

THE CONTINUITY
OF
HUMAN AND SPIRITUAL LIFE.

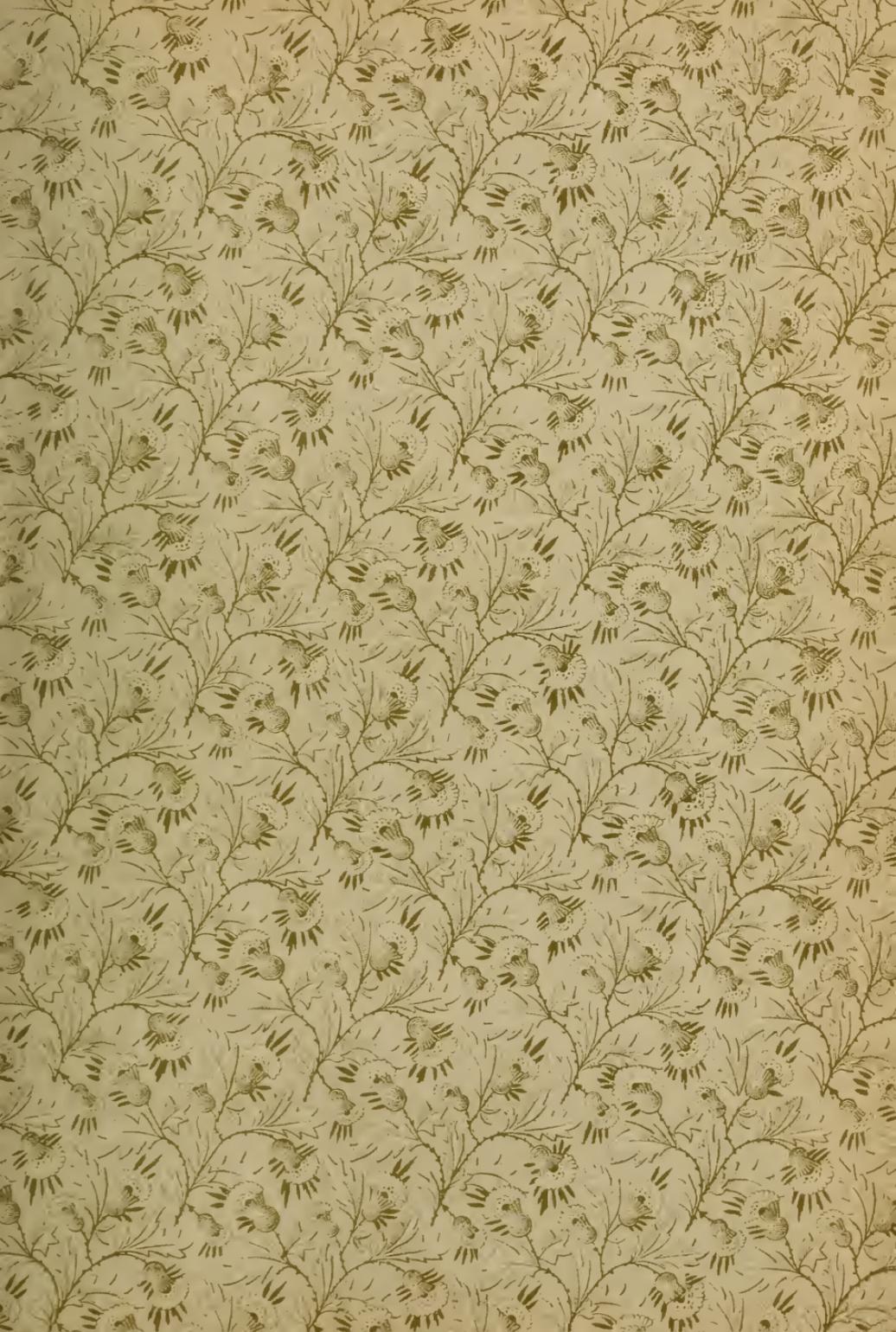


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THE CONTINUITY

—OF—

HUMAN AND SPIRITUAL LIFE.

Being Thoughts from the Realms of Each,

By those who Dwell in Each.

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Dedication.

To the joyous soul of her who was once my wife, whose love was, as woman's love when cherished, ever is, limited alone by her power to love; and whose devotion was, as woman's devotion, treasured and reciprocated, ever must be, equaled by no other attribute of her being: to that soul as it exists revealed to my soul, through a power which was a mystery to us in our united human lives, and which became conscious truth to us, in our spiritual lives, severed but briefly by her death, and now forever reunited, this WORK is lovingly dedicated.

THE CONTINUITY OF HUMAN AND SPIRITUAL LIFE.

CHAPTER I.

It is now nearly twenty years since I was first made conscious of the existence of a power, which is not generally understood. The few who have knowledge of it fail to comprehend it. This was my experience until within recent years; indeed not until within very recent years have I been able to fully satisfy myself of its nature. It is because I am at last clear in my own understanding of it that I now assume to lay before all who may have a desire to seek such knowledge, the facts which have finally forced conviction of certain truths upon my mind, believing that they will tend to increase the happiness of those who accept them, as they have added to my own. It is not for gain, or for my own personal pleasure that

I do this, for I neither seek the former, nor do I expect to derive from it any pleasure outside of that which the thought shall bring to me that I may be instrumental in bestowing a hope, where none now exists, and in strengthening hopes that do exist. In such pleasure lies my reward. The fact that not a human being other than my wife, is at this writing cognizant of the continued exercise of this power by me, or of that which I have received through it, is sufficient evidence, that were I to follow my own inclinations and my nature, that which is now made public, would have forever remained private. Such was my desire, and this was my purpose until the question was presented to my mind after this manner. Has the knowledge derived from your life's experience increased or diminished your temporal and your spiritual happiness? Has there been anything unusual in that experience? Is it possible that all could safely attempt, or attempting could acquire this same knowledge which your experience has given to you? If it be true that temporal and spiritual happiness has come to you through a source not open to all, and that that which aided you might likewise aid others, what right have you

to let your experience die with you? The manner in which you acquired spiritual understanding in whatever degree you now possess it, was not usual. The source of such knowledge which should be sufficient for all was not sufficient for you. Is it possible that there are others for whom it is likewise insufficient, to whom your experience might also be the one thing still lacking?

Such thoughts ever present with me, have within the last few years forced upon my mind a conviction of *duty*, which admits of but one response, which is a public declaration of that which has been heretofore hidden, in the spiritual experiences of my life. The personal history of my life is involved, much to my regret, and nothing whatever, short of this sense of positive duty would induce me to make many references to it which I have found necessary to make. I make this general statement that it need not be repeated with each of such references. If that which is written in this book were all, then many of these references would not be required; but this book itself is but the preface of that which is to follow, in some manner and at some time, and without which it would be of but little value.

To whom could I so appropriately dedicate this work, as to the soul who has so joyously aided me in its preparation, and how could I more certainly perpetuate the memory of her virtues, among those who knew her on earth, than to make of an especially prepared edition of this volume, a memorial to her? Through it she speaks, not the somber thoughts of death and earthly decay, but the happy thoughts of a present life with me. Death was to us a physical separation, and a brief spiritual separation, then death was conquered by knowledge. To erect over her remains the polished shaft, or chiseled marble, is discordant with my thoughts of death; to do what I now do is in unison with them, and is my own free choice of tributes to her worth which none could know as I knew it.

By birth I was endowed with two prominent traits of character. A dread of death greater than that which is the common inheritance of all, and a tendency to disbelieve everything which is not conscious knowledge. The former was founded largely upon the uncertainties which follow death, and upon my inability to believe in any continued existence thereafter, because of such existence I could have no con-

scious knowledge. Upon such a foundation my spiritual experiences were built. At the age of about ten years I entered into a revival season, or protracted effort, in a country church where our family worshiped. That was the beginning of serious thought on my part concerning the requirements of a religious life.

It was the first time these questions had been brought to my attention in such a manner as to require present action. It was truthfully asserted by my religious instructors that there was a necessity for a change of heart, called Conversion, or Experimental Religion. The truth thus expressed was thereupon illustrated as follows. Such change is the forgiveness of all sin, both that which is inborn and that which has been committed; it is instantaneous, distinct, and of it the soul can have no doubt; it is accompanied with exuberant, if not ecstatic joy; therefore until you feel this change and experience this joy, you are lost. These thoughts once accepted and fixed, I was said to be under conviction, and was prepared for the next step which was urged upon me, which was that I should publicly declare this conviction, and my desire for conversion by presenting myself at the altar of the church

for prayer. I was a child in years without experience, and without the power to think or reason for myself concerning these great truths, yet even this much appeared plain to me; that if there was a spiritual existence after death, it was reasonable that such existence must be either happy, or unhappy, by reason of that which was done or left undone in human life; therefore I must seek to fulfill the conditions necessary to spiritual happiness. Here was a purpose and a reason for it which then inspired my young heart. To this point I had been led as all should be led, by a desire for a better life, inspired by a presentation of spiritual truths which were accepted by me, at least in hope.

Thereafter came the error which my life so forcibly illustrates, the knowledge of which leads me now to declare it in language that cannot be pronounced uncertain. My instructions how to fulfill these conditions were in substance, "Repent and believe." Of what should I repent and upon whom should I believe? This was the answer that came to me from those who believed that they were voicing the revealed truth of *Divine Love*. This was the presentation of that love to my childish mind.

You are a sinner because sin is born in you; your every breath is polluted with inbred sin, because sin is your natural state, and from it you cannot escape. Had you died while yet unaccountable, all this inborn and natural sin would have been pardoned by virtue of the Atonement, but having reached accountability, it cannot now be pardoned, save through your repentance; hence the child who dies is forever saved, but no such mercy ever reaches one who knows his sin and repents not of it.

Besides this inbred sin your life is one of unpardoned sin. Your daily life is filled with it, and even sleeping you escape it not. For all these sins you are now subject to God's anger which is kindled against you because of them, and burneth like unto the fierceness of raging fire. God's anger burneth, for so it is revealed to us by his Holy Word. Because of his great anger he has created Hell. What is this place called Hell? It is the place of punishment for those who sin, and die without repentance and forgiveness. It is a place, for so saith the Scriptures, where the smoke of their torment shall ascend forever and forever. Whether literally true or figuratively true, it is a burning lake of molten brimstone, a rag-

ing sea of flame and smoke wherein are cast the souls of all who die accountable and unforgiven. For such this punishment is decreed, and of it they are forewarned. Why this torment should never end, we know not, but it is as certainly everlasting, as it is certain that it exists. Into such torment, whether literal or figurative, you will certainly pass by death if you are not forgiven, for death alone, stands between you and it. Your life may be cut off this very night and your doom be forever sealed. If such should be your lot neither tongue can express nor mind conceive the state of your eternal torment, because it has been created by Omnipotent Power wielded in fierce anger. Fire indeed describes it yet fire consumes, and the soul is not consumed, for its torments are everlasting. It therefore follows most reasonably that this torment is such that the finite mind of man can not conceive it; but, whether literal or figurative the meaning is the same. Into it you will as surely pass as that death overtakes you unprepared. Will you delay another moment now that escape is offered you? This may be your last opportunity, to-morrow may be too late.

He who can resist such appeals after he has

been prepared for them as I was prepared has no desire for a better life; and I a startled, bewildered, terrified child was led to the altar of that church where, in the midst of a surging, wailing, praying, singing, and shouting assembly, I sought to realize *Divine Love*.

That which was done in ignorance, I forgive, yet it is certain that a greater wrong could not have been done me than to have thus misguided me in my childish ignorance. This scene was not for one night only, but for many, for again the same argument and the same opportunity led to the same result. Let me here record the fact, that as memory recalls my life back to the hour when memory ceases, at the period of which I write I had never wilfully done a wrongful act towards God or man or brute, without sincere repentance for it, as soon as it was done. This I knew then, as I knew my own desire and purpose so to continue; yet I was in a labyrinth of spiritual misconceptions from which I could not escape and from which there was no one to lead me. At last I was told that my sincere desire was repentance, and that I was no doubt forgiven and upon this I based a hope and ceased the struggle.

That meeting closed and it was regarded as a great revival of true religion, and such it was for the few who have no higher conception of their Creator's attributes than was portrayed therein. There were not many such then, and there are fewer now. For the good it did those few I commend it, but for the harm I believe it did the many, of whom I know I was one, I condemn it.

During the next thirty years of my life that hope neither left me nor was any assurance added to it, for it was in the mature years of middle life that it first became conscious knowledge. That was a life wholly barren of spiritual enjoyment, and equally barren of spiritual understanding. When in mature life I sought confirmation of the hope and greater spiritual understanding through human reason it only led me into greater doubts and into deeper error. For as I reasoned I was limited to my own observations and experience, and to the observations and experience of others, which I might accept, but which I of necessity received in the light of my own, for the premises upon which to base conclusions; such premises seemed to support but one conclusion, and all my efforts at reasoning led me to this

conclusion, as the rays of solar light lead to the sun. It would present itself as the result of every analogy drawn from the natural world. It was in harmony with my own doubting nature. It was not refuted by my own experience, and inasmuch as this had failed to refute, it tended to confirm it. All nature, all logic, all philosophy, to me seemed to unite in one declaration, which was, that "*Of man's existence death is the end.*" If this was true, then it seemed to follow as a logical sequence that there was no other existence above the life of man. That meant not only infidelity but atheism, from the thought of which I shrank as from that which destroyed all hope.

I never relinquished the hope that both were false, and a wish and prayer for knowledge concerning spiritual life was united with my every thought of it. What was my belief then? This is a difficult question for me to answer even at this day. It is nearest the truth to say that I had no belief. I had many hopes, but no beliefs. I hoped that there was a future life as distinct in self-consciousness as this; that there was an All-wise Creator who ruled by his Omnipotence, and ruled in Love;

that the human personage, Christ Jesus, was the Son of God and a revelation of the Father's Love; that belief on Him was sufficient to cancel sin, in some manner to me inexplicable. I hoped that I did thus believe and that my sins were thereby cancelled. All these things I hoped, not one of them had I power to positively believe. Into such a spiritual state I had been led and from it there seemed no escape for me. It was this state of mind that had led me to seek a confirmation of my hopes through the power of reason.

In this state of uncertainty and doubt, in the year 1870, I watched the soul of one I loved depart from its mortal body, so far as it lies within the power of the human senses to discern the separation. It is not often that such phenomena are accompanied by any assurance of a future life. In this case there was that which to many minds would be such an assurance; but to confirm this statement would require much more of the details concerning it than I purpose giving in this connection. It is only to trace its effect upon my own life and the ultimate results traceable to it that I now refer to it. The record of it is public. The truth as I now understand it is this. That

soul approached death desirous of leaving to those he loved most, some evidence of truths he had already accepted, to-wit, the continuity of spiritual with human life, the painlessness of physical death, and the nearness of the spiritual state of existence to the human. With this firm desire, and with a clear understanding, the moments of dissolution to him consciously approached. By the power of its own will, for this purpose alone, his soul clung to its human existence. It lost human consciousness, and gained spiritual consciousness; then it lost spiritual consciousness and regained human consciousness, and in this state narrated what its spiritual consciousness had revealed to it. The joy of this possibility, led to the second mighty effort of the soul's spiritual will, and once more, spiritual consciousness was exchanged for human consciousness, and again that which spiritual consciousness had revealed was given through human consciousness by audible voice, clearly and distinctly to those about him. Here was a revelation that few ever are privileged to have. I was rejoiced but not satisfied. Hope sprang up anew within me, and with it a new hope never before entertained. As I now understand my thoughts

then, that new hope was, that the soul in its human life possessed some power or sense, by which it could consciously know of the existence of the spiritual life. My fondest hope reached not then beyond the consciousness of this one truth. The thought was new to me. It was attractive as it always must be to those who pursue it. I determined to follow it to some conclusion. At that time I was just entering professional life and was scarcely yet free from college training during which no time was at my command for anything outside of the college curriculum. I was therefore ignorant of the subject, thus brought to my attention. This ignorance was now to be changed to knowledge, and I determined to take the shortest road to it which seemed available. I knew that Spiritualists claimed this very power that I now hoped for. Up to this time I had had no belief whatever in its existence and had been disposed to decry it as imposture or hallucination. To determine what was the foundation of their claim, and what the evidences to sustain it, was my first object, and to this I gave my study. That it was unpopular I very well knew. That it cost me the loss of some friends and gave to others much un-

ease I also knew. He who gives himself up to any line of research is not likely to be deterred by such consequences, and I was not. Had I at any time accepted the teachings of Spiritualists as a body, the conscience and the judgment of but one person would have guided me in declaring it, and that person would have been myself. I never at any time accepted their teachings, as those who followed me in these writings will understand. The time has now come for me to declare that which would have been improperly declared sooner; neither am I now governed by any conscience or any judgment but my own in this matter. With this digression I take up the history of my work.

Its beginning is the experience which I have narrated. My next thought was, is it not possible that I may communicate with the soul which seemed to possess such power over its own physical being, and if this was possible, how was it to be accomplished. To gain light upon these points I turned to modern Spiritualism, and that I might do so intelligently I began with its history and likewise read its current literature. From this great field I gleaned a few thoughts which served me well in after

life. There is in modern Spiritualism a truth which is not understood even by its votaries. It is a truth which it is impossible to understand until many other truths have first been learned and accepted. In ignorance of this truth I pursued my investigations into its mysteries. Had I then realized what I now know, I should never have done what I have done; not that it was sinful for me, doing it as I did, but because that which I hazarded, few dare hazard. The fact that I have escaped the most enchanting of all evils and am enabled to review the hazard from this side the danger, impels me to utter this warning before I enter upon a recital of my experience. If I were to declare the truth which is essential to a comprehension of the hazard, it would not be believed. It must be learned as I learned it.

When I had gained the knowledge which the historic and current literature of Spiritualism can give, I then sought by association with its votaries, that further knowledge which was in no other way obtainable. I mingled with them as if one of them. The secrets of mediumship were laid open for my study. In darkness, in dim light, and in the light of day; among those of whose honesty I had not the slightest doubt,

and among those of whose dishonesty I was equally as certain; among those whose motives were pure and lofty, and among those whose motives were base and sordid; among the learned and the polite, and among the ignorant and the rude; from whomsoever, and from wherever I could gather knowledge, there I gleaned it. One of my earliest experiences was most valuable to me. The thought of it is not pleasant, but the lesson was never forgotten. A company of which I was one, sat for physical phenomena. My position was beside a leg of the table at which we sat. No response rewarded our effort. The accidental pressure of my foot against this leg of the table caused a sharp snap, or click, loud enough to be heard throughout the room. It was hailed as a signal of victory. It was repeated as often as seemed necessary to sustain the delusion. Then began that which was an unsought, yet a valuable experience to me. The company became elated with success. They talked to and importuned this table-leg as if it was a living presence among them. This far I led them in a spirit of jocular amusement, when to my surprise a gentleman among the company, and one of rare culture and attainments,

called for the spirit of his dear friend John, and a nervous twitch of my foot brought the quick response that his friend John was there. The great loving heart of this man was made happy by the thought of the presence of this spirit thus manifested, and eagerly sought information of such nature as could be given responsively, by one, two, or three raps, and *with it he was satisfied*. It startled me to witness such credulity. That which I had begun in jest had ended in serious deception.

Should I undo the wrong I had done? This I could not do and continue in the same manner my pursuit of knowledge. I hesitated until it was too late, and if any of that company should see this statement it will give them their first knowledge of the source of that evening's phenomena. This act of deception I do not justify; it was not right then and would not be right now, but by it I measured the extent of human credulity, as by no other measure would it have been possible, and was placed upon my guard for myself ever afterwards.

Broader opportunities presented themselves, and were eagerly embraced by me. Claimed materializations of forms and features, received

my most careful attention. To such media I paid tribute, where tribute seemed to promise knowledge. I watched in the dim light of darkened rooms for familiar faces which never came, and which it is impossible should ever come. I listened for familiar voices which can never again be heard by human ears. I saw many faces and heard many voices but of a spirit I never saw the face or heard the voice. For this it is now clear to me is an impossibility. I next sought media who claim to develop physical phenomena in darkened rooms. The phenomena were produced; the source of them I care not to seek, for I know it was not spiritual. Above these there is a higher class, and below them one still lower. The higher is the mental or spiritual test medium and the inspirational or trance speaker. Whatever spiritual truth is to be developed by spiritualism will be developed through such media. Below all others of claimed mediumship is that of the impostor who deceives for the money that can be made through the deception. These have long since become the curse of that which they may eventually destroy. These investigations occupied more than four years, and their result was a feeling that there was a mys-

tery surrounding the subject which I could not solve; a depth to it I could not fathom. I recognized a principle, but it was hidden from my understanding; a semblance of truth without the evidence necessary to fix sustained belief. To this feeling I had added the knowledge that there are few who can resist the desire for spiritual communication, when that desire once becomes fixed within them, and because of this fact it is very difficult to either resist deception or give proper weight to that which is communicated, where there is no deception. I then first began to see the dangers which surround this truth, but I did not then see them in the same light or attribute them to the same causes that I afterward comprehended. Could I then have known what I now know I would have gone no further unless I could have then also known the result of that risk. In this conviction I am so firmly settled that no soul shall ever through my advice, undertake to accomplish what I have accomplished. At this point I was strenuously opposed in these investigations by my wife, and as the result of this opposition I entered into a compact with her and with her devoted friend, then our guest, that if they two would earnestly and

fairly, in our own home, assist me for one hour during each of three successive evenings, and we failed to develop any phenomena, I would then desist. Under this agreement the first hour was spent without any results. The second came and passed as the first had done. The third came and had been so far spent that I expected nothing; neither of the others had expected to receive anything from the beginning, therefore that which was received was a surprise to all. It was a physical phenomenon distinct enough to be unmistakable. I had now their interest, and had overcome their opposition, though neither finally accepted that which came from this source, as worthy of any credence. The fourth evening we were still more successful and to the same phenomenon was added an indication of associated intelligence.

The fifth evening that intelligence was manifested unmistakably, but what it was, or from whence, none of us formed any opinion. This was upon the evening of November 16th 1874, and from that day to this hour I have never given opportunity, under similar conditions for this class of communications, to be given to me, that I have not received them. For years it

required the assistance of at least one other person, in order that I might receive anything. This condition was finally overcome and since, it has lain wholly within my own power, whether I should receive such thoughts, or shut them out. They cannot be given to me without the concurrence of my own will and over my will I retain as perfect control as in any of the affairs of human experience. Upon the evening named I first became conscious of thoughts that were not my own thoughts. It was as if I heard that which was spoken, yet it came without any audible voice or sound. I could not receive it readily, but only in a very imperfect manner, and sometimes would fail entirely to catch an entire thought of which I got a part. It was slow and tedious and sometimes so indistinct as to become both tiresome and annoying. I would desist at will and would resume at will. I thus learned that I had perfect control over my own will and that so far as my experience seemed to indicate, my will was the controlling will. When assured of this I ceased to fear a power that I otherwise would have feared. I was conscious that thoughts came to me from some source other than my own conscious mental efforts. Of that

source I was then in doubt. My favorite theory was that they sprang from the unconscious action of my own mind; another was that they were the result of the unconscious action of some other mind in human life, upon my own. It required years for me to finally dismiss both these theories as not tenable. It was the logic of little things that finally destroyed them. Little surprises of such a nature, and under such circumstances that seemed impossible of explanation by either theory. This logic of little things was destined to play a still more important part in my acceptance of still stranger truths.

Those who have followed me thus far will ask what these communications were. I have recorded those I thought worthy of record from the very beginning. They are voluminous and many of them have never received a second thought from me while others have been carefully studied. I append a very few selections from them to this volume, to be used hereafter in illustrating a truth. These are the highest thoughts I then received. They are not like the thoughts I now receive because the souls who gave them are not like the soul which now gives thought to me, almost exclusively. They

were the highest I was then capable of receiving. For several years I have received no thoughts from the source from whence these came, neither do I care to do so again. These extracts given purported to come from two sources, and that the two were different I was conscious. For more than ten years these two sources of thought were as distinct and well defined to my spiritual consciousness, as were any two sources of thought to my human consciousness. It was as when familiar friends meet and converse, with each other, that I received them and exchanged thoughts with them throughout these years. They came always under the same name and with the same individuality, the latter being as marked as are distinctive mental characteristics in human existence. I learned to love these two characters, and many were the happy hours that their thoughts were my companions. It was restful to me after the strain of business cares to thus spend an hour. Outside the hours thus spent I gave the subject but little attention. While these two characters represented the highest plane of thought then open to me, they were by no means all that I was familiar with. The other types of individuality with which during

these years I was familiar, were so distinctly marked that no person in my position could fail to recognize that individuality. It was always the same and was always accompanied by the same designated name. Neither the individuality nor the name changed during all this period. From the evening of my first communication until my final separation from them some of these individualities were with me continuously at every opportunity. This fact is clear to me now as I review that period of my life, and it is just as clear to me now that none of these same individualities continue to exchange thoughts with me. The reason for this belongs not to this chapter.

In the calm review of my strange experience, upon which I now so fondly dwell, I never recall this period without feelings of profound gratitude, kindred to those of personal love, towards these individualities, be they what, or whom, one or many, even yet to me unknown. To their designated names, I did not then nor do I now attach any importance, or give any weight, whatever. Death will alone reveal to me what it is best I should not know before.

The friend to whom I also owe so much of gratitude, in love a very sister to my wife,

finally left our home to return to her own. The power still remained with me, but at first neither so clear nor so strong as before her departure. These differences soon vanished and with the assistance of my wife alone, we continued to exercise it at will during her life. Her disbelief in it as coming from a spiritual source, was pronounced and unchangeable, after the first few weeks that we exercised it. Our friend shared this disbelief with her, and the cause of it in both was the utterly unreliable nature of the statements made through it. Until experience had shown this to be the fact, we all inclined to accept it as being all that it purported to be. While the falseness of the statements destroyed belief in them, it put me on my guard and left me with a hope. So positive was I in this position that nothing that came to me through it during all these years, influenced me in my judgment to any extent whatever; neither did I ever relinquish the hope that it was an expression of spiritual thought. It remained for later years to show me the reason, and the necessity for these deceptions.

The experiences of the first few months also showed me that I was possessed of and was

handling a most dangerous power. For myself my distrust, my caution, and my doubt seemed to me to make it safe; my wife disbelieved it wholly and in this disbelief, she was likewise safe; and in the presence of all others I thereafter ceased to use it and to a very few ever mentioned it.

The death to which I have referred had given to me a hope; that hope had now been partially realized and here it rested for years without further change. All that these years had given to me or were to give to me was a consciousness of either one or many sources of thought outside of my own mind, with the added hope, amounting to almost if not full belief that this source or these sources were spiritual in their nature. This seemed to be as far as it was possible for me to go. Beyond this point all was still dark.

It was in 1884 that the earnest words of a powerful intellect convinced me that in the words, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," there lay a truth that was to me hidden. That there was in the christian life

something that I had never known. This thought was not new, but it was presented with such convincing argument that I felt assured that there was an experience that I had never known. With the same determination with which I have set about all my undertakings in life I now sought the truth the existence of which these words implied.

The result of all my investigations, which had preceded this were summed up in a declaration like this. I am now satisfied beyond a reasonable doubt, that there is intelligent existence outside of human life. What that intelligence is, whence it came, or what its destiny, I know not, but that it exists I do know. This admitted all that is declared concerning the future life by the Word of God, seems reasonable, more reasonable than the opposite of these declarations. Therefore I will accept and believe that which is declared concerning that existence, in so far as I can understand it, and I will seek to understand that concerning it which now seems incomprehensible. To this determination the hope to which I have referred had now brought me. Since it had been so strangely implanted in me it had never left me, neither had it been satisfactorily

realized. A very star of hope it had guided me, and I had followed it, until at last it rested over the manger where the infant Redeemer lay and now I knew that it was to me the Star of Bethlehem. Sheltered by the same roof that gave shelter to the dumb brutes about him, the Magi found Jesus the Son of God and worshiped him.

Amid like surroundings in the stillness of the night, with no human soul to aid or witness the struggle of my soul for spiritual light, I first realized that truth, no longer hidden. Under the humble roof that sheltered the dumb brutes for which I cared, I had at last overcome, and there was given to me the hidden manna, and I did eat, and the white stone and in it a new name written, and that name I knew then for the first time in all my life, for it is the name above all other names, and known only to them to whom it is revealed. It was in this hour in the year 1884, that I emerged from that labyrinth of spiritual misconceptions into which I had been led in 1854. Towards this result the power concerning which I now write contributed nothing except the one truth, that there is intelligent existence other than human. Without belief in this truth

I could not have overcome. Without the aid of this power I could not have accepted this truth as a matter of belief; it must have remained at most a hope, and possibly even that hope would have left me. The power through which this hope was changed into belief, was latent within me and was only aroused into activity, through influences which owed their existence to the death which I have described. I can conceive of nothing else from which influences so powerful and so lasting could have had an origin. It is thus that I trace the sweetest joy of my existence to a death which seemed to me and to all untimely; and the conviction is forced upon me as I ponder this one truth, and the events that cover a span of but little more than a score of years, that we are the children of a loving Father, who orders with infinite wisdom the little and the great events of our lives, and who by every power that is possible to our human nature, seeks to reveal Himself to us. If such be the impression that comes from the review of one short period of one human life, shall it not be revealed, as very truth, when with broadened comprehension throughout an endless existence, we review all of human life and physi-

cal existence? It is to such revealed truth, from souls who possess now that of which I can only dream, that I have listened and listen still, through the sweet silent voices which come to me as human voices come to others, voices hushed by death to human ears, but awakened through death to spiritual consciousness.

It then appeared to me that I had gotten from this power all the good that it was possible for it ever to bestow upon me, and I should have dropped it perhaps forever, had it not been for another change which death brought. It was in the quiet of an autumn evening that another soul was almost free from its human temple, and I knew it not. This time it was the one of all on earth the nearest and the dearest. Of this truth my first knowledge was the words which fell from the lips of one whose heart and skill had joined in the attempt to prolong that life, and they were, "Mr. Mast be brave; your wife is dying." This was the first warning of approaching death and the announcement that its work was well nigh done. The record of those few moments of consciousness yet remaining is sacred to those to whom it of right belongs, and nothing but a sense of duty prompts this reference to it.

My last request, "If it be possible remain with us, stay close to us after death," was answered clearly and distinctly, "I will;" and these words were the last her lips had power to utter. In this hour of my sorrow my thoughts again turned to a possible hope. It was not a belief, it was scarcely a hope, but it was the incentive to attempt once more the solution of a mystery which had defied my every attempt to solve it. Up to this period unaided and alone I had never been able to recognize any thought as coming to me outside of my own mental effort. I was now without the help of any of whom I would ask assistance. My first effort therefore was turned to the development of this power so that I might be able without assistance to accomplish that which I had before done only with assistance. Guided by my former experience, I now pursued this task. By slow degrees I succeeded. Then there came to me again all the old individualities, and talked with me as in years gone by, giving me no new thoughts, no new truths, no light, this much and nothing more. Patiently through weeks I waited, until weeks lengthened into months, before the soul whose thoughts I sought was revealed to me even in

doubt. The doubt grew stronger as time went on, for there was between us as yet a gulf impassable. From this side that gulf I could get anything, from beyond it, nothing. There is a truth that bridges that gulf, but of that truth I was then ignorant. Had I not recognized that truth, then the soul I sought would never have been revealed to my soul until death had revealed both to me. Could I grasp that truth? Thoughts of it had come to me; glimpses of it had come through the experiences of the years then past, but these were not sufficient. The hour of my life now approached for which all these experiences of my life had been given me, for which my nature had been created, for which life itself had been bestowed on me. The record of the next three days must remain forever unwritten and unspoken, but at midnight of the third, alone and in my own chamber, the soul I sought was revealed to my soul, the gulf that separated us was bridged. At that hour there came to me the first ray of light to illuminate the darkness of the mystery of all that had gone before. It took many days, even weeks and months, to fix this truth firmly in my mind. But having climbed a mountain to the summit it is easy to descend upon the

other side. When I had so far recognized this truth, and had of my own free will brought myself within it, then there came a new revelation of many things which had gone before but which had never been understood. At that hour I started in the A, B, C, of this philosophy, and since then I have gathered knowledge as knowledge can alone be acquired, little by little, step by step, thought by thought. Then I did not recognize the consequences of my own decision, neither is it possible for me yet to measure it, but I have gone far enough to clearly see that if it had been different from what it was, the uncertainty, disbelief and doubt which had always enveloped this subject could never have been removed; neither could I have ever received any satisfactory assurance that one thought received through this spiritual sense, was from the soul which alone I was seeking. This is but the smallest part of that which hung upon the determined exercise of my own will power when the final trial of that power was upon me. From that hour begins all that is beautiful or comforting in the possession and use of this developed spiritual sense. Before, it entertained for the passing hour, by its oddity and the variety of the

thoughts it gave; since, it has become a comfort in my hours of rest, besides which there can be none other greater, save one, which is the conscious knowledge of our Creator's love, revealed through an unfaltering belief in and the full acceptance of the Divine One, who is and ever was the Son. That knowledge I gained after I had sought it thirty years, and before I gained this knowledge, and since I have gained this, there has never come to me through it, one thought that has lessened the comfort of the former; but there have come to me many thoughts which confirm and sustain it as truth sustains truth. The hour of which I speak marked nothing more plainly than it did a transition from one plane of thought to another. The latter was no more beautiful in its expression, than was the former. It was no more clearly given. Its thoughts were no more persuasively mingled with and sustained by thoughts that were within my own human comprehension than were the thoughts from the other plane, yet the difference was not the less plainly discernible to my mind than is the difference between light and darkness discernible to the human eye. The former professed love and affection, the latter professed

no more in words, but what it did profess was manifested through every thought, manifested even without the profession of it. The former was the cold philosophy of Hell, more blighting yet than is the philosophy of earth, because sustained by the consciousness of continued existence, and the added weight of new experiences. The other is the philosophy of Heaven, which philosophy is love, and love alone. Out of the one into the other I had safely passed, not by my own strength, for that failed me once, twice, and then I received strength that was not of earth.

From that hour to this I have exchanged no thoughts with those intelligences that were my companions for so many years; not that I fear them or their philosophy, but I have no hours to thus waste now that I know where I stand. A few times since then I have measured strength with souls of a very low order, but it was only done to gain or illustrate a truth, and was then most reluctantly permitted. I am conscious that I now make statements that cannot be generally accepted; I neither expect it nor ask it. After years of study they may appear in a different light even to those who are the farthest from belief in them now.

It would seem that the experiences I have now detailed, together with those I have had since the period of which I write, should relieve me from the charge of presumption in the expression of some opinions regarding claimed spiritual manifestations, and the teachings of Modern Spiritualism. Those who have accepted both will be neither moved nor disturbed by them; while those who have no opinions formed about either, may be benefited by them. I also purpose to be neither misrepresented nor misconstrued, if plain language spoken without reference to whom it may antagonize, can prevent this being done. On some subjects connected with these truths my own judgment is not yet fully settled, and on such I remain silent. I have seen and heard and felt substantially all that any other person has seen or heard or felt, of physical phenomena called spiritual, and I know as clearly as I can know any spiritual truth, that nothing which I have ever experienced of physical phenomena was a manifestation of spiritual existence; and if it was not a manifestation of it then it was no proof of such existence.

That disembodied spirits may exert an influence over sensitive persons, called *media*, I

admit, but the influence is wholly spiritual and is exerted upon the spiritual nature of the medium, either consciously, or unconsciously, and as such it cannot manifest anything beyond the medium's own volition, either consciously or unconsciously exerted. There is a power wholly spiritual, which spiritual intelligences may exert over human beings. It can only be exerted by the concurrence of the will of the human being unless the human will becomes so weakened that it cannot resist another will and I believe this to be impossible unless the human will has been destroyed wholly or partially as the result of physical disease.

In the power of the human will was man created in the image of his Creator; this is his God-like attribute, and the allied powers of the spirit world cannot overcome it. Subject to this restraint there may be control by spiritual beings over sensitive persons, and through such control thoughts may be expressed. Such control is common, therefore much that purports to be thoughts from the spiritual world is such; subject however to this qualification. No spiritual intelligence, in the expression of its thoughts, can rise above the human intelligence which it controls.

It is limited by the human power of conception, and the human vocabulary of the person controlled, and it cannot get beyond either. In this fact we find a reason for the peculiar style which so frequently marks the spiritual communication, whether it be oral or written, given in trance or in normal condition. It is the attempt of the human powers to adapt the thought and the style of its expression to a plane of life which is conceived to be vastly above the plane of human life. Hence we have the effort to portray an ecstatic existence, by words of poetic fancy, and with the flower of rhetoric, which so often becomes ridiculous, in its attempted sublimity. The question of the source of these communications troubled me for many years. What I have said above bears upon this question, and I need not repeat it. Spiritual intelligences recognizing no law other than their own wills communicate eagerly at every opportunity. They are in spiritual life as they were in human life, worshipers of no power other than their own wills; they know no law other than the law of necessity—the limit which is placed upon their powers, and this alone they obey. This is not true of those whose thoughts would elevate

the human race, and bring true comfort to the human heart. The truth that lies behind this thought need not be more plainly spoken. The fact has been made clear to me that the source of almost all these communications is evil. Such was the source of every word which appears in the appendix to this volume, and by the light of what is there written, you may interpret this statement. If I was not entirely satisfied that I have safely passed through that which is evil in spiritualism, and have reached a plane which is above the evil which weighs it down, I would never give to any human being the opportunity through me to accept what I believe, for the opportunity might lead to deception, and to willfully deceive a soul I recognize to be sin. It is because I have satisfied myself from my own experience, that there is a possibility of good coming out of even the evil that there is in it; that a soul, laboring as I did through the better part of my life, against doubts and disbelief, can be aided by it; and that it is a power within which lies the possibility of reaching those who are perfect in spiritual existence, and that by me this possibility has been at last attained, of all of which I am now happily conscious, that I as-

sume the responsibility of giving to all who seek it, that which has been given to me. I cannot do this without making statements so strong and so clear that none may misunderstand them. It is for this reason that I have warned against that which I believe to be evil, and that I have not and will not urge the acceptance of what I believe to be true. I give what I have received, as I have received it, saying to each and all who read it, to you have been given intellectual powers, the same as to me, if by the use of these powers you can accept that which I have accepted, in whole or in part, or can accept still more than I have accepted, then in such belief I shall hope to be instrumental in bestowing happiness upon you. If by the use of your intellectual powers you cannot accept any truth which I have affirmed or shall hereafter affirm, then reject it unhesitatingly and forever. He who accepts by a less positive assurance than this is no wiser than the friend I have mentioned, to whom the creaking of a table leg was satisfactory and sufficient evidence of the presence of the spiritual intelligence of his departed friend.

When my own personal experiences, wheth-

er physical, mental or spiritual are described, either in this chapter or in that which will follow it, they are given in language as clearly expressive of the exact truth, as I have power to command. If my experience shall be of any value to any soul having similar doubts and unbelief and shall aid it in arriving at a clearer understanding of spiritual truth, then shall I feel repaid for all the labor which falls upon me.

When I first began these investigations I was wholly unprepared to receive and to recognize spiritual truth. I could not realize this then, but I fully realize it now. If that which I now firmly believe to be truth, and which I so believe because of the sanction of my reason, had been then presented to me, I should have rejected it unhesitatingly, and, without an effort to have comprehended it. To the acceptance of such truths I have been led unconsciously, by slow degrees. I can now recall many things which were steps towards these truths, which I could not at the time understand the reason for; and, I even thought myself unnecessarily and purposely deceived and annoyed. As I review the slow process of acquiring spiritual understanding in my own

case, I feel that I have been led by a power that is Omnipotent, by a wisdom that is Divine, and by a love that is Eternal; and as certainly as I feel this do I also feel that the Being who possesses these attributes, never has known, and never will know anger, towards any creature upon whom He has bestowed the inestimable gift of conscious existence. Anger is human, love is Divine. Can it be doubted that my early teaching made the road to this knowledge both long and difficult? And yet until I had reached this knowledge I could not accept spiritual truth to the extent that was required of me in order that it might be satisfying. This truth so simple and now so plain to me, I give only as a sample of that which must be gradually acquired.

If any one thinks that it would lessen his spiritual happiness to thus believe, let such a one drop this subject, and these thoughts here.

Spiritual understanding is not the same in its nature as physical understanding. In the latter there are many truths which are clearly perceived; there are some which must be accepted through belief, but this belief is always founded upon the actual perception of some

other human intelligence in whom we have the confidence necessary for belief. It therefore follows that every physical truth known to the human intellect either has been or is perceived by some one person. All that comes not within this limit, is simply conjecture. Spiritual understanding is not governed by the same rule. There are some spiritual truths which no intelligence below the Uncreated One can perceive; there are some which are alone within the limit of perception of the highest created intelligences; there are some which are within the limit of perception of each degree of intelligence, below the highest but not within the power of those next lower; and this is true until the lowest degree of human intelligence is reached. Therefore all spiritual truth cannot be perceived by any created intelligence, and by the lowest the very simplest of all can be perceived. While this is true of spiritual perception, it is not true of spiritual belief, for that power is limited alone by the revelation of spiritual truth to the individual intelligence. There is no spiritual truth which may not be believed by every intelligence to whom it is revealed, although its perception is an impossibility to

such intelligence. How then can the human intelligence be led to believe a truth which it has not the power to perceive? In one way only and that is by the use of a figure, a symbol, or a thought, which is to the truth itself that which the shadow is to the object which casts it. For as the shadow resembles and is dependent upon the object which casts it, so the figure, the symbol, the thought, foreshadows the truth which lies behind it. It is in this manner that spiritual truth has ever been taught to man, for in this way alone has it been possible to teach him such truth. Then as the power to comprehend the truth increases, the figure, the symbol, and the thought, which foreshadowed it, change their significance. They have served their purpose to that intelligence, and are left behind; neither disputed nor denied, their value and their purpose is simply recognized.

It is thus that spiritual understanding advances step by step towards the source from whence it was given. If the same truth was expressed to the lower intelligence in the language which expresses it to the higher, then the lower would forever reject the truth, because it is beyond its power of comprehension;

but expressed within the limits of its comprehension, it accepts and believes within such limits. It is upon this reasoning that I express this truth which would be paradoxical except as thus explained. With a wisdom which is Divine and a love which is Eternal has our Creator bestowed upon man the power to believe that which it is impossible for him to perceive, and has withheld from him the power to perceive that which it is impossible for him to believe; and adapting his revelations to these limitations has taught to human intelligence spiritual truths through figures, and symbols and thoughts, which are their shadows. This thought is here given as an explanation of the matter which is contained in this volume. It is in itself of small importance and of little significance, but as a foundation upon which to build it is as essential for all as it was for me. Its purpose reaches not beyond a preparation of the minds of those who read it for that which in some manner and at some time will follow it. Should these words of mine and that which is written in this volume, lead any soul to seek the substance that casts the shadows which have heretofore satisfied its longings for spir-

itual understanding, of such soul I am the servant, to bestow upon it what I have received, in the manner that I now understand that it is alone possible to receive it, and to do this will be the pleasure of my remaining years.

From my earliest recollection my strongest desire has been for knowledge concerning the state of mankind after death. I can speak for no other person, but I believe that this desire is universal. That it is given to man as an incentive leading him to seek spiritual truth is evident when we consider that this is its natural effect.

He who does not care to know concerning that state, does not care to know spiritual truth, but he who desires such knowledge is led directly to seek spiritual truth. Such truth can be learned through revelation, which is the only source, and the sufficient source which has been given to mankind for the ascertainment of it.

The source through which I sought to learn the fact of spiritual existence, is not outside of revelation, for revelation recognizes it and warns concerning it. But this one fact may be learned without belief in revelation; for of

the continued conscious existence of the human soul after death, it may by an exercise of its spiritual powers on earth, acquire knowledge to the satisfaction of its own consciousness. The knowledge of this fact does not constitute spiritual understanding of the state of that soul after death, and the only source of such understanding is revelation; therefore it is true that revelation is the only source through which it is possible to acquire spiritual truth. If this be true the question is naturally presented for answer why I pursue the course of study and investigation which I have now pursued so many years, and to answer this requires that I give my own conception of what Spiritualism and the forces allied with it are. It is not to excuse my course in the eyes of those who believe it sinful to countenance or participate in its phenomena, nor to establish favor with those who believe in such phenomena and in the teachings received through them, that I record my own convictions on this subject. I shall not be sustained by either of these classes. One truth I have finally learned through human experience; it is that the person or the thought which stands in the way of the selfish desires of the

human heart will not be spared the most unreasonable censure. When the largest measure of human sympathy and chaste affection which it is possible to bestow upon our fellow beings fails to atone for that which is weak or inconsiderate in our daily lives, it would be foolish to expect to escape criticism and denunciation from those to whom these views are repugnant. I have been taught this lesson by the experiences of my life, and never did I understand it more clearly than at this hour. I will therefore declare my convictions in so far as they are settled at this date (March, 28-1892) without reference to whom they may please or antagonize.

There is a truth in modern Spiritualism, which lies at the foundation of all that is genuine of its phenomena. That truth is, that it is possible for a soul that is no longer in human existence to impress its thoughts upon a soul which is still in human existence, under conditions which are possible to some, and are not common to all. The power through which this is done is possessed alike by all. It is one of the powers of the human soul which is created with it, but which ordinarily remains dormant during human life, and

is only developed by the necessity for it which death brings. In some persons from different causes this power becomes active prior to death, through a partial development of it. In no person can it be as fully developed as it will be after death, because the human conditions which now limit the soul necessarily limit the exercise of this power. Through this power alone comes every thought which is given to the human soul from a spiritual origin. Primarily it is not a part of or dependent upon physical phenomena, and no physical phenomenon ever was or ever will be produced, which is not dependent upon the laws of physical existence. Whatever influence spiritual intelligence has upon these laws whereby physical phenomena may be produced, is necessarily exerted through a human will, either consciously or unconsciously to that will. I have seen many physical phenomena; I have read of many others which I have not had the privilege of seeing; I have witnessed and have heard that which convinced those who were determined not to believe; yet I have never seen or heard anything that indicates to my mind a possibility that spiritual existence can manifest itself to human exist

ence through any other than this one power. Such is my judgment based upon my own experience, but behind this judgment and sustaining it is the knowledge of a spiritual law, so clearly defined and so plain, when once revealed, that no soul which comprehends it can doubt this truth.

This being my conviction as to what Spiritualism is, I answer why I continue to use it. This spiritual power or sense was developed in me through my intense desire for that knowledge which it brings to the soul. Having once developed it I at first found in it a source of amusement, a congenial and attractive subject for thought and a mystery which seemed impenetrable. Then came those experiences which revealed to me a higher possibility than I had yet dreamed of, which was, that that which is revealed concerning spiritual existence, might be better understood by a study of that existence. The power was now mine, the opportunity for such study was within my reach, my belief in the truth and the purpose of revelation was now fixed, and while it was satisfying to me then it might become more so by this means, and that it should never be made less so, I was fully determined.

It was with this feeling that I entered upon this latter period of my research. I now review the work of six years, and by my own experience I measure the possible good it may do others, whose feelings are what mine then were.

I had then accepted every cardinal tenet of the Christian belief. What I could not understand I accepted and believed because it was declared in what I accepted as, and believe to be, Divine revelation. There were many truths which I could not understand. What is sin? Whence came it, and for what purpose was it permitted to desolate the earth? What was the first estate of the human soul on earth, and what was its fall? What and from whence the temptation which led to the fall, and what were the results of it upon human existence? How did the Almighty communicate with his creatures then, and what was the promise given them? What was the effect of that promise upon the human race? Was there a necessity that the Son of God should come to earth, and what the necessity that he should die? What is redemption from sin, and what is the pardon of sin which is realized on earth? These and many other questions present them-

selves to every one who accepts them as truths and no human intellect may presume to say that it understands them all. Let not such a claim ever be imputed to me from anything I have said or may say, but I do say that many things connected with these and similar questions, which six years ago were very dimly perceived, have become plain and simple truths, beautiful because recognized as truths, and thrice beautiful because of their simplicity. Should any whose belief is fixed as mine was, choose to follow the thoughts which have made that belief doubly firm, I shall hope that they shall receive the same good from it that I have received. If those who are now without hope, through a recital of my experience shall have a hope begotten within them, that their life is the gift of a loving Creator, and is everlasting; and if those within whom such hope now dwells, shall have it strengthened, and fixed, then will I be satisfied. But besides this I shall hope that that which I have written and shall write may lead many to a clearer understanding of the soul's human and spiritual existence and may confirm in all the belief that that existence is continuous, without lapse of consciousness at death.

When these thoughts come to my mind in connection with the thought of what this power was given to me for, I am compelled to answer myself thus; to yourself it was a necessity, serving you when nothing else could have taken its place; as it served you it may serve others; the talent that was hid in a napkin was a curse to him to whom it was given; if you hide this talent may it not curse you likewise? It may be that I err in taking this step, but if it be error it bears so strongly the semblance of *duty*, that this semblance will I hope excuse the error, even in the eyes of those who will be disposed to criticise the most unsparingly. I have not thought of pleasing any associated body of thinking people. This is impossible, for what this work will contain will differ in many things from the beliefs of all such, and will harmonize in many things with such beliefs. The soul that can derive comfort from all that will be given, lives not on earth, but the soul that can derive no comfort from any part of it, is lost to all comfort. This I say not in reference to this volume, but in reference to that which will follow it.

In conclusion I now invite those who desire

to learn more of that which has come to me through the experiences which I have related, to make that fact known to me. Whatever the race or condition of the soul which seeks such knowledge, and from wherever such requests may come they shall receive such attention as the circumstances may permit. Whatever I can do to aid any human being to gain that which I vainly sought through so many years, it is my duty, my privilege, and my pleasure to do. To the performance of this duty I shall give my best thought, and such of my time and means as shall appear to be required of me. With feelings of gratitude to Our Father who gave us being, and whose love is withheld from none whether they worship Him in knowledge, or deny Him in ignorance, I am

Faithfully Yours

OTTUMWA, IOWA,

I. N. MAST.

CHAPTER II

The hope that inspires the human soul that it shall live after death is implanted in it by its Creator. To possess that hope is therefore the natural state of the soul, and its absence indicates an abnormal state. It is largely the purpose of this volume to prepare the minds of those to whom this hope is wanting, to accept it once more and to thereby restore themselves to the normal spiritual state in which they were created. To do this work is the first step towards that which is impossible without this having been first done. What reason have I to hope that my thoughts should be effective in doing that which human thought has failed to do? The preceding chapter is a recital of what human thought can do, and of what it is powerless to do. It is truth spoken from experience, and learned because of that experience. He that could have the same experience, would learn the same truths, but without that they can not be learned by

each for himself. I will therefore ask those who follow my thoughts on this subject to accept his experience as narrated by him, as both truthfully and accurately expressed; then I will endeavor to lead all those who are subject to the same doubts and want of belief which he describes into the same positive assurances and comforting beliefs which are now his. To do this is not impossible, nor would it be even difficult, were I able to give to all the same assurances of my personal identity and spiritual existence, that I am able to give to the one soul to whom I speak these words. This is an impossibility. In this one particular therefore I am dependent upon belief in his integrity, and upon a proper use by each of his own intellectual powers. I ask both from all who desire knowledge concerning that which is so difficult of human comprehension. Without the former I may even yet succeed, without the latter success is impossible. That either should be withheld seems contrary to human nature, where the purpose is so clearly manifested as is the purpose of this work. To serve the human race is an inspiration of my present existence, and to that end all my powers which are incident to that existence are

now directed. After years of argument and teaching by methods that are known to no other soul, I have prevailed with this one, and will now have his willing assistance. Without this I was powerless, with it I have the belief that the labor into which I have led him will not be unrewarded.

The source of all spiritual understanding I now declare to be revelation from God. That revelation is recorded in God's Word. It is as plainly written therein as it is possible for it to be comprehended by the human mind when taken as a whole. It is however true that human intellects differ in their power to comprehend revelation, and therefore in their power to acquire spiritual understanding. The wording of revelation is for all ages and for all degrees of comprehension, from that of the weakest, to that of the most brilliant intellect. It is therefore not reasonable that he of brilliant intellect should cavil about the form of expression and the wording of that which is alike intended for him and for his brother, whose intellectual powers are but a shadow of his own. Could human wisdom devise a record which would suffice for these extremes of intellectual powers? Think of this

until your answer satisfies your better judgment, then answer yourself this question. Through the historic ages of man on earth has not this record remained unchanged, and has it not in all these ages, comforted men of the highest and of the lowest intellectual power?

Were such men in their wisdom deceived, or were the ignorant alone deceived? If the former then how is it that this record is capable of deceiving the greatest intellects of all ages? Can your philosophy answer these questions satisfactorily to yourself? If it does not and despite this you still have doubts concerning the revelation contained in God's Word, then I ask you that you follow with me a line of thought to its conclusion. If your philosophy satisfies you that there is no revelation of the existence and of the nature of God contained in the record called His Word, then I as earnestly ask you to do the same thing. This is the class of human souls which above all others I earnestly seek to benefit. Their danger is the greatest, and as their danger is, so will their joy be if they escape it. The soul through whom I give these thoughts joins me in a longing desire to aid those to whom I now appeal, which desire is the out-

growth of his own bitter experience. This invitation is not limited to such, however, for the whole human race is one in the love which makes us brethren, when once that love is known, and no soul however humble or ignorant shall ever ask knowledge, which it is reasonably possible to bestow, without our earnest effort to satisfy it.

The line of thought by which I shall hope to influence those I have solicited is not strictly logical. All minds are not subject to the same influences, and I shall seek to interest and influence the largest number; therefore none can be wholly pleased or even interested in all that I purpose saying, but I shall say nothing which is not designed to benefit some one.

Again I will affirm that which has been stated by another, that the thought which is presented in this volume is not complete in itself. It will carry no one forward to a conclusion. It is preparatory for thoughts that are broader and deeper than are these thoughts, and in that light alone is it to be judged. The thoughts which it will contain were all given to the soul through whom I now speak between the dates of April 18th, 1886 and Sep-

tember 5th, 1886. They were written out in detail by him and are now condensed from that manuscript. The purpose which they served him they must now serve others; that is to become the foundation upon which to build a superstructure of spiritual knowledge. To lay that foundation, broad and deep and strong, was for him the work of many years; neither can it be hastily accomplished by any one. With this general statement I now ask those who would attain to a better understanding of the truths of spiritual existence to permit me to lead them in my own way, along devious and heretofore untrodden paths, to an elevated place, even to the summit of that which is within the grasp of human powers, from which summit the mists of human weakness alone obscure the truths of spiritual existence.

To that height I have led one soul, and in the joy of the visions of transfigured truth, there received, he now abides. That joy in part is what I promise to all, who seek it as earnestly as he sought it, but in part only, for his experiences cannot be shared by any other, and it was through these alone that even the mist that hid my existence from him was rift.

The first thought that I present as we start

together in this search after spiritual knowledge, concerns the origin of the human race. Revelation declares that of his race Adam was the beginning. It does not declare that of the human race he was the beginning. Some men have declared this and have so construed revelation. This is human error. I speak that which I am now able to comprehend. The human race is not all of Adam's race. Not even all who now live are of his race. Neither are those now upon the earth representatives of all the races, which have lived upon it.

This declaration is sustained by natural revelation and is not controverted by Divine revelation. Neither is there found in one anything which is controverted by the other. It is man's ignorance of both which gives the appearance of conflict between them. There was of necessity a beginning to human life upon the earth. There was likewise of necessity a beginning to the spiritual responsibility of human beings on earth. It is not possible that the two should have been coeval. The one preceded the other by many ages or cycles of time. There is a law which governs all creation. It is the law of an *existing necessity*. There never was and never will be anything,

either animate or inanimate, created, for the creation of which there did not exist at the time of its creation, a necessity. Therefore when the human race was created there existed some necessity for its creation. That necessity is not apparent to human thought, but it is such that human thought may perceive it, and therefore I give it. It relates wholly to the welfare and happiness of those who are above the human race in the order of their existence, and because of this, is not apparent to human thought, unaided. The soul of man is the nearest to its Creator of all created intelligences, and it is at the same time the lowest of all created intelligences. Inversely as is the degree of intelligence so is the revelation of its Creator to that intelligence. It is impossible that the highest created intelligence should know its Creator except through his manifestation of himself in his creation of those below it. Each creation is therefore a manifestation of the Uncreated Life, which is Our Father, God, to all that is superior to such creation.

To sustain the belief and to protect the happiness of all intelligences superior to man, was man created. This was the necessity for,

and this was the result of man's creation. That all intelligences above man have not been constant in their worship of their Creator, is accepted revelation. The reasons for this truth are such as it is not possible to explain by a few words or in a concise form. The state of such intelligences can only be understood after many other simpler truths have been first accepted, and I do not attempt such description now. It is sufficient to say that the causes which led to the fall of some superior creatures were of common application to all created intelligences, and to remove these causes was the necessity to meet which the human race was given existence; and that it should meet this necessity perfectly this new creation was from the lowest possible, upwards. Inanimate matter is the lowest possible form of creation; the lowest form of life is that which is next above this. Thereafter each succeeding step towards human intelligence declares more plainly than those which preceded it, the truths of Divine Existence, Infinite Wisdom, and Eternal Love. To superior intelligences this revelation was perfected in the creation of the human soul, to which was given freedom of will.

The source of knowledge and the law of knowledge are not different to the highest and to the lowest. Of all knowledge above that which is purely physical, revelation is the source, and a determined effort in seeking after it, is the law of its acquirement. Therefore was this last and perfect revelation of the Creator to his creatures which are above the human soul, made in order that it should be thus acquired. There is no truth plainer than this to my mind now, but I can not hope to make it plain to those who have not the opportunity, which death alone can give, to fully comprehend it. Therefore I leave this thought incomplete as it necessarily must be and declare that which I cannot substantiate by any proof other than this imperfectly expressed truth. It is that the human race was first created without moral responsibility. The soul was given to man in his earliest created state, but that soul was not charged with moral responsibility. Thus man lived through ages in a lower state than that which is now called human, of which period there is no record other than that which has been preserved by the physical creation. With that state of man I have nothing now to do, save to illustrate

the thought upon which I dwell, that it was one step in the revelation of the Creator to his creatures higher than human. The next step in this creation was that of the human race endowed with moral responsibility. This was Humanity made in the image of Divinity; human intelligence endowed with freedom of its own will and morally responsible for the result of that freedom. To the strength of man was added the love of woman, and this revelation of the Creator through his creation was finished, and therefore is it written that God looked upon the work of his creation and saw that it was good. There is nothing more that is possible to secure happiness to those creatures, which are superior to man than that which has now been accomplished, and the necessity for the creation of man, has been met by his creation. This necessity was as fully met without man's fall, as it was by it. Man's fall was therefore without any existing necessity for it. That subject however I pass as not connected with my present thought. There is nothing which constitutes likeness to his Creator in the human physical form.

That likeness lies in man's freedom of will and moral responsibility, and in this respect

are all other intelligences above the human soul, likewise created in the likeness of their Creator. To each was given this likeness when it was created, and that likeness never has been and never will be taken away from any creature to whom it has been given. To deprive any creature of its freedom of will and moral responsibility would be to deprive it of all happiness, for without both, happiness is an impossibility to any creature possessing intellectual powers.

The purpose of this thought is to sustain the declaration which I now make, that it is possible for every creature whom God has made, to disobey the commands of God which are known to it and thereby fall, as the human race fell, and this possibility can never be taken from any creature to whom it has been given. It therefore follows that those who enter into the spiritual state which is the reward of obedience, may loose that which pertains to it by disobedience. The converse of this is not however true, for it is not true that those who enter into that spiritual state which is the result of disobedience, can ever rise above that state by any possibility whatever. In this declaration lies a truth which I hope

to make plain, but in doing this I must first make plain another truth which is much more difficult. Plainly stated it is this, that no soul created or to be created ever has or ever will enter into either of the spiritual states named, without the free choice of its own will, and whenever opportunity or sufficient knowledge is not given on earth, that this choice may be made, then such soul must make such choice in a spiritual state. The spiritual state in which such choice is made needs no name or designation at this time.

The word of God sufficiently indicates it without either distinctive description, or unvarying designation. I give you the thought now, that and nothing more. The development of it belongs not to this volume.

Now returning to the state of primitive man, I affirm that the human race prior to the creation of Adam's race was not given the opportunity or the knowledge necessary to make such choice. Moral responsibility and that which is inseparable therefrom began with Adam's race, and through Adam's race it was bestowed upon all other races then upon the earth, by the dissemination of the knowledge which this race possessed. This is kindred to

the thought above named, and belongs with it hereafter. I now assert another truth which it is not my purpose to sustain by any argument at this time. Woman's creation was distinctively another creation than man's, the result of other necessities and the fulfillment of other purposes, from which the truth follows that woman is distinctively different in nature and endowments from man; and as God has created them so they must ever continue. The intellectual powers of man, as a distinct creation exceed the intellectual powers of woman, as another distinct creation. This does not mean that the intellectual powers of some women, do not exceed the intellectual powers of most men, and in some cases may not exceed the intellectual powers of all men, but this truth is spoken of the two distinctive creations as such. Intellect was bestowed upon man that he might subdue Nature, discover her laws and utilize her forces. To do this requires intellectual power and physical strength, and they are his. It is woman's privilege to occupy a higher plane than that which these endowments give to man. Her creation was the next above man's and the next below God's creatures not human. To her has been given

endowments kindred to the powers of those not human, and which are not given to man. These powers belong to the higher life more distinctively than do any of the powers of man. When intellectual powers have fulfilled the purposes for which they were bestowed, they will be subject to that law which is universal. Nothing survives the purpose for which it was created, or the purpose for which it was bestowed upon that which was created. The purpose once fulfilled, that through which the purpose was fulfilled becomes useless, and that for which there is no use, ceases to exist. The pursuit of the knowledge of nature and of natural law, is limited to the physical world. Physical knowledge belongs not to spiritual existence. While spiritual knowledge is difficult to acquire in physical life, it is not impossible that it should be acquired, because the soul possesses spiritual powers along with its physical; but in spiritual existence all physical powers cease. Therefore all intellectual powers which are dependent upon physical creation for their development, cease to grow, and having served the purpose for which they were bestowed, they pass away as that which is of no further use always does. What shall endure? That

which pertains to spiritual understanding and spiritual experiences. The power to love, the power to worship, the power to enjoy that which is believed, as some would express it, "The comforts of faith." These powers which are the source of spiritual joy belong to woman as they do not belong to man, and throughout eternity woman will praise her Creator because she was created *woman*. The joys of spiritual existence are measured to woman not by the same measure by which they are measured to man. Her creation is superior to man's creation, as the creation of the human race with moral responsibility is a superior creation to that of the human race not possessing moral responsibility. In contentment let woman accept her creation and its endowment, in the belief that spiritual existence will reveal to her her superiority to that which is now so often her envy. The span of one short human life is not to be considered in comparison with that existence which is everlasting. In the one she is subject to that which is the outgrowth of physical conditions, but in the other she is superior to that to which she is now subject.

To the soul which is conscious on earth of

its Creator's existence, there has been given the greatest light, that it is possible should be given to it, in its present state. Consciousness of His existence is likewise consciousness of His love, for the one cannot exist without the other. That such consciousness is possible to the soul on earth, is a truth concerning which the mind of man is divided; those possessing that consciousness, affirming this truth; and those possessing it not, either doubting or denying it. That which is knowledge to one soul, is unknown to another soul, although its intimate companion or occasional associate.

Now wherein lies this difference between two such souls and how am I to explain the difference. If I had the power to make this difference plain to the human soul, then I would likewise have power to make equally plain to that soul, the difference between the spiritual state into which one soul enters at death, through belief in the revelations of God, and that spiritual state into which another soul enters at death, through disbelief in these same revelations.

This same difference is that which separates these two states of the soul in spiritual existence. The soul which through ignorance de-

nies the truth of this difference on earth, and so dies, will forever deny the same truth, in its spiritual existence. Such soul cannot therefore by any possibility know the other spiritual state, for the power to gain this conscious knowledge has forever passed from it. Why this is true and how, it becomes to those in the other state a clear manifestation of our Creator's love, towards those who deny not only his love but his existence as well, belongs not to this volume, yet this truth can be made plain to human understanding. There is therefore less difference between the spiritual states of the souls of the human race, in their spiritual existence than is generally taught, because that which is generally taught is in some degree a perversion of that which has been revealed concerning these states. That which on earth separates two such souls, the one knowing and the other not knowing God's existence and his love, becomes in very truth an impassable gulf between them in their spiritual existence. It is in no sense less a separation between them in their human existence, except that during that existence, this gulf is not impassable. No soul ever has been or ever will be created to which the op-

portunity and the power to acquire this knowledge, has not been given or will not be given. To those to whom it is given on earth it is final; to those to whom this opportunity is not given on earth, it is given in spiritual existence. To those who possess this conscious knowledge to which I refer it requires no explanation. To those who possess it not, it is most difficult of explanation. The age of the Adamic race is one unbroken record of the affirmative attestation of its existence, by those who possess it. The words "I know that my Redeemer liveth," have come unbidden from the consciousness of those who have possessed this knowledge, from the earliest record of man's thoughts. Spoken in the language of knowledge as above, or in the language of ignorance, by those from whom greater light was withheld, this truth has been affirmed alike by the pagan, and by the worshiper of the living God. The light of the Pagan soul was not as great, and its expression of this truth has been according to its light, but the reward of the one is the reward of the other, the possession of that knowledge which draws man towards his Creator. To those who possess not this knowledge the lack of it is willful. There has

been no positive effort of the will to seek that concerning the existence of which they possess a doubt more or less distinctly defined. While the will has remained inactive the doubt has not, until with some it has become settled and fixed, as a part of the soul's mental or intellectual nature. Such a doubt assumes the mastery over the soul, and nothing short of a supreme and protracted effort of the human will can ever overcome it. The possibility of such effort continues while human life lasts, with it, it ceases.

To one other class it is my privilege and my joy to address a few words, that they may not weary in the pursuit of that which is not revealed to them. Spiritual comprehension is not measured by intellectual comprehension, neither is intellectual comprehension measured by spiritual comprehension. The two are distinct, and each is independent of the other. Spiritual comprehension is graduated as is intellectual comprehension. The unlearned and untrained intellect cannot comprehend that which is above the plane of its existence in that state. Its state can however be raised step by step if not to the highest, yet to a high plane, and as it advances at each step it

will comprehend that which is brought within its powers. This truth will be accepted as such by all.

Spiritual comprehension differs not from intellectual. It is within the power of the spiritually ignorant, to comprehend nothing above the rudiments of spiritual truth, and these rudiments themselves can only be taught to such soul by means of figures and symbols and thoughts which are not literally true. It therefore follows that the spiritual conceptions of souls differ as widely as do their intellectual conceptions. As their conceptions differ so does their knowledge of God's existence and love differ. In one it is represented by a hope, mingled with doubts and fear. In another by a hope, without a doubt or a fear. In another hope has blossomed and borne its fruit, which is belief. And in still another belief has ripened into conscious knowledge. Blessed the soul to whom a hope is given although mingled with doubts and fears, for if that hope is cherished on earth, or in spiritual existence it will blossom and bring forth its ripened fruit.

Twice blessed the soul whose hope is freed from doubt and fear, for to it ultimate knowledge is more nearly assured. Thrice blessed

the soul in which belief is fixed, for whether realized on earth, or not till death reveals it, that belief will end in knowledge. To the soul to which conscious knowledge is given on earth, I can say nothing that can add to that joy, for to such has been given the hidden manna, and has been revealed the New Name. In my human life I possessed belief, without a doubt or fear; this and nothing more. Death revealed to me that conscious knowledge, of which I now speak. Had it been otherwise, could I have given to those like me the consolation of this truth? This reconciles me to the deprivation of the comfort of that knowledge in human life. Can the soul which recognizes this as truth, rest satisfied with belief alone? I have pointed out the source of that which I have called conscious knowledge, as being, first a hope of, then a belief in, the existence and love of our Creator, and I have in substance affirmed that it cannot be reached through any other source. The continued existence of the human soul after death, is no evidence of either to the soul which has neither this hope nor this belief. Both of these may be wholly lost to the soul while yet in earth, and without them it is an impossibility for

such soul to acquire this knowledge. The spiritual state of such soul is not changed by death. If it has in human life gone beyond the reach of even this one hope, it can never return to that hope in spiritual existence. If that hope remains through its human life, then there is a possibility, that this was all that it was possible for that soul to acquire outside of spiritual existence. Let this hope comfort those to whom it is the only source of comfort. There is required of no soul that of which it is incapable, but let every soul satisfy itself that it stops not short of this, for the measure of spiritual knowledge required of it, will be that which it was capable of acquiring in its human life.

This knowledge of which I speak is the source of all joy which is spiritual. Without it spiritual joy is impossible, and with it the absence of joy is equally impossible.

The soul which hopes yet possesses not this knowledge because of its inability to acquire it, enters spiritual existence prepared for no greater joy than the spiritual joy which it possessed in human life; neither can it have any greater joy until it has acquired greater knowledge. It may do this or it may not do

it. Its will controls it as it did in human life, and that will must make choice between the pursuit of that knowledge or the abandonment of the hope. Such spiritual state is neither that of those who possess this knowledge, nor yet of those from whom it is forever hidden. It is intermediate between the two, and from it either may be entered. The thought which I now wish to impress is that the joy of the soul which possesses this knowledge is not forced upon it, but is the result of the knowledge acquired, and that that joy begins when that knowledge is acquired, and exists in direct ratio of the spiritual comprehension embodied in that word *knowledge*; likewise that those from whom it is withheld either in earth or in spiritual existence, suffer its lack, not as a punishment, but as a resulting necessity, inseparable from such lack of knowledge.

By this thought I have conveyed to human understanding as clear an expression of what constitutes the joy of one spiritual state and the remorse of its opposite, as I am able to do, and have presented an outline, a simple foundation of truth, upon which is builded the Beautiful City of our God, and upon which is likewise founded its opposite, concerning

which I will sometime reluctantly speak. The difference between these spiritual states has been portrayed by figures and symbols, in words which sound harsh to human ears, and which I need not repeat here, but to the spiritual understanding of the soul which occupies the former, there is neither figure nor symbol, nor analogy, nor human language, which suffices to portray the removal of the one state from the other.

Death never will reveal this truth to the soul which endureth that spiritual state into which joy enters not. This truth reveals to them in possession of this knowledge and its joy, the changeless love of our Creator towards his every creature.

Death is the end of one existence. It is the beginning of another. I shall endeavor to lead you to a definite idea of both that which is and of that which is to be.

As the soul is trained from the infancy of its human existence, so will its thoughts concerning its future existence be shapened.

The circumstances of parentage and country give to them a likeness to those out of which they are formed. Therefore from as many divergent points as there are differences in cir-

cumstance and surroundings, must human souls start in their search after one and the same truth. Is it possible that they should all reach this truth? To all one common desire has been given, and it is founded upon one common belief. It is the desire to gain knowledge concerning the soul's future existence, founded upon the belief that there is such an existence. The result is that each distinctive set of surroundings and circumstances, shape the thoughts of the soul in this search, and lead to multitudinous conclusions as different as are the causes which develop them. The light which was given to man to guide him in this search, has not yet reached all peoples and those to whom it has been given have not always followed it. Therefore no one thought concerning that existence would find an assent in every human soul. It is also probable that no one truth concerning it, could be uttered as human thought, without such truth receiving the assent of some human soul. From whence therefore is the hope that should I present any number of such truths, they would influence those to whom they come? It comes from this fact, that the presentation of a truth to a human soul, which has had no knowledge of or thought

concerning such truth, would be accepted by that soul more readily than would that be accepted which is not truth; because truth is adapted to the wants of the soul and it instinctively inclines towards it. To many, the thoughts which I shall hereafter present will come as entirely new; such will give them an impartial hearing and an unprejudiced judgment; others whose thoughts are now indefinite and uncertain, will give them consideration as those who are uncertain always do. Those who now believe themselves possessed of such positive knowledge, that they will consider no new thought, are the vast majority. Into this field I cast the seed, leaving the result to the will of Him who was revealed to me through belief in his only begotten Son Jesus Christ, through whose human life and spiritual existence I glorify our Father who sent him.

CHAPTER III

The life which man lives on earth is not different in itself from that which the soul lives after death. The two differ only in the conditions which surround them. To more plainly express it I will say, it is one and the same life under different and distinct conditions. To the soul which now lives on earth this truth cannot be made wholly plain, for it can only partially understand that which is spoken concerning the life, of which it has no actual knowledge. I will illustrate this truth in this manner. The intellect which is powerful as well as learned in abstract questions of physical knowledge, finds it very difficult to convey its thoughts correctly to the intellect which is neither strong nor learned. In many cases it is impossible that this should be done. Here is an instance wherein of two intellects existing under the same conditions of life, wherein all the sources of knowledge are as free and open to one as to the other, the one clear-

ly comprehends physical truth which it is impossible that the other should comprehend, in its existing state of development.

Now spiritual understanding differs not in this particular from physical. The soul of one with its spiritual understanding largely developed, will readily comprehend a spiritual truth which the soul of another equally cultured in physical learning, will find it impossible to comprehend, because of the lack of development of its spiritual nature. The fact that the one can and the other cannot comprehend a given spiritual truth in no sense indicates the power of the intellect or the degree of its culture. It does indicate the degree to which the spiritual nature has been developed by earthly life. What is this spiritual nature which may or may not be developed in human life? To answer this question I must enlarge it, and ask what is the nature of a human soul considered as an entity, an intelligent existence, possessing power of will, and existing independent of all other created entities? When its nature as such shall be comprehended, then its spiritual nature must be comprehended as a part of the whole. This subject is not so difficult as it at first thought appears. There is

an easy road to the understanding of truth, whether physical or spiritual.

It begins with the simplest elements which enter into and compose a truth, and the complete mastery of them, before another is considered. This mastery of the simplest makes those more difficult as easy of mastery as were the simplest. By this road the most intricate is as easy to acquire as is the simplest. I have in the preceding chapter indicated some truths which I will attempt to impart only in this manner; but this one I will make as plain as it is possible for me to make it, when abruptly spoken.

Human life is a distinct creation. It is superior to all the creations which preceded it in the series of which it was the last, and is distinct from them all in the fact that it bears the image of the Uncreated Life. That image is its freedom of will, its moral responsibility. Neither of these attributes can be separated from everlasting existence. He who gave to His creatures these two attributes, was powerless to withhold the latter, powerless because self-limited. The reason for this is thus expressed. The attribute of self-will implies distinctive and independent existence. That

existence comes alone from one source to all who possess it. It is the creative act of the Uncreated One by which the soul of man is thus endowed, and no human soul can exist without such creation. The endowment of a soul with these attributes constitutes it a conscious being, capable of knowing its Creator and of obeying or of disobeying his commands. To deprive a being thus endowed, of its existence, would be opposed to divine justice, and would disprove eternal and unchanging love. By such limits is Omnipotence self-limited. The same is not true of any nature of which these attributes are not a part. Therefore that life which is below the life of the human soul, is not continuous. Whether its destruction is of its entirety or only of its individuality, I will not now reason, but that its individuality is destroyed needs no argument. When therefore life has been bestowed upon a human soul and that soul has been endowed with freedom of will and with moral responsibility, that gift is irrevocable, that life is everlasting. Its origin is the lowest that it is possible that a being thus endowed should have. Moral responsibility and freedom of will cannot be bestowed upon any creature lower than

the human soul; neither can the conditions which surround human life be made any lower than those under which Adam's race was created, and which have since continued. Human life is on the very lowest plane of existence in which moral responsibility can exist, therefore it is possible that revelations of the existence and love of our Creator should be made to man more plainly than it is possible that they could be given to creatures superior to man. This is the purpose of man's creation; that through these revelations to the human soul Divine Existence and eternal love might be equally manifested to his creatures superior to man. Life is therefore not given to the soul for its pleasure alone, neither for the happiness it will bring to our Creator, but primarily and wholly for the preservation of happiness to those creatures which are superior to man. That this was the purpose and the existing necessity when human life was created, I can only assert. Death alone can make this assertion positive knowledge. If this thought is accepted we can comprehend human life more readily, and my thoughts shall be founded upon this as truth.

The lowest intellectual power where intellec-

tual power exists at all grasps the thought of a future life. That thought is inborn, it is a part of the soul's creation. The soul with a low degree of intellectual power is more susceptible to the impressions of spiritual truth than is the soul of any higher degree of intellectual power. As intellectual power increases the effect of revelation upon the soul diminishes. Inversely as is the degree of intellectual power, so is the effect of divine revelation. The two are antagonistic, of necessity. When Adam's race was first created it was without developed intellectual power, and man knew his Creator's thoughts, as he knew the thoughts of his fellow man. So it continued through ages, but when intellectual power began its marked development, then spiritual consciousness of the Creators' will departed as rapidly as intellect developed. To counteract this, new revelations became necessary; those which appealed more directly to man's intellectual nature; those which arrested and held his thought; those which appealed to his fear; and those which promised happiness in human and spiritual life. Prophecy was given for future ages which should realize its truth. This was to prevent the intellectual nature

completely dominating the soul. At last when necessity demanded it, came the final revelation of divine love in the person of the Son of God. With his life and teachings revelation ceased forever, and humanity was left to continue the struggle between its intellectual and its spiritual natures down to the end of its existence. That man should be intellectually endowed was a necessity of his creation. Without such endowment he could not have maintained his existence. That this endowment should weaken his spiritual nature is equally a necessity, because the functions of each are contrary to those of the other. Intellectual power is created to subdue matter and to discover and apply the forces of matter; it is created to reason about matter; to conceive of matter and material laws, and to comprehend all these in a material existence. Beyond these purposes of its creation it cannot go; and when the soul is once dominated wholly by its intellectual powers, it is powerless to worship any other than a material god, and as these same powers in most cases forbid this, it worships nothing. I have said that this is true of the soul whose intellectual power, dominates it. It is not true when the spiritual nature

of the soul has the ascendancy. Then the intellectual is dominated by the spiritual nature and subserves it. It is therefore true that in one soul we find a powerful intellect with a subservient spiritual nature, and in that soul we find an absence of spiritual understanding corresponding with the development of its spiritual nature. In another soul we find an equally powerful intellect, but it is subservient to a still more powerful spiritual nature, and in that soul we find largely developed spiritual understanding. The soul which is dominated by its intellectual nature is not capable of understanding spiritual truth. It is as powerless to understand it as are the blind to see. The only hope for such a soul is that the spiritual nature may acquire the ascendancy over the intellectual. This is sometimes quickly accomplished, sometimes slowly, sometimes, never. In the latter case the soul will never know spiritual truth, either in earth, or in spiritual existence. It will never know either its Creator or its Creator's love, and will thereby be forever insensible to its own great loss.

Let not this thought be misinterpreted to mean that it will never be unhappy. The only source of happiness in spiritual existence is the

very knowledge of which it is forever deprived. Without this knowledge in the spiritual existence happiness is as impossible as would be sunshine in the physical world without a sun.

One more thought; it is my assertion only; I cannot sustain it even by argument, because it is not within the range of human comprehension, limited by human experiences. It is this: in human life it is easier to acquire spiritual knowledge than it is to acquire it in spiritual existence. The reason for it I can give, but it is not apparent, neither will it be readily accepted. God's revelation of himself to the human race, is the clearest revelation that it is possible for him to give to any created intelligence; and the soul which having attained its powers, and formed its judgments in human life, against the sufficiency or the truth of this revelation, will never be able to change its judgments thereafter. When the possibility of human happiness is withdrawn from that soul by death it is as powerless to know happiness as if happiness existed not. Such soul is forever lost through the use it has made of its intellectual powers, and because of its failure to recognize and develop its own spiritual nature. There is greater hope for that soul

which is without intellectual power, and also without spiritual development. Such soul is dominated by human propensities and instincts, so nearly allying it with the creatures below, those which are endowed with moral responsibility, that its responsibility is very limited. It may even be below the line of any moral responsibility. Such is an instance where the baser propensities of human nature and the instincts which ally man with the brute creation, have the ascendancy, and have held man's spiritual nature in subjection. No freedom of choice is possible to such a soul, concerning that of which it has neither knowledge, nor the power to acquire knowledge. Such soul is without knowledge of that which is the only source of happiness in spiritual existence, and is without the power to acquire that knowledge in its human life; therefore it enters spiritual existence without the possibility of happiness until that knowledge is acquired; and it is more difficult to acquire it in spiritual existence than it is in human. Must such soul be forever unhappy because of the lack of that which it has never had the power to acquire? If without freedom of choice it enters spiritual existence, without that knowledge which alone

can bestow happiness upon it, and this state is not of its own free choice, shall it forever continue unhappy? The eternal justice of our father God is so plainly revealed to those who know his eternal love, that my answer to this question could add nothing to that which is revealed. That souls life is then as if it had just begun. All that eternal love supported by spiritual love and knowledge can do to lead that soul into the knowledge which will bestow happiness upon it, will be done, until with powers developed, rendering it capable of free choice, it shall make that choice for itself. Then eternal justice shall have been met, and eternal love shall be revealed to or hidden from that soul, according as its choice shall be.

What then have I shown concerning the soul which is created human, and concerning the life which is bestowed upon it?

First, that its existence is because of the creative act of our Creator's will. That life accompanied with freedom of will and moral responsibility is His gift to it, and must be everlasting because of those attributes which are in the likeness of the same attributes of its Creator.

Second, that its nature is threefold as God's is triune.

That either power of this nature may dominate its life to the exclusion of the other two. That when the spiritual nature is lacking in development, no spiritual knowledge can be acquired, and without such knowledge happiness is impossible in spiritual existence. That a developed spiritual nature controls the other two natures, and that a development of either of the other two, to a domination of the spiritual, so far destroys the spiritual that it is powerless to bestow spiritual knowledge upon the soul. That when this domination is by the lowest of the other two, it incapacitates the soul for freedom of choice, through lack of knowledge; and to such soul knowledge necessary for a free choice, will be given in spiritual existence. That when the intellectual is the dominating power, the lack of spiritual knowledge, is the soul's free choice, which is irrevocable, and fixes its spiritual state forever. Now this is human life; these are its endowments; and these its powers. I will enlarge upon the spiritual nature only; the other two are open to your daily study.

The spiritual nature of man is in a measure

hidden from the soul which possesses it. The intellectual and the physical natures are in no sense hidden. Their existence is manifested to the soul by its own experiences, and to deny their existence would be equivalent to the souls denying its own existence. Human philosophy may have gone even to this length, but it has received no support. The soul of man knows that it exists, possessing an intellectual and a physical nature. It is conscious of these truths because it has experienced them. By its own will power it has controlled and used the powers which belong to both these natures, and through the exercise of these powers it has received the proof of the existence of these natures. Such proof is satisfactory and is accepted, and because of it the soul declares its own existence and its possession of two distinct natures. Thus far the experience of every soul possessing any development of the intellectual nature, carries it. If it possesses no development of the intellectual powers then it is ignorant of its possession of such a nature, and it bases all its conceptions of its existence upon its physical experiences. This is the lowest conception of life that can be given to a human creature, and is kindred to

that which the instinct of the brute creation gives to it concerning its life. It is therefore possible that a soul endowed with intellectual powers should exist in human life, without knowledge of its intellectual nature. While the very act of conceiving this truth would require the exercise of these powers, yet it might use them to a limited extent without recognizing their existence. The boundary line between animal instinct and intellectual power is difficult of location, even by the highest developed intellect itself. Yet that intellect which cannot locate the boundary of either, will not question the existence of these two separate and distinct natures, the one belonging to man, the other belonging to the brute creation. While the brute possesses not an intellectual nature in any degree, it does possess that which is to it, what the intellectual nature of the soul is to man. Instinct is the shadow of intellect. The intellect of man is the shadow of that which is higher than man, which is again the shadow of that which is Divine and uncreated. In this sense intellect is a reflection of Divine powers. So is instinct. And as instinct ceases to exist when that which necessitated its creation ceases, so will the intellectual powers of

man cease to exist when that which necessitated their existence likewise ceases. This is not saying that the intellect of man shall cease to exist, but only that intellectual development which is the result of human conditions. If it be true as I have stated that man's present intellectual powers were bestowed upon him to enable him to subdue physical nature, discern its laws, and control its forces, then it rationally follows that when these powers can no longer be used for these purposes, they will pass away. It is equally rational that this use of them will shortly end with every soul, for it can alone be measured by the span of its human life. Thereafter if these powers continued they could avail it nothing. Without discussing this thought here I want to now suggest to the thinking soul that physical truth can only be acquired in a physical existence, amid physical surroundings, and by the use of physical powers. When such an existence has forever ceased to the soul, when physical surroundings become an impossibility and physical powers have perished with the physical being, then will physical knowledge become both useless and unattainable.

As the intellectual nature is now revealed to

the soul by the exercise of its powers, and in like manner is revealed to it the physical nature which belongs to it, and the instinct of creatures below human, so will its spiritual nature be hereafter revealed to the soul, through the exercise of the powers which pertain to it. Has the soul these powers now? When the soul is created it is endowed with all the powers which it ever can possess, both physical, intellectual, and spiritual. Slowly its physical powers unfold with physical life; slowly its intellectual powers may be developed; sometimes they are not, but when they are not they exist as powers of the soul, just as truly as when they are developed. Still more slowly if at all, the spiritual powers of the soul are brought into use, during human life. To multitudes of human beings the existence of such powers is wholly unknown. In some they are developed so feebly that their existence is scarcely perceptible to the human soul which uses them. In some they are clearly recognized, but not understood. In rare instances has the human soul attained a mastery over any of them in human life. These instances are not within the scope of this chapter. It is sufficient for me to declare this truth and leave the argument sustaining it to another time.

The spiritual nature of the soul is therefore revealed to the soul in precisely the same manner as are its physical nature and its intellectual nature, and to those to whom the same evidence is rendered possible, its existence is no less distinctly revealed.

CHAPTER IV.

The existence of a spiritual nature as a part of the soul's endowment was shown in the last chapter. That such nature exists should be proof that there is a spiritual existence. It is proof of this to those who have learned to know their spiritual nature and to realize its powers, as they know their intellectual nature and realize its powers. The very exercise of these powers is inconsistent with any other belief or theory; and to one to whom spiritual powers have become as distinctly defined as are the intellectual powers to the greater number, to doubt spiritual life becomes no more easy than to doubt human life. The few who reach this understanding need not these words, and they are not given for such. I speak to those whose belief in a spiritual existence, continuous with and immediately following human existence, is not firmly fixed, and to those who live without such belief. Such alone I seek to interest in this chapter, and to lead

to the acceptance of thoughts which will follow it. The first impulse of the human soul is to believe in spiritual existence. If this impulse is followed belief in such existence comes as naturally, as belief in physical truths. This is true of very many, and of such existence they have no shadow of doubt. If it was true of all then these words would never have been written. Those to whom no doubt ever comes concerning the fact of spiritual existence, are happy in the possession of a normally developed spiritual nature. Whatever their moral status may be, their spiritual nature is not lacking in development. Those by whom this truth is only accepted as a hope, and who are powerless to overcome their doubts concerning it, are not normally developed in their spiritual natures.

If with this there is large intellectual development, their danger is the greater. It is when the intellectual powers have assumed full control of the soul's judgments, that the spiritual nature is withered, and if not restored, will ultimately perish, in so far as any use of its powers is concerned. To such souls I give these thoughts now and hope to be able to convince them hereafter of the truth that is dimly

shown by them. I who speak to you am distinct and individual in my existence. The power of will is mine as unfettered as it was in human life. I speak what I will to speak. I refrain from speaking what I do not desire to speak. The soul through whom I speak is powerless to control my thoughts, and I am powerless to control his thoughts, except as he wills to give me such control. This he gives and withholds at his pleasure. His soul is as distinctly separate from my soul, and his thoughts as distinctly separate from my thoughts, as are the souls and the thoughts of two persons in human life. I leave him if I will, and give place to another; of this he is conscious by a power that needs no explanation now. The development of these powers in him has been so gradual and through such a course of preparation for it that it excites in him no wonder, not even an unusual interest. I refer to these facts not as an argument establishing spiritual existence, for such an argument would be quickly met by the claim that he is self-deceived, but to help illustrate a truth which I hope to establish otherwise. That truth is this. Death destroys not the identity, the exercise of the powers of the

soul, nor the consciousness of the exercise of them; and these three things constitute life, whether it be in human or in spiritual existence. Life might exist without consciousness of either, it might even exist without consciousness of any of them, but it would not be life in the sense in which developed human beings live, and I want it understood that it is in this sense alone that I use the word life in applying it to spiritual existence. In any less degree spiritual life would not satisfy the longings of the human soul. The fact that the human soul longs for such an existence is one proof that there is such an existence. Would infinite power controlled by eternal love, create a nature with a longing for that which existed not? To those who know that eternal love, and believe that it exists with infinite power, the answer to this question is not uncertain; to others it can be at most only partially satisfying.

Does the human soul possess powers which when developed enable it to comprehend its spiritual nature, and if this is possible can it comprehend that which exists not? If the soul possesses a spiritual nature, does it not follow that it will have a spiritual life adopted

to that nature? Does not the latter follow as a matter of reason? Is it not sustained by every analogy from nature? Can the doubting soul find anything in nature that was created without a purpose? Of all things he may not be able to discern the purpose, but of so many he is able to discern the purpose, that he will accept the truth that all are created for a purpose, and accepting this truth and also the truth that the soul possesses a spiritual nature, with spiritual powers, I ask what is the purpose of this nature and of these powers, if it is not to fit it for spiritual existence. The acceptance of the fact of such a nature and of such powers, necessitates the acceptance of a purpose for which they were created. Do they serve any purpose in human existence? Is there anything in human existence that would be impossible without them? There is not. In many human beings fulfilling all the functions of human life, the spiritual nature and all spiritual powers are unknown to the person himself, and are equally unknown to others. They lie dormant, embryonic, awaiting conditions which render their development possible. These conditions may come in human life, but if not they must come in spiritual existence.

I therefore declare that any soul which seeks this knowledge may satisfy itself of the existence of this spiritual nature and of these spiritual powers, both personal to itself, and possessed by every other human being, and reaching this conclusion the conviction will then be forced upon it, that the purpose of their creation, pertains not to human existence but to spiritual. This thought becomes a settled conviction, a fixed belief. Do you want this conviction? Do you long for such belief? Then labor for it with the earnestness with which you strive to acquire human knowledge, and you will not be disappointed.

What is spiritual existence? To answer this question I must ask; what is human existence? To answer the latter is to answer the former, with the single exception that for human nature and human powers, spiritual nature and spiritual powers are substituted. I shall therefore attempt to define human life as the basis of an explanation of spiritual.

Human life is the manifestation of intelligent, individual, conscious, power, by the exercise of functions which belong to physical or human existence. Such functions are those which are denominated human powers. They

are the means by which the intelligent power called the soul manifests its existence to itself, and to other intelligent, individual, conscious, souls. Such functions are the only means whereby it is possible for the human soul to satisfy itself of its own existence, or to satisfy other individual conscious souls of its existence. Is this true or not? Let any who deny its truth watch beside the human form of one who is his dearest friend, as one by one the functions of human life cease. Speech fails; sight fails; hearing fails; sensation fails; the control of the will over the human body fails; finally that control of the soul over the body which is involuntary, fails; and you pronounce your loved one dead. Why dead? Because he has ceased through the functions of his human life to manifest his existence to your soul. So long as one human function, whether voluntary or involuntary, remained, you accepted its exercise as evidence, of your friend's existence, and nothing could have shaken your belief in that existence. That one last function which bound his existence to yours, ceases, and you, doubting soul, believe that the life which was your loved one, has gone out! The loving Father

save you from such a thought. It is not true; it is unnatural that it should be true.

That which you see and know of the human soul is but the lowest manifestation of its existence, which is possible to it, and you would accept it as all that is possible to it.

I have shown you what human life is. Is it possible that I should show you what spiritual life is? If you had not the power to perceive any one of the functions of human life, would it have been possible to have shown you, or for you to have understood what human life is? Yet under precisely the same conditions must I seek to show you and must you seek to understand what spiritual life is. If you could perceive one single function of that life, then would its existence be made as plain to you as is the existence of human life. This difficulty is for some insurmountable, because they will not make the necessary effort to surmount it, but there is no human soul created that cannot satisfy itself of spiritual existence by this means. Will you who doubt it try to follow, as I may lead your thoughts? I have nothing to offer to those who seek argument and controversy, for the result of argument is to strengthen any position whether

it be right or wrong. If therefore you choose to argue against the existence of spiritual life, your argument will strengthen you in the disbelief of such an existence. If you want to disbelieve it the way is thus pointed out to you to secure what you desire. If on the other hand you want to believe in such an existence, the way to fix that belief is pointed out with equal clearness. Choose which you will. If it is your desire to believe, follow my thoughts, without seeking every opportunity to argue against and criticise them. If you do not want to believe, then follow them with that constantly in view.

It belongs to infinite power alone to convince a soul against its will, and infinite power is self-limited in this particular. No soul ever has had or ever will have spiritual truth forced upon it. It is only given in response to an effort of the soul to acquire it and unless that effort is made in human life, by those to whom a knowledge of its existence is brought, it will never be made. Spiritual truth does not come of necessity, because of conscious spiritual existence. This cannot give one truth that should be defined as spiritual. It reveals to the soul simply its continued existence, that and nothing more.

All else pertaining to spiritual truth must be sought earnestly and persistently, either in human life or in spiritual existence, and the soul to which this search is possible in human life, and which refuses to make it, will forever refuse, for the opportunity once given and refused can never again be rendered possible. Thereafter ignorance of spiritual truth is the happiest possible state in which such soul can exist, and the love which was without beginning, and which can never be withdrawn, or diminished has so created it.

What are the functions of the spiritual nature and of its powers which are within the reach of the understanding of all?

Beginning with the plainest, it is the yearning of the human soul for a continued or a future existence. The soul has never been created to which such yearning has not come. If cherished it has grown. If suppressed it has diminished, and may have been lost entirely, for it is within the limits of the power of human philosophy, to so far stultify the nature with which the soul is endowed when created, that it should deliberately choose annihilation as its end. Such cases are not common, and they are as deplorable as they are rare, in human

life. In spiritual existence wherein to the lost soul eternity can never reveal the purpose of its creation, or one single source of happiness within the limit of its powers, annihilation is the longing desire of its existence; a desire impossible of realization. The spiritual state of the soul which on earth has this desire, is not different from that which I have described in spiritual existence, except that to such soul there still remains, the sources and the means of human happiness. Remove these from it, and it would realize its future state.

This plainest spiritual power and function is known to every soul; and it alone is sufficient to guide the soul to fuller knowledge, which it surely does if not suppressed. When left to its course the next power it reveals to the soul is its power of worship. This is both a longing and a power. It follows a yearning after continued or spiritual existence, as certainly as an effect follows a cause in human life. The one is not the effect of the other, for the power to worship is a distinct spiritual power of the human soul. Its development is the effect of the exercise of this yearning after spiritual existence. All may know this power to worship. Some have not known it because

they have suppressed that which develops it. This power is not dependent upon intellectual development in any sense. It is independent of it in every sense. It reveals to the soul that there exists some object or power, which ought to be worshiped. The fact that this power is realized, is felt, leads the soul intuitively to the knowledge, that there exists some person, or power or thing, for the worship of which, this power was given; otherwise a power would have been created without a purpose. The soul without intellectual development knows that this is not true. Here then is a plainly manifested spiritual power which can have no purpose not founded upon a spiritual existence. Shall I stop here where natural revelation ends? If I should is it not sufficient to lead the soul which seeks spiritual truth to the worship of a Being of infinite power, whatever other attributes that soul might ascribe to Him? Such has been the result of the exercise of these two spiritual powers wherever and whenever they have been guided alone by natural revelation. Man has worshiped from the beginning of his accountable state, and will worship to the end of human existence. The only power that can destroy wor-

ship in man is the power of his intellectual nature, developed and dominating his spiritual nature. The most inhuman of all human creatures is the soul dominated by intellectual power. Its spiritual nature is suppressed, its human nature distorted. It is an idolater of the worst form. It knows nothing above itself, and will worship nothing beneath itself, therefore unless it has even blighted and crushed out its own instinctive desire for worship, it worships itself. In spiritual ignorance this intellectual giant dies, and must forever live.

What may I in this connection properly say in reference to divine revelation? This, and nothing more. It is the supplement of natural revelation. The soul which has not accepted natural revelation, can not accept divine revelation, and the soul which has accepted natural revelation, finds no difficulty in accepting divine revelation. My thought therefore is now to urge the acceptance of natural revelation, with the knowledge that if this is done the acceptance of divine revelation is assured.

Neither is it possible that the class to which I address these thoughts should accept divine revelation, until they have accepted natural

revelation. That in nature which leads the soul to seek spiritual truth, is natural revelation. To the yearning of the soul for spiritual life and the power to worship which this yearning develops, is to be added as belonging to natural revelation, all the evidences of spiritual existence which it is possible should be given to man. That such evidences have been given to some souls from the earliest period of man's existence, seems to be historic truth. But the evidences of it have been and are so mixed with that which is deceptive, that the fact of any manifestation of spiritual existence to the human soul, at any period of the world's existence, is not accepted by all. Removed from the historic record of which I speak is the Divine Record of the divine revelation of this existence to man, concerning which I cannot now argue, for it is not comprehended within the scope of the subject of this chapter. Of the reality of such a revelation, its authenticity and its perfection, there exists not a doubt, in the soul who gives these thoughts, or in the soul through whom they are given.

There always have lived those who believed not only in the historic record of these facts, but in similar experiences in their own times.

I will grant that all may have been deceived, in some particulars; some may have been wholly deceived, but is it reasonable that a thought, a belief, should take hold upon the human race in the infancy of its intellectual development, and continue as one of its thoughts, and an accepted belief of many, from that beginning to the present day, if founded wholly upon deception and erroneous conceptions of facts? If this be true of this one thought and belief, it is not true of any other. It is not reasonable that it should be true of this. I therefore assert that from the earliest ages of man, there has been some measure of interchange of thought between intelligences in spiritual existence and the human soul. This was and is accomplished through the exercise of a spiritual power, possessed by every soul, but developed in human life, in very few. The great majority of the few in whom it is developed, know not the power. They receive, accept, reject, or ignore that which comes to them through it; and those from whom the power is wholly hidden, do likewise. A power which cannot always be recognized by those who possess it, which is understood by none who use it, and sometimes

ignored by those to whom it is most plainly revealed, is indeed a subtle power, so far removed from all the functions of the soul which are human, and so antagonistic to those which are intellectual, that it must of necessity be limited in its effect upon mankind. That it is so all are ready to admit. Why it is a necessity that it should be so is one of the intricate problems of a truth which few have power to acquire. For the sole purpose of asserting its existence and using it as a part of the natural revelation of spiritual life, I now refer to it. To those who will admit that such a power exists, there is no further need for argument or illustration. It is the connecting link between two existences, which when accepted, compels acceptance of that existence to which it binds human life. I urge not upon those who know nothing of this power, a study of it. It may be beyond their attainment. It may curse them if attained. But of the fact of its existence, and that it always has existed, I do urge careful study. It is not necessary that all should penetrate the densest jungle of the darkest continent of the realm of created truths, in order to believe that they exist; but if one soul cast by doubts upon such

shores, enters the jungle, and after years of struggle, ascends to the joyous light of its highest mountain, accept the story of that soul, and believe not only that they exist, but also that the only possible road to this mountain lies through the jungle. There is no thought which so links earth to Heaven, as this thought. There is no power which so links earth to Hell as this power. Cherish and adore the thought, but shun and escape the power.

CHAPTER V.

There is nothing that tends to purity of purpose, like worship. The motive for worship may be twofold. First, reverence for the object worshiped, second, a desire to become like the object worshiped. The results of worship are manifested in these directions according to the sincerity of the worshiper. This truth is open to every day observance. The soul which worships a Divine Being in sincerity becomes like unto its conceptions of that Divine Being. It reverences whom it worships. The conceptions of the Divine Being which now prevail are different from the conceptions of the same Being, which prevailed in the early periods of his worship by the human race. Man's present conceptions of him are more nearly correct than were his first conceptions of him. This is the result of man's worship of him through the ages of human worship. If these conceptions have changed, it follows that they will change; and that the

change which will come must be in the direction of a perfect conception of him. To attain that perfection is beyond the limit of the powers of human conception. It is likewise beyond the limit of the powers of conception of those who are superior to the human race. This being the purpose and the result of worship, the same worship of the same Divine Being will be continued without end by all those who choose such worship in sincerity and with freedom of will, whether that choice be made on earth, or in spiritual existence. This choice is presented to the human soul but once during its existence. If that be in its human life, its choice then made is final. If it is impossible that it should make such choice in human life, for lack of that knowledge which is necessary for a choice, then the choice will come with the knowledge, and when made will be equally final. The soul sincerely choosing the worship of the Divine Being, may have conceptions concerning him which are monstrous in their error, yet the worship of such soul is none the less true worship, because of these misconceptions; and if it sincerely persists in its worship its conceptions will be gradually changed in the direction of perfection.

Without the possibility of ever attaining this perfection the changes will ever be in that direction. This is the course of the soul which worships. The opposite is true of the soul which worships not. At first it has a conception of the Divine Being, which conception may be more nearly correct than that of the ignorant worshiper. Failing to worship, such soul gradually loses its conceptions, first because of doubts and uncertainties, and later through disbelief in the one concerning whom it doubts. Its conceptions tend from the truth as steadily as those of the worshiper tend towards the truth, until finally they are merged in unbelief. Unbelief is denial of God's existence whether outspoken or suppressed. As such soul starts so will it ever continue. In human life it may retrace its steps, but in spiritual existence it cannot. In this truth we find the principle upon which the two states of the soul in spiritual existence depends. Is it not reasonable that my statement be true? Then is it not reasonable that you should accept that which my statement teaches? Will it satisfy any of the inconsistencies which have presented themselves to your mind in considering the moral status here and hereafter of

those who worship and of those who do not? Follow me then to the conclusion of this truth.

To that end I take up first the condition and the course of the soul which worships. Such soul first believes in an object worthy of worship. In that belief it studies continuously the attributes of the being it worships. It accepts all that is revealed to it concerning that being, and what is not revealed to it, it assumes according to its highest idea of perfection. To every worshiper the object of its worship is perfect. To worship is to strive to imitate. The two are inseparable. Therefore the worshiper is ever striving to imitate the highest ideal of perfection, of which he is capable. This is true without reference to the moral development or intelligence of the worshiper.

In this connection I give you another thought which is as important as this one. It is this. The Divine Being is revealed to the soul of man inversely as is the degree of his intelligence. Revelation comes through the spiritual nature alone. The less the development of the intellectual nature, the more readily does the spiritual nature assert itself and assume control of the soul. This is the law of spirit-

ual and of intellectual development, and to this law there is no exception. It therefore follows that the soul which has no intellectual development has the greatest desire for worship, and is the most easily influenced by worship. Then would I argue against intellectual development? Not in any sense whatever. The argument is this. Begin with the development of the spiritual nature, and keep it ever in advance of the intellectual. I would rather be a soul utterly devoid of intelligence, possessing spiritual perception, than to possess the greatest intellectual powers, and to be devoid of spiritual perception. Both states are possible to the human race, but neither is necessary. The soul possesses power to choose its own spiritual state in human life, and this being true whatever state it does occupy at death, is its own free choice.

Now I start with a soul as God endows it and places it on earth.

Its first conscious impulse is to know something about its future existence. The thought of such an existence is no sooner consciously present than it feels a desire for such an existence, To this truth there is no exception. This desire tends towards worship. If influ-

enced by it worship follows naturally. Worship begets thoughts of the object worshiped, which becomes its ideal of perfection. These thoughts arouse a desire to imitate this ideal of perfection. If this desire is then permitted to lead the soul, it does strive to imitate its ideal. This elevates the soul morally and develops its spiritual nature, no matter how debased its ideal may be. The spiritual nature thus aroused takes firm hold of the soul and dominates it. Now should begin intellectual development through which the soul's ideal may be constantly raised, but will never be destroyed. Urge forward intellectual progress to its utmost degree; push it to the highest sphere of human knowledge and it will never overtake or control the spiritual nature. It may so change the soul's ideal that that which was the object of its worship when it started, is monstrous in comparison with that which it now worships, yet these two ideals are and always must be the same Uncreated God, worshiped now, as then, according to the soul's power of conceiving truth.

Death, human death, comes to this soul; it ceases not for a moment of time to will, to think, to reason, to perceive, to worship and

to love. To it death is a new revelation of divine love, a realization of hopes, a widening out of intellectual powers, not in the line of physical knowledge, but in the line of spiritual understanding. Standing thus upon the first heights of this new-found existence, in the clear light of spiritual conception, it reviews its life from its first conscious thoughts, and at every step, in every desire, in every effort, it sees written the love of him whom it worships. Up, up, along the pathway of its human life, that love now shines radiant. Had it been blind that it had walked that pathway, and not been conscious of that love? There were many rough places, many severe trials, along that earthly journey, but there is no place where the pathway is now hidden from the light of that love. The saddest spots of all, the saddest hours of human life, are those where human fellowships, human companionships ended; then shadowed in such depths of gloom, and by such unbroken mists as to completely hide his love. The mists have risen, the gloom is gone, and these spots are now as bright as any along that way, for God's love now shines upon, even them, even them.

With ecstatic joy that soul now worships

the same uncreated Being, worshiped in earth, and yet not with the same conceptions of him which it had on earth, for when it compares its last and highest earthly conception of him, with its first and lowest earthly conception of him, the difference is minute in comparison with that which now removes the object of its worship from that highest earthly conception. In bewildering rapture this soul then turns its thoughts to that which is beyond, and if to it the life of earth now seems radiant with the love of God, the revelation to it of the life which is to come, is beyond the power of its human conception; and that which is beyond conception must forever be beyond expression. By such limit are you limited on earth, by such limit am I limited when giving my thoughts to earth.

Beyond this I seek not to go in this chapter. The one thought I wish to impress most of all is this, that a consciousness of the love of God is the source of all true happiness, whether it be in earth or in spiritual existence. The conditions of human life bestow that which adds to such happiness when these conditions are rightly used; but these conditions do not survive human death, neither do other condi-

tions of happiness assume their place. The source I name then becomes the only source of happiness known to the soul. It therefore follows of necessity that if this source is unknown, happiness is likewise unknown.

I now go back and begin with the life of another soul. It is like unto the first in all its natural endowments. Its first conscious thoughts of a future existence have come to it; the desire for such an existence is aroused within it. That desire draws it toward worship, but the soul resists the thought of worship, for worship signifies obedience to and an effort to imitate the object worshiped, and obedience is not its desire, neither does it seek to imitate for that likewise would require obedience. In this uncertain state this soul stops to consider. It asks what is to be gained by obedience and worship, and what is to be lost through disobedience and a failure to worship; and with this thought before it, it seeks first to understand the ultimate effect of each course. To reach a conclusion it begins to study, and enters upon investigation. It exists in a natural world, and with material thoughts it proposes to discern spiritual truths. Its first step is a choice; not necessarily final, but final

unless convinced against its will thereafter. Applying material thoughts to spiritual revelations is its first mistake, for the two do not belong together. It is not possible that spiritual truth should be revealed to the soul without the use of some material thought, hence God's first revelation to the soul is through material figures. This is all that it with an undeveloped spiritual nature can understand. Now if it accepts the figure and through it seeks the truth of which the figure is the type or symbol, then the figure vanishes from its thoughts as a useless thing; but if it seeks to accept the figure as the truth and then to measure it by material thought, even the budding intellect of the child is gaining the ascendancy. In this the soul views with doubt that which it mistakes for revelation. The intellectual nature now aroused is antagonizing the spiritual nature likewise aroused. That is a contest the result of which must be spiritual life or spiritual death, as the spiritual nature or the intellectual, triumphs. It is not begun and ended in a day; it may not be ended in a month or year, but it will end in the triumph of the one and the subjection of the other. If you think this is a figurative expression of

a hidden truth, and is not meant literally as spoken, and as a warning to those who are in that state while they read these words, then turn and re-read the first chapter of this volume, for therein is my illustration of the truth which I now declare. Can any soul doubt now that I can see a purpose in the creation of a nature that was powerless to escape that struggle, and that that nature was so linked with me in human life, that I could know its every impulse? This thought I will not follow; it belongs not here.

The conflict between the intellectual and the spiritual natures of the soul, I need not follow. In the soul whose course I am following in this allegory, the intellectual finally triumphs, the spiritual is subdued. Its resistance has ceased, it is shriveling back into an embryotic state utterly useless, and hopelessly destroyed. That soul no longer knows that it has a spiritual nature, for its existence is no longer manifested to it through the exercise of any spiritual powers. It is at rest so far as it can ever know rest. Ask this soul whence it came and what the purpose of its existence; it can not answer. Ask it what is its destiny and what will be its final state; no

answer. Ask it what happiness is and how long it shall continue; the answer comes, "Human happiness is the enjoyment of human conditions, what is beyond is alike unknown to all."

According to its impulses, and as best it may, this soul enjoys these human conditions. It is a joy which the brute creation shares alike with man, except as man adds thereto, through intellectual powers denied the brute. Beyond this this soul is powerless to know happiness, because it is powerless to know its source. A mighty effort of its human will might yet call into activity the dormant powers of its spiritual nature, for the sovereignty of the human will is so perfect that intellect must do its bidding, even to the surrender of its dominion over the spiritual nature.

The will that has stood aloof until the contest is ended, can in rarest instances be brought to assert this power, in human life, and beyond that life its power is lost forever.

This soul therefore lives, enjoying what it may of that which is, in blank uncertainty of that which is to be. Thus it dies. Its earthly existence passes into the spiritual with a loss alone of that which belongs to earth. It rec-

ognizes its own existence, unchanged in all but this. What is that existence to it? What it is to it, it is to all who have chosen its part, whether such choice has been positive as it was, or negative only as is the choice of many. He who refuses, through positive effort to acquire spiritual truth, negatively chooses to remain ignorant of that truth, and ignorance, whether positively or negatively chosen is the same in its results. What then remains to this soul and to all others in like ignorance? Memory of human life back to the point where memory fades into unconscious existence, which point recedes from the beginning of that existence, as the soul advances in its existence, so that the memory of human life and of human happiness must eventually fade away. The power to think remains, and will forever remain. All intellectual powers which pertain to human knowledge, pass gradually into oblivion, for human knowledge can not maintain existence, where it cannot be acquired. Then in the great hereafter all that the intellect now boasts of will be gone and the soul be reduced to mere existence. For such existence it can see no purpose, and seeing no purpose it can see no end. On, on, forever on,

without one hope of change, except it be to sink deeper into forgetfulness of that which is past, and into uncertainty of that which is to come. A life purposeless, reaching back into oblivion, and forward into uncertainty; this and nothing more, and this forever. That which accompanies this life and is the necessary result of it, belongs not to this subject. It will be treated of separately. Into such a life the soul which I am following enters immediately at death. The seeming want of change in powers is gratifying. The fact of continued, individual, conscious existence is assuring, and it is the first impulse of that soul to declare that it was right. There is no God, there is nothing greater than itself. It accepts this as truth and that belief never leaves it. There is no knowledge of a Creator in that state, neither can there ever be. The name of God may be used as it is used in earth, by those who know him not. They may even offer to that name hypocritical worship, in form alone, for God is unknown and true worship is impossible where he is unknown. While intellect remains, through memory, it serves the passing needs of the soul, lost in purposeless existence. Herein lies dan-

ger to those whom it is possible for such souls to reach, a danger that has no parallel in human experience, from which few ever escape who are exposed to it.

These two spiritual states are possible to every soul to which life is given. In either case they begin in human existence, and extend throughout spiritual existence, with the single exception that the soul with developed spiritual nature and knowledge of its Creator still possesses and must forever possess both the power and the freedom to disobey the commands of its Creator, and wilful disobedience of his commands whether it be in human or spiritual life, is sin, and the effect of sin, whether committed in human or in spiritual life, is spiritual death. What spiritual death is I will explain hereafter.

The soul to which is given human life beyond the period of moral accountability, must choose which of these spiritual states it will enter, and that choice is generally final. There are few who enter into the spiritual state of knowledge who destroy that knowledge by wilful sin. There are few who enter into the spiritual state of unbelief and want of knowledge, who ever seek that from which they have

departed. There are many who linger along the boundary line between these two states, without knowledge in which they are. Some through indifference, some through a struggle between their intellectual and their spiritual natures. Others are self deceived, believing that they are in the state of spiritual knowledge, while they are actually in its opposite. Such self-deception is not difficult to discover, if its discovery is sought. There is no possibility of a soul being self deceived, when it seeks to avoid it. To all therefore is the thought presented by the words which I have spoken, what is my spiritual state, and into which would I enter if death removed me at this instant.

I am not writing these words so much to urge reform in human conduct, as to aid those who have a doubt, to determine what their spiritual state is. If through what I say they can determine this then all else rests with their own free choice. I cannot influence that; no human being, not even their Creator can control such choice.

It must come from a desire of the soul, upon which it wills to act. Thus willing I may aid it in its search after spiritual understand-

ing, this and nothing more. Now admitting the truth of what I say it is the will of the soul to seek this knowledge, or to shun it. If it is to seek it, then I can aid you in the search; if it is to shun it then none can aid you, not even your Creator, for by his gifts to you he has limited his own power over you. Let your own soul answer to itself which it chooses. If it is to seek spiritual understanding, then let me lead you to it, in my own way, neither urging nor exhorting, neither contending nor disputing, but simply bringing to your thoughts the beautiful truth of our Creator's unchanging love, revealed through all that he has created, and by all that he has spoken. If what I shall say meets your disapproval, let it pass unaccepted, for no soul can accept every truth, as truth, nor reject every error as error; but every soul can accept enough of truth and reject enough of error, to satisfy its longings for spiritual understanding; and this is all that is required of it in human life. To follow me thus is not the only road to spiritual understanding. It is only one more added to the many already open to you. If you are earnestly seeking this truth along another way, turn not from that search or lessen its earnest-

ness. That which is the object of your soul's pursuit is the truth into which I hope to lead you, if you fail in other efforts. There is nothing promised you which is not now realized by many, and that may not be realized by you independent of anything I may say. That I can make its realization easier is my hope. To this study then I invite you. Realizing what success, and what failure means, to your soul, I shall speak not one word without a purpose, and that purpose will be to make the comprehension of spiritual truth easier to the human soul. Should this purpose lead me to levity, to romance, to references wholly personal remember through it all that behind these things this purpose lies.

CHAPTER VI.

The thought must have come to many, in what then is the pleasure of Heaven greater than is the pleasure of earth, and in what is the unhappiness of Hell greater than is the unhappiness of earth. It is to answer this thought, whether it has troubled any who read this or not, that I now give the truths stated in this chapter. That they may in a measure satisfy this thought, is one purpose of them; that they may prepare the minds of those who read them for truths that they may lead up to, is another. If they appear to you to be out of harmony with either purpose, then let the responsibility rest wholly upon the soul who is unseen and unknown, by whatever name or personality you choose to call it, for the thoughts are not the thoughts of him who records them, neither would they be recorded if his own desire was the governing motive with him. This I say and know, and this he will confirm, if he shall ever assume to confirm or

deny this statement. It was not till after my death that I had any comprehension of the power he uses. My last conscious words on earth, were a promise to remain close to him if within my power. I meant it when I promised, and I have faithfully kept that promise. To those who know what this means, it will cause no surprise, but to all others it will either be a startling assertion, or a denied truth. At the time of my death I was a disbeliever in the power of spiritual beings making their existence known to human souls, a disbeliever because I had never experienced it and because I could not accept it as truth. When my soul passed into conscious spiritual existence, I first realized its truth; but that realization came with another which was as plain to me as was the realization of any natural law in earth. It was that I was cut off from manifesting myself to him, by a law, that was from the beginning of human life on earth, and which must continue while that life remains. Here then stood the immutable law of my Creator betwixt me and the one I loved on earth. His power I now understood. It was the same power I now possessed, prematurely developed in his human life. I sought

to discover a reason for its development. I studied the record of his life, as I had learned it very imperfectly, although "Bone of his bone, and flesh of his flesh," his wife for fifteen years. It was at first a mystery to me. Then was revealed to me what I had never before known, that those who are in the spiritual state called Hades, Sheol, or Hell, neither know nor regard the law which held me back from him. This was the first truth that I acquired bearing upon this restrictive law. The next was that his soul had resisted for years the assaults of that spiritual philosophy, which originates in Hell and is accepted by so many in earth, to whom it has been given directly or indirectly. I saw that I had unwittingly been a party to these assaults by aiding him in the development of this power. I saw further that his life had been one continual preparation against these assaults, and for resistance to them. I saw that he was safely through his trial, and had escaped its harm. Here I should have rested, forever grateful to our Father that he had escaped, if he had rested. In the hours of the deepest sorrow of his life, could he have rested I should have been most happy, in the knowledge of it. But for him there was yet

no rest. I knew of his resolve and prayed our Father that he might turn from it. Then I knew that he had thrown the whole power of a will that never yet had failed of its purpose into an effort to break down the barriers that prevented him alone and unaided in the exercise of this power. I feared his success. I saw one yield, and then another, till he had acquired what he sought. Then I saw him again contending and arguing with, ridiculing, deriding, or defying, as it pleased his mood, those spiritual beings who were ever ready to assert their presence. These were strange truths to me although nothing new to him. They led me to study the purpose of his life, of my own, and of this premature development of a spiritual power in him; and as I studied, truths which I now dare not speak, came to me so plainly that I could not doubt them. Then there was opened up before my spiritual understanding such a revelation of God's purpose in the creation of his soul with its endowments, of my soul with its endowments, of our united lives on earth, of my death and his be-reavement that I could not disbelieve or hesitate to accept my part. In this there was revealed to me another law, which is applicable

to few on earth. I studied wherein it might be applicable to him, and as I studied light came to me concerning it, for it stands revealed in the Word of God, although not understood by men. If he had the strength to bring himself within this law, then I would be from under the other. In such a position had he placed himself by his own act that to escape this trial was now as dangerous as to endure it. He had done this voluntarily, for up to this time I had not sought to reveal myself to him by any thought or word. I saw him approach the inevitable judgment of a supreme trial. It was my opportunity and I accepted it. Unknown to him I led him into a preparation for it, revealing myself only so far as it was required, and then concealing even what I had revealed. When that hour came and I saw his unswerving nature true to its Creator, then I knew that I was free from the law which had separated us and which still separated me from all other human beings. That hour broke the spiritual silence that death had interposed. His soul no longer required the protection of the law which had separated us, and I was thereby freed from it. This was the beginning of a new life to him;

it was the beginning of a new joy to me. That life and that joy have been unbroken since. That those who desire may know some little of each, I now assert my right to refer to some things which illustrate both. If it should be thought impossible that such a life should be lived, then pass this chapter by unheeded. It contributes nothing to the happiness of either that you should believe it, and it takes nothing from that happiness that you should disbelieve it, therefore those whose life it is seek neither belief nor disbelief concerning it.

My first effort was to reveal myself to him with such certainty that I might bestow upon him the happiness of such assurance. This was not an easy thing to do. If you will stop to consider by what means you would identify a person on earth, if in your communication with that person, you were deprived of sight, hearing, feeling, and all physical sources of knowledge, then you may form some idea of the difficulty of such identification by him of me. The first thought probably that suggests itself, is that I could remind him of the little or of the important events that happened to us in our lives together. This I tried, and without number recalled such incidents, often

in the most unexpected manner. I commented on our mutual friends and our relation to them past and present, upon the incidents of his daily life, at home, at his office, socially, financially, religiously; I followed him upon his journeys away from home and recounted that which had happened, even things forgotten or overlooked by him at the time. I gave him words of true affection, love that was beyond the power that was mine on earth. Then I gave him assurances that were spiritually apparent to his understanding. Through all this through months, he doubted my identity. To doubt was his nature and to change that nature was alike impossible to him and to me. How then did I at last succeed in revealing myself to his soul beyond a shadow of doubt. *By little things which showed my love.* Just one or two instances to illustrate this thought.

One cold winter evening he went to his room to talk with me. The room was but partially warmed and he was chilly. I greeted him with words of love and then refused to talk with him while he remained in so uncomfortable and unsafe physical condition. It was a disappointment to him and he persisted. I refused, and that ended it, for without my

concurrent will he know he was as powerless as I was without his. At another time his thoughts revealed to me that he was apprehensive of unusual severity of cold during the night. His room was the most exposed and the coldest of his house. Those occupied by the other members of his family were much more comfortable for such a night as he apprehended. It was not a matter of discomfort, or inconvenience to any member of his family that one of those rooms should be vacated for him that night and that he should occupy it, his own remaining unoccupied. This I insisted should be done. At first he refused me most positively; then I reasoned with him, begging him for his own health and comfort to do it. The old love which he recognized in such requests and the persistence with which I urged my wishes upon him, revealed Julia to him more plainly than all else I could say or do. He yielded to this request because he saw that it was love which prompted it and prudence on his part dictated such a course. It was the power of such little things that won confidence and full recognition. Then I began to lay before him greater truths than he had yet dreamed of, duties that came with opportunities, duties

that were the outgrowth of opportunities; showing him that the truths which he had already learned and those which were now within his reach, belonged to all who should seek them and not to himself alone; that a time would come when a duty would become so plain, that he could not escape it, and that duty would be to give some of his experiences and some of these truths to the public. Month after month I kept this truth before him and to fix it firmly I had him write out in detail all that is contained in this volume, and much that is not contained in it. That manuscript he never decided to publish, and would not now publish it in full if I insisted upon it. It is the basis of these thoughts and that is what I intended it should be. It is now obsolete, having served its purpose, and he will destroy or preserve it as his own judgment dictates. That part of it not given is so largely personal, that with it the public has but little concern. To those to whom personal interest, personal relationships, and personal associations in human life, bound me by a personal love, and to those to whom some words from me might make plain the mysteries of their own thoughts, I have dictated words

which appear to me either comforting or profitable. The personal relations of such with him to whom I gave them are such that they need not hesitate to ask and receive them, if they have either interest or confidence enough to desire them; otherwise they will neither benefit nor interest.

My thoughts after death turned quickly to those on earth who were so dear to me. Their happiness and their welfare were as precious to me then as they ever had been. Had I the power to aid them how quickly I would have done it. I recognized the separation and at first supposed that it was final, so far as their earthly lives were concerned. Then came the knowledge that I have referred to, and with it the thought that could I be freed from the law which separated me from him whose powers were then revealed to me, I could in some measure guard and subserve both their happiness and their welfare. As I watched his progress toward that which could alone free me from that law, I matured my judgment as to what I should urge upon him. That judgment was founded upon knowledge acquired in human life, and upon knowledge revealed to me in spiritual life. I could read his thoughts

as in human life I had read books. I studied them long before he knew that I was near him. His thoughts were first of my loss to him, then of my loss to the one who was now the nearest of all on earth, our only child, then of the long dreary life that lay before them. The lifting of the shadow from off that life was not then within the range of his thoughts for he then scarcely hoped that I should be revealed to him or that another should ever take my place to make glad a desolate household. It was thus that I measured his thoughts, his hopes, his fears, when at last I found that I was free to reveal myself to him. This I did not suddenly or plainly, for to do so was impossible, not because my statements lacked plainness, but because he lacked belief in them. I quickly announced that another should assume the relation to them from which death had removed me, and should do for them what I could no longer do, minister to their human wants, and be to them that which affection makes human beings to each other, companions. I told him that in the wide world were many noble souls to whom purity of purpose, fidelity to duties, imposed or assumed, and wealth of human and divine

affection, belonged as their created endowments, but of all whose hearts had ever been made known to me on earth, or in spiritual life, there was one, whom I had known as a child maturing into womanhood, of whom I had been a loved and a loving counsellor, she the confiding pupil, who would of all others become to him most nearly what I had been. That no human being other than she, could be to him and to our daughter, what this woman might become. Fifteen years of time had separated her from me, so far as human association goes, but time had neither lessened her love for me, nor my admiration of her wifely qualities. All this was strange to him; he had never seen the one I told him of; he knew her name as one of fifty or a hundred others of my former pupils in a distant state, but neither knew more nor less of her than of the others. He heard my words and called them, folly; the thought that he should ever seek the hand of one so utterly unknown.

Night after night, as he came to his room and talked with me I kept this name before him. I wove thoughts of her into my prayers for him and for our child. I warned, I counseled, and at last I upbraided. The human

heart yields more readily to thoughts of love than of any other and my purpose was accomplished; I had him interested with thoughts of this one person. The power which is wielded by the pen becomes mighty, when the pen becomes an exponent of a sincere desire. That sincere desire on his part was for personal acquaintance. Therefore in the course of months the formal consolations brought by my death and the formal answer, had matured acquaintance, in all but sight and personal associations.

A train of cars stopped as usual one morning at a little station in East Tennessee. On the platform among others stood a woman, wearing a white rose on her bosom, that she might be known to one who stepped from the cars, to her equally unknown.

Thus they met for the first time in their lives, utter strangers in all except that knowledge which one heart can give to another, although hundreds of miles separate them. There is nothing so new and yet nothing so old as the story of that love which binds human hearts together; and of this story nothing more need be written. This much serves to illustrate the truth which I am seeking to im-

press. Of the influence which caused him to seek out and then to woo one so strange, she remained in entire ignorance till after their marriage. After the matter from which this volume has been taken, had been prepared in 1886, I gave to him a series of thoughts intended alone for this one soul whom I then saw would take the place made vacant by my death. Their purpose was to bring her mind by slow degrees to realize a truth, for which she had not only no preparation, but against which the prejudices and the teachings of her entire life had fortified her. All this we talked over together. I promised that we would win her assistance and her assent; that I knew enough of her great heart's love for me, and of the prudence of him through whom alone I could reach her, to assure me of this result: Yet it was plainly agreed and covenanted between us, that if our united efforts in this direction failed, and the knowledge of this truth and the exercise of this power, rendered her unhappy, that I on my part would never again reveal myself to him, through this power whether he continued to exercise it or not; and he on his part, that he would cease to use this power, and would never again seek the

consolation of my presence through it. A covenant means more than the thoughtless understand. It cannot be broken without sin. This I knew and this he had then learned imperfectly.

This covenant I required of him and this covenant I gave to him, before he entered into covenant with her as husband and wife.

Her happiness therefore was to be by our will as it is by God's law, paramount to that of any other soul, wherever existing. There is not everything connected with the philosophy of this truth that is calculated to make those who have this knowledge happy. His human life imposes upon him human responsibilities both to himself and to those who by nature look to him, calls for human companionship to share these responsibilities, and charges him with duties which pertain to his social and business relations of life. If this power and its enjoyment conflicts with either then it must be subordinated to them, even to its entire destruction. This truth he then recognized, and had deliberately accepted. It was in this state of mind that the hour approached when he was to leave his home to enter upon new relationships under new cove-

nants. The papers being prepared for her who was to become his wife, occupied the spare hours he gave to this work to the last. That last hour was reserved for thoughts which were intended for none but the two who were conscious of them. The future was before him, darkly uncertain, the past was radiant with the thoughts of our happy hours together. This hour between the then future and the past, is one of the few hours of his life, the impress of which that life must ever bear. It tested the strength of his nature, his belief in spiritual existence and in spiritual influences, his belief in me as one whose first thought and highest desire, was his happiness and welfare, his confidence in his own judgment, and in the wisdom of the step he was about to take, as all these had never been tested before. Do you wonder that emotions such as few ever have or ever can experience, were the outgrowth of that hour's talk with me? Do you wonder that in that hour he lived over the past of a strange but happy life, and peered wistfully into a hidden future? A future which he was powerless to read, but which I could read to him mysteriously. It is in such an hour that it is permitted to those to whom God

gives understanding to reveal it to those who in their weakness, and in their hour of trial cry out for it. This I then did as was my right and power, and with an exclamation that thrilled his soul through and through, and yet does at its recall, I dismissed him. Months after when she who had become his wife had learned the truth from its beginning to that hour, and had given her sincere consent, was I permitted to greet him whom I had thus dismissed. Since then together we three have worked, as we two had worked before, and as the years go by the revelation of God's love in ordering the affairs of human life, for the welfare and highest possible happiness of his creatures, is made plainer to those on earth as it is to me in Heaven.

CHAPTER VII.

The ultimate destiny of the human soul is a question which has interested the mind of man since it was first created. To that thought I ask the attention of those who have followed me thus far.

It is generally assumed that the life which is bestowed on man is everlasting. This assumption springs from the intuitive desire of the human soul that it should be so. This desire is bestowed by the Creator upon the soul, and this being admitted the truth of that which is universally and intuitively desired, can not be doubted. The eternal love of our Creator forbids that he should bestow by creation a desire that is impossible of realization. This is the same argument by which I sought to establish the truth of spiritual existence, and it is as strong in the latter as in the former application. To assert that existence is everlasting amounts to nothing at all as proof of it. But to show you that it is taught by

the nature of man as it has been created, is proof of it until a stronger argument can be shown, why that life should not be everlasting. What is it to live forever? Measure the powers of the human intellect, and answer me, whether it is within these powers to comprehend it. Whatever your answer, I declare that it is not. The human soul is endowed with all the powers it ever can possess. Some are developed in human life and some remain undeveloped until spiritual existence develops them. These latter are however, not intellectual powers, and the measure of man's intellectual ability to comprehend life eternal, without beginning and everlasting, without end, will not be greater in spiritual existence than it is or may be in human existence. Therefore when you measure the ability, in this respect of the developed human intellect, you measure with equal certainty the ability of the same intellect in spiritual existence. Can, therefore, the most perfectly developed human intellect conceive of an existence which is without beginning? It is impossible that it should thus conceive. The thought is beyond the limit of its highest powers. Neither can it any more conceive of a life which shall

have no end, than it can of an existence which is without beginning. The intellect which is given to the human soul can conceive of a span of existence, possibly varying somewhat with the strength and development of the intellectual powers, but varying but little between the highest and the lowest development. The human intellect is limited by its own experiences and by the experiences of other beings possessing intellects like unto its own. The united experience of all such intellects is the sum of all human knowledge, and is the ultimate measure of human knowledge. To this measure spiritual experiences can add nothing. The experiences of spiritual existence pertain not to intellectual power, but to spiritual understanding alone. Therefore, if the thought of an everlasting existence, is beyond the power of human and spiritual intellect, its conception will be forever an impossibility to the soul. By what then will the soul ever be limited? It will look forward into life to come until its power faileth it; it will look backward to its beginning as long as it has power to perceive the beginning, and the span between these two limits is all of eternity that the soul can ever know.

Do I mean that it may sometime fail to conceive of its own beginning and of its life on earth? If the measure of intellectual power is as I have stated it to be, then this truth is undeniable. I affirm both because I can conceive of both being true. Intellect is assisted by memory; it can act without memory in all things where memory is not called into use, but in nothing that is past can it act without memory. Then what is memory, what its purpose and its function? Memory is that which unites the past with the present, by preserving to the soul the experiences and the impressions of the past. Its purpose is that the span of life may be lengthened backward, that the soul may profit to-day by the experiences and impressions of yesterday; and its function is to preserve such experiences and impressions to the soul, so long as they may be profitable to it. When it has fulfilled its purpose, and the experiences and impressions of the soul cease to profit it, then memory's function ceases. We call it forgetfulness. It is nothing more nor less than the burial of a dead past in that grave from which there is no resurrection. This is experience to the human race, in the short span of one human life.

But to make it plainer, we take memory in its earliest existence. There is a period in the life of every human being where memory fails to recall existence. The impressions and experiences of the life which preceded this period are not recalled by memory. Why? Because they are of no value to the soul. There is no period of the human life of which this truth cannot be spoken. It is true after the first conscious experiences and impressions of human life, and it is true forever after that throughout time and eternity. The infant, recalls impressions and experiences while helpless in its mother's arms, but such impressions and experiences must then be of very recent occurrence, to be recalled, because the opening intellect can not be then benefited, by those more remote. As that intellect develops, those which are more remote no longer benefit it and they are forgotten, and by so much is this opening period of conscious existence drawn forward out of the past, towards the then present. During the first year of life this period of conscious existence advances nearly as rapidly as does the period of present existence; during the next few years the former slackens its pace while the latter continues con-

stant, and thus it is continued through human life on earth; memory ever serving the soul's intellectual power, by reproducing that which may benefit it, and dropping out of its grasp all that is useless. Shall there ever come to the soul a period of existence wherein the experiences and impressions of human life can no longer benefit it? Answer this question for yourself. If there does, then ask not whether memory retains them. You know the answer as I know it. There never has been created, and there never will be created, any physical substance, any intellectual endowment, any human faculty, passion, power, or sensation, or any spiritual power or endowment, that shall not cease to exist as soon as it has fulfilled the purpose of its creation, and thereby become useless. Measure your every power human and spiritual by this rule and you have all the knowledge which I now have, as to which survives human death, and which are everlasting. My knowledge differs alone from yours in the extent to which I am able to apply this rule, and you are not. If I could teach you all I know of the application of this rule to each, then you would know as clearly as I now know the destiny of each. To the degree

to which such teaching is possible, I will lead all those who seek to follow me. It is a labor of years to those who undertake it. This, experience has taught, one as it will teach all who follow this pathway to spiritual knowledge. The acquirement of it cannot be hastened, neither can the method of that acquirement be changed. From what I have said it follows, whether you perceive the truth or not, that in the everlasting existence of the human soul there will come a period when that soul will recall alone its spiritual existence, and its spiritual impressions. Then it will no longer have need of those which were human, or acquired through human life, and memory shall fail to preserve them. Then human life and all that it bestows shall be buried in the grave of an eternity that is past, but the soul's conscious life and individual identity, shall not be effected thereby in any degree whatever. Are you any the less conscious of your present existence, and individuality, because you have forgotten that same existence and individuality when you were a babe in your mother's arms? Then neither shall you ever be any the less conscious of either because of this truth.

Now if I have made this truth clear to your

understanding then may I also make clear another truth, for which purpose alone I gave you this one. The thoughts, which I have already advanced show that there are no horrors in Hell such as are depicted to many human beings, and in some form or other to all human beings; and lest some soul should deceive itself into believing that there is no Hell I present the truths which follow. I speak nothing but what I know; nothing but what every soul knows which has entered into that spiritual existence called spiritual life or Heaven. It is as distinctively the knowledge of that existence, as physical knowledge is of that of earth. It pertains to that existence alone as physical knowledge pertains to human life alone. It is knowledge which pertains not to that spiritual existence called spiritual death or Hell, neither can it be acquired in that state. Therefore no soul which exists in that state will ever admit or believe it. It is as positively hidden from such souls, as are the experiences and the knowledge of the Christian believer on earth, who knows the pardon of his sins, and experiences love divine, hidden from those who believe not in such experiences and have not such knowledge. Can you con-

vince one who has no belief in such experiences or such knowledge, of their truth? Then believe me when I say that it is equally impossible to persuade one in Hell of the truth of what I now say. This impossibility exists because of the spiritual nature of those who enter that spiritual state, which nature is the result of sin and is of their own making; and that this effect of sin should follow sin, is to those who sin not the clearest proof of our Creator's eternal love that he has given. The effect of sin is not a punishment, unless the effect of the violation of a physical law is a punishment. Some thoughtlessly call it such. This is not true. When you thrust your hand into fire and suffer physical pain, is that pain a punishment for the violation of a physical law? Is it not rather the result of that violation? If there was no such result what would be the effect of the physical law thus violated? Physical destruction of members, loss of physical powers, uncertainty, insecurity, and constant fear. Think of this carefully and then answer your own soul whether it does not manifest a Father's care and a Father's love that this physical result should follow a violation of this physical law. If it does then the

spiritual result which follows the violation of a spiritual law is no less a manifestation to us of that same Father's care and love for those who violate his spiritual law.

Here then is the dividing line between the two spiritual states which I have named. It is the power to know and recognize the results of disobedience to a spiritual law, coupled with a willing obedience to that law. The soul may know but one spiritual law, but if it willingly obeys that one it cannot disobey those it knows not of. If it knows many spiritual laws and disobeys but one, the effect is that of disobedience to all. This is as true of spiritual law in human as in spiritual existence. Therefore in spiritual existence effect is suffered only according to knowledge of the laws violated, and obedience is rewarded, without reference to such knowledge. Herein lies the only difference between the violation of a physical law and its penalty, and the violation of a spiritual law and its penalty. Now with this explanation I will undertake to follow the course of a soul which enters that spiritual state denominated spiritual death, Hades, or Hell. That which I speak is not my experience,

neither will it ever be, unless I should of my own free will disobey that which I now know to be my Creator's commands. If I should do this then all that I now declare would become to me personal experience. I have the power to obey or to disobey now just the same as I had in earth, and disobedience now would be sin, just as it would have been had I disobeyed in earth, and the effect of sin is the same whether committed in human or in spiritual existence. I speak therefore what I know, not what I experience; and if you ask how I know it without experiencing it, my answer is as yours would be, if you were asked to describe the hopes and the fears, the joy and the sorrow, the mental and the spiritual states of those on earth, who are lost to all hopes, are harrassed by all fears, who are strangers to all joys and are burdened with all sorrows, which human life may produce; and then were asked how you know that your recital is true, you not having experienced what you describe. Your source of knowledge and my source of knowledge would be the same, and your judgments no more certainly accurate than mine are. To the powers through which I would have gained such knowledge

in earth I have added those powers of which you can have no knowledge yet; but unless my statements shall eventually appear to you to be reasonable, they are entitled to no weight whatever. I give them now; I shall establish their quality of reasonableness hereafter, if it has not already been done.

I take as an example of all who enter that spiritual state, one, thought to be an exemplary character, pure in the noble instincts of his human nature, filled with loving kindness toward his fellow men, honest as it is within his power to be, and obedient to all that society demands of its honored members. This soul lives a life of human contentment and of human happiness. His contentment is because of his honesty of purpose, and his human happiness is because of his rational enjoyment of human conditions. His spiritual state is not as are his intellectual and his physical states. His spiritual powers have not developed as his intellectual powers have and they have been subordinated to the intellectual nature. He believes in a future existence, and that he shall live forever. Beyond this point he cares not to believe and will not seek to believe. He worships not because he knows nothing to

worship greater than himself, and is too noble to worship self. Ask him if there is a God, a great First Cause, and he will answer that there is. Ask him what are His attributes, what His nature, and he will answer that he knows not, because it is beyond the power of human understanding to know this. Ask him if God has not revealed these through his Written Word, and through his Son, who being God lived as man, and he will answer; "This may all be true, but I do not know it, neither do I believe that which I cannot know. If it is true I will sometime find it out. If it be not true I will be none the worse off for not believing it. I neither accept such belief nor do I reject it. Let eternity reveal to me its truth or falsity. That I may be true to my better nature, as I find it given to me, and may fulfill all the duties that appear from it to rest upon me, is my religion, and it is enough. In it I am content to live and die, believing that He who gave me being, will reward me according to my human life." This soul dies to earth. It lives in spiritual existence, unchanged except by the added powers of spiritual existence, and by the loss of those which pertain to human life. In its first con-

sciousness of this new existence, it is happy, happy because it realizes that for which it hoped, and in which it believed, continued conscious life, distinct in its individuality and free in its powers. Could that soul now communicate its thoughts to earth, it would say that it was happy; that it was in Heaven and that all other souls were there also, for it recognizes no difference between itself and any other soul therefore because it is now happy, it believes that all other souls are likewise happy. Now wherein is this soul deceived that it should thus mistake its true spiritual state. It now knows no more of the love of its Creator than it knew in earth, therefore it accepts not the truth beyond its acceptance of it in earth. It feels no punishment. It knows nothing concerning punishment, therefore it feels an assurance that there is no punishment awaiting it, and if this be true, then it believes itself to be in that spiritual state called Heaven, and that there is no other spiritual state. These impressions come because it has no knowledge of any other spiritual state, than that in which it now exists; therefore it believes that no other does exist, for it is now as it was in earth, incapable of believing

in anything it cannot know. This was its voluntary spiritual state in earth; it has become its absolute spiritual state beyond the power of will. Life thus begins in this existence as it ended in its earthly, with neither more nor less of happiness. I call it happiness because that best describes it to human thought. It is the feeling of contentment which comes of the recollections of a well spent human life, and is not the result of new impressions or of new knowledge, other than that of continued existence. Gradually these feelings lose control of the soul; it begins to wonder what it is now living for; what eternity to come is to reveal to it; from what source it is to derive its happiness. All the human conditions of happiness are forever removed, and what is given in their stead? The power to think remains; the power of memory is as it was in earth, neither greater nor less. It runs back along its life as far as memory can carry it, then it stops and asks itself, what was before this? Whence came this immortal soul? Whence this living power I call myself? Is it of nature a development? Then what power brought Nature into existence? Whence its power to develop such as I am; and if this

knowledge is denied me, may I not know why Nature brought me forth out of its impenetrable mystery? I lived in earth but many who share my existence here, have no conscious knowledge of an earthly life; for what were such given life? I live, I think, I remember now what I must sometime even fail to know, that my existence was begun in earth, and is this all I shall forever know? Then my life is both purposeless and useless. Is a human being happy when this thought has once possessed him? No more can a spiritual being be happy when possessed of it. And this is the first step down from that spiritual exaltation which this soul called Heaven. This is its first failure to satisfy its own desire for knowledge; and this failure is its first realization that it is powerless to attain any knowledge whatever. It is cut off from the physical world as completely as if that world had no existence. It is as impossible for it to perceive any physical substance or phenomenon, as it is for the physical senses to discern spiritual existence. It is therefore forever cut off from all development or increase of physical or human knowledge. It is as completely shut off from the acquirement of all spiritual

knowledge, because spiritual understanding can only come through a knowledge of the soul's Creator, which this soul possesses not. With this only resource of understanding forever closed to it, this soul now begins to realize that this life it lives, is becoming a useless, hopeless, changeless, existence; changeless only as it seems to it, for it is unconscious of the changes as they come over it. The opening ecstasy of its new existence has now changed to dull monotony. Thus it lives, on, on, on, as if this life was to be forever unchanging. Then comes the restless longing for something other than this purposeless, this void existence. It longs for the extinction of this life, even if that be annihilation. Then it seeks self-destruction. Even this is denied it, for it is as powerless to end its life as it was to create it. It has thus passed by slow degrees from what was to it, the ecstasy of a new found existence, into a state bordering on despair. It would not stop there if it could. Unless the soul be really happy in its existing life, whether that life be human or spiritual, it will ever seek a change. You may answer whether this is true in human life, and I will declare that it is true in spiritual exist-

ence. What can bring a change to such an existence? One thing only, and that is to sink into greater uncertainty, and into deeper gloom. This it does because it cannot rest, and this is the only change that is or ever can be possible to it. This is one step lower, and only the second from its exaltation. A fear comes over it. Fear! what should it fear? Not annihilation, for this it craves; it is the undefined dread, which springs from uncertainty. Have you ever felt a dread of death because of its uncertainty? If you have then you have had a foretaste of what this dread is to those to whom it comes. It is the same nature which dreads on earth and dreads in spiritual existence, and the dread in both existences is founded upon uncertainty. Does a knowledge of the soul's Creator take away this dread on earth? Let those answer who know their Creator, and let all others keep silent. Such knowledge is forever cut off from this soul, therefore this dread is everlasting as is its life.

The monotony of the first stage of this life is relieved by the fears of the second. Unchanged to itself, yet not unchanged, this soul still lives on, and on, and on, till its longings

for change again revive and render it desperate in its desire for self-destruction, and in its desperation another step is taken. To fear are added forebodings; of what, it is not possible to describe for this soul knows not itself what is possible should come to it. But there are forebodings which it never knew before, such as earth cannot know; these add a horror to this existence, and this soul is in the third stage of it. In fear and dread, and in the horror of forebodings, it lives on, and on, and on, till again this existence becomes unbearable, and it seeks any change that is possible. What is it that it is possible to add to such a life? *The certainty that it is unending.* This comes because it has found no end and can find none, and from its own experience, then it despairs of ever ending this existence. This certainty, added to this existence, is its fourth stage, and is more grievous than all which has preceded it. Now launching forward into unending existence, this soul is lost, forever lost. There yet remain for it changes which can never end, but which human thought cannot follow. These changes are ever into deeper Hell, for this is Hell. Not one iota of all that is depicted is a punishment from the

Creator of this soul. It is the effect, of which disobedience is the cause. It is the darkness which follows the withdrawal of the source of light. The ignorance, which knows no source of knowledge. It is the soul of man without its Creator revealed to it. This and nothing more; and it is all that eternal love can do for the soul which knows not that love. To know what it has lost would add torments to terrors, would add remorse to forebodings, would add intensity to the sufferings which it now realizes must be forever. Therefore its Creator has withheld and will forever withhold this knowledge from this soul, and it will forever believe and declare that there is no existence, other than its existence; that all suffer as it suffers; that there is no happiness; no Creator, no Redeemer; that if there is a God he is alike unknown to all who have life and is no differently worshiped by one than by all. In ignorance Hell teaches earth, when ever and wherever it can get audience, and earth believes because Hell is spiritual in its existence. In this lies the danger which has been so frequently referred to. If any word I utter departs from a reasonable interpretation of the revelation of God, and of spiritual truth

to man, contained in his written Word, and manifested in the life of his Son, then regard it as from this source also, and shun it as you would shun that which I have described unto you, for into such real existence it would then lead you. But if what I have said or may hereafter say aids you to comprehend the Written Word and the Human Life which alone reveal God to man, then add to that comprehension, true belief; that belief which yields the fruit of righteousness, which is love toward God, which is knowledge of him, which is love toward all whom he has created, whether they know him, or know him not. By this rule judge your existence, which is and which is to be; will it become what I have described, or what I am about to describe.

To illustrate the spiritual state called Heaven, as best it may be possible for me to do it, I take another soul and trace its course through earthly into spiritual existence. Such soul I will suppose to be not the purest nor the best that earth has produced, not even the one whom the world would pronounce most perfect in its purity. That I may more forcibly illustrate this truth I take the lowest that may enter into this existence. This is what the world

would say of him. He is not bad, neither is he good, when measured by Christian standards of goodness. He lives in ignorance. Physical knowledge is unknown to him, and in intellectual power he is low down the scale. There is in him a basis for intellectual development, that is undeveloped intellectual powers, giving him a natural perception of truth when stated in its plainest forms, but for this he cares nothing. This soul does however possess one thing, which is essential to all spiritual development. That is belief in the existence of its Creator. This belief is fixed and unchangeable. It has led this soul to worship according to its knowledge, and worship has led it to strive to imitate, and become like the object of its worship. That object is its ideal of perfection, and through its worship and its efforts, it has approached its ideal. To many souls its ideal would itself be low, and in as much as the worshiper can never become perfect as his ideal, it may happen that this soul is very much lower than its own ideal, and yet be all that it can be with the light and knowledge which it possesses. If the soul with which I started before were to judge this soul, he would pronounce it an abomina-

tion upon the earth unfitted for human life and doubly unfitted for spiritual existence. Such judgment might also be accepted by many loving worshipers of our Creator, who measure men by their own standards and relatively to their own ideal, forgetful that that which is required of them is not required of him to whom less knowledge and less light has been given. Ask this soul what is its hope, and it will answer; "That I may see and worship Him who made me; that I may hear my Redeemer speak to me; that I may know Jesus as his disciples knew him; that I may walk with him in the beautiful land where he lives now. All this I hope for and this I believe he will give unto me." Blessed hope; thrice blessed belief. Beyond human comprehension do such a hope and such a belief, bless their possessors. Ask this soul whence this hope and what the foundation for this belief, and he will answer; "The hope I have always had, I cannot remember when it came to me, for I cannot remember when I did not have it, but the belief came when I got religion." Tell us then what is religion, and how you got it. "This is religion, that you feel within your heart, that you love God, and that God loves

you. I always thought that I loved Him but I never knew it till I got religion, then it was so plain to me. Something seemed to just tell me how loving God is, and it made me feel as if I just knew how Jesus loved his disciples, when he was with them, and then I felt that I just knew that he loves me just as well as he loved them. Oh! how happy this made me feel; then I knew that this was religion." Thus would this child of God tell us of what was to him a living truth wholly incomprehensible to those who know it not. Lest I be misunderstood in the expression that none less perfect than this soul can enter the spiritual state called Heaven, I must say that belief does not always spring from such experience. It may become fixed and unshaken without it; and the essential part of this soul's preparation is its *belief*, not that which it calls its religion. Many possess this belief as firmly founded and as unwavering, as I have depicted it in this soul, and yet are devoid of that experience to which he attributes his belief. This experience is a blessed gift to those who seek and find it, and there exists no soul on earth but can attain it, by persistent and determined seeking. It however adds nothing to

the soul's fitness for the spiritual state I now describe, other than to establish and forever fix this belief beyond the shadow of a doubt. For this and for the joy it brings it should be the undying hope of every soul which has it not, that it might attain it in its human life. It was not given to me in my human life to thus know my Creator's love, and yet without it my belief on that Creator, and in his blessed Son, as my Savior and my God, never failed me, and never was stronger than when I knew that I was dying. But as I now know the truth, and read the knowledge that came to him to whom I give these thoughts, out of the agony of that lonely hour which he spent in a stable, with none but God to aid him, I would willingly give all my human life, and all the joy it brought me, in exchange for such an hour and such a triumph of the spiritual nature. If you my reader lack as I lacked this blessed knowledge, you can acquire it as he acquired it.

Now to return to the soul which serves as my illustration of these spiritual truths. It lives and dies in this simple confiding belief. It enters spiritual existence and is disappointed. There is no great white throne, no reali-

zation of its ideas of personal worship; no walking with its Savior, as he walked with his disciples on earth; no sense of physical existence and of physical surroundings, which it had pictured, and for which it had so fondly hoped. But it is not alone. Loving souls whose wisdom is greater than its own, begin to teach it truth as it can bear the truth; just as I began on earth with one, just as I am beginning now. It has entered spirital existence with physical conceptions alone, of that existence. These must be changed gradually to spiritual conceptions of spiritual truth. There is danger to this soul in its disappointment. It tries hard to understand why it was deceived in earth, why God's revelation led it to believe, that there was a great white throne upon which our Creator sat, and was worshiped; why it was led to believe in harps, and crowns, in wings and robes of azure brightness; why heaven was made so real and now is so hidden. This is the supreme trial of its belief. This trial safely passed, this soul is safe; not safe beyond the possibility of sin, but safe because it desires not to disobey. To aid this soul in this its greatest trial is the work of all who love their fellow creatures; and none can en-

ter Heaven who have not this love. It is first instructed in the nature of its new existence. It is shown how it is impossible that it should longer know any material thing or realize the hopes of Heaven which it had built up in human life. It is shown that in its human life it was impossible that it should have comprehended its spiritual existence, and that because it could not then comprehend it, in its very truth, that truth was presented to it through figurative teaching; that it mistook the figure for the truth, and upon these figures built hopes that could not be realized. That because the Creator was powerless, because of self limitation to reach it in any other way, he had revealed his truth in this manner; that now it must drop the figure and seek to know what the figure represents. Thus it is led from thought to thought, until it begins to realize that the ultimate truth lies far behind the figure which it had supposed was the truth. This is its first step upwards and its first experience of joy resulting from spiritual understanding. Having once known this joy in its lowest degree, it seeks eagerly to know its source, and this is the lesson that is then taught it. Joy is the result of spiritual understanding. In

earth your understanding was limited, and your joy was equally limited. Now you are beginning to comprehend spiritual existence, as it is by experiencing it, and with this increase of knowledge is your joy increased, therefore you must accept the truth that the source of joy is spiritual understanding. Seek therefore spiritual understanding that your joy may be magnified. This soul eagerly does this, and in seeking it there is revealed to it little by little, truths which it could not have comprehended in human life, and which, if they had been given to it then as now, would have been rejected by it. Therefore in that which some might term its deception in human life is now revealed to it the eternal love of its Creator. Another step has been taken and it now comprehends dimly that eternal love revealed through that which deceived it. Plainer proof of that love is not possible to any creature, when the effect of and reason for such deception has been made known to it. Apply this truth from the infancy of your life throughout its unending existence, and this is forever true. Those you love most dearly you deceive most eagerly, when there is a reason for such deception and its effect, the happiness of the one

you deceive and love. When human love uses such means to secure happiness to those upon whom it is most ardently bestowed, think you that divine love does not do likewise? Are not human love and spiritual love the shadow of that greater love, and is not the shadow like unto that which casts it? If you call this rhetoric and deny its logic, I declare it to be truth, whatever else it may be. The soul whom we follow now realizes dimly its Creator's eternal love, and this makes its joy greater than in its first stage of knowledge. Its course is now onward in spiritual development, and with those who have far outgrown it to guide its thought it progresses and ever will progress toward that perfection which is unattainable; that perfection which it will ever approach and will never reach. Its happy life is now before it as it wills to make it. If it is satisfied with a low degree of happiness, it may so rest, but it must forever know, that beyond lies greater joy which alone requires greater spiritual knowledge to acquire. This is that spiritual state which is called Heaven, and which is Heaven in very truth to those who enter it.

To enter such a Heaven as this was man cre-

ated; to him was given the power to defeat the purpose of his creation or to fulfill it. If his choice is to defeat it, then the greatest love that can be manifested toward such soul, is to take from it all power to know spiritual truth; that it may never know what its great loss has been; that it may never know the love it has cast off. Thus it was created, and this is revealed to all who know that love. There is therefore in Hell no knowledge of that love, which makes its torments bearable, which renders existence in it possible and which is no less for those who enter it than for those who escape it. God loves all his creatures; they are his own. To those who obey him that love is revealed, from those who disobey it is concealed. Therefore men say that he loves the one and is angry with the other, and in his ignorance this is the limit of man's power to comprehend his Creator. Therefore to meet the necessity of this ignorance of man, has God revealed the knowledge of the withdrawal of his love, from those who disobey by the figurative use of the expressions vengeance, anger, displeasure. Such is their meaning, yet in this sense they cannot mean less to those who suffer the withdrawal of the

knowledge of that love. I ask of those who have followed my thoughts to this conclusion, whether I have wronged you in dispelling your thoughts of God's anger against those who sin. Is it not enough that you know his love, and does it not increase your love to think of him as loving all those who must live in darkness forever, equally as he loves you? Can you hate them? Can you be angry with them? Would you not lessen their sorrows if it was in your power to do it? Would you not save them from their wretched state if it were possible that you could do it? Answer these questions as you have the power to do it, and then answer me, whether the God you worship has less of love, less of compassion, less of tenderness for his creatures, than you have for those whom he has created. Can you therefore realize that I speak truth in the words with which I close these thoughts? My Creator loves me because I am his creature. He loves no other creature less or more than he loves me. His love is revealed to me through my obedience to his commands. His love is concealed from those who disobey his commands, and it is thus concealed that their suffering may be lessened.

Thy works praise Thee O! my God. They manifest thy love eternal and everlasting, bestowed alike on those in spiritual darkness, and in spiritual light, and for this I praise thy Holy Name in Heaven, as in earth it should be praised, through the worship of the TRIUNE ONE, my Father, my Redeemer, my Comforter, Amen.

APPENDIX.

The first sentence received by me through this source was given upon the evening of November 16th, 1874. It had no recognized meaning or application, and was, "Come light our home."

Of that which followed I have made the following selections for the purpose of illustration, as mentioned in the body of this book.

November 19, 1874. "If you would become God like ask for wisdom." "You profit by all the voices from the spirit land."

November 20, 1874. "You must crown your lives with beautiful deeds, for yourselves, and all humanity." "Will you come with willing hearts to the fountain of life?" "What is the fountain of life? "Wisdom."

November 22, 1874. "Your highest intellectual joy, is but the shadow of your lesser joy in the bright spirit land."

November 25, 1874. "Every high aspiration places a jewel in your crown of life." "Live

high in your intellectual sphere." "God has made the world beautiful for your instruction." "You expect to find Heaven hereafter, but you will not find it; it is in your own souls." "Let the windows of your souls be open that the light may shine out upon all."

November 26, 1874. "You have high mental powers; cultivate and use them as stepping stones, to high and noble purposes." "The right use of mental powers is the way to knowledge."

November 28, 1874. "Remember dear friends, that the noblest lives are made up of little deeds; then look well to your small acts."

November 29, 1874. "At the lifting of the veil, your soul shall be filled with light." "A brighter light awaits you in the windows of this home."

December 5, 1874. "All high hopes and pure desires, place you in the path that leads to the throne of wisdom."

December 10, 1874. "Keep your hearts full of love and your lives pure, and the world will be better for your having lived."

December 12, 1874. "Treasure God's smiles, and look upon them in seasons of grief; they will sweeten all your sorrows, and lead you to

a higher life." "Be gentle in your dealings with your fellow men." "Elevate your minds that you may receive Divine teaching."

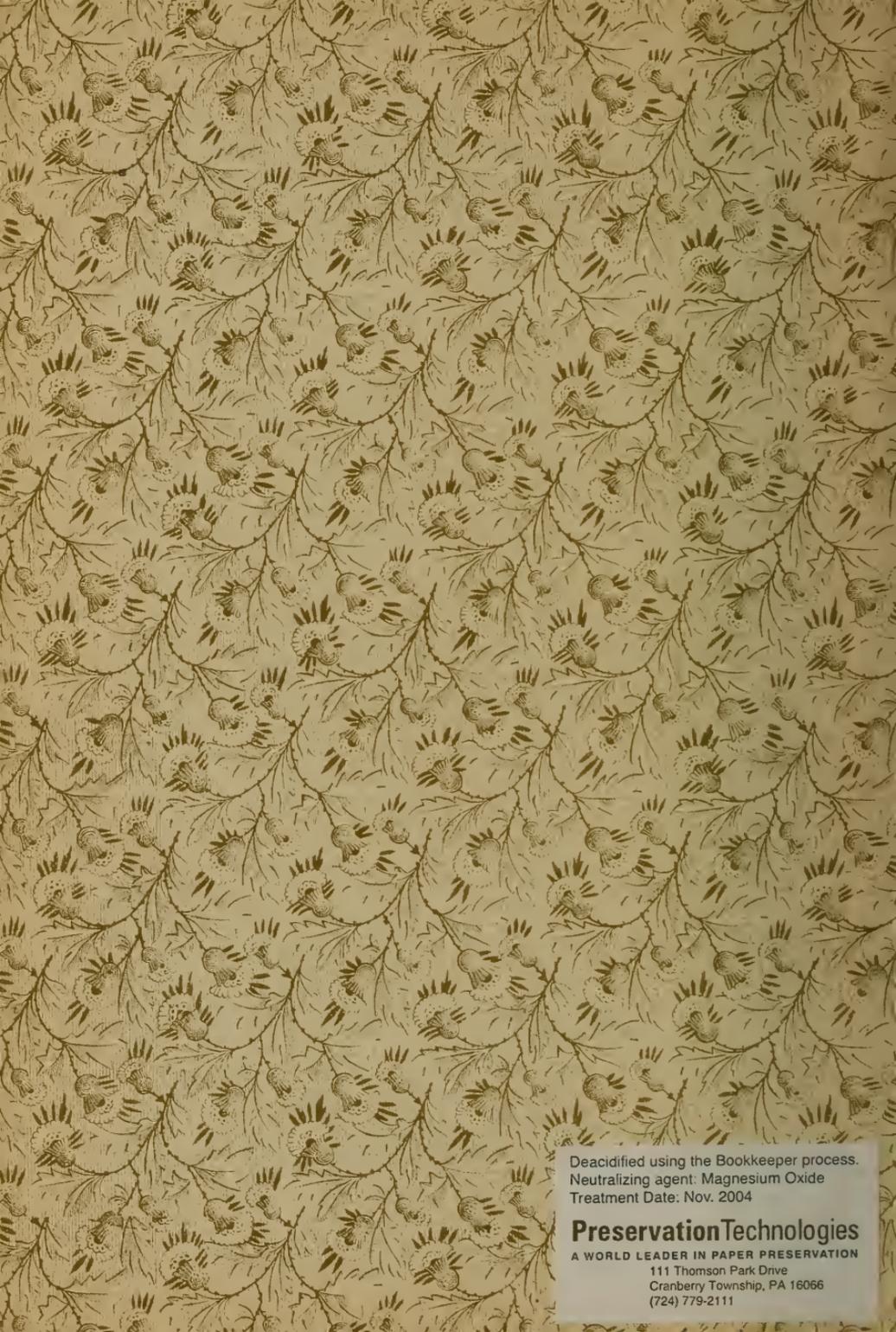
May 2, 1875. "God Most High! Grant us now thy wisdom, that we love thee, first and above all. Know not our sins against us longer. More plenteous mercy show to us thy children. To a lost soul wilt thou be gracious in thy goodness. Most High God! look with love upon thy worshipers, now addressing thy throne, like us, so that we may rest in thy love, till from thy throne, we see thee most glorious. Wilt thou inspire us with Thine own most holy Self, that we may forever approach thy truth with humbleness and earnestness. Love now thy children who in earth life rest, for they walk in darkness and ignorance. Most High God! may thy light break upon their darkened minds. Deep are the ways in which thou movest and past finding out. Love us in our ignorance most bounteously. Stay not thy loving hand in this the time of our needs and grant us thy wisdom to-day. Love with us all thy children, and stay not thy goodness. Holy God, solemn are thy courts to good spirits and humble mortals. How lost in love mortals should be that

thou noticest them. Most High God! stay not death, it is the friend of man and leads him to a better land. Now God grant thy blessings upon us all, spirits and mortals, Amen."

April 1, 1877. "Diligence is knowledge; would you be more wise, then be more diligent."

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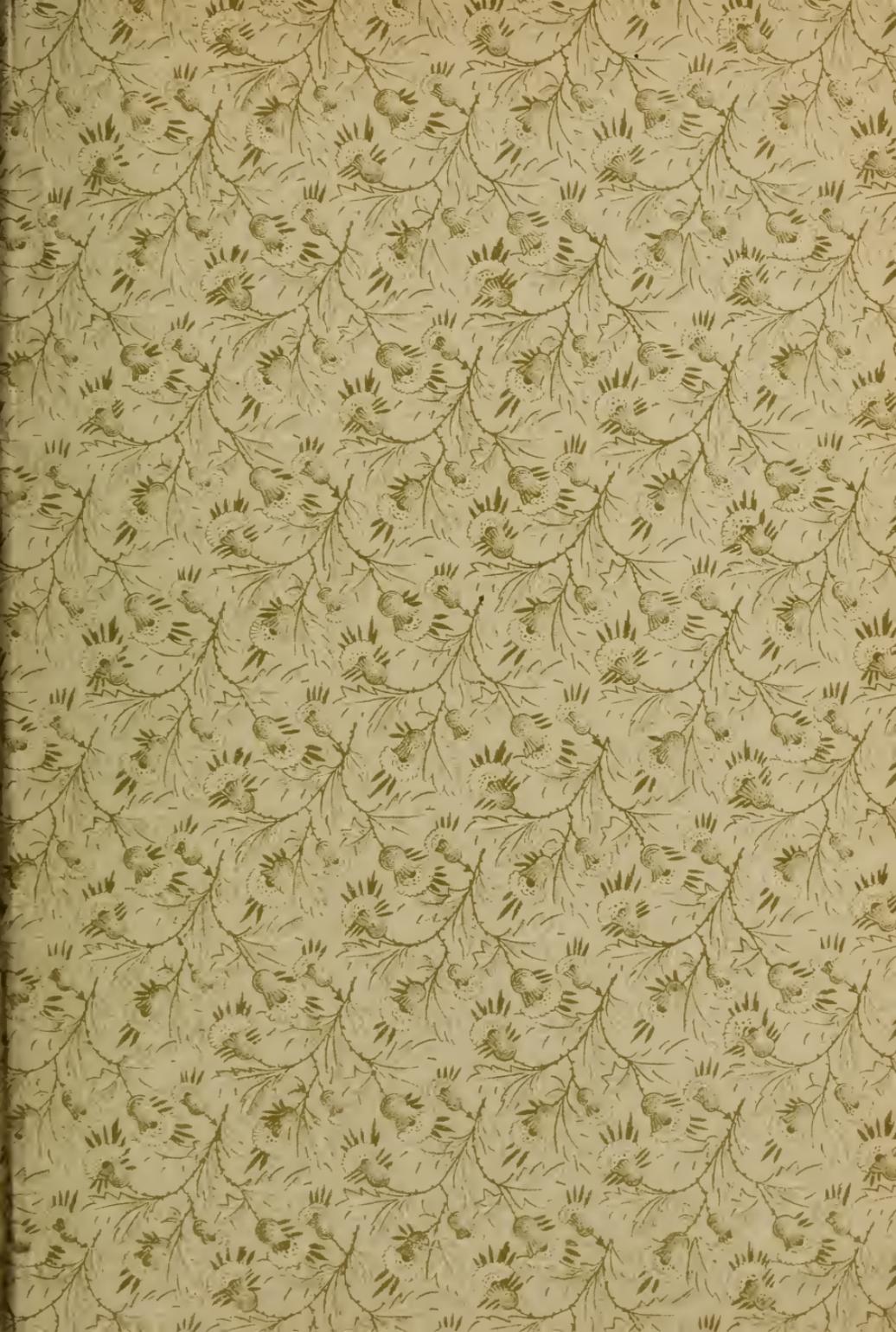


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