Enoch, and my uncle Enoch Harlan. I was evidently in conversation with my uncle, who expressed an anxiety concerning the progress, success, and advancement of my additional work. I replied that, "I do not see why thee should be concerned about that, for it is not likely that thee has read half of the first copy." "Yes," he replied, "I have read it over and over again; but," he continued, "we must not be over-anxious, but quietly and patiently wait for Him to direct, who never fails to guide all who put their trust in him." It is my solemn desire that we should be continually endeavoring to become established in the true faith, which must come from God, as it is impossible for it to be obtained from any other source. It should be, and is, the constant aim of called or truly authorized teachers to direct their hearers to look to the Fountain for everything pertaining to their eternal salvation, and no longer be looking to the beggarly elements of the world for it.

The evening of the 23d of December, 1870, was to me such a one as we might expect from communion with happy departed spirits, and as they are happy themselves,

we can not expect them to impart anything to us but that which is abundantly calculated to comfort. Now, the scoffers at me and my book never seem to take into consideration that judgment awaits them as well as me for our conduct, let it be consistent with the will of our heavenly Father or otherwise. You need not expect to frustrate and make void that which God Almighty designs to effect or carry out. You may oppose it, as you do in thousands of other instances, but God, through His qualified agents, will ultimately prevail over Satan's lies and all the combined forces of hell.

I still feel that I am in my heavenly Father's service, and that, sooner or later, all of my opposers will have to acknowledge that everything contained in this book is truth, confirmed from the highest Authority, and if they do not acknowledge it, they will then be crying for the mountains and rocks to fall upon them.

On the evening of the 31st of December, 1870, my companion was with me again, inspiring me to still persevere in this the most important work that can possibly engage our attention in this short and transitory life, and which must, sooner or later, become the interest of every rational being.

Now, the cause of my reviving the good old truth must still be taken into consideration, notwithstanding it appears so very strange to those who only have the wisdom of this world. We are told that these things are to be spiritually discerned; that they will always be mysterious to the unregenerated. Now, if people could attain to this knowledge while in a carnal state, or through any human intelligence, there would be no necessity for us to be taught in the school of Christ; but that is the only way to arrive at this necessary attainment. It is not in the power of men to change the hearts of people; it remains with Him who formed our hearts and everything in creation.

More precious than much fine gold are the visits made by happy departed spirits. Their visits never become

burdensome to us; but, on the contrary, we have desires for regular communication with them. This I have practiced for nearly four years, and my present desires for their presence are stronger than at first.

On the evening of the 29th of December, 1870, the Scriptures were again fulfilled. I had desires for the presence of any of my departed friends. To my great astonishment and comfort, my companion, Mary Ann Vandervort, and my dear little Emma Haughey were with me. My attention was attracted by the sound of pleasant laughter from some source. I asked, "Who is that?" Some one answered, "Emma." I called her to come to me, and she instantly left her playmates and came with open arms to my embrace, manifesting all the freedom and affection of her earthly life. This is what the true faith, as a gift from God, furnishes us, enabling us not only to behold our departed friends, but strengthening our confidence, so that we receive everything from heaven as a reality.

On the 6th of January, 1871, I was traveling with Christian zeal for the welfare of souls, in the further distribution of my book. About one o'clock I was suddenly seized with an acute pain in my left side or breast. At first I thought that perhaps it would not last but a few minutes; but, instead of ceasing entirely, as I expected, there was a regular increase of pain for about six hours, by which time my side became extremely painful. As it was something which never occurred to me before, I became alarmed to some extent, for I had not as yet drawn one full breath. I arrived at a small village, in which there happened to be a physician. I stated my condition, and he asked me, "Can you draw a deep breath?" I replied, "No; and have not for several hours." He put his ear to my left side and listened. He soon replied, "You have an attack of pleurisy." I asked, "Is there any simple remedy that will do me good?" He replied, "Yes; a mustard plaster."

I started in the direction of home, and traveled about three miles to the house of a friend—Turner Wilch—for the purpose of having something done which might possibly give me some relief. The lady having previously been given a proper remedy by her brother, an eminent physician of Richmond, Indiana, by the name of Edwin Hadley, she immediately prepared and applied the plaster, which very soon had the desired effect. She is a lady who possesses many virtues. In the morning I was quite comfortable, and left this hospitable mansion for home. May the Author of all good prosper that family, and amply reward them for their kindness to me. Oh, that all people were in possession of similar virtues, willing to relieve suffering humanity to the extent of their ability!

My precious companion was with me as usual, which was well calculated to comfort my spirit in regard to my duty of reviving God's truth afresh in the world. It is entirely from the influence of happy departed spirits that I am still enabled to persevere. Help me, O God, to offer nothing but truth!

Among the strong demonstrations of a future existence, my precious departed friends, up to the 10th of January, 1871, are still permitted to favor me with their loving presence. This is still cause for me to persevere in this important labor of reviving the truth afresh in the world. Communication with the holy intelligences is the very strongest proof of the authority which I claim, and, as my authority is from a praiseworthy source, the doctrine that I advance must necessarily be as pure as the Fountain from whence it proceeds; for no fountain can send forth both bitter and sweet water at the same time.

Now, one design of spiritual communication is, to convince, if possible, the unbelieving inhabitants of this world that there is, beyond the possibility of a doubt, a future existence; that all departed spirits still retain a perfect knowledge of the circumstances of their past lives, let them be good or evil, and that they are capable of an in-

creased knowledge through a never-ending eternity. The more knowledge the righteous have of the goodness of God's universal empire, the more grateful and happy they become. To the wicked, it has a contrary effect. They still retain their power of intellect, thus increasing their torments beyond the power of human tongue or pen to describe. They remember well the declarations of our Savior: "If ye die in your sins, where I am ye can not come;" and, "As the tree falleth, so it is to lie." Now, if we admit Him to be a being that is perfect in everything, we must respect His commands, and believe that there is a great necessity that they should be obeyed.

This evening my companion, father and mother, and my three daughters were with me. I had three very interesting communications with Gulielma. At one time, she and Isabel were walking together; at another time, apparently, my three daughters and several small children appeared together, manifesting great sympathy for me. They all appeared to be absorbed in tears. The love that happy spirits possess is thus evidenced, and to hold communication with them, we must undoubtedly be in possession of the true faith.

Now, as long as people look to or depend upon man or mortal aid, just so long will they make no advancement in the necessary preparation for heaven. No power but that of God Almighty can change the people's hearts, and as we can never be Christians without His aid, why not honestly direct the people to look to God, and not be trying any longer to perform that which they well know they never can accomplish, but must leave it for Him who has the two-edged sword, and who never requires any impossibilities at our hands? "But," says the proud hypocrite, "if I can only make people think that I can convert them for so much money, I am getting along fine." Now, the Roman Catholic priest stands just as fair in the sight of God, in undertaking to forgive the sins of the people, as any other priests who, from excitement brought about by themselves, cause their poor deluded children to

think that they have got religion, or are truly converted, when it is not a reality, but a delusion of the devil. It is said that in serving him, you are serving a hard master.

O Lord, Thy promise to me is still fulfilled up to the 15th of January, 1871, in permitting my dear departed happy spirits to present themselves before me, and my confidence is now stronger in the reality of them than it could have been from the declarations of supposed friends upon earth, as they have so often betrayed the trust reposed in them, which was never known to take place with ministering spirits who are commissioned on special errands to the heirs of salvation.

On this evening I plainly saw my dear Melinda and Charity together, apparently enjoying themselves. Likewise my companion Gulielma, she still demonstrating her regard for me, in offering me her assistance in time of great need. I was, previous to her manifestation, engaged in conversation with my brother, Nathaniel Harlan, and others, in regard to whether war and bloodshed were consistent with Christian faith. I said, "We have no authority for going contrary to the commands of our Savior, one of which was, 'Thou shalt not kill.' If we have a right to go contrary to His will in one respect, we have an equal right to declare our independence altogether; because His commands are all just and righteous."

In traveling, I have found no people so self-determined to carry out their own inclinations as that class who are endeavoring to compel the people to submit to their creeds and ceremonies, and who are depending upon outward ordinances and the dead letter of the Scripture to answer for their lives, when the Savior plainly tells them that, "The letter killeth, but the spirit maketh alive." Now, we find that our Savior was in favor of spiritualism; for it is said that God is a spirit, and that He must be worshiped in spirit and in truth. Paul was a spiritualist, and told his brethren not to be ignorant of spiritual gifts. Robert Barclay was a spiritualist, from the fact that he said, "If

it is only through the Holy Spirit that we can come to the true knowledge of God, or be led into all truth, then the Holy Spirit, and not the Scriptures, is the only adequate rule of faith and manners." We find that experimental Christians are spiritualists, from the fact that they become such through spiritual effect, as the first step toward true Christianity is made in that way. For instance, we are informed in Scripture that we must repent. Now, what is this but spiritual effect? After conviction and sincere repentance, conversion takes place with us, as a gift from God.

How dare we speak against true spiritualism, when it is only from the effect of true spiritual influence that we can become true Christians, or our offerings become acceptable unto God. Barclay tells us plainly that if we go no further than the outward knowledge of Christ, we shall never inherit the kingdom of heaven. Is it not very plain to all that he was a true spiritualist, and directed the people to look to that Source for saving knowledge?

While we are looking to man, it makes no difference what his literary acquirements may be, nor how much they cost, we are making no advancement toward accomplishing that labor which is so necessary for the salvation of our souls, and the consequences will be awful for those who have put off this labor for the evening of their days, when they shall have to make up their minds that they have squandered the greater and best part of their lives in depending on those who could not, without the help of God, do their own work. The presumptuous priest who, by any means, induces his hearers to think that they are truly converted, when he, if a Christian, should know it is not a fact, is just as guilty of crime, in the sight of God, as the Roman Catholic priest who, for money, undertakes to forgive his fellow-beings of sin.

Now, in this way thousands are being deluded into error, and as no power or being but God is able to convert a soul, what is it but the highest presumption in mankind to make the attempt, after the many demonstrations that

he is continually witnessing? A God-converted soul very seldom, if ever falls, as he has suffered the penalty, tasted of the good word of faith, and the power of the world to come. He has had his feet taken out of the miry clay and placed upon the rock; he loves his neighbor as himself; he loves his Redeemer, because He set him free and established him forever.

Now, for the benefit of my readers, I will endeavor to give them all the satisfaction possible in regard to these manifestations, or, at least, some information concerning them. At the time when I am permitted to have communication, I am completely under their influence; for as they and myself are in possession of the same faith, there can be no discord between their spirits and mine. Now, as these communications are conducted and authorized by our Savior for a special purpose, what follows them must necessarily be true. At the time I commence to write, I am still under the same influence, and inspired to persevere in the accomplishment of my duty. If the doctrine I advance be true, according to Scripture and true Christian experience, you are under strict obligations to admit the authority that I claim of being inspired by happy departed spirits, who are authorized by our Savior.

Now, if the stiff-necked hypocrites who have laid their own platform, as did the Pharisees of old, are afraid of my writings, they must necessarily expect the fate that our Savior has promised them—to be last in getting to heaven.

On the 20th of January, 1871, I was alone, so far as mortal beings were concerned. But my dear companion was well aware of this, and manifested herself to me, as natural as in life, in a way that she well knew would accomplish the greatest benefit to the human family, and that was, to keep me sufficiently inspired to still persevere in my duty. And now, O Lord, I crave something of Thee, as did the wise king of old—not riches or honor, but wisdom, so that I may be enabled to present, in this way, nothing but truth, as pure as the Fountain, into which there is nothing

else allowed to enter, so that everything which comes therefrom must be pure.

Now, as I am inspired by manifestation or communication with happy spirits, who are commissioned by our heavenly Father, nothing can result therefrom but that which is pure and good; for no fountain can issue, at the same time, both bitter and sweet water. When we take a survey of nature, we find that the principle upon which everything, from the smallest animalculæ to the mighty globes which are impelled through space at an astonishing rate of velocity, is spiritual; therefore, I dare say nothing against true spiritualism; for all mortal beings, male or female, who admit that they have a soul to be saved or lost, are spiritualists. God is our Author, and he wants us all to make use of the only means that can secure our salvation. There is, however, a portion of the people of the world who have undertaken to perform God's work from self-policy, but who thereby make an entire failure, and do not get even their own work done.

Now, some Christian professors make a great blow about the Roman Catholic priests, who undertake for money to forgive sins, when they are themselves pursuing that which is, in the sight of God, equally as contemptible, and that is, getting up an excitement to induce hundreds and thousands to think they are truly converted, and have got the true and undefiled religion. But the people find that they are nothing but stumbling-blocks in the way of obtaining the true riches, and after looking to that source, which must always fail, they begin to conclude that God only can save them; therefore, they begin to be honestly engaged for themselves, and cry unto Him, "Lord, save us, or else we must perish!"

On the evening of January 21, 1871, my dear Gulielma was with me again, still presenting to me something which causes me to still have a desire for a continuance of these visits, and convincing me that while I remain on the side of truth and that which is right, I shall have nothing to fear.

Now, I feel it to be my duty to give the public my views in regard to modern rapping spiritualism. I do not undertake it from any tests that I have made, for I have made none. But I have to believe that it is from man's own devising, who is undertaking to commune with the spiritual inhabitants in his own strength. As it is not in the power of man to make himself or others happy, there can not be any benefit derived from such communications. There is this difference between them and me: They pretend to be running after the spirits; but in my case, the spirits are running after me, with the consent or approbation of our heavenly Father, sent to me on special errands to perform a certain duty, which they, as confidential agents, are sure to perform; for if any of them should ever betray the confidence reposed in them by Almighty God, that moment they would be thrust down to hell, or completely banished from the enjoyment of His holy presence. If an angel or happy spirit ever did fall, that was the reason.

Now, this poor old fallen angel is not so well off as Adam and Eve were, as they could put the blame on the old serpent. This is the great need of God-made, instead of excited or man-made Christians, as the latter might be thrust out. But there is no danger of that class getting there now-a-days. If God Almighty was entirely alone, there would not be enough of the opposite side to dethrone him. For this reason I feel pretty safe while I remain on His side, or laboring in His vineyard.

Now, I never once thought, when I began to write, of having this book printed, which should be convincing proof to every person that it was not a work of my own seeking, but commenced and conducted throughout by Him who is not at a loss for means to accomplish His designs, and that though I am seemingly to the people a little unregenerated, they may plainly see that these things are kept from the wise and prudent, and revealed unto babes. Why unto babes and not to the wise of this world? Because, having only the wisdom of this world, they are actuated from

self-policy, and when that is the only thing which prompts them to action, it is self-evident that they are not ministers authorized by our Savior, or they would be willing to make any sacrifice of themselves or their property, if they have any, by way of fulfilling their duty to Him who called them into service, and, if necessary, give their lives, as their predecessors and Savior did, for the cause of truth. Some do think that because the Savior died for the cause of truth, all will necessarily be saved.

Now, we are informed in Scripture that if we expect to reign with Christ in Heaven, we must suffer with him and for his sake. Christ came to establish the word, and gave up his physical life for that purpose; and all who undertake to advocate his doctrine must, if necessary, make the same sacrifices. The popular professed Christians run rough-shod over nearly all of his precepts and examples, without giving heed to them at all, or making that great sacrifice, which, miraculous as it was, has been of no avail to us.

I am overwhelmed and lost in contemplation of the goodness of my Savior to me, in permitting my dear departed happy spirits to favor me with their loving presence up to the evening of the 21st of January, 1871, when my dear Gulielma and others, who were at an advanced age at the time they departed this life, appeared to me. My dear wife was the first to make her appearance in my presence. I said to her, "If there was ever a miracle wrought by our Savior, this is one." I am happy in the thought that she is still permitted to manifest herself in so many ways to comfort me, and thus enable me to have more confidence than I could have from the visits of any other messenger from heaven, as she never, while on earth, betrayed the trust which I reposed in her. At her first appearance, we were about to embrace each other. "Is there any one who beholds us?" she asked, and seemed to indulge in a momentary backwardness, when, on looking up, we beheld at some distance one of our daughters. We remained very happy

for some time, which still confirms me in the belief that we were together chosen instruments, who should revive the truth which has been confirmed by our Savior in so many miraculous ways.

Now, all of the writings from inspiration are preceded by something miraculous to those having only the wisdom of this world, and if the people were not so full of unbelief at the present day, they would soon come to the conclusion that it is miraculous that I should be led to write so correctly on this subject, as it comes to me without any labor or study. In the strength of Jehovah I will shake the foundation of hell! But what cares the hypocrite or unbeliever for miracles? What did the Pharisees care, when they could say to the man Pilot, who found no fault with Him, "Let him be crucified?" But this is only another ray of light, which will be to unbelievers as sharp as the two-edged sword, when they reflect back to the many admonitions and demonstrations of His love.

I had a conversation with an old lady by the name of Lydia Hadley. She spoke as though it might be an advantage to belong to some Christian denomination. I told her that I applied for membership among the Friends from a convinced belief in their principles, and found, to my great astonishment, that they were not of my belief, but outside formal worshipers, whom our Savior condemns; and not at all like the apostles or Friends of our worthy predecessors, who were true spiritualists. They seemed to be almost afraid of me—and well they might; for people who are in opposition to God and His truth, are afraid of every thing caused by disobedience. The language is, "Obey, and thy soul shall live." Through obedience we are happy in His presence; but to the wicked He becomes a flaming fire or a worm that never dies. The truly righteous have nothing to fear. Perfect love casteth out all fear, and without which no man can possibly be a Christian. For this necessary attainment we must look to God, and not to man. If man had always obeyed God, then there would have been no necessity for any miraculous conversions.

In the case of Paul's great disobedience, his conversion was miraculous, and God no doubt especially designed him to advocate His truth, and he became a zealous, faithful, and willing subject. He made a complete sacrifice of everything, and as the true follower of his Savior, gave his life for the cause of truth, and thereby obtained the crown of righteousness.

I left my residence on the 17th of January, 1871, for the further distribution of the book of which I claim the authorship, its purpose being the revival of God's truth through communication with happy departed spirits, authorized by our Savior to come to me for the express purpose of assisting me to fulfill a duty which I had felt incumbent upon me ever since I was miraculously converted to the true faith, in the year of our Lord 1825. I can with propriety say miraculously, as there was no human eye saw me, no physical strength to interpose. I became fully convinced that there was a Power superior to man, as the change in my condition could not have been brought about by the combined forces of all other powers.

But to return to the subject relating to the sale of my book. I arrived in Waynesville on the above-mentioned evening, and put up at George Zell's, where I was treated with hospitality and Christian respect. I sold five books at one house in this town. There proved to be a very sick young lady residing in this house, who, upon being informed respecting my business there, desired to see one of my books and listen to some of its contents.

One of her friends read some passages to her. She soon became very much affected, and requested that I might be permitted to see her. I complied, and conversed with her some time, which only had a tendency to further affect her. Her friends said to her, "Would you like to have one of the books?" "Yes," she replied. "Well, we will buy you one."

I immediately left the room, fearing my presence might have a bad effect.

I feel it my duty to record these things, to show the

great difference between an honest seeker after the truth—as people generally are so inclined when death begins to manifest itself to them—and those who are making but hypocritical professions to the Lord. This young lady was not only willing to have the truth read to her, but requested that her friends should purchase my book for her. A short time previous, I had spent the evening with a priest, the foundation of whose faith was so sandy that he forbade having it read in his house. Now, this person was not only fearful of the contents of my book, but he was likewise terrified at the thought of death and what might follow; whereas, if he were an authorized minister of the Gospel, he would fear nothing, for according to Scripture, perfect love casteth out all fear.

This is the awful condition that the rising generation are placed in. They are led by the blind, and all will fall into the ditch together. Only hypocrites and unbelievers scoff at and make light of the truth and everything of a spiritual nature, thus denying the existence of a Supreme Intelligence.

I next called at the house of a Mr. Cornell, in Warren county, Ohio, where I remained for the night. He is a professor. We conversed freely on the subject of religion, he agreeing with my experience and the doctrine contained in my book, but not seeming to fully realize that true Christianity is spiritual—that the first step taken in order to become a Christian is spiritual. This I well know from experience; for, while under conviction, my spirit was wonderfully affected. Without this experience there can be no true repentance; for our Savior said, “Ye must repent.” Then, after true repentance, conversion takes place, and our spirits thus become happy. This is a purely spiritual effect, which leads us on, step by step, toward that perfect state at which we are required by God to arrive. “Be ye perfect, even as your Father in heaven is perfect.” Some will say that this is impossible. If so, we will have to charge our Savior with requiring impossibilities at our hands. I would much rather undertake to arrive at a state

of perfection with the help of God, for all that He may require of us He will enable us to perform.

I next called at a house in the little village of Mount Holly, Warren county, Ohio, whose proprietor's name is Pence. I presented his lady with a book, her husband not being present. After reading some of its contents, she sought her husband, who was at his place of business, taking the book with her, and soon returned with the money. I record this to show the great difference there is in the human family. Some appear to possess noble faculties and great intellects, while others are very limited in these endowments—afraid of everything, having no confidence in themselves or others, causing me sometimes to wonder why this diversity of opinion exists. But the all-wise Creator has given us faculties which enable us to readily detect this great diversity; for He declares, where there is but little given, but little shall be required. Therefore, I hope that finally all things will harmonize together for good. The object with all should be to attain happiness.

Oh Lord, as I have hitherto asked nothing of Thee inconsistent with Thy holy will, and nothing that I desire more of Thee than to be truly instructed how to develop Thy truth, so precious unto all, as I wish to write nothing in regard to it until everything relating thereto is fully demonstrated to me; and when this is clearly done, I feel it my duty to give it to the public, as I claim to do nothing in this matter without being instructed by Thee. I will now give the public some of the prominent features of the special design of this strange little book. One is to try, if possible, to unite to some extent the various Christian denominations on the truth, or that which must, sooner or later, become the interest of all who claim to have souls to be saved or lost. And what are we to understand by that, but to lose that enjoyment promised to the faithful? The promise to the wicked is, "If ye die in your sins, where I am ye can not come;" and, "Depart from me, ye workers of iniquity, for I know ye not."

Now, just so long as Christian professors insist upon their forms being more essential to salvation than any others, so long are they laboring to no purpose, further than to delude others in the same way. We are informed in the Scriptures that God is a spirit, and the worship that He requires is spiritual. Now, there would be no need of Christianity if it were not for the inherent idea of a spiritual existence. True Christian labor is to change our wicked spirits—that are only heaping coals upon the heads of the sinful and engendering worms that never die—to the nature of its Creator, so that they may be happy, as without this spiritual change, happiness is impossible; for He says, "Ye must be born again."

Now, the trouble with many Christian societies is, they try to go in advance of God. They are losing faith in Him. He does not convert them fast enough, and so they hold protracted meetings, and thereby convert hundreds and thousands at a time. His way, we must confess, is sure, but it is so slow that they never could be all converted in that way. If we have to convert them over every five months, it makes no difference, so they pay us well for it; and the surest and most successful way for us is to keep up a brilliant excitement, that our families and ourselves may be respected by the popular portion of the world. Were our Savior and his apostles respected by the Scribes and Pharisees? Now, this is plain proof where the departure is. And it is said that, "He who is ashamed of me and my word, him will I be ashamed of before my Father and His holy angels."

Man's conversion is neither real nor true; for when God converts a sinner it becomes the pearl of great price, and is worth more to him than everything else. The reason why true conversion is permanent is because it comes from God, while man's conversion is from the devil or his imps.

O Lord, shower down Thy wrath as Thou didst in times of old—as Thou didst unto Moses in the burning bush, in consequence of the great wickedness then prevailing upon the earth. And what do the Christians manifest in this

age of the world so much as hypocrisy and wickedness, and why should they not be dealt with in a similar manner? After the miraculous manifestations of our Savior, all types, forms, and shadows were to come to an end, and let the true spiritual worship take place. The people now-a-days think as their forms differ from the offerings of the people of old, God will accept them. But do not be deceived by such fatal delusions. Make up your minds that nothing short of strict obedience to His all-wise commands will be of any value to us when every one must be tried and rewarded according to his works. All will be dumb and speechless when sentence is justly passed upon them.

Now, here is the necessity of teachers being called of God, in order that they may teach the people correctly, as man never can direct any the right way to a place until he knows the way first himself; and no man ever will know the way to heaven until he is taught of God or in the school of Christ. Look at old gray-headed men holding out inducements to their children, unconverted as they are, that if they will only go and study divinity a few years, they may then proclaim themselves true ministers of the gospel, when it is plainly set forth to be the power of God. Now, when men are altogether actuated by self-policy, depending upon their own strength, what has God to do with it? and, if He has nothing to do with it, there can not possibly be any good results from their hypocritical labors. Men have been so long inventing ways of their own that they have entirely lost sight of the true way; or, if they see it, they will not believe it, and in this way delude many into error by their false teaching.

February 9, 1871.

O Lord, while Thy presence continues so precious and desirable with me, it should be abundant proof to others that I am in Thy service as a true laborer in Thy vineyard; for all in opposition to Thee are continually trying to avoid or escape it, which is utterly impossible, as Thy presence becomes as a flaming fire to the wicked. There is no hell.

for those who obey God and follow His teaching. Men may take the wings of the seraphs and fly with the rapidity of light, encompassing the various planetary systems, and in all their vast journey through God's universal kingdom they will fail to find anything but that which is calculated to increase their happiness. Not so with the wicked, as they well know that their course is in opposition to God's will. They are in continual fear. It is not difficult for them to find a place of torment. In the language of one of old, they might cry, "Hell itself would be a refuge for me, if it only might hide me from Thy presence."

The wicked will have nothing in future, as food for the soul, but to look over their past life and behold the multiplied blessings that have been conferred upon them, without ever feeling one emotion of gratitude to their Supreme Benefactor, or even willing to acknowledge that there is a God. The very thought of death and eternity to such is awful in the extreme. A complete description of the horrors of that dismal state could only be expected from a miserable demon who had spent many centuries in the terrible condition of beholding the glory of God and the splendor of His universe, knowing himself to be unworthy of all this, and causing him to cry out for the mountains and rocks to fall upon him. Now, my fellow-travelers to eternity, think what an awful condition man must be in to prefer complete annihilation to the enjoyments of the righteous, who have washed their robes and made them white in the blood of the Lamb.

I have heard some say that if they should see spirits it would frighten them to death. They do not seem to know the cause of their fears. It is because they have not yet attained that degree of perfection which qualifies them for the enjoyment of the presence of saints of light. We are instructed that if we are in possession of perfect love we have nothing to fear. Now, all the spiritual visits that I have ever received have had a tendency to increase my desire for them. Remember, all inspired writers are in possession of the same faith that angels or happy departed

spirits have. They can not have desires to communicate anything but that which is beneficial to us. If this were not so, the thoughts of heaven and happy spirits would be a source of misery.

My dear Gulielma and many others were with me on the evening of the 10th of February. Instead of these visits becoming tiresome to me, my desire and sincere prayer is that they may never be withheld. They come with our heavenly Father's consent, on righteous errands—that of reviving His truth for all people.

O Lord, what can I do to compensate Thee for Thy many favors to me, unworthy as I am? I acknowledge Thee to be my ever-present Helper, enabling me to answer and comfort all those who ask Thy aid in the true faith, as a gift from Thee. I am abundantly confirmed of the truth of this from the many similar favors Thou hast bestowed upon me through my departed friends up to the evening of March 2, 1871. After calling upon Thee to be pleased to permit my companion to favor me with her presence, to my great astonishment and delight it was granted. At two different times we were engaged in conversation on the subject of true spiritualism, she fully agreeing with me thereon. I said to her that the more spiritualistic we were, the nearer we approached that perfection required by Scripture—to be "perfect even as your heavenly Father is perfect." She said that the true love and Christianity required by our Savior were inseparable; that it would be idle to speak of Christianity without admitting a spiritual existence, and a spiritual existence would be nothing without we retained our intellectual faculties; for without them, it would be perfect nonsense to speak of heaven or hell, for there would be nothing for the wicked to dread, nothing for the righteous to desire.

Now, I have heard long-faced Friends remark that they did not believe we should recognize one another in the future; if so, they could not be happy if they did not find all their friends in heaven, or if they knew any of them to

be suffering. Now, if we arrive at that perfection required of us by God, we shall be able to bear our portion of that awful sight, even as our heavenly Father is able to behold it all, as the cause of their not being happy must be their own fault, they having had hundreds and thousands of invitations from our Savior and all the hosts of heaven. Therefore, no happy spirit can be miserable in consequence of others refusing to accept the terms. I am astonished to find men of apparently good sense making such declarations. The wicked need want no better chance for cloaking their atrocious crimes than to completely lose sight of them. With such limited views, there could be nothing for the righteous to desire or for the wicked to fear. All the labors of christendom would be worse than useless, and our Savior's commands be nothing but vanity. Such ideas simply evince a full belief in the annihilation of everything, which is one of the grossest of absurdities.

So long as men are, as it were, floating like bubbles upon the ocean, they will still be liable to change; and so long as men and women are looking to man, not established upon the rock, and not taught by Him who teaches as never man taught, just so long will they continue restless and dissatisfied, because they have not yet obtained the pearl of great price themselves, and therefore they can have nothing to give others. This is why such characters endeavor to keep the people excited, as this kind of religion lasts only such length of time as the excitement is kept up. This is why there is no lasting reformation in the land. They claim that their protracted meetings convert many thousands, thereby deluding their children into great error, by making them believe they have got the true religion. But this false conversion is soon forgotten, and they may commence their labors afresh at their next annual session.

My companion was permitted to be with me again on this evening. Astonishing as these visits may seem, they are strictly in accordance with Scripture, and all of the re-

generated are as fully bound to accept one of our Savior's gifts as another. Now, there is but one true faith as a gift of God, and all who possess it have an equal faith in all other gifts from Him. They dare not distrust anything authorized by Him.

The great trouble is, people think if they talk or read about faith that is sufficient for them. In such case, we have to accept the views of others, which are not from God, but simply human opinions. The true faith must come through Him. Necessarily, we can not possibly have any confidence in God's gifts until we are convinced by experience that we receive them from Him, as we are told to place no confidence in the flesh.

Now, I claim to have the gift of faith. I also claim to have the gift of receiving spiritual visits, vouchsafed to me by God—happy spirits, authorized by Him as confidential agents to inspire me with the necessary courage to revive His truth afresh in the world. I am one of those who wish to be abused rather than exalted; for, according to Scripture, those who are abused will be exalted. For this reason, my confidence remains strong. My faith is not in man, but in God. If any oppose me, they also oppose God, and are in opposition to angels, happy spirits, and all the hosts of heaven. There is no discord there, for what God sanctions is approved by all.

Now, if there were any discord or confusion in heaven, eternity would be dreadful to contemplate. There would be nothing to stimulate us to the performance of virtuous deeds. The true faith furnishes us with such unbounded confidence in the promises of our Savior that the new-born babes become anxious for separation, so that they may be forever happy.

Now, until people become in possession of something which is out of the reach of man's power, they can never have any confidence in anything of a spiritual nature. This is one reason, among many others, why the conversion from man-excitement, claimed by the people to be true, amounts to nothing but vanity, causing them to have no

confidence in either man or God. We are told to place no confidence in the flesh. Now, until we are compelled to believe, by the operation of God's spirit upon ours, that we have received something from Him as a gift, we can not even believe that there is a God. All that man can do or say can not furnish us with this confidence; nor will teachers ever direct their hearers to look to the true Source until they get something from that Source themselves. Because, until that is their situation, they are actuated from self-policy, and when that is the case, they are not true laborers in Christ's vineyard, but are working in their own strength. It is said that they will meet with their reward.

Now, by advancing something which will benefit others, I feel sure that I shall receive my reward from that great Fountain to whom all true believers look for their reward. As all true believers receive something from Him, it inspires them with such strong confidence that it is in vain for the powers of darkness to undertake to shake it. This is all the opposition I find with the pharisaical portion of the world; as they know nothing of God or true spiritualism, we can not expect anything good or pure from such a source.

Now, some of them seem to be quite jealous in regard to the favors I am receiving from heaven, and they are not yet willing to come to the conclusion that the All-wise Governor of the universe knows who to trust with His pearls. Oh, cease to be looking to man for true wisdom, that the mysteries in this book may be as easily solved by you as that which is at present only for babes and sucklings to understand! The trouble with popular Christians is, that I have not been forward enough in making declarations to the world of the great things God has done for me. I have already made that confession, but I still feel as comfortable as the men that exalt themselves, and would as soon risk my fate as the man who has exalted himself.

March 3, 1871.

On the evening of March 11, 1871, my companion and my uncle Enoch Harlan were again permitted to visit me. I do not know why he is in my presence so frequently, unless it may be in order to keep up the confidence formerly so strong with us; for I had no reason to doubt the strength of his confidence when near the close of his earthly existence. I called to see him one day not long before his death. I went to his bedside, and he said, "Dave," as he called me, "thy vists are very desirable with me, indeed." Now, this is convincing to all people who may have the opportunity of reading this history, that our confidence in each other at that time was very strong, and still remains so; for if we are favored to leave this world or state of existence with the true faith as a gift from God, it becomes more valuable and precious to us through all eternity. This is why Christian attainment becomes so very essential, so that we may be qualified to enjoy the great increase of knowledge that eternity or eternal investigation may afford us. The wicked can have no desire for investigation, as they are fully convinced that it will only have a tendency to increase their torments.

Now, I find no difficulty in making sale of this book with any people, except the unbelievers and blind Pharisees; but my opinion of them is in accordance with that of our Savior, who said, "They can not in any case enter the kingdom of heaven." Now, all people can know for themselves whether they are or are not hypocrites, and as they know it to be their situation, they will possibly have to conclude that God may know something concerning them. Now, what is to be done? The time has fully rolled around, and we are now forced to acknowledge that there is no admittance of hypocrites into heaven. Unless our Savior is still willing to let the lamp burn, what is to become of all those who willfully refuse all offers of mercy; but cry for the mountains to fall upon them, and crave complete annihilation, which is an absurdity, and would be calculated to frustrate the plans of Almighty God?

Now, my friends, we had better conclude that everything on His part is right, and that we are in fault. Let all become willing to accept His offer before it is too late.

What are we to think of a people who are disposed to deny a spiritual existence, when the Scriptures declare that God is a spirit—the Creator of all spirits. Therefore, to be in opposition to true spiritualism is to be in opposition to God—in opposition to every Christian duty. There would be no use for Christianity without admitting a spiritual existence. But to the wicked such an existence does not appear to be desirable. They seem to prefer annihilation, in order that they may escape the presence of Him who is so precious to the righteous, but who becomes as a flaming fire to the wicked.

A strange and very singular circumstance took place on the evening of the 18th of December, 1858, as follows: I was engaged in handling some sheaf oats in the barn, when a member of the family came to me and said that my deceased daughter Melinda was at the door. I instantly left my work and sought her. Upon meeting her, I embraced and kissed her twice, which she returned. Upon recovering from the astonishment and shock produced by her appearance, I asked her if it was right to shout when strongly impressed. She replied in the affirmative, which I no sooner heard than I commenced shouting, and continued until I was hoarse. I concluded by saying, "My God, take me." She shook her head, giving me to understand that I must not be too anxious, but await the Lord's appointed time.

Now, all who may have the opportunity of reading this will think, with myself, strange of it, although I feel it my duty to record it.

A similar circumstance took place in the year 1842, as near as I can recollect. I saw the spirit of my uncle, Nathan Harlan. With great delight, I approached him, desiring that I might be permitted to hold some conversation with him. I said that I had often conversed with

people about spirits, but never had the opportunity of speaking to one before. I was still desirous that we might be permitted to have a lengthy interview. He said that all was well with me. He could not have made use of any expression that would have given me more satisfaction. I was very desirous to know how it was with him, and my inquiries were fully answered.

March 18, 1871.

On the evening of the 26th of March, my companion was in my presence again, inspiring me with courage to persevere in the performance of whatever my heavenly Father should require at my hands, by way of reviving His truth and righteousness in the land.

O Lord, enable me to meet the scoffs that I am receiving from the blind Pharisees with that fortitude which should characterize a Christian traveler. I came in contact with one who threatened to prosecute me for selling a book to one of his boys. I stated to him that I had authority from government to sell to whomsoever I pleased. I have difficulty only with those who stand in opposition to God and truth, of whom the Savior said that harlots should be admitted into heaven before them.

I feel myself inspired by my dear companion's presence, on the evening of April 1, 1871, to say something relative to the life and death of my daughter, Melinda Harlan, who departed this life in the year 1856. Her life was pure when a child. Like an angel or happy spirit, she was better fitted to join the hosts of heaven than to mingle with the inhabitants of earth. Therefore, when she was called to her reward, the summons was, "Come, daughter, enter into the joys our Savior has in store for all whose lives have been pure in the sight of the Father."

Near the close of her suffering, her mother, who was engaged in changing her clothes, not thinking that she was so near death, suddenly discovered a change, and announced it to the family, when all began weeping. She, angel like,

in order to console us, said, "Don't cry; it is just my back." The next moment her dark blue eyes were set, and she became speechless. I called her by name, but she did not reply. Her spirit had gone to join that happy throng that her dear Christian mother wished so much to join.

Oh, my dear readers, the righteous have nothing to fear or dread save their mortal sufferings. Christians would, without doubt, try to escape this if they could; but they say, as our blessed Redeemer said, "Not my will, but Thine be done." This is the desire of all Christian laborers—the desire of our Savior and of all happy spirits safely moored in heaven.

Now, if there is not a spiritual existence, all the labor of the Christian world would be utterly useless. But the faithful are satisfied that there is such an existence, and are therefore preparing their spirits for eternity, that they may forever be happy with our Savior and all the happy spirits that have passed from earth since the foundation of the world. That all may embrace the present opportunity to become true followers of our Savior is the prayer of the author.

On the evening of the 15th of April, 1871, my companion visited me again. A word from happy departed friends is dearer to those having the true faith, as a gift from God, than many words from those in whom we can place no confidence. This is why we are told to place no confidence in the flesh. Now, as God alone can endow us with this true faith, and we are fully convinced that we receive it from Him, we are forever bound to accept anything communicated to us by the inhabitants of heaven as fully reliable. This is my profound conviction, and very thankful I am for being thus favored. We must have strong confidence in Him, and He in us, before He will permit us to handle that which relates to the interest of His intelligent creation. As I received this knowledge as a gift from Him, it became my duty to publish it to the world. But

I resolutely declared that I would have nothing to do with so important a subject as that relating to the immortal soul. This I tried for more than forty years to get rid of; but my heavenly Father, so early as the year 1825, gave me a knowledge of that which should become the interest of His intelligent family, and called loudly upon me to enter into His vineyard as a laborer, to perform any duty that He might prescribe. But I declared that I would not undertake the labor, and thereby caused myself to be beaten with many stripes. After meeting with many bereavements in my family, the greatest of which was the loss of a loving confidential companion, taken from me in order to inspire me with sufficient courage to undertake this most important of all labors—proclaiming the truth of God to His whole intelligent family—I at last became willing to do His holy bidding.

Now, as this was His design in calling me into His service, it was necessary that He should use the wisest means to accomplish His purpose. In His infinite wisdom, He knew that no other ministering spirit could inspire me with the necessary courage but that spirit He had before given me in marriage, as he plainly foresaw all of these things. Therefore, He was at no loss for means to accomplish His designs.

Now, unbelievers and blind Pharisees scoff at me, but I have no difficulty with the true Christian. It was the blind Pharisee who ordered the Scriptures burned. It was such human beings that could nail the Savior to the cross. Such characters could use the guillotine in beheading the apostles. Such demons could fasten the female servants of our Lord and Master to ox-carts, and whip and drag them through the streets of Boston, to be thrown into loathsome prisons, for advocating God's truth. Christ said, "He who is ashamed of me and my word, him will I be ashamed of before my Father and the holy angels." Now, while the world is still full almost to running over of such human beings, could I reasonably expect a smooth sea? Should I not, rather, expect to be scoffed at, buffeted,

and continually persecuted by Pharisaical religionists? Our Lord and Savior is very forbearing toward the children of men, which is exemplified in his words, "If the mighty works had been done in Tyre and Sidon that have been done with you, they would have repented long ago." Now, it is our Savior's doctrine that I am called to advocate; and if, after you have drawn a comparison between my writings and the Scriptures, you come to the conclusion that there is an agreement, you had better acknowledge that I am truly authorized by Him, and no longer undertake to contend against the Supreme God.

The communication on the night of the 15th of April was attended with the following circumstances: I seemed to have in my possession a piece of clear, white honeycomb, and was dividing it with the spirits of Charity, my daughter, and my companion. I said to my companion, "When will thee have thy piece—now or at meal-time?" She preferred it at meal-time. For this present I exacted a kiss, which was granted.

Now, I have to take into account these spiritual visits, in order to show that I am, with the consent of the Father, inspired to write through the influence of happy spirits, and enabled thereby to write the truth, agreeable to Scripture and Christian experience. In this way my writing commenced, and I still write through spiritual influence. Now, this should be convincing proof to all that it is from the pure Fountain, as the result of my labors are pure; for, if we are influenced by evil spirits, our acts will be evil, and render every one with whom we associate unhappy.

Our heavenly Father is not like us puny mortals. His proceedings are often very mysterious to the human intellect. He dispatches happy spirits to chosen vessels, or those inspired by Almighty God. There is great darkness prevailing upon the earth, even in this enlightened age, in regard to an existence after death. These spiritual manifestations should be convincing proof of a spiritual existence,

of how we are to exist, and what is the object of our existence. Now, according to Scripture, there exists between God and all who become qualified for heaven a perfect confidence, so that they may be sent to the heirs of salvation on important errands, confidently expecting the object to be accomplished. My faith fully enables me to believe in a future existence, and to realize the presence of my departed friends as readily as when in the body; for we are informed through Scripture that faith is the substance of things hoped for, the evidence of things not seen. Now, the substance here means as when in the body, so that all the five senses may be fully realized with us.

Now, to deprive us of this faculty, would be nothing short of annihilating that part of God's creation; and if we admit that it is possible to annihilate any part of His creation, we may, with equal propriety, ere long come to the conclusion that this vast universe will be totally annihilated, which would be one of the grossest absurdities ever known to enter the minds of intelligent beings. Now, since we must retain this thinking faculty, we must be enabled spiritually to recognize each other; for if we were not able to recognize the great diversity of God's creation, it would have been made in vain, and what is said of Him concerning His creation would be nothing but falsehood, for it is declared that He created nothing in vain.

Now, on this idea of things rests misery or happiness, for there could be neither without admitting that we still retain our reasoning or thinking faculties. I have heard men who had long been professors of the Christian church, say that they did not believe that we would know each other after death. If not able to recognize our friends, what would our existence be to us? We could not realize the miseries of the wicked, or know anything about the joys of heaven. My views of such characters are, that there has not been much given them, and necessarily the all-wise Creator expects but little from them. But it is quite popular to see them in the foremost ranks, wanting

to both lead and drive the ignorant mass like themselves, exalting themselves that, according to Scripture, they may become abased. Ministers who are called by God as true laborers in His vineyard, have different views. As they are taught correctly by our Savior, they are thereby enabled to benefit all those who are honestly seeking for the truth. Until we are thus honestly engaged, a sermon from a seraph or an angel could not effect any good. All our Savior asks of us, is the submission of our wills to His. This is the only way that the necessary confidence can be restored between our Savior and happy spirits and ourselves.

The all-wise Disposer of events conducteth everything in wisdom, so that the carnal mind shall not understand the deep mysteries of God, as there is not the necessary confidence existing between Him and man before regeneration. This is why there can not be any satisfaction in spiritual communication; for if mankind could be happy without this necessary attainment, the Savior's declaration in regard to being born again would be in vain. Every attempt that mankind have as yet made in regard to his offering, when different from the plan the Savior has laid down, has been useless and vain. Nothing was ever intended to satisfy the immortal soul but the bread of life, which the Savior will abundantly furnish to the true penitent believer. Yet mankind seem to prefer everything else first, and at the winding up of a long lifetime, if they are ever saved, they must become penitent, and return to their Father's house in order to satisfy the hungry soul.

This evening, I had a very unexpected manifestation of spirits. They were my sister Margaret and her companion Martin. He departed this life thirty-seven years ago, and his wife twenty-seven years ago. While they lived upon earth, there was nothing ever transpired that would in the least degree weaken our confidence—convincing proof from these voluntary visits that that confidence still remains. Oh, thanks to the Author of the great universe for the faith that enables us to receive everything

authorized by Him as real as life itself. By faith Noah built the ark, and in faith Abraham offered his son in sacrifice. It was through faith that Joseph had sufficient confidence in his dreams to fly with the infant child Jesus from the wrath of Herod, and to return, after Herod's death, to the place he was warned in his dream by God's confidential agent, the angel, to leave.

Now, we find, according to history, that whenever God had any important or special business to be performed, He commissioned confidential agents to commune with His truly inspired ones upon earth. It is this kind of faith that enables me to have sufficient confidence in the reality of the presence of my departed friends, and that they are sent to me that I might thereby become sufficiently inspired to do that duty so long required of me. As this kind of faith is from God, He and the one who receives it have, from that time, implicit confidence.

Now, my fellow-travelers from time to eternity, in vain need you try to frustrate the plans of Almighty God. If all the inhabitants of this globe were to array themselves in opposition to me, it would not be as one drop in the bucket to the great ocean. You had all better return to the great Fountain, with a love corresponding with His. As there is no other chance for us to become happy, let us forever cease trying to fight against God, our Father.

Mankind have come to the conclusion that the great Author has ceased working miracles, and as the people, after so many miraculous performances, still appear determined to pursue their own ways, it seems as though He should give them over to the hardness of their own hearts. But He is of long suffering unto the children of men, and is just as able to cause things to appear miraculous now as He was at the day and time when he walked through the streets of Jerusalem and Damascus.

After forty years of obstinacy on my part, it has been abundantly proved to me that it is altogether useless to disobey the calls of our heavenly Father, or wait, as I have done, to be beaten with many stripes. But I have found the

yoke to be easy and the burden light compared with disobedience; for to bear the yoke brings peace, while refusing to bear it is the reverse, causing sorrow and continual lamentation.

O Lord, how thankful I still feel for the continuance of Thy favors, as I have to consider them sanctioned by Thee, in whom my confidence is without bounds. On the evening of the 13th of May, 1871, I had the great favor of being in the presence of many of my dear relatives. At this communication, all present were much affected, and completely absorbed in tears. Many of my family were present, some of whom were still clothed with mortality, while others were clothed in spiritual robes of righteousness, safely anchored in the regions of perpetual bliss with our Savior and all the happy spirits who have passed through great tribulation for the cause of truth and the Redeemer's sake, as he has said, "If you expect to reign with me, you must suffer with me and for my sake." In vain need I expect to find all smooth sea; but, on the contrary, much opposition from those who are my opposers—the very same kind that could nail our Savior to the cross, and behead the apostles for advocating the doctrines taught by our Savior. As I am advocating his doctrine, I must necessarily expect persecution from the same class of human beings, who are not Christians, but only blind Pharisees, who have fixed up something a thousand times worse than nothing, and call it religion, and who are continually exerting and imposing this kind of influence on the children of the present or nineteenth century.

I will now name some of the happy spirits that I was favored to behold on this evening: Thomas Haughey and his companion Isabel, and their daughter Emma Lula. Now, our Savior's mission, when he was upon earth, walking through the streets of Damascus and Jerusalem, was to set forth and establish forever the only way and the only foundation for man to build on. Yet how presumptuous the people still remain in trying to substitute something

that will answer in place of that prescribed by an all-wise and intelligent Creator. This is not the case with the true believer. This is not the case with the man that is regenerated and born of God. It belongs to man-made Christians, or, rather, I might say, the blind Pharisees, who undertake to induce their children to think that forms will be acceptable with God, or answer as food for their never-dying souls.

Oh, what must be the fate of those who are influenced by these hypocritical teachers? Why can not all become willing to be instructed by Him who teaches as never man taught? In this way we should be making some advancement—satisfying our immortal souls by laying up treasures in heaven. Our anxiety for the true riches should as far exceed a desire for worldly possessions as time bears a proportion to eternity. To-day we try to grasp the riches of earth, and by the rising of to-morrow's sun we must leave all our ill-gotten treasures, and have nothing to think of but our obstinacy in refusing everything calculated to contribute to our happiness.

Oh, how thankful we should be for the favor through which we are enabled to realize our departed friends in substance, in accordance with Scripture! Now, if communication with happy departed spirits did not enable us to realize them in substance, what would their precious visits profit us? If we could not realize our own senses, it would make no difference whether our acts were good or bad, as we could not distinguish between misery and happiness. This is one reason among others why many people are trying to fix up an existence deprived of that noble and most essential faculty of recognizing in the future our departed friends. What inconsistent ideas to be advanced by any of God's intelligent family! Such reasoning would be absurd even among the brute creation. Now, I have had both eye and ear witness of the facts here set forth. The main cause of such ideas being advanced is because so many people are filled with wickedness, leading them to commit atrocious crimes. On the contrary, all the right-

eous behold the works of God. They also remember the great increase promised to us in Scripture; for it is said that if we are faithful over a few things, we are to rule over many. This promise is only to the faithful. We are told to earnestly contend for this, and we should not, therefore, depend upon man as the means whereby we may obtain possession of the pearl of great price. There is nothing else could induce man to desire annihilation, for all mankind desire happiness. Then, why not pursue that course, plainly manifested unto us, which never fails to produce the desired effect? Man never did sin for want of knowledge; for he could do no wrong until God plainly announced the difference between right and wrong, and the consequences that must ultimately follow. No man ever committed a sin in ignorance that will stand recorded against him in heaven. It is the willful, presumptuous, intelligent person who becomes accountable to God, not the fool; for where there is but little given, there is but little required. Now, herein lies the great necessity that we should be correctly taught. This is why we should look to Him who teaches as never man taught, as our accounts have to be rendered unto Him; and, as He knows we have been correctly taught, we thereby become accountable unto Him. Obey, and thy soul shall live. Simple obedience to the manifestations of the Holy Spirit within us is all that is necessary to insure us eternal happiness. It is immaterial by whatsoever agent or happy spirit we are inspired to do His holy will, for no spirits are admitted into heaven except those that He can place the utmost confidence in. This is why all who get to heaven feel so secure; for, being on God's side, they have nothing to fear or dread.

This inspiration is caused by a visit from my beloved daughter Mary Ann, on the evening of the 10th of May, 1871. She shook hands with me, expressive of great affection, and asked why I had passed by without giving her a call. I was evidently making my way to a place where other spirits were convened.

On the evening of the 11th of May, 1871, the spirit of my brother, Enoch Harlan, was permitted to be in my presence, proving a great favor to me, as we are situated some four hundred miles distant from each other, which would be attended with cost and labor for us to have the satisfaction of beholding each other with our material eyes.

This is why the faith of the saints becomes so very essential, as it inspires us with implicit confidence in every manifestation of happy spirits, authorized on special errands to His chosen children upon earth; and these are the only ones He ever calls into His service. Those who are truly called are generally the most backward, as they have no desire to become exalted. On the other hand, men acting from self-policy exalt themselves, in order, if possible, that the ignorant, unregenerated portion of the earth may look to them for true information, yet never once direct them to look to the Fountain, as this would operate materially against money matters and priesthood. Now, if there was no money expected for preaching, there would be very few preachers—only those authorized by our Savior—and they would be directing the people to become concerned for the salvation of their souls. In this way there would be a little progress toward that perfection we are required to attain. Now, it is God who requires this great attainment, and He alone can enable us to reach it, as He asks no impossibilities at our hands. It is that which we only can do, and no one can do it for us; for it is said in Scripture that no one can offer a ransom for another's soul. We must conclude that this is true for the Redeemer's sake.

My dear Gulielma, notwithstanding that thy visits have been so frequent, they have always been attended with comfort to me, and therefore I can not help but desire them. On the evening of May 17, 1871, she was permitted to be with me again. Part of the time she was reading with interest a portion of our book, not manifesting the fear that the hypocrites do, as truth never alarms the

righteous, for they are not in opposition to God. I desire no greater proof that men are not right, than to see them afraid of the truth. Our Savior has said, "Them will I be ashamed of before my Father and the holy angels."

Now, I expect all of my writing to be criticised and tested by Scripture and Christian experience, and if not in strict accordance therewith, I will meet you at any time for further investigation. It is not for the people while unregenerated, to understand the deep mysteries of God.

Many people entertain a spirit of jealousy, and seem rather disposed to treat me and my spiritual visitors with disrespect, never stopping to think that when they oppose one happy spirit, or one of His authorized agents, they are in opposition to all the hosts of heaven, for there is nothing but union with all those who are safely moored in heaven. Therefore, let us endeavor to be on God's side, so that we may have nothing to fear; and meet even death with a becoming smile, that our last moments may be the most desirable, as manifested by my precious daughters Isabel and Mary Ann, who wound up their earthly career by singing beautiful hymns, fully demonstrating that they would immediately join all their happy friends, who had, through great tribulation, made a safe landing in heaven. This happy attainment is desired by the author for all. Obey, and thy soul shall live forever.

In the absence of all my earthly friends, I feel it to be my duty, with the help of God, to write something concerning the future. But what would be the use, if we did not still retain our thinking faculty? What would an existence here be to us without all of the five senses? Does it look reasonable that the all-wise and intelligent Creator would furnish us with so many noble faculties for a period of such short duration as the longest lifetime, and then launch us into life eternal destitute of these faculties? Would it not be more consistent with wisdom and goodness that all of those noble gifts be in future vastly increased? For that which in our creation was imperfect, in

His we will continually desire to know more, and will still be striving for higher degrees of that perfection; for the more perfect our knowledge becomes concerning the deep mysteries of God, so much more will our happiness become increased.

Now, I am almost ashamed to think, much less give it to the public in this way, that I am well known to, and have conversed with people who were so presumptuous as to claim themselves to be Christians and instructors of others, and who make these very limited and simple assertions, which are a disgrace to humanity, much less to God and all of the hosts of heaven. I want you all, my friends, to know that when you undertake to oppose one of God's truly authorized agents, who is laboring for Him, you oppose Him and all of the hosts of heaven.

Now, every one who has spoken lightly of this book, has insulted every inhabitant of heaven; for every one in heaven sanctions everything authorized by Him, and as I claim everything to be by His authority which concerns this book, all who go against it, must go against that evidence, which should convince all that they are fighting against God, and engendering worms which never die.

May 28, 1871.

My fellow-travelers from time to eternity, be admonished by one who desires the welfare of all souls, to no longer be offering unto God that which He has positively declared will not please Him. No form of words, no matter how splendid by way of arrangement, nor any physical postures in which the body may possibly be placed, while the heart is not right toward God, and honest in regard to our fellow-beings, will ever be accepted by Him as worship. This idea, so very prevalent in the world, is doing more harm than any other thing practiced by man; and it is awful to think how much of that kind of influence is in circulation, and how much precious time is spent in this way, and millions of capital completely absorbed and placed entirely out of the reach of suffering humanity,

causing the ignorant mass to starve their poor bodies in order to procure such food as forms and ceremonies for their poor, never-dying souls, and deluding those who are honestly looking to them for the truth into great errors and the commission of most atrocious crimes.

No man or woman should ever attempt to become a teacher of that truth which is, if not correct, calculated to jeopardize our immortal souls. All truly authorized ministers are and must be qualified by Him alone. He must furnish them with the true faith before they are prepared to enter His vineyard as faithful laborers. "But," says the proud preacher of the world, "I can read about the faith of the saints; I have heard many Christian men relate their experience; I have read the Scriptures over and over again, so that I can quote correctly any passage." So, he begins to think that he is a true minister of the gospel, while, at the same time, he is totally ignorant of the necessary qualifications, according to our Savior's declaration; for Christ said that we must be regenerated or born again before we can possibly become gospel ministers. Now, is this in the power of man, or is it God's will alone than can work the change? Every truly converted man will agree in saying that to God alone belongs the praise.

Now, look at the base corruption of man, in undertaking, from self-policy alone, and without being truly qualified, to accomplish God's work. Men may engage in temporal business, relating to things of an earthly nature, which is of short duration, as a failure would not be attended with any very serious consequences; but that which relates to our eternal interest is in the highest degree important. This is why, for the past forty-six years, I have stood out against doing that which I believe I was called to do. I viewed the work as of so great consequence that I made every possible excuse rather than engage in it. Now, after becoming willing, from so many spiritual visits by heavenly messengers, commissioned by our Savior, I feel very confident that all I regard to be my duty, by way of advocating His

truth, is in strict accordance with His will, and meets the approbation of all the hosts of heaven.

If we acknowledge a Supreme Intelligence, we ought to acknowledge that He has the absolute right to control and govern all things, and be willing to submit to His will and obey all of His laws. In so doing, we should know something of heaven while we are in the flesh.

Now, we most assuredly will never be permitted to enter the pearly gates without being willing to say, "Thy will; not mine, be done." We may try, as I have for more than forty years, with many earthly comforters—one son, and three precious daughters, who had learned to sing by note, and whose voices seemed to me like the music of a choir of angels or happy spirits, with my loving companion with them; but, notwithstanding I ought then to have been more happy, I did not sufficiently appreciate it.

After writing some time, I laid down to rest, and soon after was favored with the presence of my dear Gulielma. It is very precious to think that my heavenly Father is still willing that her cherished spirit shall visit me whenever she desires to do so. My Savior gave her to me as my earthly companion, as a consoler in my adversities and bereavements. Through forty years of toil and hardships, it was she who kept my drooping spirits from sinking. When losses occurred or troubles assailed, she was always ready to assist in relieving the distress which occurred in our family. She was also a great sympathizer in the distresses of others. This was the prominent trait of her character while we were permitted to live together. She was a dear lover of her family and home. Many times have I traveled late into the night to meet her loving smiles.

Her sisters resembled her in their general characters. Her sister Sarah, wife of Jabez Harlan, a cousin of mine, who had the office of sheriff conferred upon him twice while living in the town of Wilmington, was highly respected by the citizens. I only speak of this to show

that my much-beloved companion was of a virtuous family; for I feel it to be my duty to speak of that family's virtues in favor of a wife who has been permitted to make me so many friendly spiritual visits. These precious visits have inspired me with the necessary courage to persevere in this great and important duty of handling that which should become the interest of all who claim that they have souls to be saved or lost. No other spirit of heaven could have accomplished this. Our heavenly Father is not at loss for means through which to accomplish His all-wise designs.

Now, the people ought no longer to think it strange or wonder why I have so much confidence in these spiritual visits of my companion, after referring to the Savior's declaration, in that, as I had called upon Him for a companion inclined to Christian principles, He in His infinite wisdom saw fit to grant my request. From that time I was fully convinced that everything authorized by Him must be right, and therefore I had implicit confidence to believe that all of those spiritual visits were sanctioned by Him. Now, as our Savior had at that time so much confidence in her, He saw fit that she should be the companion of one who, two years before, He had furnished with the true faith, in order that we might jointly enter as true, confidential laborers into His service. Now, the propriety of His sending her to me in preference to any other is because He knew that I had more confidence in her than I could possibly have in another. This is why I can say that God was never lacking for means whereby to accomplish His designs. He well knew from the day of our birth that all these strange things must take place. My companion's native State was New York; mine, North Carolina. We lived many years in Clinton county, Ohio, without knowing anything concerning each other; but the Almighty conducted everything in His great wisdom so as to bring about the things that appear so miraculous to those who only have the wisdom of this world, which is said to be foolishness with God. I mention these things that people may see that my whole life, since the day of

my conversion, has been attended with something strange or uncommon—the way my family departed this life, being so highly favored near their last moments as to declare audibly their prospects of a happy future and the nature of a future existence; spoke positively of seeing their brother and sister, and that they were beckoning for them to come.

Yet I find many blind Pharisees who have the presumption to say that spirits do not recognize each other in the future. It is equally astonishing to me that human beings with views so limited should, even in this life, be able to recognize one another. Yet such limited characters have exalted themselves, and wish to stand in the foremost ranks as teachers of others, when our Savior has plainly declared that he who exalteth himself shall be abased.

Now, of what significance would the teaching of such an instructor be, if we had not the faculty of recognizing each other? for then we would not know the difference between misery and happiness, and it would be idle to speak of heaven or hell. These very characters will be crying for the mountains and rocks to fall upon them. What more shall I say of such characters? It is almost idle for me to write about them, and worse than foolishness to spend my precious time in listening to them trying to preach. Now, the man who is yet carnally minded can not understand Scripture, neither does he yet know anything about true Christianity. These are kept from the wise and prudent, and can only be discerned by the spiritualistic mind. Yet the blind Pharisee thinks he knows it all, and all you can say to him availeth nothing. For this reason, it is harder for them to get to heaven than it is for all others, as the Savior said that harlots should go in before them. Our Savior could get along with publicans and sinners, but could effect nothing with the Pharisee. It is the blind Pharisee who can not appreciate my book as truth, and who would gladly commit it to the devouring flames, as they did the holy Scriptures.

June 2, 1871.

O Lord, there is no better way to manifest my thankfulness and love for the cause of truth and righteousness than in being willing to obey Thee. For Thy continued favors in permitting my much-beloved companion to still pay me her loving visits, obedience is the most acceptable offering I can make unto Thee. O Lord, I am like Thy servant Solomon of old in this respect—I ask not for riches or honor, but wisdom, in order that I may be enabled to present to the public only that which may ultimately result to their eternal interest. Up to the present time, Thou hast abundantly enabled me to demonstrate Thy truth ; and, as Thy favors have been still continued, I feel it to be my duty to record them. It was, no doubt, with Thy consent that my much beloved Gulielma was with me twice on June 3, 1871, causing me to still desire these visits. It seems that she is fully aware of the consequences if her visits should be withheld.

June 3, 1871.

O Lord, it is still my desire to spend the remainder of my life completely dedicated to Thy service, as I thus find more peace than is possible in any other way, since Thou art still willing to confer favors of the highest order upon me, in permitting that friend who never once, while we were permitted to live together, betrayed that confidence which we can safely repose in true Christians or any of the inhabitants of heaven. We can not estimate the value of such friends. They become to us, as it were, the pearl of great price.

O heavenly Father, let my confidence in the manifestations of all happy spirits become increased instead of diminished, as nothing is authorized by Thee but that which is right, and in which all of Thy truly authorized agents are under strict obligations to place the utmost confidence. This truth is fully demonstrated, that the human family are still in great darkness, in substituting forms and ceremonies as offerings unto an all-wise Being, which will not be accepted by Him as worship, and is of no advantage to

the soul or body. And yet men will and do spend their precious moments in trying to accumulate chaff, in place of that Bread which angels have for millions of years subsisted on, and look forward to eternity with desires for its continuance. This faith and love is what all must have before they can be truly happy. This is proof sufficient to convince all who reflect upon this great and important subject why there appears so much uneasiness and dissatisfaction among those who have acquired vast possessions in this world, as they still lack the true riches, which alone can fill the vacuum of the soul, and render it happy forever.

Now, it must be the desire of all earnest seekers for the truth to be happy in eternity. Therefore, there must be something there to cause us to be happy; and, as our Savior well knew that nothing of an earthly nature could ever satisfy the immortal soul, He consequently insists that we should lay up our treasures in heaven.

My dear companion was with me on the evening of the 3d of June, 1871. Happy spirits can not have otherwise than a good influence. This should be conclusive evidence to all that they are commissioned by our Savior, as the results of their manifestations fully enable me to give the truth agreeable to Scripture and Christian experience. Yet, notwithstanding the great perfection of this work, the blind Pharisee can say, "We have a way, and want none of your strange doctrine among us."

Now, remember, in old times the trnht was strange to the hypocrite. They did not know it when they heard it; therefore, would not receive it. Just so in this age of the world: they do not know it, and therefore can not receive it. They wish to commit God's truth to the flames, and are willing that His agents should be crucified, just as they were in the days of our Savior. They could say, in spite of all that Pilot could advance in regard to his innocence, "Crucify him! crucify him!" when the veil of the temple was rent in twain.

O Lord! it is only through being qualified by Thee that we are enabled to fully appreciate Thy great favors and blessings; and since that is our only chance, why do we still look to the beggarly elements of the world, as it is utterly impossible to obtain anything that will prove beneficial to our immortal soul; for we must acknowledge, from daily experience, that such food as is necessary for our physical wants is supplied by His almighty aid? It is entirely from spiritual influence that all this vast universe is kept continually in motion, from the smallest animalcula to the immensity of mighty globes, flying with unabated rapidity through the voids of space, completely in subjection to the great Sovereign of the universe, who, it is said, is a spirit. Therefore, we must come to the firm conclusion that He is the Author of all spirits, and that from Him alone we derive all our food, both physical and spiritual.

Yet there are thousands and millions of the great family of God who have become so vain and selfish that they dare deny that there is any overruling power, with all the manifestations of wisdom, power, and goodness. What must be the fate of all those who willfully stand in opposition to everything that is calculated to render them happy through an ever-ending eternity? God Almighty is not asking impossibilities at our hands. He only asks us to acknowledge that He is fully able and sufficiently wise to correctly instruct us in that which must and will result to us as such a favor. When we arrive at the necessary attainment, we will then be willing to return thanks unto Him for the many favors He has conferred upon us.

The preceding was an inspiration caused by another manifestation of the presence of Gulielma, on the evening of the 7th of June, 1871, which was expressive of her continued integrity to me. I have to acknowledge the truth of the declaration, "What God joineth together, let no man put asunder." This history has already informed you that our match was one which was authorized by Him.

As these precious visits of my departed friends are con-

tinued to me, I find that my thankfulness is in proportion, and that they create a desire with me to be free from this earthly charge, so that I can be with confidential happy spirits, where there is union and sweet communion with God and all of the hosts of heaven. Communion with happy spirits is food for the soul, and will nourish it for eternal life.

Now, I firmly believe that the righteous will continually advance in the great future, without a possibility of ever fully attaining perfection or a full period; for it is impossible to find an end to unlimited space. The righteous continually desire to see more of the wonders of God's creation, as their happiness becomes increased thereby. But the wicked are as much to the reverse as light is from darkness; for it is from knowledge that we derive either misery or happiness. The wicked, knowing that it is not right to abuse any part of His creation, and persisting in the course of wickedness with a perfect knowledge of the consequences, become more and more hardened in their midnight debaucheries, until their poor souls are stripped of their earthly house, and left naked to behold all the diversity of crimes that they have perpetrated, notwithstanding all the entreaties of spiritual influence, until they are almost ready, before soul and body are separated, to cry for the mountains and rocks to fall upon them, in order, if possible, that they may become completely annihilated.

Now, my fellow-travelers from time to eternity, this is the reason that the wicked can not have the same desire for future knowledge as the righteous, as it would only have a tendency to increase their misery and torment; for without knowledge or retaining fully our thinking faculties, so as to be able to recognize our friends, we could not realize either misery or happiness, and it would make no difference whether our actions were good or bad. Oh, shame on those Christian professors who can advance ideas of so limited a character!

I must now return thanks to my heavenly Father for His many and continued favors, in permitting so many of the heavenly hosts, in connection with my dear companion and precious daughters, to visit me. She was with me once more on the evening of the 19th of June, 1871, in such a manner as to still inspire me with courage without bounds, in the perseverance of my duty in regard to truth and everything calculated to benefit the great family of God. Is it any wonder that I remain so zealous in this cause, since I have become so thoroughly convinced that all of the hosts of heaven are on my side? This is the source from which I claim everything in relation to my book.

Now, is it not perfectly astonishing that the blind Pharisees, as in olden times, will undertake to oppose God and all of the hosts of heaven? Now, as I have to believe that these spiritual or heavenly messengers are sent to me by the Savior, my confidence in Him is so strong that I have to receive every spiritual visit made to me as being designed for some special purpose.

Now, the Pharisaical portion of the human family, at this day and time, are just as they were in the days of our Savior. They seem to entertain a spirit of jealousy in regard to the truth or that which is intended for our salvation. They do not consider that God is sufficiently able to keep these things from the wise and prudent, or those having only the wisdom of this world. If the wicked could get hold of that which principally constitutes the happiness of the righteous, they would have a great advantage over them, and be entirely in advance of them.

Now, this is why the unqualified spiritualists do not enjoy spiritual communication, as they are not in possession of the true faith, and as that has to come from God, no one destitute of this qualification can be a Christian. One of the objects of the spiritual visits with which I am favored, is to show people that they shall not, in their own way and time, get hold of the deep mysteries of God. There is nothing that can ever satisfy our immortal souls, as it was

never intended by Him, the Author of all souls, that anything should answer but that plan which was laid down by our Savior, of becoming regenerated and born again, through the operation of His holy spirit upon ours. Every man that has ever become a Christian through this process, can set his seal to the truth, and awful will be the consequences to all those who publicly claim themselves to be Christians from any other source.

Now, for the satisfaction of the public in regard to the maneuvering of the modern spiritualists, I called at a house for the purpose of selling a book, and during a conversation with a young gentleman in regard to it, he said, "I do not wish to invest anything in that, we already have so much of the same kind." I replied that, "Perhaps mine is not like yours."

At this juncture, a young lady came in and seated herself opposite to me. With her eyes fixed upon me, she said, "I see your companion standing by you." She then commenced describing her as follows: "She is about my height—perhaps a little thicker; her hair is dark, as also her eyes, which are rather large." This description, given by a lady who was living about sixteen miles from my residence, was perfectly correct. She said, "I have no faith in it, and have a great mind to quit it."

It appears from her own statement that she was a regular writing medium, and I knew after her statement what was the difficulty. She was like all others—trying to get hold of the deep mysteries of God before being qualified by Him, which always has, and forever will result with confusion to all those undertaking to hold communication with the spiritual inhabitants without being Christians. It is utterly impossible for an evil spirit to advance anything that will result as a comfort. Therefore, why desire any such communications from them?

The all-wise and intelligent Creator well knows that nothing else will ever do for us but complete obedience to His holy will. He is fully able to direct us in the safe and right way, and every other way which is in opposition

must forever prove abortive and forever fail in procuring any food for our poor never-dying souls, and that which becomes as the pearl of great price to the possessor. Every church on the face of God Almighty's earth, except the church of Christ, is full of corruption and hypocrisy, and He knows every one of them as a shepherd knows his flock, and they well understand His voice, for He says, "Obey and thy soul shall live;" and they are very willing to take Him at His word. My situation, it appears, is similar to that of St. Paul, in the zeal I feel in the prosecution of my duty to God. Nothing within the reach of man's power can ever stop me while God lets me live, and in His will and power I am willing to leave the result. I shall then feel that I am acknowledged by Him as a faithful servant.

It makes no odds with Almighty God what name we may assume to ourselves in regard to being more acceptable with Him, for all of them are nothing with Him. He has but two—Christians or saints, hypocrites or devils. The trouble with all is, that they think they are in advance of the rest, on account of their forms and ceremonies; but they only become preferable to them as a party or sect, and not that God sets any more value upon them. What I want is, that all denominations of Christians may come to the conclusion that one set of forms is just as acceptable with God as another, and agree to what is set forth in the Scriptures, that spiritual worship is the only acceptable worship with God. The Savior came for that express purpose in the New Dispensation, for he said, "I will print my laws in their inward parts, and I will be unto them a God, and they shall be unto me a people."

Now, had the people lived agreeably to the dictates of this Holy Spirit, or the Comforter, they would never have committed one single depredation or error. Is it not sorrowful and lamentable, that the people should so soon consent to live under the influence of an evil spirit? It seems that they might have been so convinced, from the effect produced by following this evil spirit, that they would have returned to the Comforter or Savior's guide, as His would

lead them in paths of peace to endless felicity, while the other would lead to misery, destruction, and woe. But, notwithstanding all this, they are still determined to pursue their own way, and are continually heaping up coals upon their own heads, and engendering worms that never die.

The people are laboring under many incorrect ideas concerning me and the very strange course which I am pursuing. They seem to indulge in every idea but the correct one. But the time is fast approaching when my most bitter opposers will, with shame, have to acknowledge that I am right and they are wrong, and He will cause them great trouble for thus treating one of His true laborers.

The life of my dear old mother was almost without spot or blemish, and there are, at the present time, a thousand living witnesses to the truth of my statements concerning her virtues. She was a person who felt it to be a duty throughout her whole life to travel the path prescribed by our Savior. She always made it a rule to return good for evil, and regularly taught this lesson to her family; but none of them ever lived up to it as she did.

Her loving spirit was permitted to be with me on the evening of the 20th of June, 1871. She appeared to be in the bloom of youth, although she departed this life some fifteen years ago, and had suffered a hundred deaths for me while I was laboring under conviction to arrive at that truth which I am at this day advocating, convincing to all serious and reflecting minds that she still retains her regard for my soul's eternal welfare. We embraced each other with a kiss.

It seems that there can never be too much said in regard to that which tends to the salvation of the soul. There is a great difference between true and false conversion, as one is from God and the other from man, who is the most deceitful creature of all God's animated creation. We are informed in Scripture to place no confidence in the flesh; for the heart of man is deceitful above all things, and des-

perately wicked. Now, there are hundreds and thousands of the human family, induced by men having deceitful hearts, who think they are truly converted, when it is nothing but excitement, brought about by man as a vile hypocrite; for the true Christian has no desire to deceive his fellow-travelers from time to eternity. He tells them that God, the Supreme, alone can convert souls, and as we come to this conclusion, and obtain it in this way, we then believe that there is a Power or Being who is superior to man, and that God, in His own time, gives us the true faith, and we begin to have confidence in spiritual influence. Our help has been from God and not from man, and all the united force of which man is possessed has never as yet been able to convert one sinner. Men who are authorized as God's true agents, may, if necessary, work miracles by way of converting souls. But man, in his own strength, has never done any of these mighty things. The Savior wrought miracles, and so did the apostles; but it was God's power through them, as His legal agents.

Now, what might seem miraculous to some in the case of my writing correctly on this subject is, that it was all done without any previous study or planning by me. My agreeing so well with Scripture is not from studying them, for I have never read them through. This accuracy comes from my having the true faith as a gift from God, and I am thereby fully enabled to give it to you, so that you may criticise it to your satisfaction, by the best authority within your reach. Hypocrites can not believe the truth.

My heavenly Father, on the evening of the 1st of July, 1871, permitted my dear wife to be with me once more, in connection with others, which should be convincing proof to all those who have any doubt in regard to a future existence, and shows plainly that the faculties we possess in this life, instead of becoming obliterated, are to be vastly increased in the future, and, according to Scripture, as we are faithful over a few things, we are to rule over many.

Now, for the information of others, God, who knows all

things, commissioned a spirit which would completely carry out His design, which was for me to become an advocate of the cause of truth, and as I had refused to obey the call from the highest authority, it is self-evident that no other spirit than that of a confidential companion could ever have inspired me with sufficient courage to have undertaken so important a labor as this, which becomes the interest of everybody. People have no right to interfere with anything that God, in His infinite wisdom, has ordered; and, therefore, that which is very strange in this book, the people have no right to dispute, any more than they have to dispute that which is contained in Scripture. I fully understand it all. I offer it to the people for investigation, not expecting them to solve the deep mysteries of God.

William Sabin, whose residence had been in Missouri before his death, was also in my presence, and asked for some of my books. His wife was granddaughter of Nathan Hunt, an eminent minister, who claimed the gift of discerning spirits, as he had seen the spirit of his grandson. Enoch Harlan's wife, on the evening that he laid a corpse, was standing by his bedside, which was ascertained to be a fact upon the return home of his son-in-law, after making him a visit a distance of five hundred miles. This is more evidence to prove that there can be communication with the spiritual inhabitants, in the Lord's time and ordering.

I have conversed with William Sabin on the subject of religion, and found him in possession of very correct ideas in regard to that important subject; but I never heard him say, as the apostle said, that he had passed from death unto life because he loved the heathen. This is the best evidence that we have experienced this change, when we have this kind of love, without which we are not prepared for heaven; for we must become possessed of the love of our Savior and all the shining hosts of heaven before we can possibly enjoy their presence. This is why spirits in opposition to God can not be happy; and, as His presence is

everywhere, there can not be any place in which the spirits of the wicked may be happy. Therefore, He becomes to them as a consuming fire.

Now, the place of torment spoken of in the Scriptures is represented as a lake of fire and brimstone. Why is it so called? Because there is nothing, literally speaking, that can equal it in intensity as a physical torture; thus illustrating, metaphorically, the condition of the mind possessing a perfect knowledge of its unworthiness before that glorious and good Being who is said to be of too pure eyes to look upon iniquity. Now, as this punishment is the most excruciating torment for the physical body, so is God's presence to a malignant spirit. Therefore, it is compared to a lake of fire and brimstone.

The condition of the wicked is the reverse of that of the righteous; as, the more the righteous behold of the glory and goodness of God, the more their happiness becomes increased; but an increased knowledge of His goodness and glory is not desired by the wicked, for it would have a tendency to increase their torments. These things I know from experience; for I had no desire to converse with my nearest and best friends—not even my own mother. The very things which increased my torments before regeneration, became desirable and were a source of happiness to me after true conversion, or having the gift of faith from God. All the men in the world, with all their literal or even Scriptural knowledge, can never furnish us with the true faith, or enable us to say we know that we have passed from death unto life, because we love the heathen. This causes us to believe that there is a God, and to feel that we are accepted of Him.

My daughters Isabel and Mary Ann were in my presence on the evening of the 2d of July, 1871, making arrangements for us to take up our abode together, which was quite desirable with me. O Lord! there is nothing I desire so much as to be prepared to enjoy Thy presence everywhere, and all of the faithful, happy spirits, as a

knowledge of Thee and them is heaven to me, and that which I so much crave above everything else. The wicked desire to escape and flee from it, which is an utter impossibility, and this view of their condition only has a tendency to increase their misery. This is why there seems to have been a cry for the mountains to fall upon them.

Now, communication with evil spirits is not from or with the consent of God, as no confidence exists between them, and nothing results from such communication but confusion, which often completely deranges the minds of young females, as they are unconverted to a perfect knowledge of that truth which is so valuable to all. When God, in His own time, gives us the true faith, it is then, and not until then, that communication becomes desirable unto us, because we have to believe, according to Scripture, that God is a spirit, and that spiritual communication is authorized by Him. All of His inspired writers receive more confidence from Him than they could from any of their earthly friends; for an earthly friend may be true to you to-day, and before the next rising of the sun be your bitterest enemy, for He teaches us to place no confidence in the flesh. This is why communion with happy spirits becomes so valuable to us, and causes a continual hungering and thirsting for their presence.

Now, people of every name, as a sect, must come to the conclusion that nothing will ever satisfy the immortal soul but that which God has provided for that purpose, and as we attain this necessary perfection, we will be happy in the future in beholding or knowing our friends. If this was not the case, there would be no chance for our Savior to be happy, who has to view all of the vile impositions practiced by those who, at some period of their lives, were comparatively innocent, and were fondled and caressed by their mothers, whose hearts, in after-years, had to bleed. Oh, happy for those who timely consider the great difference between the influence of evil spirits and those that are good. Happy spirits will lead us to endless

felicity, while the opposite will lead to destruction, misery, and woe.

Now, the modern spiritualists tend to strengthen a belief in a future existence; but I think it confirms a miserable existence instead of a happy one, as their communications are confined entirely with that class of spirits. God never employs any as true ministering spirits to the heirs of salvation but those who are qualified by Him alone. In this way there becomes profitable communion.

The great trouble with all denominations of people, in regard to Christianity, is that they appear to have a desire to take the kingdom by force—some one way, and some another. Some try to make forms and ceremonies answer, making lengthy prayers, beseeching Almighty God to accept them for spending so much time in exhausting their physical faculties, thinking thereby to induce God to give them the true faith for offering Him their chaffy ceremonies, in place of honest hearts; but He will never grant them the pearl of great price for any such offerings. There are many honest inquirers for the truth who are deceived by false teachers, and become unbelievers in everything relating to Christianity, and almost come to the firm conclusion that by reading and talking about other people's goodness they will be accepted by Almighty God, in place of making Him the necessary offering of an honest and pure heart. They do not seem to think that God is just as able, in these latter days, to make them as good as the saints of old, and make them, if necessary, perform miracles; for He said, "Greater things than these ye shall do."

Now, since there appears to be something in this strange book, as they call it, which they can not solve or understand, some are disposed to scoff at it, when it is owing entirely to their not being right themselves; for we have abundant proof of this fact from the treatment of our worthy ancestors on the subject of offering God's truth to the blind Pharisees, and the manner in which they treated the Savior, the only perfect being that ever appeared upon earth. What I understand by perfection is, to come into

His likeness in order that we may be enabled to enjoy His holy presence.

Now, if we could be accepted by our heavenly Father on such terms, so might a demon; for he could speak of the goodness of our Savior and all his faithful followers, but it would be of no avail, unless he could, through sincere repentance of his previous course of life, find acceptance with God. A sorrowful and fatal delusion with a great portion of the human family is, that they have contentedly sat down and become willing to think that such chaffy offerings will be acceptable with God, who asks nothing of us but to look and come to Him with pure hearts. There are hundreds and thousands who are preaching and talking over the sufferings and tribulations of our worthy ancestors, without knowing anything about the fundamental principles of Christianity themselves, and whose sole object is to gain a livelihood and nothing else, which is an abomination in the sight of God and all the hosts of heaven.

Yet our highly favored land is to become almost a fatal deluge, as all of the denominations of pretended Christians have entirely departed from that spiritual worship which He says is so acceptable with Him. Such offerings have become a curse instead of a blessing to our land. Rich and all had better be still, and know that He is God, and wait for His authority and commands.

It seems to be my duty to record certain circumstances and ideas advanced by individuals while in conversation with them. I called at a house in Yellow Springs, a town in Greene county, Ohio. The inmates were a widow lady, and her daughter and son. Everything seemed to be pleasant and agreeable. I conversed freely with them, and was there some three hours. The subject of modern spiritualism was discussed to some extent, as well as that which is authorized by our Savior, whom I claimed as my authority for all the spiritual communications I receive.

July Meredith, landlady of the house, advanced one very sensible idea, that something would grow out of this

modern man-conjuring spiritualism, which would show the inconsistency of it in producing anything profitable to the soul or body, and go strongly in favor of true spiritualism, which is from God's authority. To go against true spiritualism, we go against the Author of spirits. There is nothing in acknowledging a spiritual existence; for that is what God requires of us, and He wants us to have a happy existence. This is the desire and labor of His agents, to prepare us for a happy spiritual existence. This is my object in this treatise, to make my spirit happier than it could be without doing that which God called me to do. "But," says the unbeliever or unconverted person, "we do not believe in spiritual communication, or that spirits can have the privilege or liberty of returning to their friends after their death." This limited idea is altogether owing to not yet being right ourselves, in consequence of not having faith as a gift from God.

Now, after being qualified by Him, why should we doubt any of these things? Some say, "Why are not all qualified?" Because there are so many who think they are smart enough to do without God, and even deny His existence. These are the kind that can deny a spiritual existence after death. Of course, if they deny that there is an overruling power, they have nothing superior to man to depend upon, and we are plainly told to place no confidence in the flesh. Now, this is a very uncomfortable condition to be in, and lacks a great deal of being prepared for heaven.

While we are depending on mortal beings, we will never find a safe anchorage, and as long as men are holding out inducements for others to look to, or expect from them, that which it is out of their power to give, so long will they be disappointed; and, after meeting with many disappointments, they will make up their minds that there is no reality in anything of a spiritual nature. This is the effect of false teaching, and the result of men acting from self-policy, or not being qualified by our Savior. If man could be qualified by any other source, we might then, with pro-

priety, declare our independence. Is it not strange, after seeing so many proofs of failure, that nothing is gained which will hold good, or become preferable to anything else? The whole human family is continually laboring under spiritual influence. The highway robber to-day is searching and laying his plans as to what he will do at midnight. He says, "I will have money, if I have to take the life of some innocent widow and her helpless children, while enjoying that which God intended as refreshment for their mortal bodies."

"But," says the universal preacher, "God is too good a being to let you be miserable. Even if the last act of your life should be as bad as it is possible for you to commit, there is still a bright crown laid up for you." Now, what is this but encouragement for the young, who have so many adversities to contend with? And what are we to do with that portion of Scripture which says, "If you die in your sins, where I am you can not come?" I want all my influence to be in accordance with the truth laid down by our Savior and the apostles.

A portion of the evening of the 19th of July, 1871, was spent in sweet communion with Gulielma. Her first appearance was when returning from solitary retirement, to which she was much accustomed through life. I did not know where she was at the time, and made some inquiries concerning her. Learning of her whereabouts, I started in search of her. I soon saw her at a distance coming toward me. When we met, I said to her, "Why did thee retire thus alone, without me?" She replied that she had spent many happy hours alone in sweet communion with her God.

There became a good understanding between her and Him at a very early period of her life. There has to be great confidence between us and our God before there can possibly be any satisfactory communications; and He being the absolute Author of all heavenly manifestations, we therefore have a continual desire for them, as so much true

happiness is secured therefrom. God well knew when we were joined in matrimonial bonds that this confidence existed between Him and us, or He never would have intrusted anything of such vast importance to our hands.

Now, to return to the manifestations. We conversed together, walking from one place to another. When I was enabled to see with my natural eyes, I asked her how little Luly Harlan, a granddaughter of mine, who deceased this life July 4, 1871, aged fifteen months, was received among them. She answered, with manifestations of great joy, "Little Emma Haughey, a cousin of hers, took her to her embrace." This is what the true faith as a gift from God does for us—enables us, when we are favored with these manifestations, to place strict confidence in them as direct messages from heaven; because we dare not distrust anything sent to us through God's authority, as we must and do believe that no falsehoods can possibly come from Him. This same true faith, my inheritance from God, gives me unbounded confidence in the manifestations of His agents as happy departed spirits.

Gulielma and my father, William Harlan, were with me this evening, manifesting great love. Astonishing as these visits may seem, they should be very convincing to all honest seekers for the truth that God is fully able to accomplish His designs in ways miraculous to all who are still traveling in the dark, and who have nothing but the wisdom of this world to guide them.

Now, so long as people continue trying to get along in their own strength, there can not be any true reformation. If there was reality in revivals of religion, so called, the whole habitable globe would have been christianized centuries ago. But men prompted to action from self-policy alone, can and will be so presumptuous as to still hold out inducements to their children to accept these things as right, never once directing them to think and investigate for themselves—never say to them, "Be still, and know that I am God!" for it is safer for us to perform

nothing than to engage in that which has not His approbation.

Now, to have the privilege of mingling with happy spirits, united in one harmonious band, is one of the highest favors that God can bestow upon us while we are yet clothed with mortality. This is all that prevents me from being completely happy. When I become unconscious of the things of this world, my spirit becomes as happy as theirs, as our faith and love is the same. God desires that all should possess this faith—the faith of all His true ministers—as without it, we can not be happy. It is altogether owing to man's not having the necessary confidence in God, that they continue to try ways of their own devising; but, until they have this confidence in Him, they will scoff at His legal agents.

Our Savior could effect nothing with the blind Pharisees. The apostles could do nothing with them. They were those whom our Savior said could not go to heaven at all, for the reason that they were so set and established in their forms, which were not acceptable offerings unto God. Their estimate of the value of these forms was so great that all the miracles wrought by our Savior could have no effect upon them. He said unto them, "If the mighty works had been done in Tyre and Sidon that have been done with you, they would have repented long ago."

Now, my friends, let us take thought for one moment of our Savior's opinion in regard to a formal worship, destitute of the true faith. He places all who practice them behind those who make no pretensions at all; for, with the honest outsider, He could effect something. Therefore, He said unto His disciples, "Except your religion shall exceed theirs, ye can in nowise enter into the kingdom of heaven." So it is best, in making our offerings, to timely consider whether we are pleasing God or man, as we can not at the same time serve both. So, in all attempts at service, we should be well satisfied with regard to which master we are serving. We had much better do nothing, than try to encompass sea and land in order to make one

proselyte; for, when the object is effected, he is twofold more the child of hell than he was before.

The Savior's exactions are explicit and often severe; so must be the teachings of His true followers, who are advocating the same principles. I can not do my duty in any other way, even if my life were at stake. I can not vary from the path prescribed by Him. Those who have committed this book to the flames are just such characters as burned the Scriptures, and are under the frowns of God.

July 25, 1871.

God, in His creation, made nothing in vain. Therefore, every faculty possessed by man appears to be without limit for a very great and wise purpose, in order that when we become qualified by our Savior, and perfect as He is perfect, then, and not until then, are we in the least prepared to enjoy the diversity of His creation; and as He endowed us with such faculties, they were necessarily to be gratified, or the creation in that respect would have been in vain. Now, for instance, the faculty of detection is designed for gratification, that we may in this world enjoy the great diversity of nature, which undoubtedly will never come to a termination; but after we become free from this earthly charge, we will fill this sphere, clothed and dressed as angels, having wings of celestial fire, and we will then be more fully prepared to enjoy an increased diversity of God's creation.

Oh! my precious souls, here is the great necessity for us to be in likeness to our Savior, as we will then meet with no restrictions, for the reward of the righteous is fullness of joy. Therefore, we should at once become willing to live under the influence of the Holy Spirit, or spirits, for all happy spirits are engaged in His service as ministering angels to the heirs of salvation, wherever they can effect the most good, by way of turning the people from darkness to light. God in His infinite wisdom commissions them, as His spiritual agents are necessarily as constantly engaged as His physical.

Now, man, having these faculties, can see and behold the wisdom and beauty of God's arrangements. "But," says the unbeliever, "all these things come or happen by chance." The men who think they know it all, are the men who are puffed up to disbelieve that there is a God, and at death all of their faculties and acquirements return to their several elements. If they do not believe in God, they certainly can not believe that they have a soul, and we must come to the conclusion that all are brutes, and in no way entitled to the name of human beings. So, I say, that the man who wants to be a brute, and acts like a brute, can only be entitled to the fare of brutes, and not to the fare which God designed for those who believe and love Him. The man who does not believe in God, has no right to anything that He made, and thereby, in the use of His blessing, becomes a trespasser, for mankind created nothing. Man may shape that which God made into many different things, if God furnishes him with the means. The progress which man is capable of, in this short life, is sufficient proof for any intelligent being that death is not the termination of that faculty which is the cause of the progress he made in this life.

Now, if we admit this faculty to be the cause of our advancement in this life, we must come to the conclusion that God is not perfection in everything, if the noblest part of His creation must, at death, come to a final period. God must have had a nobler motive for the noblest part of the workmanship of His hands. Now, notwithstanding that our progress in this life is almost astonishing, the chances will, in the future, be increased a hundred-fold with all of those who have faithfully filled their sphere in this life. The best means of acquiring information in this life will compare, or be in proportion with time and eternity. If we get information from some higher order of intelligent beings, of some particular portion of God's creation, that we may desire to see in order to increase our happiness and render Him additional praise, although we may be millions of miles therefrom, our capacities will be

fully requisite for our journey. Let us timely come to the conclusion that it is best to live under the influence of some holy happy spirit, as we will thereby be led in such a manner as to completely escape destruction, and make a happy landing.

July 30, 1871.

O Lord! time can not suffice to thank Thee for Thy continued favors to me, as communion among happy spirits is one of Thy highest favors. In thinking over Thy multiplied blessings and favors, which are miraculous to all those having only the wisdom of this world, and who are still without the true faith, I can not but exclaim, as the wise psalmist did, "How manifold are Thy works, Lord God Almighty!" Thou art still willing to make good Thy promises to all those who ask in faith; for I did sincerely, on the evening of the 1st of August, 1871, desire the presence or communion of some departed spirits. To my great astonishment, I was ushered into the presence of many of the heavenly hosts, among whom were my dear companion and James Haynes. He appeared to address himself to me, as I stood before him while he was speaking. He never during his lifetime appeared plainer, or in greater earnest. He spoke of the beauty and quality of the surface of the planets, which was very interesting to me. Some one of my family seemed quite anxious to visit them, which caused a manifest uneasiness with my companion. I replied to her, "We need give ourselves no uneasiness while some of us still remain behind." It was indeed a night that many such would be desirable.

Now, some no doubt are willing to dispute these things. They might, on the same ground, dispute every mystery contained in the Holy Scriptures. They ought to consider that God, when it becomes necessary, under the same circumstances, is just as able to cause his faithful ones to perform miracles as He was when our Savior walked through the streets of Damascus and Jerusalem. People have, ever since those days, through selfishness, declared their in-

dependence of God. This is why miracles were ever wrought. God had to change things from their natural order to try to bring them to Him, in order that they might be happy.

Now, people have become so full of unbelief, as they were then, that all of the miracles ever wrought by our Savior could not change many of the present inhabitants from their self-determined ways, as their ways suit the carnal mind, which is said to be enmity to God. While we are destitute of the true faith, no offering by way of worship will be accepted of Him. Miracles had to be wrought by a power superior to man's in order to convince the unbelieving and hypocritical, but they failed entirely; and when they fail, judgment, as a necessary consequence, must follow. It was so in the days of old, and the same degree of wickedness will cause them to take place again. God, in the first place, gives man every fair chance to escape and return to the Father's house, where there is bountiful redemption. But, "No," says presumptuous man, "I am wise enough to plan for myself. I ask no odds of God, man, or devil." So destruction is the necessary consequence.

When the right kind of spiritual communication takes place, it has to be authorized by God. I have nothing to do but to obey while I am under the influence of happy spirits. The result of such influence must be truth. So I claim that all who oppose me and my writing, must be opposed to God and His truth, and all who are ashamed of me and my truth, them will I be ashamed of before my Father and the holy angels. When His presence becomes a consuming fire to us, where are we to fly for refuge?

This is what so discourages the wicked, as a change of place can only have a tendency to increase their torments, which is nothing short of being chained down in hell. There is no refuge for the wicked, for they know that it is in vain to try to escape His presence. Therefore, everything looks awful in the extreme to them. The righteous fear nothing, but the wicked everything.

The evening of the 7th of August, 1871, was one of vivid lightning and heavy peals of thunder, which caused me to feel thankful to that glorious Being who has power sufficient to control the elements of this small department of this vast universe, though to us puny mortals it appeared with such terrific grandeur. But notwithstanding that in some respects it was awful, in others it was sublime in the highest degree. In all this glorious and terrific appearance, I felt secure from all harm, as I was still in possession of that love which casteth out all fear.

Now, as the crash of the physical elements subsided, I became sufficiently composed to enjoy that which has a tendency to refresh and invigorate our physical bodies; and, after becoming somewhat refreshed, my heavenly Father once more permitted some of the heavenly messengers to be in my presence, which was, as usual, very gratifying to me. They were my father and my granddaughter Emma L. Haughey. As it had been some months since I had seen her last, she seemed to possess a degree of modesty in regard to our embracing each other, as we were wont to do in this life. Seeing this becoming modesty in her, I desisted, and felt very thankful for the favor.

Now, my fellow-travelers from time to eternity, you need not become jealous on account of these spiritual visits with which I am favored. All you have to do is to open your Testaments and turn to the writings of Paul, where He speaks of the gift of discerning spirits. You must admit this to be a gift from God to him, unless you make up your minds that He has become less powerful, good, and wise, to give to whom He pleases, in His own good will and pleasure, anything necessary to accomplish and carry out His designs. We must not undertake to dictate for God Almighty, and thereby neglect or fail to do that which is necessary for our eternal interest here, eternally and for all succeeding ages.

O Lord! what is like that which renders Thy presence more precious than much fine gold, as this must be the

experience of all truly converted souls. It is from this experience that we become thoroughly convinced that there is a power superior to man. It is from this experience that we become established in the true faith. From this time we become intimately acquainted with our Savior, so that our claim on Him, as a right, becomes good. We should be fully able, as the apostle was, to say, "We know that we have passed from death unto life, because we love our brethren." Now, it is this qualification that enables us to enjoy true spiritual communication authorized by our Savior. We must first know ourselves to be redeemed by Him, in order that we can have confidence in His agents. We must first have confidence in Him, and then in His agents; for He only sends them to those having the true faith as a gift from Him, forming a strong cord from our Savior to His inspired intelligence upon earth.

Now, as many of the modern spiritualists claim no experimental acquaintance with God, their communications mostly end with confusion rather than satisfactory results, being entirely unprepared to understand anything of a true spiritual nature. Now, this is the reason that formal Christians oppose my writing. In the days of our Savior they opposed Him and everything He ever advanced, and He called them blind Pharisees. So all people in this condition can never get to heaven. Paul could not, and when his eyes were opened, he became a new creature—put off the old man and his deeds, and put on Christ Jesus.

In this way he was enabled to bear everything in reach of man's power. My success in everything in relation to this book is from God, and not from man. I feel that I am on the side of power, wisdom, and goodness. So I become completely divested of all fear; for the man or woman who is on God's side, and for His truth, has nothing to fear, but those who are in opposition to Him have everything to fear.

So, my fellow-travelers from time to eternity, this is why I and all other true ministers of God become so willing to

faithfully labor in His vineyard, to bear persecution, scoffing, and everything that the wickedness of man can devise, as they fully expect to receive that heavenly crown of righteousness which fadeth not away.

The great difficulty among Christian professors is that they are trying to get to heaven on other people's credit—trying to persuade themselves that others' experience and suffering will answer for them, when we are plainly taught in Scripture that if we expect to reign with Christ in heaven, we must suffer with Him and for His sake. Now, where could there be any justice in causing one sinner to suffer, and release others? This is not the case; for we are told that every one shall be rewarded according to his works. The Scriptures also proclaim that he who knows his Master's will, and doth it not, is to be beaten with many stripes. This I have experienced for more than forty years. Since I became established in the Christian faith as a gift from God, for this, among the highest favors, I became vastly indebted to my heavenly Father.

Thanks be to the great Sovereign of the universe for commissioning that spirit to come to me which would cause me to become willing to undertake this most important of all duties, that of advocating the truth in regard to the salvation of souls. O Lord, I ask not for honor or this world's goods, but wisdom so inspiring as to enable me to set forth Thy truth so that it may have a tendency to advance and encourage everything calculated to increase the happiness of all who may give heed to this invitation.

August 19, 1871.

Let no man presume to become a teacher for God without being chosen or qualified by Him; for all others undertaking to give instruction in regard to truth are influenced from motives of self-policy, in order that they may be called rabbi. This is why there has to be so much done to accomplish nothing. The proud, unconverted priests are continually seeking for power over the honest laborer, and, if not checked, the poorer class of community will not be

able to keep their families from suffering, as they are induced by such teachers to believe that there is no chance for them but to hire a priest at whatever price he may please to ask. Now, if we could get the worth of our money, or have our condition made any better, the view of the matter would be improved. But, since there have been so many tests made, without anything gained, people are becoming discouraged. They have been induced by these hypocrites to think that they have the true religion, when it is nothing but a confusion—an excitement, gotten up by false teachers, having no authority from God as the true faith, without which none can please Him. Now, what is our daily experience concerning these revivals? How long do such conversions last? In very many cases they end with the storm or excitement; and, instead of there being great numbers added to God's people, there is a manifest increase of unbelief—a feeling that there is no reality in anything said concerning religion. I am personally cognizant of many instances of this kind of conversion. The true conversion, as it is from God, is permanent, as it inspires us with unbounded confidence. From the time we receive this, if we continue to dwell in the light, instead of becoming weaker, our path becomes brighter and brighter, until we attain to the perfect day. Oh, my friends, you had far better come, with myself, to the conclusion that true conversion must come from God. No man should attempt to teach without being qualified by God.

August 21, 1871.

Oh, my heavenly Father, rather than offer anything to the public that is not in accordance with truth, I would wish that my whole physical frame should become paralyzed, or my mind become prostrated. I felt that it was my duty, as a call from God, to declare publicly what great things the Lord had done for me, in giving me the true faith, causing me to fully realize the condition of the wicked and the joys of beatific spirits beyond the confines

of time, in the realms of bliss ; had my feet taken out of the mire clay and placed upon the rock—regenerated and born again. All of these glorious acquirements I experienced, and have since regarded them as the highest favors ever bestowed upon man in this life. Yet, notwithstanding the many failures on the part of those undertaking, for money, to do God's work, and thereby neglect doing that which was intended for their everlasting welfare, how entirely our affections must be placed upon the things of this world, not in the least degree looking unto God for true knowledge, when we can be so presumptuous as to undertake to induce others to think that they are truly converted, when there is nothing real about it—all done for the sake of this world's goods, which was said by Solomon to be "vanity of vanities." Every sensible man knows this to be the truth. Yet people strain their voices to the highest pitch, sufficient to distract the brain, when all are commanded, "Be still, and know that I am God." I infer from this that we must become acquainted with Him before we can have the necessary confidence. There must be something done for us that we are convinced is out of the reach of man's power, in order that we may cease forever depending upon man. Henceforth, we will look to Him ; and let all teachers direct the attention of their children to this source, from whence, according to Scripture, we are to receive true faith.

My heavenly Father, on the evening of August 24, 1871, gratified me once more with the much-desired presence of Gulielma, as her presence, or the presence of any of the heavenly hosts, becomes desirable to the righteous. If this was not the case, heaven itself could not be desirable, and eternity would be a dread unto all holy intelligence. But thanks to Him, the Author and Finisher of our faith, who made it possible for us to obtain that degree of perfection, so that anything consistent with His will becomes our choice and desire, producing harmony, union, fellowship, and everything of a heavenly nature, this

favor, like many others, was asked, and, according to Scripture, granted. I feel that I could meet any of the holy intelligence and greet them with a kiss. This is the state and condition we must arrive at in this world before we can possibly be happy. This is what entitles us to the liberty of flying from world to world, with perfect enjoyment in meeting all the inhabitants of the various globes the universe over.

Now, if these privileges are not worth all that our Savior requires of us, I do not know what could be. It seems, from the ideas a great many people advance, that they expect God to do all—to release them entirely, and expect no more of them than of any other machine. He gave or endowed us with that which we desire—liberty of choosing, and what would be the result. Now, I claim that our miseries, either physical or spiritual, result from the violation, willfully and knowingly, of His righteous laws. If we thrust our hand into a cauldron of boiling oil or melted lava, we know full well what the consequences will be; and we know just as well, when we first set out under the influence of an evil spirit to burn some one's storehouse or murder some poor innocent family for their money, that we will not be so happy after the commission of the act as we were before, and will finally fill up a long life in the perpetration of semi-barbarous crimes, caring less and less about it at each successive act, becoming case-hardened, as it were, and setting at defiance all the powers of heaven, and after becoming so desperately wicked, there is no provision for them, except on condition of repentance.

God, in our creation, knew full well that in order to be happy we must, of our own free will, choose that which will render us happy, and not that which we know will make us miserable. We will never dare to lay the blame of not being happy on our Savior, after having thousands of invitations from called ministering angels, who are sent to those having the true faith, causing them to miraculously write the truth, in order to convince them of the

great necessity of following the dictates of happy spirits. There has never yet been one miserable soul that could dare to lay the cause of his being miserable upon God Almighty. On the contrary, with shame he confesses, "I knew what would make me happy, but would not accept Thy offer."

Now, if mankind could lose sight of their evil acts at the separation of soul and body, it would not be important whether they be good or bad, and would be idle to speak of either heaven or hell, or that there is a Supreme Intelligence. Some are trying to fix up an idea that all of the whole visible universe, with all its diversity of forms, come or happened by chance, which is certainly one of the strangest ideas that an intelligent being could possibly advance. The smallest portion of creation should be convincing proof to the contrary, without taking into consideration that which becomes to the serious reflecting mind so very astonishing, of launching forth the stupendous globes into space without bounds, to keep the paths of their respective orbits with as much accuracy as man is capable of imagining. Now, I say that until man becomes assisted by divine revelation, or has something done for him which is out of the reach of man's power, he will most assuredly decide in his own mind that there is no Supreme Intelligence.

O Lord, what more can I do than to be willing to acknowledge my entire dependence upon Thee, as it regards my physical as well as spiritual abilities; for without Thy aid I must forever fail and fall short of accomplishing any good for myself or others, and it is from Thee alone that we may expect correct information in regard to spiritual progress or advancement! Something must be done for us which is out of the reach of man's power, before we can have this necessary confidence.

Now, in regard to myself, my conversion was similar to that of Paul's, as no human being was present when it took place, and things have continually happened to me ever

since then which are calculated, more or less, to strengthen my confidence in a Supreme Intelligence or overruling Providence, resulting in great favors and blessings. For instance, my daughter Mary Ann's conversation previous to her death, became to me as the pearl of great price, causing me to try to live, so that I might be happy with her in the realms of bliss eternal in the heavens.

The way in which my dear daughter Isabel was favored to leave time was miraculous, and became to me as another pearl of great price. For one moment before the final close, she sang a beautiful hymn, which assures me, whenever I think of the precious moment, that after a short life of toil and affliction, she is forever safe from all harm.

My precious companion has been permitted to be with me up to the evenings of September 14 and 15, 1871, with great demonstrations of her love and regard for me. On the evening of the 14th she seemed to have great sympathy for me in regard to my labor in traveling. On the evening of the 15th, at Charity Hale's, she manifested herself in such a manner as to excite the utmost sympathy on my part. She was lying on the bed. I approached her with as much sympathy and feeling as I did before she left her earthly tabernacle. We embraced each other with as much affection as life is capable of realizing. This is another pearl of great price, O Lord!

September 16, 1871.

On the 25th of September, 1871, my dear companion was once more permitted to manifest herself to me, after returning from a visit to Wilson Harlan's. She was neatly dressed in winter clothing. There seemed to be considerable snow upon her clothes, as though she had been in a storm, and she commenced brushing it off.

Now, the Almighty never sends His agents in vain, as they are designed to accomplish an object, and they are through Him fully enabled to do so. Now, since God is perfection in everything, He created nothing in vain. Therefore, man has no right to put an end to or abolish any law that He

ever passed. But there are people in the world who, if all were like them, would make that law null and void, which He, in His infinite wisdom, intended should give His people a right to propagate their species. But these deceitful hypocrites hold out ideas that no other people can be Christians, from the fact that they could not use His blessings without becoming a curse. With the same propriety, we might abstain from the use of all; for woman was God's greatest blessing to man, and without her, man would be a lonesome, solitary, and miserable being. As God created the female as a helpmeet and comforter for man, His creation in that respect may be said to be perfect and very good, for His intention was that all should be happy.

The trouble with a great proportion of the human family is, they are not willing that God should have control, and they are continually trying to make laws for themselves, and in every respect, where their laws differ from God's, distress and confusion is the awful result. Now, in the day and time when so many miracles were wrought by our Savior, it was designed to try and convince the blind Pharisees, if possible, that the course they were pursuing was not right.

O Lord ! since I am constrained to believe that all of the favors I receive by way of ministering spirits, are entirely with Thy consent and approbation, my strength is daily increased thereby, and I am more inclined to persevere in the great labor of fulfilling that duty which becomes incumbent upon me. Since I have received the true faith as a gift from God the Supreme, during that glorious period of my life, things have been transpiring which are somewhat miraculous or different from the common order, and for the satisfaction of my readers, I feel it to be my duty to record them.

My conversion was as miraculous as it was instantaneous, and was direct from God, no person being present. While that was my situation, something was done for me which

the whole world could not do, and I became fully satisfied that there was a power superior to man. Next, the bonds of matrimony were in some degree miraculously consummated, in a manner different from those of daily occurrence. I had, in several instances, come near accomplishing that object, but without success, which caused me to call on Him, who had done so much for me by way of conversion, to aid me in it, which, to my great astonishment, was conferred upon me. I was compelled to leave a lady, without any reasonable excuse, and take up with a stranger, provided for me by the Lord, she being at that time a teacher in a school. She and another lady were present at the same meeting as myself. The other lady was a relative, and I was by her invited to call at their house, and there I saw my companion, or the person prepared of the Lord.

We conversed together, and I was favored with a knowledge that convinced me she was my helpmeet, which in a short time proved to be the case, and she still continues to be my spiritual counselor. She was commissioned by our heavenly Father to return to earth as a loving confidential wife, and thereby cause me to do my duty, or that which no other spirit in heaven could have done, and such a companion can never become tiresome through an ever-ending eternity.

Now, things so far seem to be miraculous; but let us see what follows. The final close of the earthly career of my family was quite different from general departures, as the disease which separated soul and body did not materially affect their minds, which continued clear to the last. One of them talked and sang, and departed with the last notes of the song upon her lips. All of these things were miraculously designed to strengthen and help me to carry out the great truth that I am advocating.

Now, it is claimed and insisted upon by many professed Christians that there is no chance for salvation without attaching ourselves to some established order or sect. I think the manner in which my family passed away goes very far to prove the contrary, and that we should individually

look to God, and not to man or man's creeds, as they are all actuated by self-policy. If I can feel that I belong to Christ's church, and that I am on His side, the hypocrites may have all the rest. You may join all the various denominations, but if you are not finally admitted into the church of Christ, it will avail you nothing.

My dear companion was with me again. This is to convince those who will be convinced that I am not acting in my own strength, but from the influence of the Holy Spirit, manifested to me through His legal agents. Some are ready to ask why all are not thus favored. If God in His infinite wisdom sees fit to qualify some, that they may instruct others, and we acknowledge Him to be all-wise, good, and powerful, we should willingly submit to His ways. The great trouble is, men seem to be trying to make His laws void, and make laws for themselves, contrary to His. I claim that we have no right to enact any law contrary to God's law. If we have a right to depart from one, we have the same right to depart from all. In this case, we would be independent of God.

Sin consists in departing from and abusing His righteous laws. Now, what class of people most obstinately opposed the Savior and the truth? He said the blind Pharisees did. He also said that publicans and harlots should go into heaven before them. They were the very ones who were persistent to the last that Christ should be crucified. They were the ones who could behead the apostles, and, after they were destroyed, ordered that all their writings should be burned. They ever stood in opposition to God and every righteous law He passed. Now, I want my readers, when they read this history, to carefully investigate and see for themselves what class of people oppose me and my writings. I claim that only unbelievers and hypocrites can be so presumptuous. They are not willing to do what they must believe to be right. Men may be blind, and yet be honest, as in the case of the apostle Paul. He confessed that he thought he was really doing God's

service in persecuting the Christians and stoning Stephen. This is the class that, in all ages of the world, as far back as history carries us, has been in opposition to God and everything relating to truth. Now, the world, at this enlightened age, is full to overflowing with just such characters, of whom the Savior said that they were trying to encompass sea and land to make one proselyte; and when they have succeeded, they have made him twofold more the child of hell than he was before. Our land is full of this class. They are roaming through the country, regardless of people's condition, calling upon the poor widow, and inducing her to think that they are true laborers in Christ's vineyard, undertaking to do God's work and thereby neglecting their own. Some seem to think that it is impossible for God Almighty to make the heathen understand their duty to Him, without calling upon the blind Pharisee to communicate it to them by the letter, which, according to Scripture, killeth, but the spirit maketh alive. I fully believe that He is able to communicate His will directly to the whole human family—fully able to teach as never man taught. But the blind Pharisees were always too smart for their Savior; they wanted to lead and drive both. If it were possible, they would take the kingdom of heaven by force, and thus secure possession of the joys of beatific spirits and angels on their own terms. It is this class of people who scoff and make light of the revelations with which I am favored. They have been so long without any knowledge of God themselves, that they are ready to doubt the possibility with Him to favor any, even the most faithful, not considering the true faith to be His gift. When he has qualified any one in this way for a special purpose, there is perfect confidence between God and himself; and he who is so qualified will receive revelation as a truth from Him. Nothing but truth can result from such inspiration, and no man can possibly preach the gospel without inspiration. Men may talk or read about the revelation of others, and know nothing about it themselves. We may hear the effects of fire upon the physical body

spoken of, and yet know nothing of its anguish. Just so, when men talk of the exprience of others, from a speculative point of view. It only has a tendency to darken the minds of their hearers, and produce an unbelief in anything relating to pure Christianity or a spiritual existence. The grand object of this life is to prepare our spirits for heaven, so that we may be happy with God.

On the evening of the 12th of October, 1871, my dear companion, who first caused me to engage in this very singular enterprise, met me at my daughter's—Charity Hale's—with demonstrations of regard. I can not but exclaim, O Lord, how can I express my gratitude to Thee for Thy continued favors, in permitting me to still hold sweet communion with happy departed spirits for the last four years! My strength and confidence are continually increased thereby. O Lord, these things are more precious to me than much fine gold.

On the evening of the 18th of October, 1871, I was at the former residence of my deceased daughter Isabel, when my much-beloved companion was again with me. Understanding my bereaved and lonesome condition, she presented herself to me in a loving and consoling manner. Oh, if it were not for the inspiration imparted to me by happy, truthful spirits, I should fail entirely to accomplish the work assigned to me by my heavenly Father. I experience no sensible diminution of my physical strength, and my spiritual faculties become brighter every day I am permitted to live. I still have confidence to believe that I shall continue to receive these favors, until the duty of promulgating this precious truth, inspired by happy spirits sent to me by my heavenly Father, is accomplished.

Oh, how thankful I am that I at last became willing to do my heavenly Father's will, since complete happiness can only be attained by a strict compliance with His holy commands.

Strange it is, that those who are truly called of the Lord

manifest so much backwardness in the performance of their duty, while others, not called, acting from self-policy, are always in the foremost ranks—the blind leading the blind; or, what is far worse, the presumptuous, uncalled preacher inducing his ignorant audience to believe that they are truly converted, when it is nothing but excitement, brought about by himself. Many times, before this excitement ends, they discover, instead of conversion, that many become unbelievers in anything relating to true Christianity and the reality of a future existence, while some indulge a faint idea of an existence entirely destitute of this noblest faculty given to man by the Creator. Now, my precious readers, it is simply idle to speak of an existence destitute of this faculty. There would be no heaven to enjoy, no hell to fear or dread. There would be no need of crying for the mountains and rocks to fall upon us, making that Scriptural declaration false, and completely annihilating everything that God ever made.

So long as the children of men depend upon those who are not qualified by Him, things must, as a natural consequence, become more darkened in their minds. If mankind would only be willing to let Him teach them, they would be correctly taught, and never fail to make a safe landing in heaven. The blessed Savior offered to become our teacher when He promised the Comforter to us. But proud and ignorant mortals soon began to devise ways for themselves, discarding the offers of their divine Master, and every attempt they made in their own strength they necessarily got farther from the desired haven.

It never was intended that man should become independent of his Creator, either in a physical or a spiritual sense. It is very easy to discern our physical dependence; and, if we were as much concerned for our spiritual existence, which is vastly more important, we would become more willing to be taught by Him. This is why there is so great a necessity for us to become Christians; for, until then, we can never have the necessary confidence. It is through this confidence that we are enabled to discern the difference

between true and false conversion, as one is from man, the other from God; and, being thus qualified, we become prepared to receive the true faith as a gift from Him. We then truly believe that there is a God, because there has been something done for us that man could not do. We come in possession of something that man can not give or take away—something that we can not purchase, which is called in Scripture “the pearl of great price,” worth more than all the world’s riches.

As I am sojourning through life, it becomes my indispensable duty, as one wishing the welfare of all the great family of God, to record certain events, showing the great difference existing between those who are truly converted and those who are not. The former are established upon that rock whose foundation can not be shaken by those who make this world the prime object of their adoration and praise, showing the great necessity for all to press forward, and earnestly contend for the faith which was once delivered unto the saints, and not sit down contentedly and make up our minds that if we daily attend our meetings, and read and talk about other people’s religious experience, that will be sufficient for us. The Savior says, “Ye must be regenerated and born again.” Paul had to be, and there is an equal necessity for all others. Now, there is no chance of becoming Christians any other way, according to that declaration.

“But,” says the popular minister or man-made Christian, “you need pay no attention to what the Savior says in regard to that. Hearken to us, and make up your minds that it is right to give us what we ask, and then we will show you an easier and better way to get to heaven.” Oh, to think of the presumption of man, in undertaking to make void God’s plan of salvation, and thereby delude their poor hearers into error! Now, since all the miracles and judgments of olden time could effect nothing with the blind Pharisee, what is to be done next? Our Savior said, “If

ye can not believe Moses and the apostles, ye will not though one should rise from the dead."

Now, there are many things in this little history quite miraculous. "But," says the man-made Christian, "miracles ceased with the apostolic age." They will never cease while there is a God. This book is proof sufficient that God is an ever-present and observing Spirit, to whom all our deeds, let them be good or bad, are well known.

I called in Harveysburg on the 23d of October, 1871, at the residence of one Frame. As both he and his wife were ministers, claiming the name of Friends, my object was to test their foundation. Said I, "I suppose you are aware that I am writing and publishing a book." They said that they had heard others speaking of it, but had never seen it. The lady said, "I would like very much to see one and investigate it." I immediately went and procured one, as there were several in town. She sat down and commenced at the forepart, and read, seemingly with great interest. "This was my Christian experience," she said, and "I believe in the divinity of Christ." There was no idea which I advanced, or that she read, but what appeared to meet with her approbation.

I became quite well satisfied that this lady was truly called as a true laborer in our Savior's vineyard. I called for the express purpose of testing them, in order to see whether they were truly qualified, and put this question: "I want to know whether you can say, as the apostle did, 'We know that we have passed from death unto life, because we love the brethren?'" They both answered in the affirmative. "Well," said I, "you ought to preach as you have been taught in the school of Christ." This woman had no fears of having her foundation disturbed, for she had the love which casteth out all fear. It is not so with the man who builds on a sandy foundation. He is in continual fear; for there is continual fear for the wicked, day and night. His nights are without that sweet repose, and are disturbed with horrid dreams. The Christian has heavenly, truthful dreams, as Joseph of old dreamed that

he must fly with the infant child Jesus from the wrath of Herod.

Now, God's inspired writers in this age of the world, act from the influence of dreams authorized by our Savior, just as they did then, and I am carrying out the design of my visions just as correctly as Joseph did when he fled from Herod's wrath.

On the evening of the 16th of November, 1871, my companion was once more permitted to manifest herself unto me, which was highly gratifying, and thankfully received by me, as I fully believe all of these spiritual manifestations are authorized and sanctioned by the Savior; and as I am under the necessity of believing that they are sent to me in order to accomplish good, they can not help but result with a comfort to me, as I am fully prepared to receive heavenly messengers? If happy spirits terrify us, we are yet entirely unqualified for heaven, or to meet our God or any of the holy intelligence.

Now, then, is not this convincing proof that there is something which we should do in order that we may be happy in our heavenly Father's presence? God is never lacking on His part, and when it became necessary, offered sacrifice in support of the truth. It barred forever after any possibility for those to obtain happiness who have stood in opposition to all the manifestations, however miraculous they may have been, and who have slighted all mercies and invitations by ministering spirits, sent by the Savior, and even the miraculous sacrifice of himself.

Now, there can not be any higher, any better, or any more merciful source to look to for true happiness; for Christ can not be any better in millions of years to come than he was on the day he was nailed to the cross. And yet there are thousands induced by men who wish to get their living without labor, to think that God is too good to make them miserable forever. He set good and evil before them, and plainly made known the consequence—that their misery was in consequence of the violation of His

laws. If there is a way which is preferable to the plan God has laid down, then His plan is imperfect, and makes void all of His wise arrangements; and if men are wise enough to make it appear that any part of His arrangements is imperfect, with equal propriety they may say that all are, and no longer depend on Him for anything. For my part, I am thankful that there is an overruling power, who is able to render unto every one according to his works.

Now, if man is fully prepared to meet his reward at death, it might be of but little consequence to some, as it has been very brief, and yet occupied wholly in committing the most atrocious and blackest of crimes. If this was the true statement of things, the hearts of the Christians would not have to bleed over their ruined or lost child. There would be no necessity for God's chosen vessels, nor for His ministering spirits, who are sent to His inspired children upon earth. Yet, with a perfect knowledge of all these miraculous things, in our highly favored land there are thousands of depraved wretches calling the people together for no other purpose than to disarrange the plans of Almighty God, and substitute something that suits their own carnal inclination, which is said to be enmity against God.

Now, without retaining this faculty it would be nonsense to speak of existence; and as a knowledge of our departed friends must produce more joy than a knowledge of any other, God is fully willing that we may have that knowledge; and as no spirit could inspire me with as great confidence as a companion selected by our Savior, as one of His wise plans to carry into effect the writing and publishing of this book, among the strangest of books, and strange as it is, it is equally good and true, people must not come to the conclusion that truth written by me, is not to have any credit—for it is not for man to decide and make up his mind in regard to that which lies between any other person and his God. No other person has to answer for my wrongs. It is for you to decide whether my writing is

true or false, when compared with the established truth; and then, if you find that it does agree, you had better not trifle with or scoff at the deep mysteries of God, for these are kept from those having only the wisdom of this world, and given to babes.

For the satisfaction of my readers, I want them to come to the conclusion that all of these manifestations are strictly spiritual, and seen with the spiritual eye, or the eye of faith. As I have the faith of the apostles, and am inspired by holy intelligence, consequently the result of such inspiration must agree with theirs; and as thousands of the present population of the world have become unbelievers in everything relating to Christianity or true revelation, it became necessary that the truth should again be revived miraculously. This is why I have to write and record everything. Strange as it may seem to those having only the wisdom of this world, this should be sufficient proof to all honest people that my work is from good authority; and all that I ask of you is, while it agrees with the Scriptures, to treat it with the same respect, for as long as you oppose this work just so long are you opposing God and all the hosts of heaven.

Now, notwithstanding that I find none who claim to write as I do, it does not alarm me in the least, for I feel well assured that I have all the hosts of heaven on my side; for while we are on the side of truth, we are justly entitled to that claim. So it is a duty incumbent upon all, before they make decision in regard to it, to carefully read and investigate, and come to the conclusion that we must earnestly contend for the faith that was once delivered to the saints, before we can understand the deep mysteries of God, and this great favor, which none will ever attain while they know their hearts are not right toward God. This is something which every rational soul can know, and it is presumptuous in the highest degree to be trying to deceive God, and thereby deceive ourselves. This is a practice which is very prevalent in the world, and the more

they practice it, the less they seem to care whether it is right or wrong; for the more acts of violence we commit, the Christian principle, or that which is trying to save our souls, is that much more trampled under foot, and heaping up coals upon our own heads and engendering worms that never die. For all that has been done in ages past—for all that God's chosen vessels are still doing to clear their own skirts—a vast portion of the human family seem to be disposed to scoff at it, and treat it with utter contempt, and leave it all for God to do, not considering that what God requires is for our own special benefit, and without compliance thereto, no one can ever be happy. God's labor for us is free, and when we perform our duty, we get the reward promised to the righteous; for it is said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Unless we become anxious concerning our souls, God will never grant unto us the pearl of great price. We must become willing to be in subjection to His will, and not conclude, as the blind Pharisees of old did, that we can devise for ourselves—we ask no odds of God, man, or devil—which is the most dreadful condition that any one can be placed in, for He said, "The publicans and harlots shall go in before you;" and so long as the people are trying to make forms and ceremonies answer for worship, just so long are they entitled to the name of blind Pharisees, and making no advancement by way of acceptable worship, for we are plainly informed in Scripture that that is the only acceptable worship with God. It takes a great deal of that which is of no value to effect any good. This is why the formalist, in all ages of the world, had to labor so much, and this is why uncalled preachers must have pay. They must labor to keep up an excitement; for when the excitement ceases, the religion is gone. Let your labor be for God, and He will give you bread that will nourish your souls for eternal life, without money and without price. Give it to the poor starving widow and her children, and in this way lay up treasures in heaven. This

is the way God wants us to serve Him. Then we will do some good for ourselves, and thereby benefit others. The pure in heart shall see God forever.

December 17, 1871.

Having confidence in our Savior, we are inspired with confidence in any of His spiritual agents, as there are none admitted into heaven that have not attained the perfection required by Scripture, of being perfect as our heavenly Father is perfect. Now, as we, having sufficient confidence in God ourselves, have to believe that His ministering spirits are truthful, and therefore can not be disposed or desire to practice any deception upon their friends, as their desire is that all may come to the true knowledge of God, that they may, with beatific spirits, share with them in the bounties of heaven.

Now, you see why I have to believe in spiritual manifestations. It is, in the first place, in consequence of having the only true faith as a gift from God, and having abundance of evidence that my friends are happy, and if good and happy, they must desire the welfare of all others.

My granddaughter Emma L. Haughey, on the evening of the 21st of December, 1871, in connection with my companion and others, appeared unto me. I saw several little girls walking. I approached them and said to one, "I love to kiss little girls." I turned to my right hand, when, lo and behold! there was my dear Emma L. Haughey. This was very comforting to me. She came with her own desire and her mother's consent, as her mother well knew the great attachment and regard we had for each other, and knew it would be very gratifying to me.

Now, the natural man, or those not having the true faith, places no confidence in spiritual manifestation. But this is an advantage and favor which all of those who are favored with it have over others who are not thus favored, as the unregenerated can not realize the condition of the righteous. If so, there would be no necessity to be righteous.

Now, it makes no odds what our literal attainments may

be, we are never favored with the pearl of great price, as a gift from Him, without regeneration. We may make a profession, but heavenly possession must come from God. Too many think so they make an appearance which suits the world, that that is sufficient. This kind will do to live by, but it is not the kind that takes away the sting of death, or is in any way laying up treasures in heaven, and until man ceases to be trying to please the world, he will never please God; for we are plainly informed that we can not serve both God and Mammon.

Now, if we make this world our object of worship, and death calls us from it, then where is our possession or place of rest, and as God is the true object of worship, and is everywhere, where is that being who has always been in opposition to Him to fly to find happiness? Man has always been trying plans of his own device, without any success in obtaining food for his never-dying soul, but is still clinging to the husks and beggarly elements of this world. Souls need spiritual bread, and we must have the food that angels have before we are prepared to dwell with them. Now, this is the trouble with all who make a profession without possession, no odds what name he may assume to himself.

Now, until all mankind are led and influenced by holy spirits, they will be continually committing crimes which will prove as devouring worms to their poor souls. This is proved by daily observation, and the more we live under the influence of evil spirits, the less confidence God, or any of the hosts of heaven, will have in us. It is no wonder that happy spirits will not commune with evil ones, since all that inclines them here is to take advantage of one another. But this privilege in future they are forever debarred from, and will only have a view of their own wicked acts, which have been the cause of eternal reflection for disobedience and the total loss of that true enjoyment which is reserved for the righteous.

Oh, what is like the faith that enables us to see and re-

alize our departed friends as perfectly as when in the body? It is then, and not until then, that spiritual communication becomes desirable with us—when we have the confidence that it is from the authority of our Savior.

My beloved companion was with me again on the evening of the 23d of December, 1871, still demonstrating the reality there was with her at our first acquaintance, and my prayers have been fully answered ever since.

Oh, the beauty of holiness! When that takes place, there becomes a strong cord, and, as it were, a golden street, from us to every inhabitant of heaven, causing our desires to have the wings of a seraph, that we may be enabled speedily to meet any one of the heavenly intelligence, and greet them with a holy kiss. Now, as this is my happy condition, I feel very anxious that all may know how I came by it, and that the whole world may learn the great necessity of this qualification before we are in the least prepared to meet our friends or Savior in heaven.

Now, it is love that prepares us for heaven; it is love that causes us to worship our Savior; it is love that enables us to do unto our neighbor as we would have him do unto us; it is love that enables us to meet any of the hosts of heaven, and continually desire their presence; it is love that causes my precious companion and others to manifest themselves to me; and, finally, it is love that causes this unbounded confidence between us and our Savior and all the holy intelligence the universe over. Without this confidence, spiritual communication profits nothing, as there can be no confidence in having communication with evil spirits. The Christian knows this, and in consequence Christianity becomes so very precious; for, from that time, we believe there is a God, as He established us in faith. From that time we have confidence in true spiritual communication.

On the evening of the 28th of December, 1871, my companion was permitted to be with me again, and seemed disposed to try my integrity by questioning me. My re-

plies being very satisfactory, we both expressed great demonstrations of love. The continuance of these manifestations should be very convincing to all that they are with His consent and approbation, showing how faithful He is in the fulfilment of His promise in that decision made to me in regard to my companion's spiritual visits. The confidence we had in each other through life was never once betrayed; and that confidence is, if possible, a thousand times stronger since she became a happy spirit. It was God's plan that she and myself, with His assistance, should miraculously revive the truth once more. Now, everything contained in this book is truth to me. Yet unbelievers and hypocrites would, if they could, rob me of my confidence in spiritual communication, because they have none. It is no cause for wonder, since they have no confidence in God, being still without faith, living in the world, and hardly knowing for what. This class try to drive all others into the performance of that which profits neither soul nor body. We should look around before making our offerings, and investigate, and see who we are profiting. Our labor should be for the good of the human family; for it is said, "In proportion as ye do it unto them, ye do it unto me." Oh, if the people would only become willing to do their own work, and let God do His, then everything would go on smoothly, without a jar, as is the case in all parts of His creation where man has not the power to frustrate! Men are continually striving after knowledge, seemingly without ever thinking that knowledge without virtue profits nothing.

It seems that the Dispenser of all good, in His wise arrangements, saw fit that I should possess great affinity for the female sex. He therefore granted unto me one who, of all others, would be vastly preferred. As she was given to me by Him, I felt that I could place all confidence in her.

On the evening of the 2d of January, 1872, there were remarkable assurances of her presence, exceeding by far

any previous manifestations from her, fully confirming the reality of all her visits, and also demonstrating the great necessity of this kind of love—the love that alone can convert the world. This should be convincing proof to God's intelligent people that we must still retain all the faculties we possess in this life, and all of the great increase that the Scriptures promise. And as it is evident that man possesses unlimited faculties, it is likewise proof that the righteous will forever progress, and for all succeeding ages find something delightful or interesting to their immortal souls. How encouraging for all to do what little He requires of us in this life, since all of his requirements are entirely for our own special benefit. Now, I desire that all may earnestly contend for this only true faith, as without it we still remain entirely unprepared for heaven, in this life or the life to come. It is one of God's highest favors to man in this life; and never will He give it to us until we become willing to place no confidence in the flesh, but all in Him who is abundantly able to give the soul that food which will nourish it for all succeeding ages. Now, my fellow-travelers from time to eternity, see what promises and invitations, and how many ways our heavenly Father takes to induce His children to accept of His mercies, by sending His ministering spirits to some for the purpose of inspiring them to write and transmit afresh the truth to posterity. I received this call from my Savior, to declare His truth to the world; and as I believe it was from God, and not from man, I had at last, after the lapse of forty or more years, to give God the preference. I do not now care for man or devil—don't fear anything. I am ready to meet death in any form in the Lord's time, so that I can more fully enjoy the presence of my Redeemer, shake hands with the highest order of intelligence, and be forever in the presence of my dear Gulielma, whose love for me is yet so strong that she could leave the starry world and the shining hosts, and still cling to me, to do my heavenly Father's commands, so that we together may be forever happy in the presence of all the hosts of heaven;

talk over my great hardships and toilings, by way of traveling on foot thousands of miles, having fully attained my sixty-ninth year, in order that I may hear my Savior say, when He shall call me home, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many;" to feel that I have fought a good fight, have finished my course, and therefore may expect a crown of righteousness eternal in the heavens. This is the reward that all those who are truly called as His ministers to labor in His vineyard expect. This is what takes away the sting of death, and makes God's presence to the righteous a universal heaven.

O Thou, who art ever present in every portion of Thy vast universe to answer the desires of all those who ask in faith, I believe anything that is consistent with Thy holy will, even to cause things to appear miraculous in this age of the world, as in ages past, when it becomes necessary to accomplish an object. The possibility of this was opposed in former days by a certain class of people, as their minds were carnal, and that same class still oppose God and all of his truly authorized agents. They try to make void the declarations of the inspired writers, and fix up ideas of their own, charging their transgressions to be caused from their bodies having inclinations for that which it physically demands, when such is not the case; for the spirit forces the body into the performance of that which becomes the blackest of crimes, in order to get that which it does not need. This is where and why the spirit becomes accountable for injuring, not only itself, but others. If a person should fill up his or her whole life, from youth to old age, in the perpetration of the blackest crimes, until dissolution takes place, the poor body would fill the design of its creation. This is done to try, if possible, to screen the spirit that God gave to every physical body. Now, if He in His infinite wisdom had seen fit to have given us no physical bodies, then all of the material universe would have been created in vain, and would make a false declara-

tion concerning Him; for, it is said, He created nothing in vain.

Now, to show that I am still acting from the authority of God, as manifested to me on the evening of the 18th of January, 1872, my dear companion and granddaughter, Eva May Haughey, were permitted to be in my presence, in appearance as natural as life. This is the effect of the saints' faith—the same faith that was delivered to Abraham and all of the holy men of old; and they, having this faith as a gift from God, were enabled to commune with departed spirits, and accept everything through His legal agents as truth, and to place more confidence in them than they could in any earthly friend.

Now, we find, according to Scripture, that the holy men of old talked with God, face to face, as they had the only true faith as a gift from Him; and as many as do receive this gift from Him for a special purpose, in any age of the world, that same Almighty Being is fully able to cause them to carry out and fulfill that duty by faith. Noah conversed with God, and, as a consequence, built the ark. By this same true faith, Abraham offered his son in sacrifice. By faith, Joseph, being warned in a dream by the angel, fled from the wrath of Herod; and it was by this true faith that he, after being advised by this glorious Being, returned with the child Jesus after the death of Herod. It is by this same true faith as a gift from God that I write this singular book. It is in obedience to the call of my heavenly Father that I am enabled to travel through all kinds of weather, without money, that it may be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." It is this alone that enables me to press forward, in order to circulate this book among the children of God. After frequently shedding tears on the way, I would wipe them off my cheeks, and enter a house as cheerfully as possible. Though scoffed at by many people, I have not had to undergo anything compared with our worthy predecessors. This is what all Christian people

must expect. They will experience great tribulations in order to become qualified for heaven.

On the evening of the 31st of January, 1872, the good Lord of heaven and earth was pleased to send, as a ministering spirit, my companion, with demonstrations of her integrity to me, as one of His commissioned agents has more power than all the unregenerated of this world or the devil and all his hosts combined. This is why it is entirely useless and vain for those in opposition to God and true spiritualism to try to stop the advancement of the truths presented in this book, as all of her visits are with His consent. If they are not foiled in this life, they will be in the next, as people are permitted to proceed to great lengths in wickedness in this life, they having the power to choose between good and evil, and must suffer the consequences of violating His laws, set forth plainly to them that they may make their choice. It is said that every person desires happiness. If so, why not make use of the means that God provides for its consummation? If He had not provided and offered salvation to all, then there would be sufficient cause for man to feel clear in His sight, and experience no horrors, as set forth in history, concerning those who have power to carry out and fill up a long life with the most atrocious crimes, bringing many to what they call "justice" for committing small offenses, while they themselves plunge lawlessly into the blackest crimes, and seek to lay the blame upon others of their fellow-mortals or upon our heavenly Father. Now, let any father have a son who will not obey his commands. Let him do ever so much calculated for his son's comfort; let him present every admonition, but yet continue to gratify his own inclinations, when every act is only calculated to bring misery, and at the close of his career sees that all he has done so far has brought nothing but regret and eternal reflections, who would be in fault—father or son? Now, all this is a true statement. People want to shift their own sins onto others; but they must remember that God is all-

powerful, just, and righteous, and will render unto all men according to their works, let them be good or evil.

O Lord, forbid that I should do anything in relation to this subject that is not in accordance with Thy holy will as all of thy ministering spirits are in subjection unto Thee, and present nothing to us of a false nature. This is why my confidence becomes so strong in the reality of all these spiritual visits. What is authorized by Him is truth; and, as evil communications are not authorized by Him, they can not prove satisfactory to those undertaking, in their own strength, to have communications, which only result in confusion rather than comfort.

My dear Gulielma, on the evening of the 3d of February, 1872, was permitted to be with me again, evincing as much love as was ever demonstrated to me in any part of her lifetime. It seems that if anything could sever this cord, there would be a vacuum that nothing else could possibly fill, and leave my spirit in a hungering, thirsting condition through a never-ending eternity.

Now, my heavenly Father gave my companion to me in order to complete my happiness, thus influencing me to fulfill my duty as a call from Him who is justly entitled to the control of all things in heaven and upon earth. As the love of the female class, when true, has greater influence upon the male than any other spirits, this is why the spirit of my companion was commissioned by Him to come to me and present herself with so much love that it was completely out of my power to resist, and which has enabled me to overcome every obstacle—all kinds of weather, over hill and dale, and meet the scoffs of unbelievers in my travels on foot, which can not be less than four thousand miles up to this time, February 5, 1872, in reviving the good old truth. In His infinite wisdom, God, in all ages, saw fit to keep on hand some living witnesses, and all of them were considered, by those having only the wisdom of this world, crazy, mad, or fools. They could even say

of the blessed Savior, "Thou hast Beelzebub, the prince of devils."

Why do so many people fail to arrive at the joys of the righteous? It is on account of their unbelief and independence of God, in not being willing to be taught by Him entirely, regardless of denominations or sects; for, while they pursue courses of their own devising, they must forever fail in obtaining the necessary food for their souls, in making Him offerings not acceptable. The popular professed Christians are, as they were in the days of old, trying to make forms and ceremonies answer. They conclude that by talking and reading about other people's experience will be sufficient for them, which is utterly false. I believe all societies are unfavorable to the spiritualists, as though all was right with them, even the Friends, who profess a spiritual worship. They and all others will forever fail to please God without the true faith as a gift from Him. This is why all attempting to worship Him must be qualified by Him. He well knows when we are acting from self-policy. And this kind of worship is frowned upon by all of the inhabitants of heaven, because all who get to heaven are operating from the influence of God's holy spirit, and from no other source. This is why an angel or happy spirit can accomplish so much. They have the combined strength of all the hosts of heaven. This is why my precious companion has so much influence upon me. I know that she is safely anchored in heaven, on the side of power, wisdom, and goodness; and, as I feel that I am on the same side, I can not fear all my opposers or the devils in hell. We had better come to the conclusion that there is a God, and, without obedience to His laws, happiness can never be fully obtained. Until men become believers, they will forever remain unstable and dissatisfied in every station of life, regardless of whatsoever they may possess of the riches of this world; for, to be happy, we must live in subjection to God, and to be miserable, is to stand in opposition to His commands. Try all, and hold fast to that which is good. The time is fast approaching

when all will have to acknowledge that nothing but a spiritual worship will be acceptable to the Creator. True spiritualism is the kind that I am advocating—that which God sanctions and authorizes.

I was convinced, at the commencement of this labor, that it was from God, and not man, but did not at first know, or even think, that I should have to write a book on this important subject, or perhaps I would have refused the undertaking, as I had done for forty-six years. But He that foreseeth all things, presented things to me as I became able to bear them, in consequence of receiving strength from Him through His legal agents. As He carries on His physical creation through agents, why not have spiritual agents, which is far more important to man—about in proportion with time and eternity? I firmly believe that all of the material and spiritual universe is, in His infinite wisdom, carried forward through His agents.

But mankind are advancing ideas expressing their independence of Him or His agents. God's arrangements are perfectly overwhelming to finite minds. But He is not asking any impossibilities at our hands, or anything that will not benefit either soul or body. Some men have become so exalted in their imaginations that they are trying to do His work, and thereby neglect their own. We are told in Scripture, that he who exalteth himself shall be abased and required to come down into the valley of humiliation. We should quit depending on man, and cast ourselves at His footstool, and ask of Him who is able to relieve us of all physical and spiritual sufferings. This is what all mankind must finally come to, before they ever obtain that which will never become burdensome to them, or ever be willing to exchange it for anything else. The thought of eternity would be dreadful without this pearl of great price.

My precious Savior still makes His word good up to the evening of the 5th of February, 1872, as my companion was, with His consent, permitted to comfort me with her

presence. Now, the spiritualists, as a people, are in advance of all those who do not admit of an existence after death, and that we will fully recognize our friends; for if that faculty ceases, then annihilation ensues, which is among the greatest of absurdities. I have heard men make this remark, who stood high in church in man's estimation, who had nothing but the wisdom of this world, which is said to be foolishness with God. But those who are truly converted, or taught by our Savior, never make any such remarks.

It is only the presumptuous blind Pharisees who undertake to teach others in their own strength, before being qualified by our Savior, causing the people to think that reading and talking about other people's religion will do for them. This is the kind of teaching that is done by men who teach for money, and induce the people to think that they must race and run, night and day, in order to get qualified for heaven at all. In the first place, men have no right to preach without being Christians, because God never calls any as laborers in His vineyard who are not qualified by Him.

This is why things become worse instead of better. This is why our Savior said to the Pharisees, "Ye encompass sea and land in order to make one proselyte, and when ye have made him, he is twofold more the child of hell than he was before." This is why I have to write this strange book. This is why the happy, truthful spirits are sent to me, which may be termed miracles, to show all the writing was authorized by Him. Miracles preceded these writings. God must have living witnesses to His truth, but He never chooses them among the rich or among hypocrites. He sends His ministering spirits to those qualified by Him, who do not make this world the prime object of their adoration and praise, instead of Him.

On the 9th of February, 1872, I called at Woods Warner's, for the purpose of obtaining a subscriber to my additional work, and found him and his lady in a proper state

of mind for conversing upon the all-important subject of religion. It was near twelve o'clock when I arrived there, and as I had not been there for three years, the lady of the house seemed well disposed for conversing on that subject, and we continued in conversation until near sundown.

I felt it to be my duty to give her all the satisfaction I could in regard to what seemed miraculous in my writing, but entirely out of the reach of my power to make her (Mahala) understand it as I did. Said I, "The One who enabled me to understand these mysteries, can cause you to solve them. If I had the power to make you understand them, I could as easily cause you to realize Christianity, whether qualified or not. In this way I would become a laborer, but not the kind that God chooses."

This is why preachers, in their own strength, are accomplishing no good by way of reformation, unless qualified by Him. This lady was a firm believer in the true spiritual worship, and that no other would be accepted with God. But yet the man who preaches from a knowledge of the letter, can, and will, only induce hundreds, at one protracted meeting, to think that they are truly converted, when it is nothing but a false delusion, and by the time they cool down, what they are induced to believe, from this excitement, to be true conversion, is false, and has a great tendency to confirm them in unbelief in anything relating to Christianity.

My dear Gulielma was permitted to be with me again. It appeared that I had got one of my fingers mashed a little, and she was engaged in administering to my necessities, as she did in her mortal lifetime, and proving up to this date the strength of her integrity to me. Now, the reason why this kind of communication is so scarce, is in consequence of unbelief in God; and while this unbelief prevails, there can not be any confidence between the heavenly hosts and those who are unregenerated. Neither will they hold communication, as they are entirely in subjection to His holy will.

If the professed Christians were in possession of the true faith as a gift from God, their confidence would be so strong in Him that they would then be prepared to receive satisfactory communication, as we have to believe that there are no liars in heaven, and that God reigns supreme over His vast universe, and authorizes none as ministering spirits to come to the heirs of salvation but those qualified by Him. This is why His ministering spirits never fail to accomplish the object designed by Him. They come with His consent and power. Therefore, Satan and all of his hosts will ultimately be foiled.

The great trouble in this probationary scene is, that mankind are not willing for God to reign, and if the people reign, what are the awful consequences? They profess to be His true followers, and at the same time order their unconverted children, like themselves, to perform the very acts that He forbids; for He said, "Thou shalt not kill." They say, "You must, and shall," and the more power man has before regeneration, everything he does is making things that much the worse.

Now, there is a class of people who are using all their influence to change the best feature of our government of liberty, to worship God as they see fit, and combine Church and State, so that they may have power to tyrannize over the honest part of His family, thinking to outgeneral God and take His kingdom, and go to heaven dressed in hellish garbs, besprinkled with the blood of saints, by making laws to suit themselves, contrary to God's.

God must have living witnesses to His truth. If not, it would become an idle tale with those handling it from motives of speculation rather than the good of souls. Before testimony can be received by an earthly judge, the person offering it must have been an eye-witness to what he is going to state. He must know it; for if he commences by relating what he has heard others say concerning the case, the judge immediately orders him to take his seat. Just so in the case of preachers who are not called of the Lord, who undertake to teach others by getting it second-handed,

or from that source in which we are told to place no confidence. Now, if we can not have confidence in our own statements, how are we to expect others to have any? This is why all such teachers are effecting no good, and the minds of the people are becoming more darkened concerning the truth. This is why our Savior said, "Come unto me, that ye may have life."

Now, this kind of preachers are reading and talking about what others witnessed and experienced, and the righteous Judge, instead of receiving such testimony, orders them to take their seats, and appoints them their position with the hypocrites. But yet these blind guides will persist right on in their own strength, even if they all fall in the ditch together. All true ministers are taught of Him, and in this way they are correctly taught, so that no earthly power can shake them. The apostles were all men of experience. All of the early Friends—George Fox, George Whitehead, William Penn, Robert Barclay—and many faithful ones of other denominations, had to pass through the fiery furnace before being qualified for heaven, and after being thus qualified, they had only commenced their sufferings, as their path was beset with those who were opposed to God and His truth, and all those undertaking to advocate it; and because God, in His infinite wisdom, saw fit to call me into His service, in ways a little miraculous to the blind Pharisee, I need not think it strange if I am scoffed at by those who have nothing but the wisdom of this world, which is said to be foolishness with God. Remember, hypocrites could never solve the deep mysteries of God.

Every man undertaking to teach others without this qualification is undertaking to do other people's work for their money, and neglecting his own, and thereby doing no good for himself or others, but only from a dishonest heart, making God, the Searcher of all hearts, a hypocritical offering; for it is said that our offerings must be in sincerity and truth. People have been presumptuous enough for the last two thousand years to make such offerings;

but God miraculously demonstrates to them His indignation for their departure from the doctrine which He and His apostles taught; and, since there was a people living at the time our Savior lived upon earth who could treat Him, the only perfect Being who ever did live, with such cruelty, how could I expect, from the same class of people, for advocating His truth, to get along without some opposition? But Thy truth must yet triumph over Satan's lies and all of his followers, and they must with shame confess to His truth, and that I am right and they are wrong, and no longer be fighting against God and His truly authorized agents; for they should recollect that one of His commissioned spirits has more power than the devil and all his hosts combined, for He has all power over everything. The devil owns nothing. He is a trespasser, and is not really entitled to any of God's blessings or favors.

Now, look around, my fellow-travelers from time to eternity, and see what master you are serving. No one wants to serve him who has nothing for himself, for he only promises that he may deceive you, and he is a hard master; for, when you do one wrong, you must do another to cover it, continually making your condition worse, instead of bettering it, until you land in the vortex of eternal ruin, where there will be nothing but constant reflection for disobedience with all the nations that forget God.

It seems that my situation or condition is, that immediately after becoming unconscious of the objects that surround me, I am favored with the presence of some of the heavenly hosts, or happy spirits, in order that I may still be stimulated to persevere in my duty, by way of reviving God's truth afresh, and show that it is, like its Author, the same yesterday and forever.

My dear Gulielma was with me on the evening of the 26th of February, 1872. We seemed to be surrounded with a beautiful forest, which we made our place of residence, as it was her choice in this life, instead of locating in a busy, bustling city. We seemed to be entirely happy.

Some time previously she expressed herself as being willing to do anything that would be calculated to comfort me while I remained thus bereaved, for she well understood what a task it was for me to engage in the labor of vindicating the cause of every mortal being on earth. This is the reason why she became so willing to assist me. She was my best friend in this world, and I still have more confidence in her than in any other spirit in heaven.

Again, on the 1st of March, 1872, my loving companion was permitted to be with me a greater part of the night, in connection with others. She was with me at different times and places, which causes me to feel very thankful to my heavenly Father for his continued favors, and for the great condescension on the part of happy spirits as His ministering angels to the heirs of salvation. This is what the necessary qualification does for us. It furnishes us with sufficient confidence to desire the presence of any of the angels, or any one of the hosts of heaven. Notwithstanding the many comforts produced at the meeting of any of the heavenly hosts, there would be a great blank if we could not meet and fully recognize our near confidential friends; for it is not intended, that at the dissolution of soul and body, we shall lose that which principally constituted our happiness here below, but that there shall be an additional increase. By being capacitated and duly qualified by our heavenly Father, we are fully prepared, when thus favored, to behold another glory of His universe, with perfect enjoyment of the same. Now, anything that God intended for our happiness, our thinking and reflecting faculty will forever retain; for if it were possible to lose anything of that kind, there would be an equal possibility, through the ages of eternity, to lose all, involving a grand absurdity. There is no such thing as annihilation. The great difficulty with the children of this world is a lack of confidence. It is impossible for us to have this confidence before we become a firm believer in the existence of God,

or an overruling power. As God knew that I had more confidence in my companion than was possible for me to have in any other, it became very important that she should be commissioned to inspire me to perform this labor, which, so far, has had the desired effect. There was confidence with us in the beginning, and there has been nothing but a regular increase up to the evening of March 1, 1872.

At one time, she, I, and three others were present. I asked if they saw her in the crowd. They said they did. I then remarked, that is her spirit. She started to go on some errand of business, and I followed after her. She entered a building, where she seemed to have the charge of a small child. I approached her, and said, "There is no inhabitant that has greater love for thee in heaven." We embraced each other with a love confirming my expression. We laid down upon the sofa, and enjoyed ourselves as fully as at any time in life.

Now, my friendly readers, if these things seem to excite wonder, all you have to do is to think of the different passages of Scripture, and conclude that God is just as able to work miracles now as He was two or three thousand years ago. He must keep on hand living witnesses to His truth. The men who read and talk about truth do not become His witnesses, but only those who receive it as a gift from our heavenly Father.

The evening of the 9th of March, 1872, was an evening of consolation to me, as I was favored with the presence of many of the heavenly hosts, including my father, uncle Enoch Harlan, and my companion. We were conversing together concerning some relics. My father asked whose they were. My companion replied, "Isabel's." He seemed much affected, which caused my companion and myself to be affected in like manner.

Now, it is only after having the faith of the saints as a gift from God, that we can hold communication with holy intelligence; for, until we come in possession of the true

faith, there can not be sufficient confidence between them and us. Before we can have this confidence, we must be a firm believer in the existence of God, and know that we are redeemed and cleansed from all iniquity. After being thus qualified, we become fit subjects for agents or true ministers of the gospel. Then there is confidence between us and Him, or any one of the hosts of heaven. This is the only way there ever can be anything accomplished by way of true reformation. We are taught this by daily observation.

I claim that there is a necessity for the duties exercised by the holy men of all ages of the world, the prophets and apostles, and all truly converted people. I claim that no power ever has or ever will be able to convert the soul but God, through His legal agents. High heaven is insulted when any attempt so important a labor. Men well know it is not in their power to forgive sins, and they know fully as well that they can not convert souls; but while they remain unconverted themselves, they can be presumptuous enough, from self-policy or aggrandizement, to use all the means in their power to lead others into their delusions. Until we have men and women willing to become teachers, as the Savior and His apostles were, without money or price, there will be but few converted souls. True ministers of the gospel have to labor before they can have true peace of mind, and look to Him, who is fully able to feed and nourish their souls, for eternal life. True ministers labor for the good of souls, and are therefore willing to receive, in exchange for their labors, angels' bread.

While men think their teachers are acting from self-policy, instead of having a tendency to convert the soul, it has a contrary effect, rather inclined to disbelief in them, or anything advanced by them; so it would be much better for all those to "be still and know that I am God." We would correctly advance toward the perfection required by Scripture, if we would only become willing to go at His command, and not be stimulated to act from self-policy alone. We would daily witness our labors crowned with

success, which would cause the hearts of honest teachers to rejoice. Instead of that, as the result of this popular teaching for money or this world's goods, we witness a regular increase of unbelief among the people.

Oh, when will the time arrive when the people will generally become willing to be taught by their Savior, and forever end this course, which is calculated to accomplish no good for soul or body, but the reverse. As I am very willing to gratify my readers in every way that I can, they will excuse me if I should repeat some of the same, or that which has already preceded this. I have heretofore endeavored to make it plain how true spiritualism can be realized and spiritual communication enjoyed. It can only take place with us after receiving the true faith as a gift from God, and having an unshaken confidence in Him as a God of power, wisdom, and truth, and likewise believe that he only commissions truthful spirits to come to His confidential agents, inspiring them to perform certain duties relating to truth, or that which becomes the interest of the whole intelligent universe. This is the condition of all after receiving the true faith—this prepares them, when they meet any of the inhabitants of other worlds, to recognize them as their brothers and sisters, with confidence sufficient to give them any information that they desire in regard to the discoveries they have made of the universe.

It may be some satisfaction to my readers or those who are so liberal in their regard for me and the truth, to inform them how my work ever came before the public, as I never in my life thought once of presenting it to the people in this form, not even after I had been writing for six months. I was then influenced to take interest enough to record these strange spiritual visits; and as they continued presenting themselves to me, I continued writing, and the writing increased to that extent and seemed to correspond with the views I had of the truth as a gift to me in 1825, that I became interested enough to present it to certain good and sensible people, in order to have their views concerning it, which are as follows: I presented it

to a family. After hearing it read, a young gentleman by the name of Clark Burgess remarked that it was mighty good doctrine. His sister Mahala said that she could read it always. An uncle of theirs, John Harvey, who resided in Iowa, called at my house, and remained through the evening. I was quite pleased with the visit, as he was an old schoolmate of mine, a good scholar, a Christian, and a poet. I believe I know of no other person to whom I would have preferred the privilege of reading my work, in order to test the soundness of it, corresponding with other established truth. He read until late in the evening. We retired to rest, but continued talking. I at length said to him, "John, if thee don't quit talking, or me, one, we shall not get to sleep to-night." "Well," said he, "the doctrine suits me, but there is something about it that I am not acquainted with, though I have no right to dispute it." This was in February, 1868.

Mary Hadley, a minister of the gospel, had one of my manuscript books to read. When I called for it she said: "David, I have read thy book, and it is nothing but Friends' doctrine right over." I some time after that asked her what she thought of that which appeared to some so very mysterious. She likewise admitted that to be truth.

Caroline Hadley, a young minister of the gospel, and I hope a true laborer in our Savior's vineyard, in giving her opinion, said: "I leave the strange part of thy book, as I do that which appears fully as strange in Scripture, as there is something strange in all the writings done by inspiration." I said to her that it was certainly so.

Another Christian lady, Lydia Morrow, seemed very well pleased with the work, as she bought one of the first books and signed for the additional work. At the time of her signing, I said to her, "Lydia, why is it that some appear to like this book, while others do not?" She replied that all people were not alike, and said it would be a fine thing if there were more like me.

This woman, no doubt, was established upon the rock, and had the true faith which casteth out all fear.

I called at the residence of Eli Harvey, and remained with him through the night. I was then selling books. He and his companion, son, and daughter read the books. He remarked that it was "a little Hicksy." I thought, if the truth makes it "Hicksy," let it be so, notwithstanding the great persecution he, as well as all others advocating the truth, had to stand. Even our blessed Savior, the only being in human form who was entirely without spot or blemish, had to endure everything, even the ignominious death upon the cross, by a set of hypocrites who had the presumption to claim themselves to be His true followers. Now, I want all people in this enlightened age of the world to be on the watch lest they may be denominated with the class of whom the Savior said, "If the mighty works had been done in Tyre and Sidon that have been done with you, they would have repented long ago." Let us make no false pretensions to the Searcher of all hearts. Let all our offerings be in sincerity and truth, as nothing of a false nature will ever be admitted into heaven; neither can anything ever come from heaven or God's authority but what all His qualified agents here below receive with more confidence than they could from any one while in the mortal body.

Until we can place all confidence in God, or anything authorized by Him, we are not in the least qualified to enjoy spiritual communication. We must have confidence to believe that nothing which is impure is ever allowed to enter through the pearly gates of heaven. Consequently, all that which we have confidence to believe comes from heaven, we know must be with His approbation. It is then that spiritual communication becomes as a reality with us. While we are in doubt concerning anything, it can not be realized with us, and necessarily can set no value upon it. My confidence is so strong in the reality of these spiritual visits, that it would be idle for all the learned divines, having only the wisdom of this world, or remaining still carnal, to cause me for one moment to distrust anything authorized by Him; for he that is on God's side, is on the side of wisdom, goodness, and power, and feels that he is

safely anchored in heaven, where all his future labors in his heavenly Father's service will be attended with success, completely fitted and capacitated with the necessary means to accomplish the errands on which they are sent. Not so with us in this world, as we set out in our own strength in pursuit of an object that we have no need of, with only the applause of men who, at some future period of life, will be willing to exchange it for the riches of the poor beggar Lazarus.

Now, the advice of the whole world in regard to strengthening our confidence in our success, by way of obtaining or accomplishing our designs, would only have a tendency to confuse or frustrate our plans, so that we can have no confidence in one another, and go it blind, success or not. If men were under the influence of the holy spirit, they would seldom, if ever, fail to accomplish their undertakings; for they would never be after anything but what was necessary and right for them, either for their physical or spiritual wants. God was always willing to supply the wants of nature as the work of His hands. He made enough to make all happy, if all would be willing to stop with that which would contribute to their happiness. This is all caused from an unwillingness on our part to be taught by the great and high Architect of heaven and earth. Look at the beauty and harmony of all that part, which puny mortals such as man have no power to frustrate. Until people become willing to let God reign and rule over all their actions and conduct, they will never enjoy true happiness. That was the reason our blessed Savior laid down the rule so emphatically, and had to work so many miracles by way of convincing the people of His power, and the absolute necessity for becoming Christians. This is why we can not be happy in this life until this change takes place with us.

If the inhabitants of our world were all Christians, and remained so for a few centuries, much of the physical suffering would be banished from the world, and instead, beauty, health, and harmony would universally prevail,

and we would have a foretaste of the joys of beatific spirits in this life, and be fully prepared to mingle and participate with holy intelligence in any region of the universe of God.

My precious companion is still willing to visit me from a plain manifestation of her presence on the evening of the 17th of March, 1872, in connection with my granddaughter Emma L. Haughey, and others. Many strange things have to be performed by spirits, in order to keep up the necessary confidence; for without confidence, heaven itself would become a dreary waste.

If the inspired writers had been without this confidence, we would still be without any true revelation, and the spirit of unbelief become universal among all of the inhabitants of the whole earth. It is from having the true faith and a firm belief in God, that inspires us with sufficient confidence to believe that no liars are permitted to enter heaven. Therefore, the inspired writers receive everything from that Source as truth. This is why the apostles were enabled to stand what they did, as they had to face all manner of difficulties. This is why I have been able to travel without money among a strange people, in order to fulfill my duty.

On the evening of the 22d of May, 1872, my precious companion, with the consent of our heavenly Father and her desire, visited me again, in order to still keep up the confidence we at first had in each other; for she never once, in her lifetime, betrayed it, in word or deed. This is perhaps more than can be said of any other person now upon earth, and many will be ready to doubt it; but I want all to know, who may be favored with an opportunity of perusing this history, that this female was expressly designed and furnished me for a great and special purpose—to form a cord, or connecting link, from the Savior to me, so strong that the confidence we at first had never should be broken by anything belonging to earth.

Now, here is the great necessity of the true faith. As a gift from God, it is something out of the reach of man's power. As a necessary consequence, then, it has from that time to be a confidence so strong in Him, or anything authorized by Him, that all other power may in vain undertake to break it. This confidence existed, or took place with me and my heavenly Father, immediately after my conversion and receiving the true faith as a gift from Him.

But before I proceed further, I must more fully describe the nature of this visit, made to me by my precious companion, as that which becomes more precious than much fine gold. She and I were engaged in looking over some remains of goods of which we in her lifetime had charge. Among other things, I picked up an old carpet-sack, and, upon examining its contents, I found two silk handkerchiefs. My dear was on the side of a table opposite to me. I took one of the handkerchiefs from the sack, and tossed it to her. She smiled. The other one, a daughter of mine, seemed desirous to have a handkerchief also, but said she did not care about it, as time, or many years, had caused the colors to fade somewhat.

Now, I want you, while reading this little history, to come to the conclusion, that all who ever had the gift of the true faith from God were forever after under obligation to receive everything authorized by Him with more confidence, and as being more truthful, than if sanctioned by every inhabitant of the earth. This is why it is utterly useless and vain for any other power to undertake to finally frustrate the designs of Almighty God. All attempts made by the people to frustrate His plans, will result to their own shame, disgrace, and everlasting loss. As I am favored with the faith of the saints, my confidence in God and His true ministers is the same; so I have to receive everything, howeyer strange it may appear to you, as a truth. There is nothing mysterious to me—all is made plain. Not one single thing in all my writing is mysterious to me. I know you do n't like to think that God is as able, in this enlight-

ened age of the world, to raise up saints as in times of old; but you would be on much safer ground if that was really your situation. It is sorrowful to think that so great a proportion of the human family have placed Him, the supreme Ruler of the great universe, so far from them that they have come to the conclusion to travel and do all in their own strength; and this is the fatal and sorrowful reality why there is no more good in the world, because the blind are leading the blind, and of necessity fall into the ditch. We profess to live in an age of light, when science perhaps was never wrought to so high a pitch; but what will this avail us if we are only to perform and do that, by way of encouraging others, which must result in their everlasting shame and disgrace? We, in our professed, enlightened age of the world, are ordering and encouraging the people to perform the very same acts they did in the dark ages. Now, what signifies your professing to have any advantage, when it must result as thorns in your flesh, heaping up coals on your own heads, and engendering worms that will never die? We have been favored with this true light ever since the Savior was upon the earth, and the people are more and more disposed to trample it under their feet. If we can not submit in mercy, we must in judgment.

On the evening of the 25th of May, my companion was permitted to be with me again, thus demonstrating the difference between communion with happy spirits and those that are not happy. As one is from the authority of God, and the other actuated from motives of self-policy alone, in their own strength accomplishing no good, so anything influenced by an evil spirit, either in this life or the life to come, can and must result in eternal loss. Now, you see plainly why there is no good accomplished by modern spiritual communication, as it is not by the consent and authority of our heavenly Father. This is why there is no more good accomplished by ministers, acting in their own strength, in this state of existence; and the more that is

done in that way, things must undoubtedly become worse, instead of better. Men can not set forth anything as truth until they know it to be truth. Men never can make a statement in evidence before a court that will be admitted by hearing it from others. You must be eye-witnesses to what you intend to state, or have authority fully equal to a knowledge by yourself, which can only come from God; and before any one should undertake to preach the gospel, he must have it directly from God—not get it second-handed. Men never can insist upon anything to be truth with the same influence, from reading, or hearing it from others, as they can when they know it is from a source never known to fail. Now, my advice to all who undertake to teach the people for God, is to be still, and wait for His authority; for it is much better for us to do nothing, than urge anything upon them that is a thousand times worse than nothing. For anything intended to advance the truth, which fails to accomplish the object, is making things a thousand times worse. This is not the case with His true ministers, sent to the heirs of salvation, for they have never been known to fail in accomplishing it. They come in His power, fully able to obtain victory over their enemies.

It seems to be a fatal and sorrowful conclusion with a great proportion of the human family, to stop and rest satisfied with what others have had to undergo in support of truth; that it will be sufficient for them, and release them entirely. If so, where would be the justice of God in causing a part of His family to have great tribulations, and entirely release others, when, in order to convince them of their fatal mistake, He sent his own dear Son into the world, whose whole life was without spot or blemish, and who had to suffer more than any true penitent sinner that ever lived, in order that the people might be convinced, beyond the possibility of a doubt, that no one could possibly get to heaven short of sincere repentance and great tribulation? Now, my mistaken friends, from this time

forever cease to think that reading and talking about other people's religion will do for you, and go to work for yourselves. Take God at His word, for He says, "Seek and you shall find, knock and it shall be opened unto you."

We may read and talk about what is right all the days of our lives, and it will avail us nothing, unless we come to the terms. Even our Savior's death upon the cross would avail us nothing short of regeneration. If it did, where was the necessity for regeneration or the new birth?

Now, no one believes this but those who desire to have the liberty of gratifying their wicked inclinations, that others may suffer in their stead. The Savior never comes to release others from their just dues, for He said that every one should be rewarded according to his works; but the popular preacher will tell his audience that Christ died to save sinners. He died in support of the truth, to show people how they must live and what they must undergo, if sinners, in order that they may be saved; and as long as the people are induced or influenced by hypocrites or preachers not authorized by our Savior to be released in this way, so long will their condition be worse, instead of better.

God so loved the world at the time of the New Dispensation that He caused His Son to be miraculously born of woman, a pure virgin, in order to convince the unbelieving that the true object of worship was a being not to be seen with mortal eyes, but with the spiritual eye of faith, and to convince the people that there is no better authority and higher power to look for salvation; for, if we believe Him, His plan was sufficient. The Comforter should lead you into all truth. Now, if that was one of the objects of the Savior's coming into the world, to establish another and better dispensation, by way of setting forth to the world the true light, and putting an end to all forms, types, and shadows, why do so great a proportion of the human family still insist upon their essentiality? It is because they have never been right themselves. They have never had the true faith as a gift from God; consequently, they are not

His true ministers, or in the least degree pleasing to Him. If none would act but those called by Him, there would be some advancement toward that perfection which He requires of us; but while men are, in their own strength, acting from self-policy, this state of things must grow worse, instead of better. If we want to get to heaven, we must follow God, not leave Him. The people have been so long laboring from the influence of an evil spirit, that in their own strength they seem like the Pharisees of old. When God offered His truth to them, they seemed quite astonished, and finally came to the conclusion that it was something dangerous and His true messengers impostors, and soon got up an excitement to destroy them, and it was with great tribulation, even with God on their side, to accomplish the object of the Savior's mission; but, glory to the most high God, it had, to their everlasting shame and disgrace, success. Christ's truth shall yet triumph over Satan's lies.

Now, there are thousands at the present day who know nothing about any religion but what they find in Scripture, and yet claim themselves to be Christians. I deny the possibility of any one to be a Christian without immediate revelation from God himself. There can be no true conversion until we feel and believe, beyond the possibility of a doubt, that we are accepted.

When men are in the most danger, it is when they undertake to solve the deep mysteries of God without His assistance, or in their own strength. It is just here that they run into the most fatal errors. In this way they form incorrect ideas in regard to truth, and no longer become true seekers for it. They sit down, apparently contented, to make God such offerings and sacrifices as they in their strength have provided, and which to Him is not acceptable. This is why there are so many different opinions in regard to scriptural truths, which is said to be a sealed book, and the truths therein contained kept from the wise and prudent, and revealed unto babes. Still, wicked and presumptuous mortals must and will persist in this false

and uncalled-for teaching, deluding all that look to them for truth into the most fatal errors. These preachers must go to school and study what they call divinity, until their brains are almost turned upside down, to arrive at a falsehood; for men would never dare to assert anything to be the truth without they knew it to be the truth, and that they can never learn from reading or hearing from others: it must come from higher and better authority. This is why I talk and write as I do, as I have it from the highest authority authorized by our Savior.

Now, I positively assert that all teaching upon this subject, without this or His authority, had better forever be abandoned, and let the people take or make one step in the right path toward arriving at that perfection necessary for all. If we never commence doing right, we will never enjoy the consolation of the righteous, as happy spirits will never commune with those who are still carnal and without the true faith as a gift from God.

Oh, my readers, be not deceived in thinking you have this true faith by reading it. That history only tells you from what source it is to come. When the vessel becomes ready, and every imagination differs from the pure truth, it is in vain to any longer depend on mortal flesh for aid. The query will then be, Where now must I look or expect to find help? And we make up our minds that if relief is ever obtained, it must come from some other source than man.

We have now got just where God wants us. The vessels are fit to receive the gift of faith, which forever after becomes to us the pearl of great price. It is like all the rest of our heavenly Father's truths, which all His true believers acknowledge. But the hypocrites, as in times of old, are afraid of the truth; therefore, they must be in opposition to God and His truth, which, before they ever can be happy, they must acknowledge.

Oh, my friends, I warn you, and entreat you, before it is too late, to become interested enough to seek for the truth. Do not stop after reading this, but compare it with the

experience of the faithful, in all ages of the world, for its soundness. In this way you will become thoroughly convinced that God is unchangeable; that all He qualifies, see alike, and agree upon every essential point of His truth, and will never be abrogated.

Now, why has it become my duty to revive and again repeat this good old truth? It is because so many doubt the truth, there being different opinions in regard to it; all caused by men who know not the truth advancing ideas while they are still carnal-minded. We learn from the Scripture, that "the carnal mind can not understand the deep mysteries of God," which I have revived miraculously, in order that you may be convinced of the soundness of the former Revelation; and so far as this and that agree, you are at liberty to judge. I have neighbors who deny any revelation since the days of the Apostles, and who claim to be Christians, but are only hypocrites, whose portion is with that class. I have not yet felt it my duty to make any harder denunciations against them than our Savior, for He well knew what they were entitled to, and there it is eternally sealed with all that remain inexorable.

June 6, 1872.

On the evening of the 8th of June, 1872, I had a visit from two females, apparently spirits, which was quite as unexpected and satisfactory as any that my heavenly Father ever permitted to come to me as ministering spirits, which contributes much to increase inspiration. One of them, by the name of Sarah Harlan, was an aunt by marriage, and daughter of Nathan Hunt. The other lady was her sister, Asenath Hunt.

I had been in Asenath's company for a length of time, when she disappeared, and soon after I saw them coming, walking beside each other, very neat in appearance and in the bloom of youth. Asenath had been a minister for many years, and as they both possessed superior talents, I, as ever, was delighted to be in their presence. The conversation of either was such as to never become tire-

some to those who take any interest in things of a deep and sublime nature. It was always very interesting to me whenever I could have an opportunity of conversing with Asenath, or sister, especially upon the all-important subject of religion. Their views seemed consistent with every idea as being correct, and so congenial to my own views, that the time we were engaged in conversation never became tedious or tiresome, but only caused a longing desire for another opportunity.

Oh ! how different, when it became necessary, as business frequently called me, to be in the company of those who seemed to take no interest in anything of a sublime or spiritual nature ; whose whole conversation and study seemed entirely confined to things of a perishable nature, and such things as could only become the interest of children still needing milk instead of meat. Many times at elections and other places of public resort, I have sought the opportunity of going to and from the same alone, that I might spend the time in deep meditation, instead of spending it in company with those who seem to care for nothing but to chit-chat about who should be elected to this or that office, and always preferred to be alone rather than to be in such company, and at this time further from desiring such company than ever. It is the company of those who seem interested on the subject of things of an eternal duration—it is the society of happy spirits and angels that is most congenial with my views.

This is why happy spirits never commune with spirits in opposition to them and our Savior. This is why there is so great a necessity for all to be of His and their nature. This is why they and myself are so intimate. There is nothing to separate us when the desire is stronger to be together than separate. The interest of my beloved companion is the same, and she co-works in our heavenly Father's vineyard here, and for all succeeding ages.

Now, you see that spirits most congenial with my views and truth are my constant attendants, which should be very convincing to you that there will be no affinity between God and those who still stand in opposition to

Him. This is why he never commissions evil spirits to come to me, because there is no confidence between Him and them. Necessarily, there could not be any good done. So they will still, as ever, remain a perfect nuisance to God, and continue to bewail their loss through a never-ending eternity, with nothing to encourage, but everything to discourage—all opportunities lost with them, and God forfeited their claim to anything.

According to history, it is said that, "When God finished His work, it was good, and very good." Consequently, the workmanship of His hand, which was man.

Now, the popular idea of hell with man, before regeneration takes place with him, is a lake of fire and brimstone, made by the same good Almighty Being for the express purpose of torturing that which He pronounced good. Now, take notice that all was good; even every propensity and faculty, without which His creation would be in vain. Now, He offers to assist us in keeping those faculties within bounds or proper limits, in order that His creation may all move in regular procession, from the smallest animalcula to the stupendous globes, which perform their ample rounds in their respective orbits. It is not until we go beyond the limits He prescribed, that this, which was said to be good, becomes bad; and even after it becomes so by transgression, there remains a chance to return, live, and be happy with Him forever.

There could be no necessity with God to make a great lake of fire and brimstone, in which to torture His children, since His holy presence to the wicked is torture enough. It must be very great to cause them to cry for the mountains to fall upon them, that they might hide themselves from His presence. It seems, from such declaration, that they would have been willing to have been immersed in a literal lake of that description rather than His presence, which is a flaming fire to the wicked; as His presence is everywhere, necessarily that flaming fire must be everywhere.

Now, this flaming fire must include this lake of fire, and

God must be there as in all other places. So we had better come to the conclusion, that as we can not escape His presence, to live in such a manner as to be happy everywheres with Him. This is where the great necessity is for regeneration, in order that we may form correct views concerning the truth; come to Him that we may learn the truth; that we may be established; that the gates of hell may not prevail against us; and that we may have a confidence sufficient to believe that all is right in heaven.

God's wrath is frequently spoken of as though He was an unstable Being. He remains unalterable, and is right all the time, and there is no necessity for change, as He is constantly opposed to wrong, which consists in abusing that which, as it came from His almighty hand, was good, and all well know the consequence before this abuse. What will their excuse be when they have to render an account to Him, who took so many ways to convince them of their errors? We go along committing one crime after another, losing sight of each as we pass them, becoming more blind and our hearts harder—sufficient to enter our neighbor's peaceful dwelling, when he is enjoying that sweet repose which God designed as refreshment to the weary that they may be sufficiently invigorated to prosecute their daily labors, in order that they may be enabled to maintain their innocent families, and we still think to lay the blame upon some one else. But all those indulging such ideas, when it is too late with them, find their mistake, and acknowledge Him to being correctly informed in regard to their duty, but they refused to obey.

This is the kind of hell that is to be dreaded above all other ideas of it. As there is no chance but one, "Come unto me, that ye may be saved;" and as this is the only chance, why not make use of the opportunity while it is to-day? Harden not your hearts, for the night cometh when no man can work. This does not mean the night caused from the earth's daily revolutions on its axis, but that eternal night which relates to the immortal soul; for our Savior had reference to the immortal soul when he

thus addressed his people. Why did not the prophets and apostles, and all of the holy, righteous men in all ages of the world—those who had the true faith as a gift from God—tell the people, “If you do not get right in this life, you can in the next?”

Now, all of these holy men conversed with God, and this being more important than anything else, God did not happen to see, and failed to inform those holy men to instruct others, that all they failed to accomplish in this life could be accomplished in eternity.

My companion was once more, on the evening of the 26th of January, permitted to visit me, which was, as they ever have been, very desirable to me. The Almighty knew very well that no other spirit in heaven could inspire me with sufficient courage to engage in anything so important as to handle that which becomes the interest of all His numerous family, which was among His wise arrangements, and selected a companion who was fully able, with His assistance, to cause me to perform that which had for so many years deprived me of being completely happy.

Now, God in His wise arrangements with the intelligent part of His creation, knew that no male spirit could possibly have as great an influence on the male as a true female, when this confidence between them seemed to be without bounds, as in my case, as my companion was furnished me by Him in whom I had so great confidence, after being truly converted, and has caused me ever since, when anything took place which seemed a little miraculous and out of the reach of man's power, to have great confidence in Him. As I have to believe that all of this, which appears so strange to those having only the wisdom of this world, has been entirely with His consent and approbation, my confidence becomes vastly increased thereby. This is why the prophets, or holy men of old, could do what they did. They went at His command; therefore, they were fully able to perform whatever He bade them.

God, it appears, in all ages of the world, had living witnesses for His truth, in sending His legal agents, and there always seemed to be an overwhelming majority opposed to it. Men acting in their own strength, independent of Him, are acting from self-policy, and everything becomes worse and farther from the path of rectitude, as it were, encompassing sea and land, in order to make one proselyte, and when you have made him, he is twofold more the child of hell than he was before.

O Lord! as Thou art fully able to subject all things to Thyself, speed the time when there shall not be one more false teacher upon earth, so that all of Thy great family may see and become willing to be taught by Thee, who teaches as never man taught, and never fail to make a safe landing in heaven. Come, brothers and sisters, let us try for ourselves.

My cousin Hiram Mendenhall, companion, and father were permitted to visit me on the evening of the 1st of July, 1872, which was thankfully received by me.

Now, the time has fully arrived when the people, after wandering so far from the truth, shall stop short, and endeavor to commence correctly, in order that they may arrive at that perfection so necessary for all. Before that can ever take place, we must admit and acknowledge an overruling Providence, and that we must, as do all other parts of His creation, be subject to His absolute power and control, as complete happiness can never be attained in any other way. The people seem disposed to try every way that they can possibly devise, rather than acknowledge His to be right. This is just where they must and will, sooner or later, have to commence to do their work. It is no wonder the people remain in so miserable a condition while they still are in opposition to Almighty Power, and it is cause for astonishment with the good and thoughtful portion of the community that they will so long persist in ways of their own devising, rather than

acknowledge that there is a Being who is fully able to direct them to their desired haven.

As God has placed in man faculties that seem to be without bounds, it is abundant proof to all that they must forever progress, unless at death they become divested of these faculties, which would make part of His creation in vain, and without them the diversity of His creation would be to us a perfect blank, and could not be consistent with an all-wise, intelligent Being. This is the reason why we become so accountable to our Creator. If He never had made known to man what would cause misery, and what would as certainly make them happy, there would have been no accountability on our part. "But," says the presumptuous, unhappy atheist, "there is no God." Who could desire to be an atheist? Not one ray of comfort through life, and the thoughts of death and eternity fill him with emotions of horror.

Now, it is making one step toward perfection when we admit a spiritual existence; but when we come to the conclusion that there is a necessity for true Christianity and all that our Savior requires of us, we are making a better one. If we never start correctly, we will never make a safe landing, and there is no starting-point for heaven, neither any chance for acceptable worship, without admitting a spiritual existence. When we become willing to be called a spiritualist, we are also willing to be on God's side and for His truth.

Mendenhall, as a man, possessed a medium talent. As he was one of my neighbors for many years, I had many opportunities of testing his views on various subjects. He was quite spiritually minded while in this world, and I was not surprised when he made me a spiritual visit, as he could not now make me any other. We were in unity in this life, and there appears no reason why we should not remain so. The sooner people come to that conclusion, the sooner they will be prepared to reverence and honor the Author of spirits. Good spirits take a very deep interest in seeing their friends and relations becoming

spiritually minded, as not until then is anything done that relates to the soul or an immortal existence.

Every act that probationary beings perform toward advancing their eternal interest in this life is of more value than if they could live to accumulate the fortune of the Rothschilds. Yet the man who makes this world his prime object of worship, would think it idle, and almost impolite, to even speak or attempt to introduce the subject relating to spiritualism, which is my greatest delight. It is proof sufficient that they are ashamed of God and His truth. He is still God, whose spirit pervades all space, upholds everything, and everything is moved and actuated by Him, and He is everywhere. To the wicked He becomes a consuming fire, but His presence is heavenly to the righteous. Now, while any remain in opposition to Him, there will be no place for them to go to find happiness. So the sooner we close in with His offers, the quicker we will be in a happy condition.

There is nothing which gives me as much comfort as the thought that I ever became willing to be a laborer in my heavenly Father's vineyard, and my prayer is that I may always remain a willing servant. It is now the primary object of my happiness to think that possibly it still may remain to be my delight to labor for the cause of truth through all eternity. This is without doubt one of the reasons why I am favored with spiritual communications, my interest being the same as theirs; for if it was not, these communications could not result in any good. Neither could I expect heavenly messengers to visit me, and at the same time stand in opposition to them and God's truth. I was prepared and qualified by my Savior when He gave me the true faith. This was His object in giving it to me, that there might be sufficient confidence. When anything came from heaven, it had to be received as truth, and seeing no failure on His part, confidence was continually increased, instead of being diminished. It is from this source alone that we may expect a confidence unshaken.

Men have ever been inspired, in order that God's truth

might be published to the world; and yet, while the people are unconverted, they will not receive immediate revelation. It is only those who are truly converted who have the necessary confidence to believe and labor from such authority. Until men have this confidence, they never will become true laborers for Christ in the cause of truth. God, in His infinite wisdom, makes choice many times of those whom the popular portion of any community would refuse and reject—those who possess only the wisdom of this world, which is said to be foolishness with God. The apostles, with few exceptions, were said to be illiterate men, yet they were fit subjects to handle the truth as it was given to them by Him. They were under obligation to believe that it was this class He chose to inspire, and no others. While men remain so independent of God, they can not understand His revelations, neither do they like to believe that others do. It was this class that could abuse the apostles as they did. It is this kind that refuse to have anything to do with my writing and labor, and view it as beneath their notice. It is men thus disposed who would nail our Savior to the cross, as before, if the law would protect them. This class of human beings are the ones who will cry for the mountains to fall upon them, that they might, if it were possible, become completely annihilated. These kind of characters will be glad to get hold of the value of anything that relates to truth, since they have stubbornly refused all good, sneered at truth and everything in relation thereto; and the trouble will land upon their own heads, to bewail their eternal loss, unless God shall, in eternity, change to a more merciful and better being than He is to-day, and admit them into Paradise with all the faithful worthies who have passed away. If so, I shall have to come to the conclusion that there is nothing true in Scripture declaration concerning Deity; for He is said to be an unchangeable being—the same yesterday, today, and forever. So it would be much safer to take Him at His word, and accept the offers He has already made us. They are good enough.' If we look for any better, I fear

we shall be awfully disappointed. So let us timely close in with His offers "while it is yet day, for the night cometh when no man can work." Do not put off that which should be done to-day until to-morrow, which is a day that is uncertain to us. So the present should be by all considered very precious.

July 2, 1872, brought a very pleasant manifestation of happy spirits, and this world has nothing to do with it. They are all from pure spiritual authority. This is why my confidence remains so strong, as it is from a source in which all true believers, in all ages of the world, have had confidence.

Now, the special design of this visit, as yet, remains a mystery, as nothing ever transpired in my companion's lifetime, with her and Rebecca Hadley, that should cause anything that might prohibit Christian manifestation. My companion and I had it in contemplation to make them a visit. We came to the conclusion that death was inevitable and very near. Some one asked her if she would like to have Rebecca Hadley present. She modestly replied in the affirmative. So the lady was soon present by her bedside. It happened on the day that she was favored to have Christian conversation with her family and others present. Rebecca Hadley, a member of the Society of Friends, had seated herself at the foot of the bed. My companion and I had indulged an idea of becoming attached to that class of Christian professing people some years previous. She said emphatically to Rebecca, "I want you to consider me one among you; and if my poor old man wants to join you, take him in." The only preference we had for that class was their views concerning war and bloodshed. It being the request of my companion, I applied, soon after her decease, and became a member. Very soon after I became attached to them, I discovered a great lack with them in regard to that which had always distinguished them from other denominations; and as my writing was of so spiritual a nature, it was treated by the formal part of the

society with perfect indifference. So, according to Scripture, I was against them, and they against me. But, in looking back over the lives of our predecessors, and seeing what they had to encounter from that class of people, I can not but rejoice at the improved condition of things since that time, as I am favored in my travels to meet with the best of friends among all classes, even among those who can not receive this strange work with the same confidence that I do. But I find no fault with them for that, as they have not yet received the Holy Ghost as a gift from God. So we separate, apparently friendly, and I am invited to call again. This is very different from the fare of our ancient worthies, as the treatment they met with was almost without a parallel, and causes me to be the more thankful to the Author of all good.

My dear is with me in every place,
Among the shady bowers,
And in the summer evenings,
Among sweet-scented flowers.

Her visits still remain to me
As precious full as ever;
And I hope the time will ever be
When nothing else can sever.

The love she had for me at first
Was pure as just from heaven,
And causes me to have a thirst
For that pure thing called leaven.

It was God in His arrangement,
Who enabled me to see
The one who became an agent
In this great mystery;

So that she and I together
Might labor in His cause,
And still be faithful as ever
In fulfilling His just laws.

So now, my precious dear,
 Since thee hast been so kind,
 I never expect to hear
 Of one with better mind.

So lately as the evening
 Previous this I did compose,
 She seemed to be a-grieving.
 As I was slumbering in a doze.

Farewell, my dear, at present.
 Please visit me again;
 It will be so very pleasant
 As showers on the grain.

Great God, in His pure love,
 Sends happy spirits here;
 As they are from above,
 Our broken hearts do cheer.

As agents from high Heaven,
 They come to their true friends,
 To give to them pure leaven,
 For this He always sends.

And they, in strict obedience
 To their heavenly Father's call,
 Do offer their allegiance
 To try to save us all.

And this is proof to all below,
 That they are our true friends,
 And this a truth that all may know,
 That these He always sends.

My dear beloved, when she first came,
 It was something strange to me,
 And still so clearly appears the same
 That ever in her life could be.

And what is still so strange to me,
 That love remains the same,
 Her presence always glad to see,
 As to comfort is her aim.

My constant prayer is to-day,
That thee still may be disposed
To visit me in every way
That happiness be disclosed.

Gulielma, thee still, as ever,
Knows what I am to-day,
That in my life I never
From thee did want to stay.

I clearly saw my dear Gulielma in conversation with Rebecca Hadley, at a distance. My daughter, Charity Hale, was present with me, and as my companion's presence was so gratifying to me, I was very anxious that she might get to see her, and I started toward her. The people appeared in meeting capacity, which caused me to feel very thankful. My dear, thee remains next to my heavenly Father in my affection, as our union, for a great purpose, was His choice.

O Lord! enable me still in every attempt that I am induced to make, through the influence of Thy ministering spirits, that it may be so consistent with all of Thy former revelations that all may be dumb and speechless in their criticisms for its soundness.

Gulielma, I have long been thoroughly convinced that thy visits were for my special benefit, and if they should cease, I would be in a forlorn and desolate condition. From these continued visits, I feel myself fully authorized to offer truth in any way that is calculated to effect good. The popular preachers, as they are not called in the cause of truth, are effecting no good, and are not in the least acceptable with Him, and only inducing the people to depend on that which has no life or power in diverting their minds from the living principle of life, as many become induced to think it right and better for them to take the bread from their starving family, in order to support a principle of hypocrisy to which our Savior was so much opposed. Oh, what deception, to deceive people in regard to their eternal interest! Deception concerning their

temporal interest would be of less consequence. How do you suppose such characters stand in the presence of Him who has too pure eyes to look upon iniquity with any allowance? It is their soul's delight to get the people so excited as to think that this is the only way to get to heaven, and even induce them to believe that they are truly converted, when, if they were honest men, they would say nothing about Christianity. They would tell them that all the men who have ever lived in their own strength never converted one single soul. Whenever true conversion takes place, it is either direct from God, as in the case of Paul, or through His legal, authorized agents. It is a crime of the blackest dye to practice any deception on things relating to the soul's eternal welfare.

My dear companion was with me, and still expressed great demonstrations of love, on the evening of July 8, 1872. There is no diversity of names in heaven. God cares nothing about what names you may give one another, as there is but one denomination in heaven. Neither is there but one true church upon earth, and if men should separate themselves into as many more, they could get no credit for it from Him who has absolute control in heaven. All are in complete subjection there.

My daughters, each and every one,
Well understand to-day,
I've nothing under the shining sun
But that which never fades away.

My dear daughter Isabel,
In her last words to me,
Was a truth that all may tell,
Did come from her so free.

The words that she so freely spake
Were simply only these:
"Poor, good old man, it's for your sake
I speak these words with so much ease."

"You never did one harm in life."
Which was to me so hard to bear,
In thinking of her and my wife,
.Who both my grief did try to share.

July 1st, sixteen years ago, my dear daughter, Melinda Harlan, departed this life. My affection for this child was very great from her infancy, and nothing ever occurred in her short life but that which was calculated to cause an attachment, for she was as lovely as an angel. During her sickness, she was favored to be in her right mind to the last breath, and in our attention to her necessities, to her dear mother and myself she manifested feelings of affection. At one time she said, "Pap has to get up pretty often." What is very remarkable in this solemn scene is, while her mother was engaged in the act of changing her clothes, she was instantly relieved by death. This being so manifest to us, we became much affected. Her affection was so great that she said, by way of consolation, "Do n't cry; it is just my back." These were the last words that ever escaped from her lovely form, which no doubt was received in the arms of her Savior. This is dying the death of the righteous, and it is very consoling to her friends to think that our dear daughter is safely m^oored in heaven, and still remains as lovely and affectionate as ever; for in a short time she was permitted to come to me in order to comfort me. We had a conversation together. I said to her, "Surely this is Melinda," and asked if it was right for us to shout when it was reality with us. She answered that it was, when, immediately after, a feeling of unconsciousness came over me, but still seemed as real as any conversation that we ever had together in her lifetime.

Now, this faculty of recognizing our friends should be considered by us as a great favor, as I still can have the exact expression of departed friends that I could in their lifetime, as it is fifty-six years since my sister Susannah

and brother Henry deceased. It has been one of the favors to me that all of my friends were favored to die in their senses, and able to speak distinctly to the understanding of all present, and it remains to be a source of comfort to me whenever I think of their dying conversation. This seems as if the people might think I was proud that my family was favored above others. I should rejoice if all were thus favored, and I am very confident in the belief that that will be the case if we do our part. God's part will surely be done, for the language is, "Come unto me all ye ends of the earth, and be ye saved."

Now, according to that, He is no respecter of persons, although there are some things that might induce us to think otherwise in regard to the several gifts to man; but the time will be when all these things will be more clearly and satisfactorily understood. We must not expect in our own time, unprepared as we are, to understand the deep mysteries of the great Supreme Ruler.

July 1, 1872.

The evening of July 4, 1872, was very precious to me, by way of demonstrating to me the faithfulness and goodness of our heavenly Father, in the fulfillment of all His promises to us. I speak in regard to my own experience, and this is the best way of arriving at truth. One of His promises was that, while I proved or remained faithful, I need not fear but what these precious, heavenly messengers would still be permitted to comfort me with their loving presence, and he never has failed in one single instance in fulfilling the precious declaration of former revelation; for while in conversation with my precious companion, on the 4th of July, 1872, I desired that my companion's visits might be continued, and that, in order to test my sincerity, she might call and see whenever it is convenient, and administer anything that might have the happy result of comforting me, when, to my great astonishment and delight, between the hours of two and three o'clock, my companion came to my bed, being entirely un-

expected by me. I asked her, "What means all this." She, with a very composed countenance, replied, "I thought I would call for a few minutes." She found me just as I promised the day previous, very thankful for the visit.

Now, all of this the unbeliever treats with perfect indifference, as they did in former days. So you see that if there had never been any other kind of people in the world, God's truth could never have been published. It is very true that He might have employed other means; but who has the right to call in question or dictate for Almighty God, if He, in His infinite wisdom, has seen fit to qualify certain people, and fit them to receive everything from Him as truth, so that no inferior power can possibly counteract them. These things were very strange in former days; but strange as they were, there was a class of people that God, after miraculously manifesting Himself to them, could do nothing with, and the eternal Spirit that was from all eternity could, with propriety, say, "Before Abraham I was."

This spirit was no doubt speaking through Him, as a medium, and this same spirit enabled the prophets to see and foretell what they did. It is this which enabled Moses to behold at the burning bush, things which caused him to quake and tremble. This same spirit followed the apostles and filled them with the Holy Ghost, so as to enable them to perform miracles, as true mediums; and as the power is through His ministering spirits to me, as a medium, so as to enable me to write the truth over again, I must expect from the same class of people similar treatment, and I may thank the Author of all good that my fare is no worse.

It appears that the Almighty permits mediums who do not claim to be Christians, no doubt for a wise, unseen purpose as yet to mortal beings; but the time will come when these things, as His designs, will be more clearly developed; for these mediums, after performing things in my presence which were true, expressed dissatisfaction, after describing my companion as completely as I could have done.

This lady was situated at least sixteen miles from my residence, and an entire stranger. But these mediums have some influence. God has many ways of accomplishing good, and I thank Him for even that kind, if it may finally accomplish some good. These mediums are improving things a little, in presenting things as the people seem able to receive them. Christian mediums being further advanced in spiritual things, may add to theirs an additional improvement. So you see that God's universe, both physical and spiritual, is carried forward through agents or mediums.

Now, to show you that Christian mediums are further advanced and have more power, I will relate the following circumstance: As I was traveling through Butler county, Ohio, I called at a house on Saturday evening, and remained over Sunday. The family were of that class called modern spiritualists, who, in regard to Christian manifestation, are a full average. In the afternoon, quite a respectable number assembled, and soon after I heard some one remark, "Let us have a circle." Now, as I had been well treated by them, I felt that it would be right for me, if invited by them, to take a part, as I felt perfectly safe in regard to their doing me any injury. So the room was made dark, and a circle formed according to their custom. I sat perfectly still, in order to see or hear anything that might take place. They made use of every stratagem in their power to induce communication, without any success, and adjourned. But not being satisfied, they assembled again, and remained in circle till near sundown, without any performance. As they had previously performed many things, they charged me with being the cause, and said that I must be a stronger medium than theirs. They were right in coming to that conclusion; for I was acting from God's authority and they were not. This must have been the cause of their failing to do anything in my presence. I am permitted to see just where the trouble is. Our Savior said, "You can not bear it all at once," and he deals it to us as we are able to receive it.

I am not expecting the people to understand the deep mysteries of God, while they remain so carnal. It is said that they are to be spiritually discerned, so the people ought not to be against truth, let it come from whatever source it may. Give the devil credit if he may accidentally speak one truth. In regard to me and my writing, you may say and think as you please. I ask nothing from you. I do not confer with flesh and blood, neither do I consult my neighbors; and if my father and mother were against this, I should be against them.

But I have evidence to the contrary, from their friendly visits to me. Our Savior well knew this would be the case when He said, "I came to turn the father against the son, and the son against the father." It was not that He desired this discord, but to show that truth must prevail over falsehood; and therefore, if the father was for the truth, and the son against it, one must undoubtedly be against the other. This is why there is so great necessity for true Christianity, as nothing else can ever destroy this discord, and restore the unity necessary to fit us to dwell with the ransomed in heaven, as true brothers and sisters.

Now, my friends of every class and denomination, as you are all alike to me, I want you to know that I am not guessing or dreaming about religion. I know that there is reality in it, and an equal necessity that all should and must have it, before they can possibly be qualified to dwell with saints in light. We have history, both ancient and modern, which is sufficient proof that this change must take place before we can possibly be prepared for heaven, to dwell with beings where there is no discord, and nothing but perfect confidence. Whatever one advances as an idea, is amen with God and all of the shining hosts of universal heaven.

July 4, 1872.

Gulielma was with me this evening, inspiring me to write. She manifested herself as returning from visiting certain friends. I inquired of her why she went without my

knowledge, as I should not have been uneasy. She remarked, "You do not always let me know where you are going." I said, "I do not care anything about it; you may go wherever and as often as you wish." It was a singular trait of her life never to go to any place unless I could go with her.

Now, none of these strange things can be believed until He gives us the true faith, and after that we are prepared to receive everything authorized by Him as truth, and He sends His messengers to those who will carry out His designs. Now, even among people who admit a spiritual existence, there is great diversity of opinion in regard to how we will exist. There is no fixed idea concerning it. Many do not believe that they will have any knowledge of things that transpired in this state of existence. If that were true, it would make no difference how this life was spent, either in good or bad acts. In that case, how are all to be rewarded according to their works. All these appear to have no fixed idea upon this important subject, and this is one of the objects of the visits of these heavenly messengers to me, to not only strengthen the belief of a future existence, but likewise the nature of it—that we are to still retain what we have gained or lost in this life, and the gainers will still desire more knowledge, as their happiness will be increased thereby. But on the part of those who die in their sins, it will not be so favorable, as a view of the acts of their past life, which they can never escape, will be horrible to them, and as they look over the many blessings they have had from our heavenly Father, without feeling one emotion of thanksgiving, there will be cause for great discouragement in trying to make new discoveries, in order to get the great increase promised to us in the future. If it may turn out as an increase of misery, it is here that they will come to the conclusion of desiring that the mountains may fall upon them, in order to escape His presence.

Now, this is hell to them, and I have not the first doubt but that it will be to all who refuse His offers, and stand in op-

position to Him. Where would be the propriety in losing all that we have gained in this life, and at the termination of it commence a new series, which can never be the case if we do not still retain our identity and thinking faculty? And how could each and every one be rewarded according to their works, if the place of torment, literally speaking, be a lake of fire and brimstone? It is God's presence that makes us either miserable or happy. Many will be anxious to know why all can not have spiritual communication. It is in part the lack of confidence in God, people still placing confidence in things of a perishable nature, which they are positively forbidden to do. As happy spirits know who will have confidence, it is these alone they have communication with, and that never can take place without previously being qualified by Him, and that is never done without a special object with Him.

Now, my writings, in many places, show that I was qualified for this labor, and stubbornly refused to perform it until something a little miraculous took place, by way of having heavenly messengers sent to me. This is that part of my writings which seems to stagger some people, mostly confined to hypocrites and unbelievers, who are ready to doubt God's power to perform miracles now, as well as in times of old. They say that miracles ceased in the days of the apostles. I say they will never cease while there remains one sinner upon earth. It was for the sake of sinners that miracles were ever wrought, and God's desire for the welfare of sinners is as great now as it was then, and He is just as able to work them. But some will be ready to ask, "How came God Almighty to stoop so low as to call on David K. Harlan to be a laborer in His vineyard? Why not call on some capitalist who could have published this book, and still have had plenty?" We find that He never chooses that kind, because they seldom have much regard for souls or the truth. This is why He never chose any among that class, for they would only make things worse instead of better.

July 18, 1872.

Notwithstanding the great confidence that existed with me and my companion in this state of existence, although there was great affinity between us, mixed with congeniality, I presume that she never could have said or done anything to me sufficient to have induced me to undertake the labor of writing and publishing on a subject that embraces things relating to our eternal interest, by way of involving the Christian doctrine. From this circumstance, you may infer and see the vast difference in anything belonging to this world, or anything of a temporal nature, from those that are purely spiritual, by way of inspiring us with sufficient confidence to engage in whatever involves the interest of the whole intelligent family of God. How very important and conspicuous it has been in this very strange work to employ and commission those in whom we must have so much confidence in life, and being favored with an assurance at death that they were received into heaven as true brothers and sisters, so that those to whom they may become messengers, may be under obligation to receive their messages as something to be relied upon; and as my companion and I had never favored the idea that Christians should be sectarians, as it regards any particular form, such would necessarily be the kind that infinite Wisdom would select to handle anything that is not confined to sects. The Christian knows that God's love is not confined to any one sect, neither is the truly converted brother or sister's love limited. All Christians know this to be truth, and none will ever be admitted before being thus qualified.

This is why that state is entitled to the name of heaven. I speak of it as a state or condition, without location, in order that God may dwell there; for it would be an inconsistency to say that heaven should have bounds, and the Author be without them. All who claim a limited heaven have no correct knowledge either of God or heaven, nor do they as yet know anything about true conversion. This is the great necessity for establishing us in the truth, so that we will not be blown about with every wind and

doctrine. There is none in heaven without the true faith, neither have any upon earth any authority to claim Christianity without it. Yet many have the presumption to claim it, and make an offering of worship that is not pleasing or acceptable to God.

My friends and fellow-travelers from time to eternity, I do not want you to think that I am speaking disrespectfully of your offerings, and thereby incur God's justice upon myself if I do not set forth the truth. I feel His entire approbation in all that I have performed so far, and never expect the time to roll around that will cause anything but rejoicing to think that I at last became willing to be a true laborer in my heavenly Father's vineyard, for the cause of righteousness and truth. There is not one being upon earth but what is a spiritualist, and can not help himself; but he can help being a miserable spiritualist. That is why I have had to write this book, to show the people how they can become happy.

July 25, 1872.

Great are the mysteries of Godliness in the continuance of spiritual communications to those qualified to receive them, as His true messengers; and by being thus qualified, there is a confidence to believe that anything authorized by Him is truth. It is in this way that there ever became any true believers, in order that they might be able to face Satan and all of his hosts combined.

My dear Gulielma was permitted to visit me on the evening of the 15th of July, 1872. We conversed together and enjoyed ourselves as in the best part of life, which is cause for astonishment that spirits still realize all of the five senses. If it were possible for spirits to lose that sensation, the diversity of God's creation at death could not be enjoyed. So in that way we would be further from perfection, and be falling back instead of advancing, making the Scriptures a false declaration—that by being faithful there is to be great increase. We have this promise from Him who has never failed to fulfill, which all true

believers have proved for themselves. The reason why we can not place the same confidence in friends upon earth as we can in friends from heaven, while we are in this state of existence, is because we are influenced by various motives, which have proved so corrupt and so far from the right thing that they are entirely lost. So I say, even in these communications between me and my companion, in regard to confidence, which was almost without a parallel, I never could have had the confidence while she was clothed with mortality that I have had since I was favored with so much evidence that she was received among that happy, truthful throng, which she expressed so great a desire to join previous to her dissolution. These were her words, "Do let me go and join that happy throng." We dare not indulge a thought that ever a single falsehood escaped from this throng, or that one single deception was ever practiced by them.

Now, if this was the case, how many deceptions could I charge my companion with since she was taken from me by death? I might say thousands, which would be a charge I would not dare to make against an inhabitant of heaven—and a dear companion at that—who never in this life practiced one deception upon me. Now, you see plainly why I have more confidence in friends from heaven than I have in friends upon earth. This is why we are told in Scripture to place no confidence in the flesh, but all in God or His true agents. So you see what necessity there is for true believers, and they are all qualified by Him. All who ever wrote from inspiration were qualified for that important duty. This is why it is in vain for any power inferior to that of Almighty to undertake to stop anything authorized by Him; for that was exerted to the extent of every means in their power at the time God revealed His will to the saints. For what purpose did they become saints? For the express purpose of receiving truth as God delivered it to them. They then were willing that all people should hear it.

As a duty, I must still record the visits of my precious departed friends, in order to show how faithful our Savior is in the fulfillment of all of His promises. My dear Gulielma, Mary Ann, Isabella, and Melinda, with many others, were favored to visit me, and hold conversation which was pleasant and agreeable. The conversation was on that which relates to our eternal interest, as it must be the concern of all holy intelligence. I, as ever, thank Thee, O Lord, for this visit.

Again, September, 1872, my companion was permitted to be in my presence, and seemed disposed for conversation, which proved very comforting to me, and had a tendency to strengthen me in the promises of our heavenly Father, and in everything authorized by Him to be truth and reality, in every visit I am favored to receive, as I believe them to be His true messengers. They have never failed to accomplish the object of reviving the good old truth from the best authority, for all to test its soundness.

September 7, 1872.

I had a special visit from my dear Gulielma, in such a manner as ought to completely dispel every doubt in regard to the reality of them, and that she was specially furnished and sent to me to carry out His all-wise and intelligent designs, in order to convince people of their great folly in opposing and fighting against God. But it was not so with good old honest Paul, according to his own confession. If we only follow his example, it will save us many sorrowful hours, as the longer we oppose this true light, and refuse to obey Him, we are heaping up coals upon our own heads; and so long as we live in opposition to Him, there will be no place for us to find happiness. In His presence is fullness of joy to the righteous; and to all those who abandon His offers, eternal remorse. If we could take the wings of a seraph, and fly to some remote portion of space, and there find rest, we would do what the Psalmist thought impossible. He was thoroughly convinced, as all true believers are, that to escape God's presence is impossible, and

as much impossible for the wicked to be happy in it. You will find no truly converted people opposing God or anything authorized by Him. He sent ministering spirits in the days of the prophets, when our Savior and the apostles were upon earth, so that all those who had the true faith and were obedient freely conversed together. So, God is no respecter of persons, in regard to true faith, in former days or at the present time. Some have this true faith given them early in life, in order that they may be qualified for a certain labor; and if they never consent to perform that labor, I feel warranted in saying that they never can be happy, as He requires no impossibilities at our hands; for He says, "My yoke is easy, and my burden light." I presume that there never was any person, after being truly enlightened on this important subject, who could be so presumptuous such a great length of time.

But, my fellow-travelers from time to eternity, as one wishing the welfare of all souls, the largest portion and best part of my life was passed without that happiness I should have enjoyed had I been as obedient as Paul to the heavenly call. But, since I have become willing, by being beaten with many stripes, I feel a happiness bordering on that which true converts feel, which enables them to say, "December is as pleasant as May," and that no tongue can express the sweet comfort and peace of a soul in its earliest love. I have this duty to perform before I can be admitted to mingle with happy spirits, and meet the smiles of those who have washed their robes and made them white in the blood of the Lamb. It is cause for rejoicing to think I became induced by those heavenly messengers to do my Father's will before it was eternally too late with me.

Many people at the present day doubt the possibility for any to become holy in this life. If that were impossible, it would be impossible for any to be truly converted, since no power inferior to the Almighty's ever did convert the soul, and true holiness is from the same Power. We find the prophets and apostles were holy men. The same Almighty Being can with equal ease make men and women

holy in this enlightened age of the world. There never was any one converted without being holy. All must be converted before they can be holy, and without holiness no one can see and enjoy the Lord. But the mistaken idea with a portion of the people is, they claim to be Christians, and, at the same time, deny that it is possible to attain holiness in this life. Can not the same Power that converts the soul with equal ease make it holy? The trouble is, the people are trying to make themselves Christians without the help of God, doing all in their own strength. Having no faith in Him, they become unbelievers, and doubt anything done through His power to be truth. They can scare the people into what they call conversion, but have not yet come to the conclusion that they can make them holy; therefore, tell them that it is not attainable in this life. I must confess that holiness is very scarce in this day, considering the loud professions and great zeal on the part of the leaders—as it were, the blind leading the blind. They are the ones who say that holiness is not attainable in this life. Now, all of God's true ministers, in all ages of the world, were holy men. All of the first ones, who protested against the Catholic Church and Church of England, were holy. God never called any as true laborers in His vineyard but holy men. He never calls any as laborers whose influence goes to make things worse instead of better; and, so long as men are acting in their own strength, it has a tendency to darken and obscure the true light. Oh, shame for the people, that they must still be trying to do that which they can not do, and neglecting that which is required of them, the performance of which would be a source of happiness to them through life and all eternity! But no; they take a round-about way to get to heaven: leave the straight and narrow way, choose the way that is blind and difficult, and instruct the people in this blindness in order to get their money. Thus thousands of poor ignorant mortals are led into this kind of snare. Instead of trying to enlighten their minds, as true laborers in His vineyard, all their

teaching proves a stumbling-block. The sectarian preacher likes very much to have it noised abroad, after his protracted meeting, that a great number were converted to God. This is from self-policy and self-exaltation, which, according to Scripture, shall be abased. True religion has a humbling tendency. False or man-made religion, which costs so much, leads all who depend upon it farther into error, and furnishes no food for the soul. Now, I would ask any sincere person if daily observation does not prove this to be truth? After spending the best portion of our precious time in depending upon such rotten props, when death stares us in the face we will find all our labors have been in vain. We will now, in a few words, be in earnest, as the poor publican was, and have to say, "Lord, be merciful to me, a sinner!" We are required to place no confidence in the flesh.

September 9, 1872.

O Lord, Thy favors are still very precious to me, as my dear companion, daughter Isabel, brother Martin Ryan, and Margaret, my sister, were, with great satisfaction, permitted to be in my presence. It is more than thirty years since brother Ryan deceased, and upward of twenty years since my sister's departure. My companion was first with me; and, as it has been many years since their death and departure to the spirit land, I was very anxious to see them. I went to their dwelling and knocked, and some one bade me to come in. I entered, and first approached my sister, and then turned to salute my friend and brother-in-law, Martin Ryan, who was a man that I had strong confidence in through his short lifetime, which was only about forty years, and he manifested, in action and expression, that he had great confidence in me, for he often remarked to other people that he never could get angry with me. This I speak of to show what true confidence does for us. It is from having this strong confidence in my companion, which was never once betrayed while we were permitted to dwell on earth together. You will have to come to the

conclusion that if such a companion's presence, after dissolution, had from me forever disappeared, my condition would be such that no other spiritual manifestation could possibly restore confidence. The great God of the universe saw fit, in His infinite wisdom, to send that one to me as a true ministering angel, to enable me to perform my duty, without which I could not possibly be happy. She has, in the last five years, since her departure to the spirit land, done for me that which will cause rejoicing forever.

October 25, 1872.

On the evening of May 16, 1873, my dear companion was permitted to visit me again, agreeably to my sincere desire, fully believing, as I do, that no other offering will be acceptable to our heavenly Father. The visit was expressive in the highest degree of one who never betrayed in her life, by word or deed, the confidence necessary to true companionship. This visit, as all the preceding ones, is intended to keep up a confidence between us sufficiently strong that nothing inferior to the power of God can possibly frustrate. I know of nothing of an earthly nature—no terrors of torture inflicted by man, as in former ages, when God's chosen servants had to suffer everything that the wickedness of man could possibly devise, can deter me from performing my heavenly Father's will, as I fully feel that I am on His side and for His truth. Every inhabitant of heaven is continually offering their assistance by way of forwarding the success of this most singular enterprise. Things are continually transpiring, as I am traveling, that should convince any seriously concerned person that all that I claim is true. We must admit that there are good spirits as well as bad, or come to the conclusion that God is not good—the Creator of all spirits; and as the prophets, apostles, and all the holy men of old, were clothed with this power, there was no inferior power could stop them. This is why I ultimately must have success, though attended with much labor and toil.

At another time, as I was traveling, I called at a house for the purpose of selling a book, and after offering it to a gentleman, he replied, "I do not care about investing anything in that, we have so much here." Said I, "It may be that mine is not like yours."

Just at this time in stepped a lady, and seated herself opposite me, and said, "I see your companion standing by you." She then gave a complete description of her, as follows: "She is about my height, perhaps some thicker. Her hair and eyes are dark, the latter rather large." This was a family trait. Said I, "You have done it in full."

She now took a paper from her satchel, and commenced writing. When she finished, she said, "This is from your wife. She promises to call and see me when you leave." After all this, she said, "I have no faith in it." I said that may be the time would come when she would have faith. I knew full well that this was her condition, which left her dissatisfied and unhappy, and forever will be, without the true and undefiled religion, which must come from God, and will come when the vessel is fit to receive it. But it must not be a broken cistern, for want of confidence in God. Men are continually planning for themselves that which will prove an utter failure, and at last they will have to come to His terms or be miserable forever, and bewail their eternal loss, with all the nations that forget God and disregard His truth.

As my book has to bear the title of a very strange production, I will relate a circumstance which happened as I was traveling for the purpose of canvassing for this book, in Butler county, Ohio. I called Saturday evening, 1872, and remained all night and over Sunday. The gentleman's house was one where they had been accustomed to hold spiritual circles. His daughter was a strong writing medium. After the sun had reached the meridian, men and women began to convene in such numbers as to cause me to query the cause, after the number had increased to some twenty-five or thirty. I heard from some voice, "Let us have a circle." I resolved, without having any desire to

take part with them, if invited, to do so. They made preparation in the spacious hall, making the same perfectly dark. This was very strange to me, and I could not see how any good could result therefrom, as I had to believe that light had no communion with darkness, truth with error, happy spirits with unhappy spirits, heaven with hell, or God with devils. So we all entered the room together, and seated ourselves, when they commenced in their usual way, expecting no doubt to perform something so very miraculous as to induce me to place more confidence in them and their course, and thus entirely divert me from a dependence in God and His agents, as ministering spirits sent to me. Instead of that, they utterly failed, after making two trials in one afternoon. I never saw a company manifest greater anxiety to perform something than was evinced on this occasion. They therefore had to disperse, leaving their hiding-place badly whipped. God saw them in time to frustrate and entirely prevent them from doing anything in my presence. This led me very soon to decide that they were not acting from God's authority, but in their own strength, independent of Him. On the contrary, I claim all mine to be with His consent and approbation. They said that I was a stronger medium than theirs. I very soon came to this conclusion, that I was on God's side and for His truth, and they were standing in their own strength, and against His truth.

Now, my fellow-travelers from time to eternity, you must come to the conclusion that your plans must entirely fail of accomplishing any happy results, and that mine must and shall, with the help of God, have success, as I have an earthly existence. The reason is self-evident, that you think to obtain heaven and happiness in your own way and on your own terms, independent of God. But He is fully able to frustrate all power in opposition to Him, and enable all of His spirits and true ministers upon earth to forever defeat Satan and all the imps of hell.

Now, why serve the devil any longer, since he is a hard

master and a liar. He flatters in order to deceive you, but pays in that which can never benefit the soul.

On the 5th of August, 1873, I was permitted to be in the presence of several of my spiritual friends, which had a tendency to inspire me with renewed courage to press forward in the performance of that which, for many years, was set forth so plainly to be my duty. My dear Gulielma, who was the cause and start of this most singular and strange book, was with me the greater portion of the night, when I was wide awake, which was very affecting indeed. We had conversation together as natural as when in the body. I could easily relate our conversation, but as it was specially designed for me, I hope my readers will excuse me for leaving it out. There is nothing belonging to this world that I would accept in place of the visits of these heavenly messengers. There are no terrors within the reach of man's power which could deter me from doing all in my power to publish this to the inhabitants of the whole earth, because it is truth that should become the interest of everybody.

It seems to be my duty to gratify the public by way of setting forth some of the objects of this strange writing, as it so nicely corresponds with Scripture. One is, that Scripture is truth, and this work being from the same authority, and relating to the same subject, necessarily must and should agree, and there always was something in the writing performed by divine revelation that was very mysterious to others. This ought to end all doubts, and convince the people that my claim is from divine authority, and no other class of people oppose my work but those who are in opposition to the Scriptures, and who ordered them all to be burned. So my work, going in every respect to strengthen Scripture, ought to be received by everybody upon equal grounds with Scripture, because the truth from God to-day should be received with the same respect as it was when delivered to the apostles, as He and His truth are the same.

Now, the world is full of people who are against all revelation. As they know nothing about it themselves, they are disposed to deny it as being possible for others to know it. Every converted man and woman experiences immediate revelation from God that their sins are forgiven, and they are sanctified of Him. This enables them to say, "We know we have passed from death unto life, because we love the brethren."

The same class of people deny all miracles, because Christianity is miraculous to the unconverted, and that class of people are trying to get up a new system of their own to convince the world, if possible, that God, in His revelation to the people in old times, was mistaken, and that we, being wiser than God, have found a better way. I declare before God and you that the revelation delivered to the people of old was correct, and equally so is the truth, for which I am willing to answer.

Now, the manner in which I write is miraculous, for no one could write, perfectly correct, a book of five hundred pages on this subject, without being aided by divine authority, inspired by sending His truthful, ministering spirits to me, for there are no liars in heaven. There is nothing but perfect confidence with God and His legal agents and the inspired inhabitants on earth. They are under strict obligation to receive from any messenger from heaven everything as truth, and there is no other spirit in heaven who could have induced me to have engaged in this important work but my precious companion, and God was wise enough to know it. Blessed be His holy name forever.

I am thankful that Thou didst enable my precious departed wife and family, as a lasting comfort, to leave such demonstrations that they were fit instruments as ministering spirits to come to me, as whatever any one of the inhabitants of heaven may assert for truth, all the rest are under strict obligation to say "Amen." This is the reason why this work is so perfect—because it was commenced, led, and drove with and by the authority of God; and He

will say to my opposers, "I am ashamed of you before my Father and His holy angels." There is another class of people who are trying to become satisfied that, at death, they will pass away as the brute. A view of their past life appears so odious, this would be a happy thing for them; but, instead of that, they will be crying for the mountains to fall upon them. Another presumptuous class are going around trying to make it appear that everything we do, good or bad, is right; for, say they, God made us so. We might with the same propriety thrust our hands into a cauldron of molten lead, expecting to have comfort and happiness; for we well knew before we did it the consequences. It is from willfully violating God's laws, either physically or spiritually, that causes misery or suffering. Now, as the consequence of all sin and transgression is plainly set forth to us, we thus become accountable to God; for, in our creation, He gave us this knowledge that we might be able to screen ourselves from suffering; and if we do not make use of the means provided, the trouble falls upon our own heads.

Now, we all consider the brute an unaccountable creature; but our trying to place ourselves on a level with the brute creation does not make it so. God knows the difference, and it is immense. It is not likely the brute acts from reflection, but is created so to act as its Creator demands. Every animal acts out the design of his creation. So man had better try to comply with God's ways, instead of man's or his own.

In all ages of the world, as far back as history carries us, we find that, after having the true faith as a gift from God, there was something expected in return. All the prophets, apostles, and holy men had a work to perform. It is in this respect that my work completely agrees with theirs. When I look abroad, I am struck with amazement and wonder to find none who claim to write from the same authority that I do. But the soundness of my writing should be sufficient proof that my claim is correct.

Why this work appears so strange to many people is from their being so destitute of the teachings of Christ, endeavoring to teach themselves independent of Him. This is why they entirely fail to accomplish any good by way of advancing the great work of salvation. The popular teachers of the world spend a great deal of time and money trying to qualify themselves, rather than submit to be taught by Christ, the only sure way. And as they are taught of Him, they become able to teach others correctly. It is from this class that He makes up His faithful laborers in His vineyard.

Now, it is self-evident why there is no more advancement in this important work. This is the only sure way of arriving at truth, and God well knows it, and offers to become our teacher. But the letter-made teacher is too large to have Christ rule over him; proof that he is entirely unqualified for the station he claims as a teacher for Christ. All whom He calls, when they become willing to obey the call, are very willing that He should direct them, as they are well satisfied if they follow Him they will never fail to make a safe landing in heaven.

Strange it is that people are so much disposed to plan and devise for themselves, since their ways result in loss instead of gain, in preference to following the teachings of Christ, in which case there never has been one who failed to make a safe landing in heaven.

August 23, 1873.

My dear was with me again this evening, which caused spiritual rejoicing, and enabled me to declare to the public in what way true spiritual communication becomes a reality. It can only take place with those who have the true faith as a gift from God; after which, everything of a spiritual nature becomes reality, and they still enjoy perfectly every one of the five senses. By having this true faith, we become so near like happy spirits that we are enabled to understand each other to as good satisfaction as any, howsoever well versed in the English language. You

may easily see that God Almighty, in conferring this great favor upon the saints of old or at the present day, had an object in view, and intended, if they faithfully adhered to Him, to enable them to carry it out.

Now, I undertake to show you that God, in giving me this true faith, was to qualify me to serve and publish the good old truth in a miraculous way, as the inspired writers of old had it delivered to them. Now, no doubt, many may query why this became necessary. It is in consequence of so many, at the present day, denying the authenticity of Scripture and all revelation. So I, as a living witness for God's truth, take the responsibility upon myself to declare that all revelation from Him is truth. We are informed that He is the same yesterday, to-day, and forever; as able to qualify now as in ages past.

August 23, 1873.

I did not sleep sound this night, in consequence of the excitement caused from spiritual communication, for which favor how am I to be sufficiently thankful to my heavenly Father, as I am under the great necessity to believe it is entirely with His consent?

I saw my companion more than once, together with others, through the evening. We had agreeable conversation together. O my heavenly messengers, forbid that I should vary in the least degree from the truth as it is in Jesus! If I should write a single falsehood, claiming what I do, all confidence the people have in me would be lost, and my Savior and all the hosts of heaven would be disgraced. So, you see, it is important with them and me to advance nothing but truth. It is a source of happiness to me while I am writing to think that so far I have been able to revive it, agreeable to the revelations contained in Scripture.

Now, as I have before stated, this revival is to convince unbelievers in Scripture revelation of the authenticity of both, as the former was accompanied with miracles, and this with things not for every one to understand, or else

they would get hold of the deep mysteries of God, and go to heaven independent of Him. Now, there is the same necessity for me to record the strange things I see as there was for the prophets and apostles; and I feel very thankful that as yet I have not felt it to be my duty to write things that would not be considered decent to read before young people, as you well know is set forth in Scripture. What I have written I am not ashamed of before God, man, or devil; for I claim that this work is all with His consent and approbation, and also claim it to be sufficient testimony to convince all who are not like the Pharisees of old, whom God himself could not convince.

Now, my readers, if God is not able, with His power and wisdom, to induce the people to take hold and do that which alone can make them happy, as in the case of the Pharisee, to what source can they go for happiness? While I was sincerely seeking to understand these spiritual visits to me, the good Lord was pleased to appear to me and my precious companion, and explain to the satisfaction of us both their full meaning. Now, you see, I had to make up my mind. And how was it? I resolved, if my precious departed friends continued their visits to me, I would not slight them, but write whatever was presented to me. So, agreeably with the Savior's promise, they have been continued to me sufficient to enable me to write more than four hundred pages, all agreeing with Scripture, without any study on my part, but sensibly realized by the author in his experience in 1825.

Alone in the valley I rolled in despair,
Where no mortal being my sorrows could hear;
Like a witch in distraction, to horror consigned,
No hopes that I ever my Savior could find.

Now, it is among the highest favors to be established in truth. We should look upon it as a high favor, that our friends are enabled to declare the goodness of the Lord on their dying beds, expressive of their acceptance with Him. It is among the highest favors, that our departed friends

are permitted to return to us, in order to invigorate us in the performance of duty. This is the cause of these frequent visits to me—their regard for me and the truth, which seemed to be without bounds. Immediately after leaving their tenement of clay, they ascertained that I had the true faith as a gift from God, which formed a chain of confidence from our Savior between them and myself. I still remain thankful for all Thy favors.

August 25, 1873.

This was an evening very expressive of the Savior's love and goodness in dispelling all doubts with me in regard to the visits I am favored to have from those heavenly messengers. We were enjoying ourselves strolling and conversing together, with as much reality in regard to feeling, hearing, sight, and will as at any period in life. She seemed desirous that I should treasure up the many visits of my departed friends, after repeating some of them to her, as they would be a comfort to me. This was at our old residence. But she appears to be with me in my travels, not confined to any particular place, as the righteous, without doubt, have unbounded liberty, Christ having made them free. If we are for Him, He will surely be for us.

Now, as He saw fit to bring me out as an advocate of truth and true spiritualism, independent of man, spiritualism must be a reality, if we admit God to be a spirit. Now, there is no doubt that all the prophets, apostles, and holy men of old were true spiritualists. So it is an absolute necessity that all must acknowledge the truth of spiritualism, as it is the life of all animated nature. As God, in times of old, did qualify the saints, in giving them the true faith for special purposes, He is just as able now; and He shows people not thus qualified that their service is not acceptable. So the man-qualified preachers are not with the authority of God. All whom He calls are fully able to instruct the people right in regard to the truth.

September 10, 1873.

This evening was highly gratifying to me in regard to manifestations of happy spirits, especially from a lady by the name of Nancy Rhodes, a resident of Lafayette, Indiana.

We were at a house, seemingly alone. Said I, "We may never have another opportunity for conversation like this." She asked, "What do you wish to talk about?" I replied, "Anything that comes up." So we were very soon happily engaged, but the excitement soon caused a separation. I do not know how to account for this visit, unless it may be from a very good understanding and respect for one another in early life. I have no doubt, but these heavenly messengers are permitted to come to me in order that I shall not become discouraged in the fulfillment of my duty, as they so far have contributed much to comfort me, and there is nothing belonging to this world that I would accept in their stead. If they should desert me, I would have no confidence in anything.

September 12, 1873.

My wife, on the evening of the 22d of September, 1873, was permitted to visit me, agreeably to my sincere desire; for, on retiring to rest, I invited my dear companion's spirit to accompany mine through the evening, as no other one would be as acceptable to me as hers, when, to my great joy and comfort, I was awakened by a kiss from her, she being in my arms. She remained with me a great portion of the night, causing me to feel very thankful to my heavenly Father for His manifold mercies and blessings to me, since the commencement of this most singular and strange enterprise; and I am thankful to Thee, O Lord, for being enabled so far to revive correctly the former revelation, in order that I may be defended and fully enabled to baffle Satan and all the imps of hell.

O Lord! I thank Thee for the encouragement that Thy ministering angels and happy departed spirits have been to me, by enabling me to still persevere. I thank Thee that I am enabled to shed tears frequently in my lonely

travels, thinking of Thy goodness in sending these happy spirits to me, as nothing else perhaps could have induced me to perform that duty which has been incumbent upon me ever since the year 1825. I am sorry to see the world, after there has been so much done by our Savior and all of His true followers, so full of the very same class that He made so great a sacrifice for, in order to convince them of the utter insufficiency of their course, compared with the eternal truth that He came to establish—a people who are performing and making the very same kind of offerings that He plainly told them were not acceptable with Him, and that they must come to Him and His terms if they ever expected to be happy. Rather than come to the spiritual worship which He required them to, which could be done in one place as well as another, they must take a roundabout, ceremonial, and costly way, of no account in making us acceptable with God, or being in the least degree beneficial to ourselves, and erecting costly temples to worship a Being whom it is said the heaven of heavens could not contain, piling up to no purpose that which God Almighty intended should benefit suffering humanity, thinking thereby to please God, and work out their own eternal salvation, which is a disgrace to all heaven and that noble faculty—the soul—which God placed in all men and women to enable them to decide upon the truth. Oh, shame for mankind in this enlightened age of advancement who think that a mere literal knowledge of anything short of regeneration or the new birth can be of any satisfaction to us; for our Savior, in making this requisition, knew that nothing else would answer.

Now, I want all who may have concern for their soul's eternal welfare, in making investigations into the soundness of this work, to notice what authority I claim to act from: that it is from God's authority, through His ministering spirits to me—a cord of unbroken confidence from Him to me. As I have not consulted man, I do not expect man to answer to God for what is right or wrong in this work; and I think, upon a careful examination of this

book, all will have to acknowledge it to agree with Scripture, and ought to be received upon equal grounds—for we must regard Him as being unchangeable, the same yesterday, to-day, and forever.

Now, you have either got to say that my claim is not from His authority, or else give Him the praise, and acknowledge Him as able to work miracles now as He was in the days of old. Men who are qualified in this age, as they were of old, have the same confidence in God that they had then, and that was more than they had in all the people of the world besides.

Now, this was God's object in giving a faith so strong that the unregenerated people could never overthrow it. Therefore, they were able to carry out what He designed that they should. This was the reason or necessity there was for me to have the same faith, as He well knew that I would have an overwhelming force to contend with. If I get nothing, and what little I have has to be spent for the cause of truth, let it go, that I may obtain a crown of righteousness eternal in the heavens with my Savior, my beloved companion, and our precious daughters, who were His faithful ministers to me, to inspire me so as to perform this to the honor of God and His truth.

This evening was peculiarly interesting to me, being favored with heavenly messengers—my dear companion, daughters Mary Ann and Melinda. Just the ones that our heavenly Father always permitted communication with, as with the saints of old; for it could be of no use to hold communication with any beings who have not the necessary faith in Him or his messengers to carry out what He communicates through them. The saints all had the true faith in God so strong that no earthly power could possibly turn them aside from the performance of the duties He required of them. All of the saints were His chosen vessels, to perform certain labor in His vineyard; and, by being strictly obedient to His teachings, they in no instance failed to perform the labor prescribed them. It is from

this same Teacher that I am enabled to do my work of reviving His truth correctly.

Now, in order that we may have satisfactory communication with happy departed spirits, we must have the necessary qualification, which no power inferior to God can give us. So all that are qualified through that source are bound by a chain of confidence between God and themselves, so that every spiritual manifestation must be received as truth. Now, my condition is this: that, as God gave me the true faith, as He did the saints, He had an object in view; and, through having the true faith, I was enabled to carry out or accomplish it. So it is with every truly authorized preacher in offering instruction upon this all-important subject of religion. No man or woman has any right to preach unless authorized by Him alone. This never is the case without having the true faith as a gift from Him; for it is plainly set forth in Scripture that it is impossible to please Him without it. So you see that any attempting to become teachers without being qualified by Him, are not His ministers, but servants of the devil.

On this evening, my heavenly Father commissioned a number of the heavenly host to appear before me, which was very gratifying to me. They seemed to be composed entirely of the female sex. I did not try to ascertain the number. They presented themselves in the form of part of a circle, very beautiful in appearance, in a bowing attitude, in token of reverence or acknowledgment of the reality of my labor. It seemed so real, that, after I became awakened, I asked my dear companion if it was right for me to do this. I had no sooner asked, than she answered in the affirmative—that I knew this to be my duty long ago. It was very comforting to hear this from the very one who was the cause of my engaging in a work which had to result to the glory or disgrace of heaven and all the shining hosts thereof.

Now, to all who may consent honestly to investigate this work, I feel it my duty to say, that I had desired to be ex-

cused from writing any more, until I received this communication, although it was so very impressive upon my mind. If I could have felt myself excused from writing any more, I should have been very glad; but it is not for me to say when I shall stop. I leave that with my Savior.

November 7, 1873.

On the evening of the 8th of November, 1873, at Isaac Antiam's, in Harveyburg, Warren county, Ohio, my heavenly Father was pleased to permit quite a number of holy messengers to be in my presence; for such are the ones He sends as His true envoys, especially on occasions so important as to handle that which should become the interest of all His intelligent creation, as eternal truths must result to us either as an advantage or to our eternal loss. Now, as it is my duty to go for God's truth and against falsehood, I have to take an account of any circumstance of that kind which might prove a benefit to honest inquirers for the truth.

I was passing along the pavement of a certain village, when a gentleman stepped out of his grocery, and addressed me in the following manner concerning my book: "David, I do n't think I can indorse quite all of thy book."

I seemed to be furnished with a proper answer: "I do not expect thee to. The Savior could not do anything with the blind Pharisee, nor could the apostles; and He said that they should be last in getting into heaven, harlots not excepted." Now, I have it from as good authority as we can get from anything belonging to this world, that this individual, about twelve months afterward, was called to render an account of his stewardship to God. His relations and many others were present, and to them he declared that he had been a regular attendant at meeting all his life, which was sixty years or more, but had accomplished nothing, and that his work was all yet to do. He was audibly heard across the street calling upon the Almighty to open the way. A friend of mine was present the evening of his departure, and never heard from him that the door

was opened, or that he was received among the beatific beings, who, through great tribulations, entered through the narrow gate, and received the pearl of great price. Now, this is only one instance of missing the prize. It will occur in every case of false pretension to Christianity, and in every attempt to obtain it from any other source but coming to our Savior. This is one of the objects of the Sunday-school—to undertake to teach the children Scripture, and at the same time require them to explain that which is said to be sealed from them, but revealed unto babes. These are but early delusions of the devil. In time, from this kind of teaching, they come out as ministers of the gospel, still offering their delusions to the people, by inducing them to think that they are converted, regenerated, and born again, when it is nothing but an excitement or delusion of the devil. These are the very characters who are charging me with being deluded.

Now, I want you to understand that it makes no odds how strange anything may be which induces us to do right, it can not be a delusion; if it is, the more so the better. Now, so far, all of those things which seem so strange, have not led me to write one single falsehood, but the truth, agreeing with Scripture. If we perform anything that is calculated to lead others into error, we are under an evil influence, and servants of the devil. I claim to be under the influence of holy spirits in the performance of all this work, and the day will soon roll around when all my opposers will have to acknowledge it, as there is no getting around the truth; for our Savior said, "I am the way, the truth, and the life. Therefore, come to me, that ye may be saved."

Now, I am so far deluded by some kind of spirits, that I would not exchange my condition for any other that I know of at this time. I do not care how happy others may get, nor how much more they may know than I do, I would be glad to meet with them, as I might expect to receive profitable instruction from them.

It is the manifestation of my daughter Isabel that seems

to inspire me to write this piece. She was always a truthful, honest girl, and with her last breath sang a hymn of praise to our Redeemer, which should be a comfort to all who may have any interest for their immortal souls. At her first manifestation, she appeared to be standing at my bed. She next appeared as if she was suspended in the air, though I succeeded in getting hold of her. It was an affecting scene. I next saw her and her mother embrace each other in a very affectionate manner. In a very short time others appeared, until a large room was, to all appearance, nearly filled. It seemed as though they were holy, happy beings, assembled for the purpose of confirming my labors as being consistent with our heavenly Father's will. All present seemed to be entirely happy, which caused me to feel very thankful to my heavenly Father, and greatly increase my confidence in Him; for we are told that if we dwell in the light, we shall see more light. I have endeavored, in all my labor, to follow this light, and you will see, upon investigation, that I have never departed from the true path. I ask in faith for this favor, and up to this time it has been granted.

On the evening of November 12, 1873, my dear companion was with me. I told her that she was more precious than much fine gold, from the fact that pure as gold is, it may be that it is not pure enough, neither has it the power and capacity sufficient to pass through anything, or to any place, as I have proved to my entire satisfaction in a thousand instances. These are truths which I am as well satisfied with as any that ever happened in the daily occurrences of life. Happy spirits have the liberty to go anywhere that they may desire, for they desire nothing but that which is consistent with our heavenly Father's will.

Now, as God desires the welfare of the whole human family, so do all of the angels and happy spirits. As He desires that all of our offerings may be sincere, so does each and every inhabitant of heaven. This is why I have

to write against a false pretension to religion. I was called into this labor by my heavenly Father as early as the year 1825. What God desires of us as a duty, all desire. So you see that any one from heaven is fit to send on a message of this kind to those who have the gift of the true faith; for God knows that it would avail nothing with those who have not the true faith. It is those who have not the true faith that oppose this work, and no other class. So it is a degree of happiness to me when I think that I am in unity with God and the angels and happy departed spirits, and all of my opposers will have to acknowledge this doctrine to be true, or bewail their loss through eternal ages. The longer you oppose this truth, the greater will be your tribulations; for God will never grant to any the pearl of great price until they submit to His will.

If all teachers were under true spiritual influence at revivals, there would be more lasting conversions; for true conversion with any one is not to be bartered for anything else. So it becomes to them the pearl of great price. But in this uncalled-for conversion by preachers, there are ten unbelievers in Christianity and a spiritual existence to one truly converted soul; for it is nothing but the power of God which can convert the soul. So it requires that all teachers on this important subject should be under the influence of the Holy Spirit, operating through His ministering angels or departed happy spirits.

But how lamentable it is for the heirs of salvation that they must be deluded into so many errors and false rests from the influence of unregenerated preachers. Do you suppose that God Almighty, in laying it down as a positive injunction that all must be born again, would require teachers in His vineyard who are not regenerated? Such a thing would not be consistent with a Being possessed of infinite wisdom. If I could put an end to all this kind of teaching, I should expect to hear the language as a sanction of my heavenly Father, "Well done, thou good and faithful servant. As thou hast been faithful over a few things,

I will make thee ruler over many. Enter into the joys of thy Lord."

Now, my honest readers, I want you to take it for granted that I have refused handling this subject for forty years, fully believing it a duty that my heavenly Father required of me. So you might safely come to the conclusion that I was not anxious to exalt myself in this way. According to Scripture, I shall not be abased; for it is he that exalteth himself that is to be abased, and therefore I think it would be a wise and good plan for all to wait until they are called. But the popular idea now-a-days is, that he who, by study, commits the Scripture to memory, can, with a reasonable portion of brass, soon tell the people how to get to heaven. The devil himself can do the same, but he can not change the people's hearts from contempt to universal love and respect, which nothing but the power of Almighty God can bring about.

Now, I want you to come to the conclusion that until true conversion takes place, everything relating to true Christianity is a mystery to the unconverted and hypocritical. This is the only reason why so many appear to be afraid of my writing, because they are in total darkness, and take the truth for error, and error for the truth. My conversion alone is convincing proof and satisfactory evidence to all who know anything about Christian experience, that all of this work is from the highest and best authority. I have no controversy whatever with the Christian in regard to this strange book. If this class of people should accidentally get to heaven, they would find something to be scared about. They would be as anxious to get from their position as a drop of water would in a kettle of hot lard; and happy it would be for them if they could find a portion of space that would be more congenial to their nature than heaven itself. But how is this possible, when there are but the two states—misery and happiness? God's universe is one which is heaven to the righteous; and unless we become willing to be subject to His will, and accept the terms, we will, in reality, find no

place to be happy. This is why there was a cry for the mountains to fall upon them, which is evidence that they did still retain their thinking and reflecting faculties, as I have witnessed a thousand times, and a thousand at one time. If we become willing to be taught of Christ, we may expect to be taught correctly, and with less money.

We are informed in Scripture that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," and we see more to prove that declaration to be true than anything else. For instance, we never see or know of any one who is very wealthy being called by our heavenly Father to labor in His vineyard; because they have not got enough of the world, nor never will, to satisfy their souls; for worldly riches were never intended to satisfy the soul of man, but the love of God alone.

Until regeneration takes place with the people, they look upon everything that the Christian claims as mysterious to them as delusions of the devil. They know nothing about Christianity themselves, and therefore everything claimed by the Christian is, according to Scripture, kept from them and revealed unto babes. Now, you see the propriety of this; for, if the wicked could get hold of and understand and enjoy these mysteries, there would be no necessity of being Christians.

Now, I heard a professed Christian exclaim, in the presence of several others, that, if these things should appear to him, he should think it a delusion of the devil, showing how destitute he was of a knowledge of the mysteries of the kingdom of heaven—an orthodox Quaker at that, whose name is Joseph Coat. All the Pharisees of old, who stood and saw the Savior nailed to the cross, were of this class. Now, since that history has become popular, they are all followers of Jesus. Let them tell the story, but He claims none of them.

Now, as all of the inhabitants of heaven are opposed to wrong, it would be evidence that I am in the wrong if I had no opposition. While I can feel that my Redeemer

and all the hosts of heaven are on my side, I need not fear the devil and all the imps of hell. All of this work is proof to every sincere investigator that it is from the authority of God. All those who dare to oppose this, can dare to oppose Him; but they will in due time be completely foiled and consigned to their fate. Christ's truth shall, with the help of God, triumph over Satan's lies. Satan never commissions spirits to go against himself, as you see in this work. On the contrary, as this work is for God's truth, it must prove as thorns in the flesh of all who dare to oppose it. Now, if you can not receive this as truth, I will refer you to Scripture, which corresponds with it; for it says, "If a house be divided against itself, it can not stand;" or, if Satan be divided against himself, he can not stand.

Now, you see all of this work goes against Satan, and all for God and His kingdom. So Satan can not stand, but must have a fall. I shall do all that I can, with the help of God, to make him fall. As all the true followers of Christ had to bear all kinds of abuse, and He to be denied, spit upon, and a crown of thorns placed upon His precious head, by such human beings as opposed His truth, I ought to bear all that comes upon me with becoming patience, for the great favor of knowing myself redeemed, established in truth, and having my feet taken out of the miry clay. I hope that I may be enabled to bear everything, even to be burned at the stake, rather than renounce my faith in Him, who has done more for me than all the inhabitants of ten thousand worlds like this could do, in having given me faith to believe that these communications are the substance of things hoped for, the evidence of things not seen. The apostles knew what they were talking about, and so do I, for my faith is the same as theirs.

From my own experience, I can set my seal to the declaration of the apostle, that faith is the gift of God. All of the saints realized the value of this true faith, in being so well established in those eternal truths that they could and would go for them against all opposition; and, as God

was on their side, it was in vain for all other powers to undertake to stop them, as all opposers must at some period be completely foiled and subjected to His will. This is why He is of so long suffering in waiting upon the obstinate, in order that they may become willing to take up with His offer before they are eternally subjected to their fate, to bewail their condition through never-ending ages. Now, if nothing as yet could induce them to take up with His offers, what more in the future have they got to expect to make them happy, than the offers that they have already received, with no wiser, better, or higher Power to whom they can look for mercy? They must, therefore, acknowledge themselves in fault.

Now, since we can do nothing in our offerings, by way of worship, that can possibly make any change in the Supreme Being, by way of making Him any more powerful, merciful, or wise, what can the object of our offerings to Him be but to better our own condition? Then, does it not very much behoove us to seriously consider what they may consist in, by way of benefiting either soul or body, especially the soul, as that is the object of what we call worship? All He asks of us is to do that which, in some way, may prepare us for the enjoyment of His presence, and this consists entirely in complete submission to His will. If this be done, He will make known to us from time to time that which will have a tendency to prepare us for heaven, in a glorified spiritual body as His own, and just the kind that will suit all who are prepared for heaven. He prepared our physical bodies, so He can with equal ease prepare our spiritual bodies. And, as nothing of a physical nature can affect spirit, it is in vain that we offer as worship anything else, as the object of worship is spirit. So it seems very strange that mankind, possessed of the noble faculty of determining for themselves what is essential to their eternal interest and welfare, must take the way which is so laborious and costly, to accomplish nothing for themselves, but must result as a disgrace to all

heaven, rather than humble themselves to give up all self-dependence, and be willing to be taught by Him who teaches as never man taught, with great assurance of making a safe landing in heaven, prepared to hold communication with the whole intelligent universe. This is what complete submission to His will does for us, and should be preferred to everything else. All who attain this state of perfect holiness would not exchange it for everything of a material nature. This is why our Savior urged upon the people the very great necessity of seeking the kingdom of heaven.

November 19, 1873.

On November 20, 1873, I had very satisfactory communication with my precious Gulielma, as every visit she makes me only has a tendency to strengthen my confidence in her, the Savior, and all of the shining hosts of heaven. This is the effect of having the true faith in God, and that never can be until He gives it to us, neither can we ever realize true religion any other way, only as a gift from Him. No other power can possibly bestow this favor upon us. This is why the Christian forever after remains so thankful and ready to make an acceptable offering unto Him in every portion of space that they may have any desire to be in, as it is the desire of all holy beings to do nothing but what is consistent with our heavenly Father's will. The sorrowful and fatal effects of false religion is a confused excitement, produced by the leaders of the various sects of this pretended Christianity, causing the people to have less confidence in the reality of religion.

We walked together, agreeable and happy, and sat down and engaged in pleasant conversation, and all as real as life. Now, all of these things may happen to others not having the true faith, but they never can be received as a reality. It is so with true religion. We may speak to others of the reality of it, but can not make them realize it. When the vessel is fit to receive this among the highest favors, then it will be granted by our Savior.

You might ask why I am so concerned for others. It is that you may escape the condition of the wicked. This I had to realize before my conversion, in order that I might be fully qualified for this work as a duty or call of my heavenly Father. Our Savior had to suffer, who never transgressed in word or deed. I could not say that; but I have suffered a thousand times more than any who are not called upon to perform certain labors, in order that they may be fully able to perform it with an assurance of great reward for becoming willing to be faithful.

The evening of November 17, 1873, was an evening of great excitement with me, in consequence of being favored with the presence of so many departed friends. The next day everything was satisfactory to me, in reflecting as if I had been favored with the same number of dear friends and relatives as when on earth—my companion, Enoch Harlan, a brother of mine, and some others. Gulielma was as fully realized as she ever was when upon earth. Upon retiring, I said, “I can not do more than to desire thy presence.” This being fully answered, it proved the Savior’s declaration to be one of his eternal truths. By asking in faith we are to receive; but we never can ask in true faith until God gives it to us. We must not think that reading and talking about other people’s faith and other people’s religion will do for us. That would be an easy way for us to get to heaven. We are told that if we expect to reign with Christ in heaven, we must suffer with him and for his sake. The mistaken idea with too many professed Christians is that of thinking by having a name, and pursuing a certain course, and fulfilling all the forms and ceremonies of their creed, that they are true Christians. At the same time, many of them are full of all manner of debauchery, and being fully as able to deceive their brother as the man did who followed William Penn across the Atlantic, under a cloak of deception—a wolf in sheep’s clothing, by the name of Pickering—a whited sepulcher, passing himself off as a Friend, in order to palm off a barrel of

counterfeit Spanish dollars upon the colony, and who very nearly succeeded before being detected and compelled to refund the same in good money, with a heavy penalty. This was part of his fate: he and our Savior will settle the balance, as He renders to every man according to his works.

It will be a very large circle to run around God. As we must come to the conclusion that no power inferior to God ever did convert the soul, we should be very careful that we offer nothing that might possibly induce the people to whom we are offering instruction to look to any other source.

Now, the leaders of revivals are many times acting entirely from self-policy, as they are nothing but doctrinal preachers, entirely ignorant of the power that regenerates the soul, and are only calculated to lead the people into error. All who are truly converted know this to be so, which causes their very hearts to bleed to think that so many must, in this way, be deluded into serious error. They get up what they call a revival of religion in a village, and spend two or three weeks, night and day, exposing their health—let the weather be what it may, rain or shine, snow or hail—all entirely uncalled for by our heavenly Father, as true laborers in His vineyard, undertaking to do God's work, and thereby neglecting their own, when strict obedience to His will, manifested within the soul of every man and woman, will lead them to perform all that He requires of them. Now, since we have His promise, if we open the doors of our hearts He will come in and sup with us, and teach us as never man taught, freely, without money and without price, individually and collectively, at home or abroad, why will we not accept His offers? He never calls any to perform a duty which profits neither soul nor body. We, around our own firesides, engaged in solemn thought in regard to what source we should look to for help, must come to the conclusion that God is the only Being who can regenerate the soul, and not man.

We will now be in profitable exercise, far more beneficial

to us than in attending protracted meetings, nine-tenths of which are only calculated to lead the young mind into a false idea of the Savior's truth. As He is a ready, handy, and willing teacher, why will we not give Him the preference to all others?

Now, if my views, already advanced, are not sufficient to convince you of the utter folly of depending on anything in the reach of man's power, I will tell you that it was from woeful experience, as all of the very same offerings that you are making, as acceptable to our Savior, I have tried, and as there was an entire failure in accomplishing anything that satisfied my poor soul, I was led to see very plainly that nothing of a temporal or earthly nature could do it. I attended the meetings of several different denominations, and never did I receive anything until I became willing to renounce all of them and submit to meet my Savior, and become willing to be taught by Him alone. So I have never felt the necessity for any other since, and have sufficiently proved the Savior's promises to be true in sending the Comforter to us, which was to lead us into all truth. The reason people are trying to make forms and ceremonies answer, is because they have not the necessary confidence in God, and we are plainly informed in Scripture, that without having this confidence or faith, it is impossible to please Him.

Now, according to that Scripture, all of your protracted meetings, and all the offerings you make, are not acceptable with Him. I am just as well convinced that all who try to get along in this way will utterly fail to make a safe landing in heaven, as I am that my physical life is dependent on the elements of this world. The way in which people are carrying on shows that they have no faith, and entirely disregard all of the Savior's promises. He promised to be their teacher, but they had much rather hear some one who has studied Scripture long enough to make a splendid sermon, or a lengthy, hypocritical prayer, than stoop to be taught by one of his truly called servants.

The hypocrites never believed anything that Christ or any of his true followers have done or said.

On the evening of April 19, 1874, between 1 and 2 o'clock, at Nicholas Harlan's, my much-beloved Gulielma was with me, so real that I had to do without any more sleep for an hour, thinking of the multiplied favors of my heavenly Father, which He had conferred upon me, through my spirit friends.

Now, as the visits of all these heavenly messengers to me has enabled or inspired me to write nothing on this subject which can possibly lead any one into error, I feel very confident that my Savior will, as ever, fulfill all of his promises. I feel it to be my duty to give my views in regard to faith. The mistaken idea of a great proportion of the people is, that they can obtain this faith by reading and talking about other people's faith, when, at the same time, the Scriptures positively declare it to be the gift of God.

Now, we find, according to Scripture, that the saints obtained it in this way, as a gift from Him. This is the only way in which we can realize any benefit from it, as becoming to us the substance of things. Now, there was a necessity for all of God's chosen people to have the faith direct from Him, in order that they might be fully able to perform and carry out the prescribed labors to each and every one, as all other power and authority would be inferior to that of God. You never heard that man could ever advance anything by way of argument which could affect anything that would in the least divert them from their duty. They could not be bought off, neither could any tortures which man threatened them with have any effect with them. So you see that in this way faith became to them the substance of things. It made them permanent believers in God and everything authorized by Him.

Now, you see that all of the saints had such strong confidence in God, and He in them, that no inferior power could do anything with them. Even in their dreams they

performed acts with great certainty, as in the case of Joseph being warned in a dream by an angel to flee from the wrath of Herod's decree, that all of the male infants should be destroyed, and again, after his death, told him that he might return in safety, which is even so now. This second-hand faith will not do to depend on, as it will still be blown about by every wind and doctrine; neither will reading and talking about other people's religion do for us. We must have it direct from God. But the popular preacher will endeavor to blind his audience so far as to induce them to think that they must look to them to explain, and show them how to get to heaven by paying him well for it.

Now, as I have endeavored to show you the nature of the saints' faith, and the necessity of it, there is an equal necessity for me to have the same as a gift from Him, which I do claim, and take the responsibility upon myself. Now, by having the faith of the saints, I am able to meet all opposition, and fear nothing. No amount of money or tortures have any effect whatever to seduce me from the performance of my duty.

Now, as He gave me this true faith in the year 1825, He had an object in view, which at that time I knew nothing about, and that was to miraculously revive the good old truth, by true inspiration, as it was first written. The saints had to have faith in proportion to what He required of them, entirely out of the reach of man's power to frustrate. Now, I find many of the people just as stubborn and as slow to believe my writings as they were in times of old, or of the Pharisees, notwithstanding that they pretend to understand Scripture. It is a great thing now, since it has become popular. At first they were ordered to be committed to the flames. What more need I say concerning faith? All who have it as a gift from Him, are, from that time, under strict obligation to receive everything authorized by Him, through His ministering spirits, as a reality. He knew that there was no other spirit in heaven but Gulielma who could inspire me to write.

The manifestation of my dear companion on the 22d of April, 1874, was affecting to me in the highest degree, as she appeared as natural as life, though she seemed to be laboring under some affliction, bordering on speedy dissolution, causing me as great trouble as I had when she left me for the spirit land. She appeared to be able to move around from place to place, though I had to think that I must part with her very soon. It seemed as if my trouble was as great as when she departed this life. I interrogated her as to what I must do when she left me, but got no answer, for the excitement was so great with me that everything appeared to vanish.

This is further demonstration that our departed friends know all that is going on with us, and can easily participate with us in our afflictions and joys, as I have witnessed to be my truthful experience. But out of a thousand visits that she and others have made me, the number would be very few compared with those that cause great rejoicing and desires for their never-failing continuance. For further comfort, I saw both of my daughters, ~~Isabel~~ and Mary Ann. They were some distance from the place where my wife and myself were seated in conversation together.

Now, my readers, this is what the true faith does for us. If it does not cause us to realize the substance of things, and believe it, beyond the possibility of anything belonging to this world to shake it, it is not entitled to the name of faith. When the apostle said that we must earnestly contend for the faith that was once delivered to the saints, he well knew what he was talking about, and spoke my sentiments in full, as regards the nature of the true faith. When this faith was given to me, the all-wise, intelligent Creator was laying the foundation and platform of a great field of labor for me to work in, at that time entirely unknown to me, of reviving the truth, which a great proportion of mankind is ready to doubt or dispute.

On the evening of the 31st of December, 1873, I was in the presence of a number of happy spirits, some still hav-

ing charge of their mortal bodies, among whom were my companion, William Harlan (my father), my brother Enoch Harlan, my uncle Enoch and companion, and my cousin Martha Haynes, which afforded me immense gratification, as a favor of my heavenly Father.

On the evening of April 24, 1874, I had the satisfaction to realize my companion's presence, and was likewise permitted to behold many things which proved of very great comfort to me, among which was a sight different from anything which I had ever seen before. One-half of the whole visible space above me was studded with the largest and most brilliant stars, many of which surpassed Venus in brilliancy. The whole evening was a scene of continual gratification.

Up to this evening, all of my heavenly Father's promises have been fulfilled to me. Is it any wonder that my confidence in Him should be increased instead of being diminished thereby? God's object in giving some the true faith is, in order that they may have such strong confidence in Him that no other power can divert them from the performance of the duties He requires of them.

Now, it is easy for any one, who is an honest inquirer after the truth, to see the propriety or necessity of us having this true faith, in order that we may please Him. Is not this sufficient proof that all those who have not this true faith as a gift from Him, do not care whether they are pleasing Him or not? They are actuated from self-policy, as teachers of the people on this all-important subject of religion. Every one must know whether he has this faith or not, and if not in possession of it, what is it but presumption, in the highest degree, to make offerings to our heavenly Father that are not acceptable with Him, when the Scriptures are definite on this subject, that no one can please Him without having it, for He never will accept a false or uncalled-for offering? Oh, if people would only wait for this qualification, and then act, our revivals would hold good forever.

The people in undertaking to solve the mysteries of Scripture in these enlightened days, while their minds are yet carnal, are very little further advanced than the Pharisees of old, of whom the Savior said, in addressing his disciples, "If your religion does not exceed theirs, you can in nowise enter the kingdom of heaven." The people seem to be trying to understand the Scriptures without the qualification that they declare positively all must come to; that is, you must be regenerated and born again. Now, my friends, this is God's work, and unless every one knows this work to be wrought in him, he is entirely unqualified to handle those eternal truths; for it is said, to be carnally minded is death, but to be spiritually minded is life everlasting; for if we, while carnal, are trying to teach people concerning spiritual things, we entirely fail to accomplish any good. Such teaching only tends to darken people's minds in regard to those eternal truths, only offering delusions to the people; for anything offered for truth, when it is not, is certainly a delusion of the devil. So the number of such can not be too small; for, if the blind lead the blind, they must both fall into the ditch together. Men in their own strength, from self-policy alone, set about studying what they call divinity, in order to teach the people what the Scriptures positively declare is to be kept from them and revealed unto babes. Notwithstanding they know that they are acting in their own strength and without the true faith, and are not pleasing God, they will still presumptuously persist in disregarding those sublime declarations of Scripture, in order to heap coals upon their own heads, and God will ultimately subject all to their own fate. Oh, if all who are chosen would act, what a blessed thing it would be for them! They would never fail to accomplish something that will benefit others.

Now, my friends, upon a careful investigation of my work, you will not think it so strange that I am miraculously led to perform this labor of reviving Scripture, and you will see that I have been enabled to revive it correctly. I am anxious that all may get to heaven. But it wounds

me, when I so plainly see that people take so many ways to perform their labor, which never can advance them toward that perfection that all must arrive at before they are prepared to mingle with the saints in light. God's truly called ministers do not wish to exalt themselves, as they wish to know, beyond the possibility of a doubt, that they are called as true laborers. Now, is it not strange that men can be so presumptuous as to claim to be God's chosen vessels, as true laborers in His vineyard, from self-policy alone? I have to think it is sorrowfully true. But death is not more certain to all, than that all of those uncalled-for teachers will find to their astonishment, when the great book of records is laid open to their view, that debt, not credit, is their account with God.

Now, my fellow-travelers from time to eternity, let me entreat you to turn square around, as Paul did, and try to become true followers, instead of going in your own strength entirely in advance of Him and the light.

The evening of the 30th of April, 1874, was calculated to excite rapture with me, in thinking how completely the blessed Savior has fulfilled all of his promises up to this evening, in permitting my much beloved Gulielma to continue her friendly visits to me, and by having the true faith as a gift from Him. All heavenly spiritual manifestations become the substance of things to the true believer. I can say with truth, as pure as its Author, that I have in these manifestations realized every one of the five-senses thousands of times, and thousands at a time. I find to be spiritually minded is life and peace—one of the highest favors from our heavenly Father, which, with all who have it, becomes the pearl of great price.

What appears so very astonishing to me is, that she is with me, in every respect, as loving a companion, from the moment that the good Lord gave her to me, under all circumstances, as when she was in the body. She has never deserted me, and next to my Savior, she is the object of my highest affection.

It is revolting and shocking to think that the influential part of community must be engaged in deluding the great family of God into so many errors in regard to Scriptural truth, and all from self-policy, in order that they may get the people so much wrapped up in them as to think there is no chance for them to make a safe landing in heaven but to be in complete submission to them, and thereby expect to live off of them. Now, you see this is the object of those unregenerate, uncalled-for teachers, leading the people into a false dependence upon them instead of God; for it would never do for them to preach as our Savior did, that the way is so plain that the wayfaring man, though a fool, may walk therein, and not stumble. Paul, after his conversion to the true faith, did not manifest more zeal than these pretending hypocrites, who, as it were, are devouring widows' houses in order that they may accomplish their diabolical designs. Oh, that the people would cease to depend upon that which is a thousand times worse than nothing! This class can engage in violating all of the sacred commands of the Almighty, and influence others to do the same, by way of encouraging those who are looking to them to be correctly taught to butcher the very ones whom our Savior commanded that we should love.

Now, dare we suppose that our Savior would call laborers into his vineyard to preach a doctrine diametrically opposed to himself? It is a self-evident fact, that the Pharisees were zealous professional Christians, as in the case of Paul. Now, the popular Christians of the present day are in nowise different from the Pharisees of old in the sight of God. It has become my duty to tell them of it, in order that those who are expecting something from a source which must forever fail, may speedily turn, as Paul did, and look to Him to convert their souls, as no other power ever did or can. As many as may be deluded by false teachers to think otherwise, so much the worse for them.

Now, there were many preachers in the late rebellion, no doubt, employed by government to go and encourage their poor children to rush into destruction, who, at the

same time, were presumptuous enough to claim themselves to be His true followers and ministers of His gospel. If they were in His service at that time, and accomplished so much good, it must have been a very great revival. Why not persist in the like, until it results in a final extermination of the human race, dethrones the Almighty, and thus have things as we please?

Now, conversions brought about from man-excitement answer only for the present. As it is from an evil source, it must necessarily be of short duration. The Savior said, "Come to me, that ye may have life." He also told the people to place no confidence in the flesh.

Now, all of His true ministers direct every one to that source. It is in order that people may finally escape serious trials that I have become so very solicitous in their behalf, as I could not be happy without performing my duty. What is most astonishing to me is that I, one moment before my conversion, as my trouble was great, would have given worlds, had it been in my power, to have been made happy. Now, behold the selfishness of mortals. As soon as my heavenly Father, for this qualification, required something of me in return, I said, "Nay; that I can not do, and will not do." But when something miraculous began to appear to me, it excited an interest in me sufficient to write them down; and as I found that I could have these desirable favors by asking for them, it caused me to have more interest, as it was likewise agreeable to Scripture. So you see that God is not lacking for means to accomplish ends. In my case, He could not have made use of any means that would have been so likely to have effected the object which was fully calculated to make me happy, by sending my precious companion to me, as He so well knew there was a confidence sufficient between Him, her, and myself to carry out this very important work, as no doubt this was among His wise arrangements, in selecting for me a female companion who, through all the years that we lived happily on earth together, never betrayed my confidence.

I offer this to the public that they may see how far the wisdom of God exceeds that of man; for he in his wisdom would think it wise in God to have sent some confidential male spirit to me. But I presume that never could have had the desired effect with me. So this is where His wisdom becomes foolishness to men. It never was intended that the male should have as strong confidence in his own sex as in the opposite. I never had the first doubt in regard to the truth of anything that she might advance. This is saying a great deal, but it is beyond the limits of my power to do her half justice. I will leave that for my heavenly Father, who will render to every one according to his works. Why should I love my Savior more than all the inhabitants of the world? Because he has done for me more than all the world could do, and in my greatest trouble. To expect help from the arm of flesh, I knew to be utterly useless and vain. So it will be with all while they are depending upon things of a perishable nature.

On the evening of May 14, 1874, agreeable to my earnest desire, my companion was permitted to be with me again. Her appearance was that of the vigor of youth. Something was said by me which caused a youthful blush upon her cheek; but still there seemed to be the utmost confidence between us.

There appears, when I take a view of what is now termed the Christian portion of the world, that the whole aim of the people is to make a show in the world, as though it was something that God required of them, when it is laid down in the Scriptures how we can please Him, and that can only be done by having the gift of faith from Him.

Now, if the people would wait for this qualification, instead of going in their own strength, from self-policy, in order to please the world, contrary to God's will, and thereby failing to accomplish anything for themselves, they would be offering acceptable worship unto Him, and accomplish something that would prove a lasting benefit

to themselves. Man's duty, for his own good, is to do his Creator's will. Strange it is, that everything but His will must be done first, when true happiness, which every man and woman desires, can only be obtained in this way. When we come in possession of the true faith, we then know and fully believe in Him, and cease entirely from trying to get to heaven in any other way than by following the Savior, but never in our own strength to go in advance of His teaching.

Now, it appears, according to the history of our Savior's short life, that he was very careful to set forth nothing for us that might induce us to perform anything as a duty that could not easily be made to appear as of no advantage to soul or body, as in the case of prayer. At that day, as at the present, lengthy prayers were made by the people, of whom he said to his disciples, "If your religion does not exceed theirs, you can in nowise enter into the kingdom of heaven." He also told them how to pray: "Enter into thy closet, and pray to Him in secret who seeth in secret, and He shall reward thee openly." He even forbade his disciples to follow him, but "stay there, until I go yonder and pray." Why did he not say unto them, "I will delay my prayer at present, that you may collect a congregation, while I am preparing a splendid lengthy prayer, so that it may become interesting to the audience." This is the popular worship to-day.

Oh, my dear Gulielma, since thou remainest to be the same truthful, good, and honest spirit, that always through life enabled thee to perform nothing but virtuous acts, I can not express my thankfulness to my heavenly Father for such a companion, and I am likewise thankful to Him for the faith which so fully enables me to realize all these spiritual visits as material substance; for it is declared in Scripture that faith is the substance of things.

Now, I have tested this to be the truth thousands of times. If this was not so, what would an existence be worth. All of the saints had the living, true faith, and all in heaven and all ministering spirits to me have

it. In this way I have been enabled to do the labor of reviving the good old Revelation correctly. I claim to be laboring for the cause of God's truth, and therefore everything is made plain to me. But there are things for the righteous that the unrighteous can not understand. So the Scriptures become to them a sealed book. There is no man who can, before regeneration, correctly understand Scripture. This is why it becomes absolutely necessary that God should qualify ministers of the gospel, instead of their undertaking to qualify themselves.

No man would ever dare to assert positively that the Scriptures are truth from any other authority. Up to the time of regeneration, we are taking other people's word for the truths they contain, although we are required to place no confidence in the flesh. Now, you see, while the Scriptures are involved in mystery, we are not in the least qualified to labor in His vineyard, nor are those undertaking it His chosen vessels. Now, since I have been sustained by heavenly messengers, I have to go for truth, no matter what the people may think of it, regardless of man or devil.

My satisfaction in having communication with holy intelligence is so desirable that all of the wealth of the world could not buy it, neither can they rob me of it, no more than people can get to heaven unprepared; for it was said by Him, "I am the way." Why is it that man must and will do so much to accomplish nothing for himself or others? It is all for not being willing to be taught by our Savior—still too much disposed to exalt themselves. It is going in our own strength, independent of Him, that causes all our troubles in this life.

My dear, if it gives thee more satisfaction to continue thy visits to me than to discontinue them, continue them, and never forsake me, for there are none on earth or in heaven preferred before thee. This is among God's wise arrangements, in selecting such a companion for me, though He saw fit to qualify me for this labor two years before, in giving me the faith of the saints, in order that the people

of the world could say nothing or do nothing that could possibly deter them from the performance of the labors He required of them.

June 21, 1874.

Galielma was permitted to visit me again, quite as acceptable as ever, though not quite so frequent. It is cause of great comfort to me, in thinking that the influence of all her precious visits has never led me to write one single falsehood. I am very thankful to my heavenly Father for being thus qualified.

Now, what causes all of our troubles in this life and the life to come is from desiring to pursue courses contrary to God's, which will forever prevent us from being happy, as we can not escape His presence. Therefore, in order to secure happiness, we must submit to His will. It is sorrowful that there is an influence in our land to delay this submission until after the separation of the soul from the body, making the word of God void and of no effect; for He says, "If ye die in your sins, where I am ye can not come;" or, in other words, "in my presence ye can not be happy." So those can not be God's teachers, as He never employs teachers to preach a doctrine contrary to that which He advanced. This should be evidence to us who are His true ministers. This should be satisfactory evidence to all who may have the opportunity of perusing this work, that it in every respect agrees with the doctrine of the Savior, prophets, apostles, and all of the regenerated portion of God's great family. This is why regeneration becomes so absolutely necessary; for up to that time we are only traveling the road that most assuredly leads all to destruction.

The world in which we live is full of all kinds of preachers; but there can not be but one kind, and that is the only kind that God chooses. Preachers got up from the teaching of man have only man's power. This is why there is no more good done by it, and why people are becoming worse instead of better.

July 16, 1874.