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## THE IDEAL AND THE REAL.

THE unfolding of the spirit consists in translating the real of the universe into the ideal in the individual. All the faculties of the spirit have to do with this translation. Through sense we perceive, and thus translate the physical attributes and qualities of existence into the consciousness. Through the intellectual faculties, we ascertain, and thus translate the relations of existence, and the laws incident thereto, into our perceptions. Through the social and moral faculties we find out the true relations of individuals, and the loves or affections incident to such relations; and we demonstrate the laws of their unfoldment, through the aid of the intellectual faculties. Through the religious faculties, we reach forth after the absolute and perfect, which, through the proper use of all the other faculties, we can attain to the perfection of our characters, and the satisfaction of the soul.

Through this unfolding process, the individual is enlarging in his spiritual selfhood, and, if true, is growing more and more into the likeness of the DIVINE ORIGINAL. At every step, he is translating the universe *without*, into the universe *within*. The *real* in fact, is becoming *ideal* in perception; and as experience and observation enlarge, he learns to correct his false ideas; until at least, there is agreement between the ideal in himself, and the real in the universe. Then will he be *in* the truth, and the truth will be *in* him.

Here we arrive at the consideration of the *ideal* and the *real*. All our perceptions of existence tend to form in us *ideals*, which are intended to represent, or be the translation of something *real* into the mind. The ideal, as the representative of the real, is an ever present necessity of the individual.(\*). Without it there is no individual perception of condition, relation or existence. Hence it is a consequence of such necessity, that no word can be spoken to the understanding, without fashioning an ideal or representative existence in the consciousness.

Whenever a place is spoken of, at once an ideal picture of such place is fashioned in the mind, more or less correct, accord-



ing to that which has produced it; and whenever it is afterwards mentioned, that ideal place, or representative picture, is referred to by the mind. Such place can only exist in the mind by means of an ideal; and when, by any means, the ideal place shall become an exact representation of the real, then will it be properly represented, or the mind will truly perceive it.

The same is to be observed of individuals. Whenever an individual is spoken of, the mind immediately represents him by an ideal; and, until corrected by further observation or description, that ideal will stand for such individual, whenever afterwards referred to. If the ideal be a true one, then will the individual be truly represented in the mind; but if a false one, then will he be falsely represented there. We also fashion ideals of character, sometimes true and sometimes erroneous, according to the circumstances under which, and the means by which, we fashion them. (\*)

The law by which these ideals are created in the mind, is universal and fundamental in every individual; and must be well understood by him, who would avoid error in his conclusions. The first principle to be observed in the formation of these ideals of existence is, that they cannot be fashioned without the necessary elements. Everything entering into the composition of the ideal, must be drawn from that of which the mind is conscious. The man born blind can fashion no mental image involving light, shade, or color. It is in vain you talk to him of that which shines, sparkles, glimmers, twinkles, etc., because there is nothing in his consciousness answering to such language. Hearing such words, he will fashion ideals of their significance; but they will be destitute of every *visible* quality and attribute.

No one can fashion a true ideal of a character which necessarily involves qualities and elements not belonging to the experience, or state of the mind fashioning it. If there are intellectual and moral states and experiences not common to both, the ideal will be imperfect. The mind, (\*) in which self-love so entirely predominates, that it is unconscious of a higher and purer love, cannot, in its ideal of character, create an unselfish love. A love, or affection of that character, having never existed



in its consciousness, cannot enter into its ideal of character; and placing its own state at the summit of attainment, such a mind declares, that there is no such thing as unselfish love. That is, such mind declares its own highest conception of character; and hence declares its own state. Hence the rule, "by what judgment ye judge ye shall be judged."

Here also is apparent one of the great errors (\*) so [almost] universally present among men; laying the foundation for prejudice, bigotry, intolerance and proscription. Man, not understanding that he is necessarily limited in forming his ideals to that which has an existence in his consciousness, and assuming that he has a (\*) conscious perception of every attribute and quality which enters in to make up character, considers himself qualified to judge of all characters and degrees of attainment; and in such conceit, becomes censorious, intolerant and proscriptive. Thus the atheist, feeling no need in his soul calling for a "Father in heaven" as an object of love and worship, declares for humanity, that there is no such need; and so he denounces as foolish and superstitious, all worship of that "Heavenly Father." That he declares his own state, we need not doubt. But when he assumes his state to be the highest, and that there can exist nothing above or beyond it, and, hence, that he is qualified to judge of my needs, he acts without warrant.

When the atheist decides that there is no God for the heart to love and worship, because he cannot conceive of any; because his highest thought, loftiest aspiration and divinest will reach not unto any such being, he should remember the law, that his conceptions must be limited to his state; and that his inability to desire or conceive of such a being may be owing to the imperfection of his condition, and not to the lack of a real "Heavenly Father;" and that remembrance might serve to modify his judgment, and soften the tone of his denunciations.

This law, fashioning ideals of existence, condition and character, as a means by which the mind perceives and contemplates them, must never be lost sight of, if we would be liberal and true. The assumed perfection of the ideal, and hence its assumed agreement or identity with the actual, is that which lies at the basis

of illiberality and proscription. In the (\*) atheist, it is manifest in his positive denial of the being and existence of a God of the heart, assuming that his conscious experience qualifies him to judge upon that subject for all humanity. That his ideal of the universe is so perfect, that were there any such being, he should have discovered the fact; and not having made any such discovery, it is therefore certain that there is no God.

In the sectarian, this illiberality and proscription is manifest in that he has fashioned an ideal of God, his character, attributes and requirements; and he assumes that his ideal is identical with the real; and that whoever rejects it rejects God; whoever questions its correctness, questions the divine character; and whoever denounces it, denounces God. Now the sectarian should remember, that this ideal of God in the mind, to which it must necessarily refer, when it contemplates the Divine Being and character, is no more perfect, than is the capacity of the mind fashioning it; that every element entering into its composition, was drawn from the conscious perceptions of the mind; and that nothing pertains to such ideal which lies beyond such perceptions. In short, the sectarian should remember that the ideal of God dwelling in his mind, is one of his own forming, and that it represents his highest perceptions and art. He has selected the best to him, and exercised his utmost skill in combining and constructing the ideal.

The illiberality and proscriptive spirit in the Spiritualist, arises from the same assumption, that his ideal is the absolute of truth. That in his department of investigation, he has attained to a clear and perfect perception of the real, and (\*) that he is thus qualified to judge of all other states and conditions of mind. The Spiritualist should remember the law. He, too, like the sectarian, must fashion his ideals of existence, from those conscious elements existing within him; and that he can be perfect in his ideals only when he is perfect in the condition and perception necessary for the formation of those ideals.

Thus it is, that *illiberality* has its basis in *conceit*; the illiberal mind assumes the *absolute agreement of its ideal with the actual which it represents*: and consequently, *assumes itself to*



*be perfect in its perceptions, and infallible in its art ; by means whereof its ideals are absolute truth.* The idea that having a form of faith, in which two or more are agreed, and to prove the truth of which they labor, necessarily begets an illiberality of spirit, is incorrect. Every man must have a creed. He can not have an idea of truth, and a means of acquiring it, without believing in something. Men cannot seek the accomplishment of anything, without faith in the means by which the end is to be attained : and that faith will be their creed for that purpose.

Men can not believe in the impropriety of having a creed, without making that very belief a creed. "I believe in no creed," is just as much a creed as "I believe that God fore-ordained whatsoever comes to pass ;" and it contains just as much the elements of sectarianism and illiberality, and, coupled with *conceit*, will beget as much bigotry and proscription.

Since then, the unfoldment of the spirit consists in the true and orderly translations of the real in the universe into the ideal in the individual ; and the individual is truly enlarged in his selfhood, by the agreement of the ideal in himself with the real in God ; and since the ideal in the individual can be fashioned only from that which consciously exists in him, it follows, that the individual, if he would attain to loftier and truer ideals of existence and perceptions of being, must attain to loftier conditions, that the elements of his enlargement may flow into his spirit. Hence the laws of true unfoldment must be studied with great care and circumspection by all those who hope to progress in the true enlargement of their selfhoods.

(\*) The first thing to be sought after is *elevation of spiritual condition*. This can only be attained through earnest aspiration. Therefore whatever is necessary to awaken and keep alive earnest aspiration, is essential to unfoldment. All of which we propose to investigate and demonstrate.

The first requisite is *elevation of spiritual condition*. This is requisite to increase susceptibility of impression and perception. Inasmuch as the individual can contemplate no subject except through its representative ideal, and he can fashion his ideal only from that which consciously exists within him, the more elevated

and truthful the representation is to be, the higher must be his condition to review and perceive it.

All *real truth* must come to the mind through *inspiration*: and that *inspiration* must depend upon *conditions* in the individual. No one can perceive form, light or color except by the inspirations of light. If there be no avenue to the consciousness, through the eye, by means of which form and color could be portrayed upon the consciousness, ideals of light, form and color could not be fashioned. Words will not become substitutes for perception: they can only represent perceptions already had. The word "red," will not represent the *perception of red*, except to one who has it by inspiration; that is, by its existence in the consciousness. So it is with every sense. The word can only represent the sensation or perception had; and can be significant to those only who have had the conscious translation in themselves. If, therefore, we are to have revelations of higher beings and existences made known to us, those whose life and conscious experiences far transcend our own, we must prepare for these revelations by the attainment of higher spiritual states; by the refinement and elevation of our spiritual faculties and susceptibilities, (\*) so that we may perceive and hence receive that which they have to communicate. If we are to fashion ideals of that which lies beyond our present state of unfoldment, that we may contemplate and derive therefrom the truths essential to the enlargement of our spiritual selfhoods, we must become so elevated in condition that the elements essential for the formation of such ideals may flow into our consciousness, and thus be perceived, and come within the reach of our art. Without these elements, the ideals cannot be fashioned; and without the ideal, the truth cannot become individual in us, and reach unto our affections. Hence it is that the first essential condition of true unfoldment is the elevation of our spiritual condition: the lifting up of the soul to its highest and best state, that it may receive the elements of that which is essential to its growth and perfection.

It may be illustrated by a process in which the physical selfhood is nourished and enlarged. The laws of growth and devel-



opment are similar and analogous in all departments. That which nourishes and develops must enter into and become a parcel of that which is developed. The food which builds us up physically, becomes a part of our bodies. The truth which strengthens us intellectually, becomes a part of our understandings. Now before this food can nourish and build up our bodies, it must be prepared by a process of digestion and assimilation to enter into our physical systems, particle by particle. Each particle must become vitalized, and hence, receive the impulse or affinity which will cause it to find its appropriate place in the system. But there were conditions essential to be observed by us, before this food could be transformed into our bodies, and thus be made to enlarge our physical selfhoods. We were to keep in order stomachs to receive and digest this food, and a system of life to vitalize and impress each particle according to its nature: and we were to prepare this food and put it into the stomach, and keep the laws of physical health, and leave God to do the rest. So it is with respect to our spiritual development and growth. We are to keep our understandings free to investigate; our reason must digest, and a desire for truth must vitalize and impress all that flows into our conscious perceptions. Then we must seek with pure hearts and lofty aspirations for that truth, and thus qualify ourselves for its inflowings. Then will it flow into our souls, and from time to time it will enter (\*) into those loftier ideals, transforming them into the exact form and condition of the actual and real. Then will these elements of truth in us be capable of being wrought by angels' hands and by angelic art, into higher ideals and nobler models, to become to us objects of aspiration, and subjects of inspiration.

We cannot attain to a high spiritual condition, except through earnest aspiration. Where there is no earnest effort there will be no success. But there will be no aspiration, when there is not a sense of lack on our part, and a faith in the attainability of that which is lacking. A sense of need, and faith in attainment, are fundamental elements of aspiration. But to make manifest this need, and give faith in attainment, ideals must be presented for contemplation; the misty and shadowy abstract,

must take the form and consistency of the actual. Man can have no perception of justice further than he can idealize it in the relation, spirit and action (\*) of one being towards another. If there were but one being, and, hence, no relation, there could be no conception of Justice in a moral sense. Justice can never be loved except as an ideal incarnation; as that which challenges the affections, it must become molded by human or divine art into form, relation (\*) and action. So with every quality and attribute. *To (\*) awaken the deep life of the affections, it must become a form of the affections.*

The atheist acknowledges this when he denies the God of the heart. He says, he does not believe in the existence of a God, and does not love and reverence any such being, because he cannot conceive of, or idealize any such being. All those attributes and qualities which, in the believer, awaken the deepest love and reverence, and move the soul in its deepest life, because they are idealized in the form of its highest life and affection, only challenge the cold admiration of the skeptic, and send no quickening thirst through his being; do not lift the soul to the summit of its condition, where it can catch the rays of the morning of a higher sphere, and be reached by higher angels, and inspired by a loftier band.

The irreligious philosopher denies the use of art in seeking unto the "Father in Heaven." He demands that the divine shall not be idealized in the mind, and thus be made an object of aspiration to the soul. This is equivalent to demanding that the divine shall not be thought of or sought after at all. That in thought, feeling, and aspiration, man shall be atheistic. Man cannot think of character, without an ideal possessing it. He cannot conceive of an attribute or quality, without idealizing that of which it is an attribute or quality. (\*) *Man cannot exercise an affection, without idealizing an object to call it forth.* Then to deny the propriety of exercising this necessary art of the soul, in forming an ideal of its "Father in Heaven," is equivalent to demanding that in thought, feeling and affection, it shall be atheist; orphaned of God, and devoid of religious desire.

The irreligious philosopher justifies his demand, upon the plea



that those ideals or exhibitions of soul art, do not correctly represent the divine; and therefore that these efforts should be postponed until the soul, from the perfection of its condition, can correctly idealize, and thus present God as an object of love and worship. He wishes man to postpone seeking God, until he has found him when searching will cease to be necessary. This is strange philosophy. It is as though we were to denounce the efforts of the beginner as useless, and hence improper, because not perfect. The artist-to-be, begins to mold his first model, aiding his own art, by studying the best masters who have gone before him. Shall we say to him, "Don't waste your time and spoil your material, by such imperfect and unskillful efforts at expressing your ideals?" "Wait until you have become perfect in your art, before you use your chisel or your brush?" "You will be ashamed of these imperfect productions by and by; therefore, do not attempt that which you know you cannot perfectly perform?"

Might not the young aspirant well (\*) inquire of such philosopher, "How long must I wait to become perfect in my art, if I use neither chisel or brush?" "It is the use of these, according to the *best skill I now have, which will give me that perfection I seek.*" The earnest effort, however imperfect, if it is the best of the *now*, will bring us to the best of the *to be*. Let the young artist (\*) proceed, and do his best day by day. Let him (\*) mold his form according to his best skill to-day, and reform it to express his *more* perfect ideal to-morrow. He will find that that which was faultless in his estimation yesterday, in the light of the new inspiration of to-day will admit of much improvement. But the inspiration of to-day is the reward of his best, though imperfect effort of yesterday.

Such advice as the irreligious philosopher gives to the religious student, would be unheeded and mocked at in every other department of life. It is like the advice of the careful mother to her children, never to go near the water until they have learned to swim. In every art, profession and trade, success can be obtained only through many imperfect, and often abortive efforts. The inventor is obliged to form and re-form his

ideals many times, before he can truly actualize that which he seeks. But had he not made his first best, though imperfect effort, he would not have been wise and skillful enough to make his second, and last.

Man fashions an ideal government. From the region of his own creative energies, he looks at it with admiration. It is perfect in all its parts—just suited to the needs of society. But let him reduce his ideal government to practice, and thus attempt to actualize it, and he will find imperfections on every hand. The *real* society which is testing his government, and the *ideal* one for which he framed it, are very unlike; and he now discovers defects which he would never have known, had he not made the imperfect effort.

The framers of our government profited by the imperfections of those which preceded them; and were we to fashion another, we could profit by the imperfections of our own. But these imperfections could not have been known, had not the experiment been made (\*) and had not the *best* of the *past* been done, we should not know how to do *better* for the *future*.

Therefore it is not philosophical to advise the postponement of efforts, because, from our condition, that effort must be imperfect. It is rather philosophical to insist that each shall *do his best now*, that he may be qualified *to do better in the future*. This necessity of forming ideals for contemplation, is felt by all earnest souls; and the propriety of *reforming* them, when they cease to express our highest, cannot be successfully denied.

But the irreligious philosopher says that "God is a spirit; and that it will be time enough to exercise our art in idealizing him, as an object of worship, when, being born into his spirit, we can perceive to do it correctly. That true worship is a spontaneity, and should arise of itself, and not need to be called out by an ideal." True worship, in its divinest sense, is a spontaneity; and it is to that state, that the religious soul gravitates in its desire for worship. So is true art a spontaneity: and it is for that spontaneity that the artist yearns. But before he can attain that state (\*)—he must model and remodel—form and reform—color and recolor, until by discipline, he can bring himself fully into



the state of spontaneity. So is it with worship. The individual is in an imperfect state in perception, affection and aspiration. His destiny is perfection. Through discipline, he is to attain to that perfection of the true, the pure, the holy, the good. He is to study the best masters of the spiritual and religious art, and, imperfect as he is, he is to try his best to imitate them, in all their excellencies. Thus he is to attain to that condition of spontaneity in his worship through the most earnest and constant effort. Having faith in a "Father in Heaven," replete with every perfection, he is constantly striving, *by all the art of his soul*, to construct that Father, in all the beauty, purity, majesty and loveliness of his character, in his own understanding and affection, as an object of the purest love, deepest reverence, profoundest adoration, and divinest worship. What though, owing to the darkness and imperfection of his own understanding and skill, he cannot, after years of effort, reach to the highest. Still, doing his best to-day, he will be able to do better to-morrow. Exercising his best powers continually, he will continually be receiving better. "Unto him that hath shall be given," or he that exerciseth what he hath shall have more.

The religious nature of man, from whence arise those religious aspirations, causes him to idealise the divine as an object of worship, because he cannot, in his imperfect state, worship without the aid of an ideal. The form is not that which the soul worships. It is that which the form represents. It is the divine in and around the form. When the ignorant pagan carves his image of the divine, and reverently bows before it, he worships not the image of wood or stone. He knows that the image is the work of his own hands. But it is the appointed form and plan of meeting the divine, in his estimation. It is the appointed type and symbol of all that is holy and divine, and it serves to steady the mind while it contemplates and aspires.

Those who look to Jesus as the highest revelation of the divine being and character, and who worship him as God, worship not the individual and finite, the mortal and mutable in him.

He becomes to them, their highest and most perfect ideal of

all that is heavenly and divine. In his truth, in his purity, in his love, wisdom and will, he was the manifest Father, according to their highest and best conception of God. Then in their worship of that manifestation, they worship the DIVINE not the HUMAN. He is to all such, really the true God of their soul's worship. For being, to them, the Highest and Best, God himself could not be to them higher and better, and hence could not be a truer object of religious veneration.

Inasmuch as the soul can venerate nothing beyond its capacity to conceive, or its ability to appreciate, that which fills its highest and challenges its loftiest powers, must be to it the God of its worship. It matters not by what name it is called, or by what form represented. That which dwells upon the pinnacle of its aspirations, and taxes its highest conceptions, is the soul's god.

People sometimes wonder that the Mormon can revere Joseph Smith. That they can by any means make a Saint of him. But they must remember, that the Joseph Smith preached in England, and the one shot at Carthage, Ill., are not the same. The ideal prophet differs widely from the real person. To one, ignorant of his character, he may be idealized and be made the impersonation of every virtue. He may be associated in the mind with all that is pure, true, lovely and divine. Art may make him, indeed, an object of religious veneration. But remember, the Joseph Smith thus venerated, is not the real, actual Joseph Smith (\*) known to the world, but one that art has created. There is nothing in common between them but a name.

But the character that is venerated is the divine which that name is made to represent. It may be bad taste, in our estimation, to select such a name to represent such a character. But the true philosopher must attach no other importance to the name, than that which it is made to signify. The soul can be taught to reverence any name which is made to represent that which is, to it, the Highest and the Best. The religious element is essentially the same in all, when developed into consciousness: and it becomes a sentiment, when connected with an ideal. Probably no two minds have precisely the same ideal of Deity in all respects. But Deity is the same to all minds in this respect. He is the



perfection of all that is, or is to be. All that the mind can conceive of as true, pure, noble, just and good ; all that is wise, powerful and great belong to the conception of the Divine, whether called Jehovah, Jove or Lord.

Hence, so far as the necessity of having an ideal of God, is concerned, that is, so far as the art of idealizing the divine as an object of love and veneration goes, it is not important that all should have the *same* ideal, or the same degree of art in representing the divine to the understanding ; since the ideal pertains to the individual, and is according to the condition and need of each : but it is important that each should, *for himself, exercise his highest art in representing to himself that which is worthy of his highest powers and loftiest aspirations.* It is all-important to the soul, that it should have faith in the living, loving presence and power of that being, whose character can be but faintly shadowed forth to the mind, by its purest and loftiest ideals, and by the most perfect art of the soul.

The great value to be derived from thus exercising the soul in its highest art-effort, in idealizing the divine, consists in strengthening and invigorating every faculty of the soul by which it is to attain unto the perfection of all its powers. This summoning all the powers of the soul for its highest and best work, accustoming it to live and aspire in its loftiest and purest state ; freeing it, for the time being, from all that is selfish, false and impure, causes it to grow in the right direction. *A pure and holy ideal in the soul, whether pertaining to the human or divine, is a pearl (\*) of great value. It is worthy of a shrine ; and should be worshiped. All worship paid to it, is paid to (\*) God, in whose character and image it is fashioned.* The individual who has attained to that state of spiritual elevation, that he has *any* ideal that is too sacred for common or vulgar treatment ; that demands silence in the soul, while it would love and revere it for its sacredness ; that requires preparation of spirit, to come to the threshold of its consideration, has that which will help lift it to its highest state.

It is thought by some that Christians have too exalted an idea of the life and character of Jesus. That it is too high for the

truth; and hence, they feel justified in an attempt to debase and vulgarize the divine ideal, and render it as human (\*) as possible. *All such commit a great error. An ideal of a perfect or divinely human being is essential to call forth the highest powers of the finite mind. Such being, as a standard (\*) of attainment, as a model of imitation, as a revelation of the actual and attainable, is of inestimable worth to the soul.* It presents all the attributes and qualities of the human, in their loveliest and divinest form and character. It awakens the deep love of the soul as nothing else could do. It gives a deeper, truer faith in God and humanity. The Christian ideal of the life and character of Jesus is born of the need of the soul. They have made him divine, because all conceivable elevation of the human alone, is not sufficient to reach to the absolute need of the affections. Hence, to supply that demand, some one must become to them "*divinely human.*" And Jesus, as art and history presents him to us, answers that demand. In presenting him to the world as an object of love and adoration, as the highest model for study and imitation; as one who shall summon the world to its highest moral and religious capabilities, Christian art has done its best; has exhausted its utmost skill. And Jesus of Nazareth, in life and character, stands forth upon the page of history as the result. The ideal is most perfect. All must admire; and when faith gives reality to the picture, must love.

When the artist, under the influence of inspiration burning in his soul, imparts life and feeling to the marble or canvass; when he has been so true to nature, that his effort, in its perfection, calls to your deepest life, and awakens a response there, will you seek to defile and mutilate it, because, forsooth, you doubt the fidelity of the artist, not to that which *may be*, but to that which *has been*? Will you say to the students of the art, cease your admiration, suspend your study of such work, because they are too perfect to be real? Aim not at such perfection?

What though, through criticism or doubt, you could dim the lustre of that name, and rob that character of its life, making it a mere picture of the fancy, uprooting faith and aspiration which now cling to it as real and attainable; how much would you



accomplish for humanity by so doing? Change the beauty and the loveliness of that divine ideal to deformity and ugliness, and, if the fabled pit, with its satanic prince and subjects have existence, they would greet (\*) you with infernal revel.

NOTE.—I have placed stars (\*) thus at the margin through this article, signifying that at these places, there were raps by the invisible, while the article was being written. This is very common. These raps were produced upon a table entirely separate from me and at a distance of three or four feet. I usually give no heed to these sounds except to recognize the presence of an assisting intelligence, and to feel grateful for it.—EDITOR.

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## MORMONISM—No. II.

THE following narration we took down from the lips of Martin Harris, and read the same to him after it was written, that we might be certain of giving his statement to the world. We made a journey to Ohio for the purpose of obtaining it, in the latter part of January, 1859. We did this that the world might have a connected account of the origin of Mormonism from the lips of one of the original witnesses, upon whose testimony it was first received. For it will be remembered that Martin Harris is one of the three witnesses selected to certify to the facts connected with the origin of that revelation.

Mr. Harris says: "Joseph Smith, jr., found at Palmyra, N. Y., on the 22d day of September, 1827, the plates of gold upon which was recorded in Arabic, Chaldaic, Syriac, and Egyptian, the Book of Life, or the Book of Mormon. I was not with him at the time, but I had a revelation the summer before, that God had a work for me to do. These plates were found at the north point of a hill two miles north of Manchester village. Joseph had a stone which was dug from the well of Mason Chase, twenty-four feet from the surface. In this stone he could see many things to my certain knowledge. It was by means of this stone he first discovered these plates.

“In the first place, he told me of this stone, and proposed to bind it on his eyes, and run a race with me in the woods. A few days after this, I was at the house of his father in Manchester, two miles south of Palmyra village, and was picking my teeth with a pin while sitting on the bars. The pin caught in my teeth, and dropped from my fingers into shavings and straw. I jumped from the bars and looked for it. Joseph and Northrop Sweet also did the same. We could not find it. I then took Joseph on surprise, and said to him—I said, ‘Take your stone.’ I had never seen it, and did not know that he had it with him. He had it in his pocket. He took it and placed it in his hat—the old white hat—and placed his face in his hat. I watched him closely to see that he did not look one side; he reached out his hand beyond me on the right, and moved a little stick, and there I saw the pin, which he picked up and gave to me. I know he did not look out of the hat until after he had picked up the pin.

“Joseph had had this stone for some time. There was a company there in that neighborhood, who were digging for money supposed to have been hidden by the ancients. Of this company were old Mr. Stowel—I think his name was Josiah—also old Mr. Beman, also Samuel Lawrence, George Proper, Joseph Smith, jr., and his father, and his brother Hiram Smith. They dug for money in Palmyra, Manchester, also in Pennsylvania, and other places. When Joseph found this stone, there was a company digging in Harmony, Pa., and they took Joseph to look in the stone for them, and he did so for a while, and then he told them the enchantment was so strong that he could not see, and they gave it up. There he became acquainted with his future wife, the daughter of old Mr. Isaac Hale, where he boarded. He afterwards returned to Pennsylvania again, and married his wife, taking her off to old Mr. Stowel’s, because her people would not consent to the marriage. She was of age, Joseph was not.

“After this, on the 22d of September, 1827, before day, Joseph took the horse and wagon of old Mr. Stowel, and taking his wife, he went to the place where the plates were concealed,



and while he was obtaining them, she kneeled down and prayed. He then took the plates and hid them in an old black oak tree top which was hollow. Mr. Stowel was at this time at old Mr. Smith's, digging for money. It was reported by these money-diggers, that they had found boxes, but before they could secure them, they would sink into the earth. A candid old Presbyterian told me, that on the Susquehannah flats he dug down to an iron chest, that he scraped the dirt off with his shovel, but had nothing with him to open the chest; that he went away to get help, and when they came to it, it moved away two or three rods into the earth, and they could not get it. There were a great many strange sights. One time the old log school-house south of Palmyra, was suddenly lighted up, and frightened them away. Samuel Lawrence told me that while they were digging, a large man who appeared to be eight or nine feet high, came and sat on the ridge of the barn, and motioned to them that they must leave. They motioned back that they would not; but that they afterwards became frightened and did leave. At another time while they were digging, a company of horsemen came and frightened them away. These things were real to them, I believe, because they were told to me in confidence, and told by different ones, and their stories agreed, and they seemed to be in earnest—I knew they were in earnest.

“Joseph did not dig for these plates. They were placed in this way: four stones were set up and covered with a flat stone, oval on the upper side and flat on the bottom. Beneath this was a little platform upon which the plates were laid; and the two stones set in a bow of silver by means of which the plates were translated, were found underneath the plates.

“These plates were seven inches wide by eight inches in length, and were of the thickness of plates of tin; and when piled one above the other, they were altogether about four inches thick; and they were put together on the back by three silver rings, so that they would open like a book.

“The two stones set in a bow of silver were about two inches in diameter, perfectly round, and about five-eighths of an inch thick at the centre; but not so thick at the edges where they

came into the bow. They were joined by a round bar of silver, about three-eighths of an inch in diameter, and about four inches long, which, with the two stones, would make eight inches.

"The stones were white, like polished marble, with a few gray streaks. I never dared to look into them by placing them in the hat, because Moses said that 'no man could see God and live,' and we could see anything we wished by looking into them; and I could not keep the desire to see God out of my mind. And beside, we had a command to let no man look into them, except by the command of God, lest he should 'look aught and perish.'

"These plates were usually kept in a cherry box made for that purpose, in the possession of Joseph and myself. The plates were kept from the sight of the world, and no one, save Oliver Cowdrey, myself, Joseph Smith, jr., and David Whitmer, ever saw them. Before the Lord showed the plates to me, Joseph wished me to see them. But I refused, unless the Lord should do it. At one time, before the Lord showed them to me, Joseph said I should see them. I asked him, why he would break the commands of the Lord? He said, you have done so much I am afraid you will not believe unless you see them. I replied, 'Joseph, I know all about it. The Lord has showed to me ten times more about it than you know.'"—Here we inquired of Mr. Harris—How did the Lord show you these things? He replied, "I am forbidden to say anything how the Lord showed them to me, except that by the power of God I have seen them."

Mr. Harris continues: "I hefted the plates many times, and should think they weighed forty or fifty pounds.

"When Joseph had obtained the plates, he communicated the fact to his father and mother. The plates remained concealed in the tree top until he got the chest made. He then went after them and brought them home. While on his way home with the plates, he was met by what appeared to be a man, who demanded the plates, and struck him with a club on his side, which was all black and blue. Joseph knocked the man down, and then ran for home, and was much out of breath. When he arrived at home, he handed the plates in at the window, and they were received from him by his mother. They were then



hidden under the hearth in his father's house. But the wall being partly down, it was feared that certain ones, who were trying to get possession of the plates, would get under the house and dig them out. Joseph then took them out, and hid them under the old cooper's shop, by taking up a board and digging in the ground and burying them. When they were taken from there, they were put into an old Ontario glass-box. Old Mr. Beman sawed off the ends, making the box the right length to put them in, and when they went in he said he heard them jink, but he was not permitted to see them. He told me so.

"The money-diggers claimed that they had as much right to the plates as Joseph had, as they were in company together. They claimed that Joseph had been traitor, and had appropriated to himself that which belonged to them. For this reason Joseph was afraid of them, and continued concealing the plates. After they had been concealed under the floor of the cooper's shop for a short time, Joseph was warned to remove them. He said he was warned by an angel. He took them out and hid them up in the chamber of the cooper's shop among the flags. That night some one came, took up the floor, and dug up the earth, and would have found the plates had they not been removed.

"These things had all occurred before I talked with Joseph respecting the plates. But I had the account of it from Joseph, his wife, brothers, sisters, his father and mother. I talked with them separately, that I might get the truth of the matter. The first time I heard of the matter, my brother Presarved Harris, who had been in the village of Palmyra, asked me if had heard about Joseph Smith, jr., having a golden bible. My thoughts were that the money-diggers had probably dug up an old brass kettle, or something of the kind. I thought no more of it. This was about the first of October, 1827. The next day after the talk with my brother, I went to the village, and there I was asked what I thought of the Gold Bible? I replied, The Scripture says, He that answereth a matter before he heareth it, it is foolishness unto him. I do not wish to make myself a fool. I don't know anything about it. Then said I, what is it about Joe's Gold Bible? They then went on to say, that they put

whiskey into the old man's cider and got him half drunk, and he told them all about it. They then repeated his account, which I found afterwards to agree substantially with the account given by Joseph. Then said I to them, how do you know that he has not got such gold plates? They replied, 'Damn him! angels appear to men in this enlightened age! Damn him, he ought to be tarred and feathered for telling such a damned lie!' Then I said, suppose he has told a lie, as old Tom Jefferson said, it did matter to him whether a man believed in one god or twenty. It did not rob his pocket, nor break his shins. What is it to us if he has told a lie? He has it to answer for if he has lied. If you should tar and feather all the liars, you would soon be out of funds to purchase the material.

"I then thought of the words of Christ, The kingdom divided against itself cannot stand. I knew they were of the devil's kingdom, and if that is of the devil, his kingdom is divided against itself. I said in my heart, this is something besides smoke. There is some fire at the bottom of it. I then determined to go and see Joseph as soon as I could find time.

"A day or so before I was ready to visit Joseph, his mother came over to our house and wished to talk with me. I told her I had no time to spare, she might talk with my wife, and, in the evening when I had finished my work I would talk with her. When she commenced talking with me, she told me respecting his bringing home the plates, and many other things, and said that Joseph had sent her over and wished me to come and see him. I told her that I had a time appointed when I would go, and that when the time came I should then go, but I did not tell her when it was. I sent my boy to harness my horse and take her home. She wished my wife and daughter to go with her; and they went and spent most of the day. When they came home, I questioned them about them. My daughter said, they were about as much as she could lift. They were now in the glass-box, and my wife said they were very heavy. They both lifted them. I waited a day or two, when I got up in the morning, took my breakfast, and told my folks I was going to the village, but went directly to old Mr. Smith's. I found that Joseph



had gone away to work for Peter Ingersol to get some flour. I was glad he was absent, for that gave me an opportunity of talking with his wife and the family about the plates. I talked with them separately, to see if their stories agreed, and I found they did agree. When Joseph came home I did not wish him to know that I had been talking with them, so I took him by the arm and led him away from the rest, and requested him to tell me the story, which he did as follows. He said: 'An angel had appeared to him, and told him it was God's work.' Here Mr. Harris seemed to wander from the subject, when we requested him to continue and tell what Joseph then said. He replied, "Joseph had before this described the manner of his finding the plates. He found them by looking in the stone found in the well of Mason Chase. The family had likewise told me the same thing.

"Joseph said the angel told him he must quit the company of the money-diggers. That there were wicked men among them. He must have no more to do with them. He must not lie, nor swear, nor steal. He told him to go and look in the spectacles, and he would show him the man that would assist him. That he did so, and he saw myself, Martin Harris, standing before him. That struck me with surprise. I told him I wished him to be very careful about these things. 'Well,' said he, 'I saw you standing before me as plainly as I do now.' I said, if it is the devil's work I will have nothing to do with it; but if it is the Lord's, you can have all the money necessary to bring it before the world. He said the angel told him, that the plates must be translated, printed and sent before the world. I said, Joseph, you know my doctrine, that cursed is every one that putteth his trust in man, and maketh flesh his arm; and we know that the devil is to have great power in the latter days to deceive if possible the very elect; and I don't know that you are one of the elect. Now you must not blame me for not taking your word. If the Lord will show me that it is his work, you can have all the money you want.

"While at Mr. Smith's I hefted the plates, and I knew from the heft that they were lead or gold, and I knew that Joseph

had not credit enough to buy so much lead. I left Mr. Smith's about eleven o'clock and went home. I retired to my bedroom and prayed God to show me concerning these things, and I covenanted that if it was his work and he would show me so, I would put forth my best ability to bring it before the world. He then showed me that it was his work, and that it was designed to bring in the fullness of his gospel to the gentiles to fulfill his word, that the first shall be last and the last first. He showed this to me by the still small voice spoken in the soul. Then I was satisfied that it was the Lord's work, and I was under a covenant to bring it forth.

"The excitement in the village upon the subject had become such that some had threatened to mob Joseph, and also to tar and feather him. They said he should never leave until he had shown the plates. It was unsafe for him to remain, so I determined that he must go to his father-in-law's in Pennsylvania. He wrote to his brother-in-law Alvah Hale, requesting him to come for him. I advised Joseph that he must pay all his debts before starting. I paid them for him, and furnished him money for his journey. I advised him to take time enough to get ready, so that he might start a day or two in advance: for he would be mobbed if it was known when he started. We put the box of plates into a barrel about one-third full of beans and headed it up. I informed Mr. Hale of the matter, and advised them to cut each a good cudgel and put into the wagon with them, which they did. It was understood that they were to start on Monday; but they started on Saturday night and got through safe. This was the last of October, 1827. It might have been the first of November."

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DISSIMULATION.—It is no small fault to be bad, and seem so; it is a greater fault to seem good and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh; a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.



## STATEMENT.—NO. III.

It must be remembered that the point I am pressing in my statement of facts, is not, that mediumship for spiritual manifestations, begets licentiousness, untruthfulness, injustice, etc., but that it does not *eradicate* such propensities; and, judging from certain manifestations, it sometimes tends to quicken and intensify them. This is not strange according to our philosophy. Man possesses all these faculties; and being subject to spiritual influence, they are liable to be intensified. If we are in such a condition of the affections as to allow the approach of a class of lustful spirits, then it will follow that our lustful natures are liable to be stimulated by their presence. For this reason mediums, who are not constantly in a pure and holy frame of mind, must be peculiarly subject to these evil influences.

This liability to intensification in a wrong direction, should lead every individual to cultivate such spiritual states as to exclude all impure and unholy influences. In no other way can the soul be safe. But our mediums do not sufficiently appreciate this necessity. Of all people, *they* should be the most deeply spiritual: the most entirely devoted to a high and holy life. If they become indifferent and careless as to their moral and religious aspirations, they will almost inevitably fall under bad influences; and will, in some unguarded moment, do that which they will have occasion to regret.

The case I am about to state is one illustrating this truth. Mr. J——, residing in P——, was a very distinguished medium for spiritual manifestations. His spiritual faculties were so unfolded that he frequently saw and conversed with spiritual beings. He had beautiful visions, which have been written out and published: and they have been much admired by those who have read them. Indeed I think some of them most beautiful, especially those which came to him while in a religious frame of mind. So perfect was his mediumship, that every sense, at times, seemed to be open to spiritual perception. He saw, heard, and handled

spiritual beings. They were almost as familiar to him as beings of flesh and blood.

But notwithstanding this mediumistic power, Mr. J. was liable, at times, to be led away and do things very reprehensible. He would falsify his word—he would most deliberately deceive and cheat in matters of great importance. He would take advantage of one's necessities and extort from them their dearest rights. And he would do it in the name of the spirit, and justify himself in doing it. And beside all this, he indulged largely in the gratification of his lusts. I can name *four females* with whom he is known to have been familiar, each of whom have more than once been *enceinte* through his agency.

There are many other individuals of his life and practice to which I might refer, illustrating the same thing; but I think the foregoing are sufficient. Either this promiscuous intercourse with the sexes is not wrong in itself, and does not necessarily tend to evil in the individual and in society, or Mr. J. was not always under a good influence. For one I believe polygamy to be an unmitigated evil—to be a violation of true conjugality. I judge from my own heart what I demand for a wife, and what I wish a wife to demand of me as a husband. That Mr. J. was sometimes under a good spiritual influence I do not doubt. But these moral aberrations of his, led me likewise to believe that he was not always what he ought to have been.

Can any one doubt that it is wicked to lie and deceive? The very effect of falsehood shows its wickedness. When men live together as they ought, they have mutual confidence in each other. They can trust to each other's word. But this foundation for trust and confidence is destroyed the moment one is detected in deceiving. It is impossible to rest in the word of one who has shown himself capable of deceiving. You may hope he is true, but you cannot be certain of it.

The spirits who will counsel to a course of conduct which must destroy the foundations of trust and confidence, are not good, in any wise or moral sense. The evils of a falsehood in man's spiritual nature and relation, are greater than any outward gain which can come of it. The old doctrine of "pious frauds" you



mention in your magazine, is a fair illustration of this. More skeptics as to the truths of Christianity have been made through their influence, than were ever converted through their deceptions. The same is true of the tricks of mediums. Let one be detected in an attempt to deceive, and it does more to make and confirm skeptics than can their trickery manifestations convince.

You teach in your Magazine, and I believe you teach the truth upon that subject, that man is *en rapport* with the spirit-world through the condition of his affections. If he is truthful and pure in his condition and aspirations, he will be qualified for inspirations of that character. That we can commune with God direct, when we become in character and condition like God. We can commune with any sphere of angelic beings, when we come into the affections of such sphere. Now this being true, when I see mediums in the exercise of their gifts, trying to deceive and cheat, exhibiting the most positive evidences of impurity of desires, and certainly guilty of impropriety of action, what am I to infer? There can be but one rational conclusion. If influence at all, it is a wicked and evil influence.

My point then is this. We must look for something beyond these "*external manifestations*" to make people pure, true and just. If Mediums, who connect us with these spirits in this external way, are not made better, what are we to expect in that direction?

Yours, for a higher and better life.

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MEDITATION.—Meditation is a busy search in the store-house of fantasy for some ideas of matters, to be cast in the molds of resolution into some forms of words or actions; in which search, when I have used my greatest diligence, I find this in the conclusion, that to meditate on the best is the best of meditations; and a resolution to make a good end, is a good end of my resolution.

## THE SPRING ANEMONE.

BY MRS. L. M. WILLIS.

THIS little flower with its tint of rose,  
As fair and as frail as a dream,  
That bends to the gentlest air that blows,  
And folds its cup as the moonlight throws  
Its softest, tenderest gleam,

Has kept through all the winter's cold,  
Through the dark and lonesome hours,  
Its beauteous life within the fold  
Of its glowing heart, and has now unrolled  
Its mystic thought in the flowers.

Who can the wond'rous thought declare,  
Or who the mystery tell?  
Who knows the word that is treasured there,  
That was first a dream and then a prayer,  
And now, this witching spell?

Only he who has in his heart  
The same sweet life with the flower;  
All the cunning and all the art  
Of the shrewdest men can never impart  
The word that is written there.

Schemer and thinker, and you who tell  
Of the world the wond'rous plan,  
Who know why good and ill befell,  
Who hold the key to each mystic spell,  
And measure God's will as a span,

Just look in the timid eye of this flower  
And tell of its opening gleam,  
What is the charm and whence the power  
That waked at the dawn of the Spring's first hour,  
This thought, this prayer, this dream.



There are souls that have felt the kindling glow  
Of the great All-Father's heart,  
Who love all men, who only know  
That some are high and some are low,  
But all in God have part.

They know the power, the mystic power,  
That dwelt in the slumbering sod,  
And *feel* that the spell that opens the flower,  
The charm that dwelt in the spring's first hour,  
*Was life—was love—was God!*

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From the Linn County Register.

## LETTER TO HON. GERRITT SMITH.

HON. GERRITT SMITH—*Dear Sir:*—In the New York *Tribune* of Feb. 15, 1859, there is a discourse purporting to have been delivered by you in Peterboro on Jan. 23, 1859. This discourse I have transferred to my scrap-book; partly for the sake of the author, partly for many reformatory and excellent remarks contained in it, and partly to have an opportunity of exposing what in it appeared to me to be wrong or doubtful.

The Religion of Reason, is the title of your discourse. Reason is a wonderful contrivance; so is religion; of the same general character is conscience. Reason may be perverted, and in religious matters especially, it often becomes sophistry, and so much resembles reason that some cannot distinguish between it and sound reason. By not perceiving the whole truth in the premises, and by skulking behind the ignorance and prejudices of a false education, specious sophistry may have the appearance of sound reason. So Dr. Weeks in his "sermons on decrees and election," assumes what should not be denied. The syllogism stood thus: "God is allwise and cannot be imposed on, or mistake by taking a less for a greater good. He is infinitely good, so that he cannot choose a less for a greater good; and he is possessed of almighty power; so that he can accomplish what he chooses; therefore,

all things happen in the way and at the time God chooses they should, and in the best possible manner." Now though this is sheer sophistry and bombast, and amounts to a blasphemous charge against the Almighty, yet it appeared true and beautiful to such men as Pope, Drs. Bellamy, Hopkins, Emmons, Weeks, and many others who were men of strong and cultivated minds, and of noble and elevated characters. If the reason of such men (put up too in the shape of a syllogism,) would allow them to embrace such monstrous conclusion, whose reason may we trust? But more of this anon.

In your first sentence you speak of "the religion of reason." All men should be reasonable, and few or none perhaps have a greater share of this commodity than yourself. The current religion of the day is generally absurd, unreasonable and dishonorable to the God of the Bible. But perhaps it would not be a good proof against the goodness of any one, if he should candidly conclude that there is no type of religion abroad in our country, that is more unreasonable and dishonorable to the God of Christianity, than "the religion of reason." Br. Smith's religion of reason might do, if we could comprehend it by any possibility. But how can my reason fathom his theistical views, his metaphysics, or his theology? There is also another trouble: no two defenders of the religion of reason agree as to what this religion is. This discrepancy however may result from not having reason sufficiently enlightened. Or perhaps reason changes to suit the time. For sure it is, that those great champions of the "religion of reason," Lineas, Payne, Volney, Robert Owen, A. J. Davis and G. Smith do not agree as to what the religion of reason is, nor do any two of them agree. Now I hold that the very gist of heaven is agreement, *i. e.* We all of us must be like the man Christ, and being like him, we all of us will be like each other; when all such as have been, and will be transformed into the spirit and likeness of Christ, are gathered together, this will be the perfection, or *beau ideal* of heaven. But all the reason that can be crammed into the people of this sin cursed world, would never impress the likeness of Christ upon ten persons, nay not even one.



But there are many sentiments in your address of rare excellence.

It is doubtless true that God does not require of his creatures anything but what is reasonable, and will ultimately be approved of by the enlightened reason of all intelligences. God requires us to love him supremely, not because he is a tyrant, or because he is to be benefited, but the benefit is ours. True, God designs to glorify himself, but this he will do by exhibiting himself to beings of his own creation who can in some good degree comprehend and appreciate his character. But this must be done by those who are like God, and pleased with his likeness; but this likeness to God must be voluntary, and it can only happen by being well acquainted with the laws and character of God, but this we cannot arrive at only as we look at Christ, and in him see his love, mercy, and holiness, his opposition to sin, and all that is necessary for us to know. We must then be like God in order to be happy, but we can only assimilate to God by loving him supremely, for the law of assimilation is such that we would grow into the likeness of any object on which we set our supreme affection. Now admit that our happiness, our greatest felicity, and highest dignity depend on being like God, and our being like him depends on knowing him as he is exhibited in his works, in his word, and in what we can learn of him by looking to Jesus Christ. When would reason teach us these things, and give us clear and distinct views of duty on these important topics? The answer to this question shall be attempted in my next letter.

Yours truly,

WM. M. STEWART.

CEDAR RAPIDS, *March*, 1859.

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IMPROVEMENT OF TIME.—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or in other words, because the one is always wishing it away, and the other always enjoying it.

From the Principle.

## DON'T TRY TO BE ANYTHING BUT YOURSELF.

Look to no other being for orders, follow nobody's commands; but look within for the law that is to fix your destiny, and give to your soul its present and eternal elevation. Every particle of matter in existence puts on its own *form*, and every man, woman, and child in a universe of being, *must* individualize themselves. These are principles in Nature that admit of no exception. Individualization may be deferred; but not avoided. I may seek to ape, imitate, and copy the examples (good or bad) of others; put on airs, and artificialities, and render myself as unnatural, ungraceful, and as undignified as I please; yet my soul will never be able to report progress, I yield an easy conformity to the law of my own individual being. The caption of this article affords the most ready *rule* by which this may be accomplished. It puts an end at once to all strife—all doubts in regard to *what is right*, leaves our obligations narrowed down to the compass of our ability and to the requirements of our organic nature. It asks us only to accommodate ourselves to the interior law of our being. Reasons are always abundant, and apparently logical for pursuing a different course, yet they are universally of a wily and deceitful character.

Man has followed this "lo! here and that lo! there," to try to gratify the unappeased gnawing of his inner being, and yet, when old age has worn out his energies, ask him if he has, in all his pilgrimage found out in *reality the purposes of life!* Whether he has in his deep and earnest devotions, found the reward of his exertions; or whether he has not predicated upon a failure in this particular, a harvest to be reaped *hereafter*, as a compensation for so much fruitless and weary toil; based of course upon the *merits* of some other being beside himself! Oh! the vast storehouse of disappointment that poor tired humanity is laying up for itself in this respect—not appreciating the unalterable truth; as fixed as the eternal principles that evolved its being, *viz.*: that the *law of use* is the *only rule* that can in any way apply to man's interior being. And this law says distinctly,



that all man may ever expect to derive from preaching, prayers, alms-giving, and tireless vigils, is just what he can work into the constitution of his being, *while in the practice of them*, and in the influence they may happen to leave upon him, which is too frequently unnoticeable.

This "following in the footsteps of illustrious predecessors," is an evidence only that we are the degenerate sons of better sires, and that while we attempt to copy lifeless examples we shall only perpetuate lifeless systems. Those who are pursuing life's journey under the patronage and authority of the venerated guide-boards of other ages, are in actual fact shirking the responsibility of this mode of existence. That feature in life's drama which is designed to expand, give vigor and characteristic individualization to the human soul is avoided, and the great object of this mode of being is in its most important application utterly lost to them. There is not a particle of matter which goes to constitute the vast infinitude of uses, but has something particular in itself by which the Infinite Mind distinguishes it from every other particle; and it is so with every human soul. There is some peculiarity in its conformation; either in the chemical arrangement of those forces that lie at its base, or in its organic structure; and hence no *one* human being was ever just like another. And we may learn from correspondences scattered throughout Nature, that such a thing as resemblances in every particular was never designed. It is as if some master artist had placed upon canvas a picture of exquisite finish, where all the lights and shades blended so perfectly that the most practiced eye would fail to detect the least disproportion or inharmony.

It is so designed, with the picture spread upon the canvas of universal nature. The Mighty Artist who hath sketched this infinite life-scene requires that every individual, as well as every distinct particle of matter, shall yield a ready acquiescence in easy conformity to the organic law that lies at its base—without which the picture would be incomplete—the lights and shades would concentrate when they should not. Hence the cause of inharmony lies almost entirely in the fact that man unwisely *attempts to follow a law outside of himself!* To copy illustrious

examples, and imitate celebrated personages, is to be a traitor to Nature, and the violator of the dearest rights of an immortal self-hood. Man should expect nothing under such circumstances but angularity and crippled deformity. I care not what others say or do; or how much the sayings and doings of other ages have been venerated. I have no quarrel with them; if theirs was not absolute truth, it was approximatively such, and had its adaptation to the education of the human soul according to its capacity to comprehend and profit at the times when it was given. But what is that to this age, except to *reveal the route* by which the human mind has ascended in the scale of being. God in his exhaustless patience and unwearied vigils, has (so to speak) thrown everything forward in Nature to an advanced state of perfection. What has been as the leading thought of the human mind *was right in its time*, if we consider its connection with that to which it had fitting application, and no right thinking mind will have a disposition to complain of it any more than would a child to complain of a book by which he got his first inductive idea of knowledge.

It is not therefore with what has been that we have to do, but with that which is, and its application by the *law of use* to the present.

It is not the idea that Christ can save your soul or mine; but what each of us can weave into the web of our being to give to them health, strength, vigor, beauty, and expansion; not the fact that Spirits can control our brains, and ~~come~~ forth thoughts to them to which we are utter strangers, (a process so unfitting that Nature always protests against it), but the fact that all thoughts that approach us shall find their fitting home in a happy adaptation to our wants. *Want* is the educator of man. Man to be in an easy, healthful, and rapid growth, must cease forever predicating his faith upon *wonders*! The Bible has been defended for more than half a score of centuries as God's ultimatum of truth to man, simply that it was contended that its divine authority was established by miracles—and miracles were accredited as the *seal* of Deity. What has been termed miracles are but abortions in Nature—leprous spots upon her otherwise fair coun-



tenance ; yea, Nature making faces at human stupidity. By this I would not be understood as saying that such things are not consonant with some application of Nature's laws ; an amputation of a gangrened limb is sometimes consonant with an improved state of health ; but yet they are unnatural distortions : like the hump upon a man's back, or a cork leg—a something out of the way of Nature's beautiful and every-day process, and that they are never manifested but to meet unnatural demands—demand and supply being always equal. Nature is no squanderer—it is her unvarying rule. Control by spirits is upon the same plane, an exhibition in nature in its most grotesque and unseemly form. Yet the death-sleep into which humanity had fallen made the demand, and therefore it has been tolerated—not as a rule, but an exception—not to instruct manhood, but childhood, and therefore of brief duration !

Truths adapted to the man have an eternal import, and rest for their authority upon the quiet every-day outflowing of Nature's forces. An authority as much higher, and more sublime than spirit control or miracles, as are perfect geometrical lines beyond the first attempts of the schoolboy to scrawl the letters of the alphabet upon his writing-desk with a coal.

Children and all such as lack a healthful education, are better pleased with wonders, and huge deformities ; where Nature seems forced to make mouths at all that is natural and symmetrical ; than with the generous and unostentatious outworking, when her constant smile breathes inspiration into the soul of harmony, and fills with the love of the Infinite the awakened aspirations of humanity.

We are astonished, confounded, and convinced by the rapping, table-tipping, and control of the external brain, which are indeed the lowest methods of association between the two worlds, and methods in which the lowest order of spirits have the most undoubted advantage, and a condition wherein man's better sense is almost uniformly imposed upon, rather by the controlling power, or by his own manly doubts.

There is a natural and necessary plane of intercourse between this and the angel-world—it is nothing new ; but has always

existed precisely as it now does; and it is as certain as that both modes of existence have had being. Either man does not live hereafter, or his soul has mingled with the inspirations of fond ones gone before; a fact unrecorded because of hereditary and traditionary unbelief. Hence in our ignorance we overlook the far more glorious, and unutterably more desirable fact that angels are the daily and hourly instructors of, and associates with our interior souls—striving ever to awaken within us an idea of the exquisite realities of the Spirit Home. And although conversant with the fact that we have no language by which they can give any adequate description of life in the Spheres; yet faithful to the eternal loves of their nature, they do their utmost to mirror the picture upon the human brain, and breathe it into the deep sincerity of man's inmost soul; the only department of his twofold being with which they can associate; because the only portion sustaining any relation to themselves, and with which they have the natural and easy ability to converse. Nature is no impostor! therefore all external control must bring them down to man's plane without any great tendency to elevate man; while the interior association raises man toward the elevation of Angel purity—association upon the principles of deep, holy, and living inspirations; as Nature in other respects associates upon the principles of chemical affinities; with grasses, flowers, fruits, etc., to impart to them expansion, proportion, and perfection.

E. W.

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GOODNESS, like the river Nile, overflows its banks to enrich the soil, and to throw plenty into the country. Goodness is generous and diffusive: it is largeness of mind and sweetness of temper—balsam in the blood, and justice sublimated to a richer spirit. Goodness is justice and somewhat more. Goodness is modest and sincere, inoffensive and obliging: it ruffles and disturbs nobody, nor puts any thing to pain without necessity.



## WHAT IS INFIDELITY.

BY REV. A. D. MAYO.

INFIDELITY is the want of faith, in our Spiritual Nature. The Infidel is the man who is unfaithful to his own soul ; who acts below his conscience ; neglects to develop his spiritual faculties, leaves his reason uncultivated, and permits any or all the capacities for spiritual excellence given him by his Maker to run to decay by culpable oversight or abuse.

Man is radically a spiritual being, created for an eternal life of communion with God through the love of all spiritual existences. His superiority to other creatures does not consist in his finer sensations, his upright beautiful form, even his intelligence, so much as in that spiritual nature that underlies all these superiorities and brings him into a communion with God so close that in the highest condition of love the boundary line between the human and divine is well nigh obliterated. Every man knows he is such a living soul ; and if not perpetually conscious of this glorious reality is often reminded of it in ways suited to his state. No man need live uninformed of this grandest fact of his being. If he will heed the call of God in the secret whisper or open remorse of his conscience, the reaching of his reason, the visions of his imagination, and the warning and inspiring circumstances of his lot, he may be instructed in his sovereign obligation to cultivate his spiritual nature through eternity.

This neglect of our spiritual nature is the primal sin ; and Infidelity therefore vitiates the whole character. The refusal to be led by our spiritual nature is the mother of all unfaithfulness, dishonesty and baseness. Every man feels this, *and understands that a charge of infidelity against him is an impeachment of his character.* The person calling him this may only mean that his opponent differs from himself in his creed ; but the assertion implies that the man so charged neglects his own soul, violates his conscience, rejects his better reason, repels true wisdom, righteousness and refinement ; that his character is corrupt and he is a dangerous associate for youth, and a man to be avoided and

watched. What censure, then, can be sufficiently severe for those who use this awful word as a missile to hurl against their theological opponents, filling the ignorant and superstitious with hatred and horror against a dissenting sect. What would be thought of the clergyman who should stigmatize his opponent as a murderer, and plead in extenuation that he simply meant to express a strong dissent from his creed? But to call a theological opponent an Infidel is to impeach him of that radical abuse of his spiritual nature which is the source of every crime and folly. No man has the right to trifle with such epithets. No man has the right to call his neighbor an Infidel unless he knows the fact so well that he would be prepared to go before a court of justice on an action for libel with unanswerable proofs. The "religious public" will never regain its lost influence until it learns to use the most fearful terms in human language with a circumspection far surpassing its present reckless and pharisaical habit.

The supreme object of human effort is faith, or fidelity to the spiritual nature; and the radical sin to be avoided is infidelity or unfaithfulness to the spiritual nature. This twofold obligation may be regarded under three divisions; as *fidelity* or *infidelity*:

1st. *To our present convictions of truth and duty;*

2d. *To the obligation to cultivate those natural faculties whereby we arrive at such convictions;* and

3d. *To the seeking truth by the aid of our reason and imagination.*

1st. Faith and infidelity consist in living up to or rejecting our highest present convictions of truth and duty. Fidelity to our attainments in all spiritual things is the indispensable condition of further development of the faculties. This does not imply obedience to all our impulses, moods and whims. We are not bound to follow these or to display our spiritual processes to the gaze of our fellow-men. But we are bound to obey the most mature convictions to which we can now attain, as a basis for all future progress in the divine life.

The chief obstacles to this obligation are the circumstances of our lot and the opposition of our fellow-men.

We say—I cannot act from my own convictions, circum-



stances prevent my fidelity to the best I know and feel. But by what right do we involve ourselves in such unfavorable circumstances, or if in them, why do we not begin the movement out of them? Does the mother complain that she cannot train her child because of her overpowering relations to society? Why does she not disentangle herself from those relations until she can perform the most sacred duty of life? Whenever in any career we find ourselves so entangled in circumstances that we cannot be faithful to our highest convictions, we may be assured *we have gone far enough in that direction, and our duty is to retreat from this complication till we reach a post where we can obey our higher nature.* The great art of life is to come to ourselves; from every wilderness where our moral sanity is endangered to find our way back to that familiar ground where we can be true to our present light; off this ground every man is "out of his head" and knows not whither he goeth; in this position is the life founded upon the rock of eternal success?

We are also cheated out of our faith by the importunities and opposition of our fellow-men. But by what authority does any man endeavor to create a distrust of my own reason and conscience and tell me fidelity to them is sin? Is not this a recommendation of Infidelity? does it not cut up by the roots all possibility of religion? If I must suspect my duty to obey the highest present conviction, where can I go? To the Bible? *Whose Bible?* the Bible as you understand it, or as I understand it? To Christ? *Whose Christ?* your Christ, the second person in the Trinity; or Christ as I understand him, the highest spiritual existence that has appeared on this earth in the flesh? Every man who assails my obligation to follow my highest present conviction, or seeks to undermine my confidence in my own nature, whereby alone I know anything of God and truth and duty, is a teacher of the most radical Infidelity. Once let a man form the habit of dealing with himself sincerely, and from that root of sincerity all spiritual graces will grow apace. It is Atheism to suppose that God will desert any man who truly follows the brightest light that shines along his path. Of course, when this sincerity becomes an insanity or forces a diseased

mind into immorality, the right inheres in society to protect itself from violence and anarchy. But spiritual laws are not to be rejected because of their occasional exceptions. The obligation to follow the most mature conviction of my spiritual nature, as a child of God and a member of human society, is final; and whoever repudiates it annihilates religion itself.

2d. A true Faith consists in the perpetual cultivation of those spiritual faculties whereby we attain to convictions of truth and duty, and Infidelity is shown in the neglect of this obligation. Without this, fidelity to the present light may stiffen to a rigid obstinacy of character which regards the fact of now believing an opinion a warrant for perpetual fealty to it. Many intensely conscientious people are the most intolerable bigots of society. They put you outside heaven on the slightest pretense and plead their sincerity in extenuation of their narrowness. Their sincerity is admirable; *but unfortunately they have forgotten the accompanying obligation to develop their whole spiritual nature.* Sincerity makes us true to the present light, but that light is far below the radiance of perfection; how shall we ever gain a brighter sphere of thought and feeling unless we invite God's illumination of all our faculties.

When tempted thus to play the bigot, ask yourself—Am I sure I have done my best to make my spiritual faculties a good test of this person or principle; if my affections were more in accordance with the Divine love, should I not take a higher view of my duty in this crisis; have I tried to cultivate charity, breadth of moral vision, delicacy of spiritual discernment, modesty, humility; all the qualities of complete manhood? If you have not done this, with the best intentions, you may become a public defamer of character and a hindrance to the truth. A minister honestly believes and declares that the member of a rival sect can not get to heaven. A reformer sincerely proclaims that every man who does not swear by his "ism" is a "time-server;" but should not this man reflect, when he finds himself driven into such a corner by his conscience, that there may be a fault in the system that leads to such a narrow result? He will probably discover that he has intrenched himself on a moral position and



stopped cultivating his spiritual nature, whereas if he had been as faithful in developing his entire faculties as in expressing his convictions he would have been lifted above the stereotyped intolerance of his present state. When a canal boat is on the low water side of the "lock" it seems impossible to reach the level of the high water on the other side; and so it will be if it does nothing but stay down there and define its position forever. But if the *gates are opened* the water will flow under the keel and the boat will float on, lifted by the rising tide. I know people just like these canal boats, who get into a position, very good as a transition state to something higher, but dreadfully near the sediment if regarded as a "finality," and there stick year after year, arguing, defining their position, slashing out right and left, demonstrating that nothing can be done by a good man but just sticking in that particular place and "bearing testimony" till the end of time; but I can see that if these honest people would open the floodgates of their soul, and let piety, a broad, deep, generous sympathy for man, a common sense view of moral relations, flow under their conscience, it would at once be lifted to a higher level, and everything in the universe would look different. No man is good enough to shut the gates of his soul and say he needs no more spiritual culture. It is not what we are so much as what we are becoming that makes us acceptable to God. A Christian is sincere to every day's conviction, but every day's conviction is somewhat higher and finer, because his spiritual faculties are constantly unfolding under a faithful education.

We cannot safely ignore this duty of spiritual cultivation. Every system of theology or reform that leaves it out will "run to seed." Let noisy zealots sneer or rave as they will at "refined religion," it yet remains forever true that a cultivated Christian, i. e., *a soul with all its spiritual faculties in a high state of development*, is as superior to an uncultivated Christian, i. e., *a sincere man with his spiritual powers in a state of anarchy*, as a gentleman to a clown. There is a false idea that men lose moral power by moral culture; if so, the culture is spurious, for real culture builds up the entire man. The Apollo is not only



a model of symmetry, but a miracle of power. A cultivated Christian may be less violent in the prayer meeting or less effective in vituperative rhetoric, for his superiority, but he is more irresistible in life. To neglect or scorn the development of our spiritual nature is Infidelity of the worst description; which changes a living soul to a moral petrification.

3d. Faith requires that this cultivation should be complete, including not only the moral faculties but the reason and the imagination; and one of the most dangerous forms of Infidelity is that which denies the use of these powers in shaping the Christian character.

A man may be sincere in expressing and acting his present convictions; and may faithfully try to cultivate his moral faculties: and yet fail of the kingdom of heaven by the disuse or abuse of his reason. Ignorance has been the mother of uncounted woes to humanity. Whole nations have lived in the grossest superstition, practicing bloody and blasphemous rites with all the force of their religious sentiment, when the education of their intellect would have reformed their entire worship. Thousands of nominal Christians are zealous in the exercise of the religious faculties, who don't know what religion is, and are the dupes of a priestly class, and can be blown up into a ferocious mob to extirpate heresy by violence or stamp out sin in a crusade of blood. To neglect the cultivation of the reason and its perpetual use in religion is a mischievous form of Infidelity. God intends that our religion shall make us broader, more charitable, genial, generous, as well as more severe in our moral judgments; but this end is frustrated by ignorance, which keeps the soul narrow and dark. Religion should not be a taper making visible the gloom of a narrow cell, but the sun beaming in the firmament of life, flooding the spirit with light and joy.

How strange is it, then, to hear Christians decrying the use of the reason in religion and pronouncing it 'Infidelity!' Thousands of Christian teachers assert that a man is an Infidel in proportion as he uses his intellectual powers in ascertaining the facts of the spiritual life. This assertion inverts the divine relation of things; makes faith Infidelity; reverence for the reason God has



given us contempt for God ; and elevates the repudiation of a sacred duty to a Christian virtue ! Where is the authority for leaving out the intellect in the cultivation of the soul ? If one power is given us to be scorned, why not another ? If our reason is corrupt, why not our conscience ; and if we begin by impeaching one of our human faculties, where can we stop till we have undermined human nature ; and when we have undermined human nature there is only the alternative of the utter skepticism in which nothing can be affirmed because we have no reliance on our power to discover truth, or the assertion that a church or a priesthood has been miraculously changed from a human corporation to God's vicegerent, and possesses a divine right to compel men to believe and do what it knows to be for their eternal welfare ; and that is Romanism. The assertion that the use of reason in religion is Infidelity drives a man logically into the arms of Voltaire or the arms of the Pope. What a commentary on the popular theology, that it can only exist by stigmatizing one of the Christian virtues as Infidelity.

But this whole assault upon reason means simply, despotism. It is the oldest deception of tyranny to call sacred things by devilish names. The despots of Europe call freedom, anarchy ; and the liberty of the Press, license. The men who control the government of fifteen states of this Union call the assertion of the principles of the Declaration of Independence, treason. The Inquisition burned the free inquirers of the middle ages as heretics. The Jews crucified the Savior as a malefactor. The Pope calls every body who asserts the divine right of private judgement, an Infidel. This we seem to understand ; but when some priest in a Protestant pulpit hides his scarlet mantle under the scholar's gown or a robe of lawn and cries out, "all ye who reason on religion are Infidels," we don't all understand that this is the old despotism that has cursed mankind from the beginning, wearing a new dress and called by a popular name. Do not be deceived by names, especially by nicknames. Because a man is called a "Christian Minister," do not believe he must necessarily be a servant of mankind ; for tyrants have been known to climb pulpit stairs as well as the steps of a throne. Because you hear a

man called an Infidel, do not use his name to scare your children until you know in what his infidelity consists; for on one notable occasion a man was crucified as a blasphemer and heretic who turned out the Savior of mankind!

How deeply the Church has offended in this crusade against freedom of thought we may learn without long investigation. Roger Williams, the Quakers, the Baptists were Infidels, in Boston a hundred years ago, because they thought more freely on religion than the Puritans. Now, Emerson and Parker and Garrison, are the Infidels, because they dare to reconcile their reason with their faith. The clergy of fifty years ago called Jefferson, Franklin, Adams, Marshall, Rush, and others of the most illustrious Americans, Infidels, and thousands still suppose they were; but they were Christians who thought on religion, as on other subjects, in advance of the prevailing limits. At least six Christian sects are treated as "Infidel" by that "Protestant Evangelical Church" which is itself called "Infidel" by the "Catholic Church," and both are "Infidel" to the Jews; each because it does a little more thinking than its neighbors. One of the best evangelical preachers in America is obliged to defend himself from Evangelical Christendom for presuming to lecture in the same "Course" as the Rev. Theodore Parker: it is "heretical" to go among men who think, even to teach them to suppress their reason! The people are fast losing confidence in the clergy as judges of Infidelity; for after one such prodigious mistake has been made as to brand a sacred human obligation as a sin, what may not follow? The use of reason is the true conservatism that protects the rights of the soul against the assaults of a despotic priesthood and church.

A true Christian faith must also acknowledge the claims of the imagination and recognize the divine worth of beauty in the spiritual life. There is a mournful Infidelity to this side of existence still pervading the mind of Christendom. Beauty is the form of holiness and truth. The imagination is that faculty whereby the supreme loveliness of a true and holy life is discovered. And no man is a Christian in a high sense till he is in sympathy with beauty and feels that a joyful, genial spirit is



the fit test of sanctity. Religion is not fear and gloom, but love and gladness. The Christian beholds in life's pleasurable side a needful discipline for the soul. The highest spirit is not of the cloud but of the sun, and God is the ineffable loveliness. Few men have considered how much of the religion of the world is spoiled by its vulgarity. The hostility of the popular church to public amusements; its perpetual inclination to a stern and artificial propriety; its repression of the genial and loving impulse for innocent recreation; its sanctimonious claim of a future heaven on the ground of contempt for God's world and the legitimate delights thereof, are not piety but vulgarity; not the vulgarity which consists in the lack of artificial accomplishments, but the deeper vulgarity which flows from a soul unfaithful to the divine mission of beauty and the enemy of a God-given spiritual faculty.

Christianity is the patron of all that is joyful and hopeful in the soul; and the life of Christ was the world's chief poem because the world's salvation. In nothing do we perceive the progress of the religion of Jesus more clearly than in the consecration of the imagination and the whole realm of life dependent thereon, to the religious character and a Christian civilization; and as the race advances in the apprehension of pure religion it will be perceived that the hardness and darkness that have been supposed, the special "fruits of the Spirit," are only the ferocity and crudeness of an infant humanity which the beneficent Spirit has not yet been able to fuse into harmony and grace. There is a world of spiritual beauty yet to be opened to the children of men by the magic touch of the gospel of love, and more than poet and artist have yet dreamed of heaven shall this earth become when dwelt upon by a regenerated humanity.

Thus do we learn who are the Infidels. They are all people who are unfaithful to their spiritual nature. If there is a man unfaithful to his present convictions of truth and duty; neglectful of spiritual cultivation; recreant to the claims of reason; contemptuous of beauty; that man is Infidel to the extent of his offence, and whoever is true to these several obligations has saving faith in proportion to his fidelity. We now see that Infidelity

is not the special vice of heretics and dissenters from an exclusive creed; but abounds in all sects of the Church and all regions of society. It is the sin that most easily besets all men. And since it is so hard to be faithful to our spiritual nature, and no one of us is quite true in all things, is it not well to cease this melancholy assumption of holiness, and instead of running a tilt against the "Infidel" across the way, turn our weapon against the Infidel in our own soul. Every man while in a state of animalism or selfishness is an Infidel, whatever he may profess to believe. We also learn that faith is not the monopoly of any conventicle, but every soul that is true to its higher nature is faithful and excellent. Since faith is so lovely, let us one and all rejoice when we behold it anywhere upon earth, and welcome it as the gift of God.

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POWER OF TRUTH.

TRUTH only needs to be for once spoke out,  
And there's such music in her, such strange rhythm,  
As makes men's memories her joyous slaves.  
Get but the truth once uttered, and 't is like  
A star new-born, that drops into its place,  
And which, once circling in its placid round,  
Not all the tumult of the earth can shake.  
I do not fear to follow out the truth,  
Albeit along the precipice's edge.  
Let us speak plain: there is more force in names  
Than most men dream of; and a lie may keep  
Its throne a whole age longer, if it skulk  
Behind the shield of some fair-seeming name.  
Let us call tyrants, *tyrants*, and maintain  
That only freedom comes by grace of God,  
And all that comes not by his grace must fall;  
For men in earnest have no time to waste  
In patching fig-leaves for the naked truth.

JAMES RUSSELL LOWELL.



## RELATION OF THIS LIFE TO THE NEXT.

BY THE REV. T. STARR KING.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—MATT. vi. 20.

WHAT is the connection between this life and the life beyond the grave? In what relation does a pure and wise religion—in what relation does Christianity, properly interpreted—set the opportunities and discipline of this world and the life hereafter? This is the question we purpose to consider now. On this subject there are broad and vital differences between the orthodox theologies of Christendom and the conceptions that are justified by the principles of Liberal Christianity.

This is, in fact, one of the most important questions involved in the wide discussion between the two schools of religious thought. The health of the religious sentiment itself—the breadth of our view of God's providence, the proper methods of enlightening and training the spiritual faculties—indeed, the great questions of what religion is for, and how it works in the character and in the world: all these are involved in a correct estimate of the relation of this life to the life immortal.

Take notice that it is not the subject of *Retribution*, which is to be put in the foreground. The matter and methods of retribution will be to some extent involved; but the point which stands out in relief before us here, is, What is the purpose of this life, in the moral government of God, considered in connection with the disembodied life, that we believe will never end? Or rather, more definitely, which of two conceptions that are inharmonious and hostile, is correct.

According to the evangelical orthodox theology, this life is a *final* state of probation for a fixed destiny in the world to come. By the appointment of God, a definite and arbitrary doom awaits every soul at its entrance into the spiritual world, if it has not complied here with the conditions of salvation. This doom is something very different from the natural workings of sin in the

moral and religious constitution. It is a *penalty* affixed by the pleasure of God, and forced upon the soul by his power, at the day of judgment, just as incarceration in a dungeon or torture upon the rack, are penalties totally different from, and additional to, the natural consequences of doing wrong, that are ordained by the laws of our frame or of our moral nature.

The Almighty governs men here, it is confessed, in large measure by forces that work within every bosom. The good man is rewarded by peace of conscience, by the satisfactions of service, by the richer glow and altered look of the world, by blessed habits of obedience that bring the consciousness of freedom, by the deepening sense of the nearness and friendship of the Infinite. The bad man is punished here, it is allowed, in a large measure by the clogging of his nobler nature, by the frequent unrest of conscience, by deadness to inspiring truth and sacred joys, by the depraved quality of his life, even though he may not be conscious of its vileness, by his alienation from infinite purity and love. But a very different method of government, according to the creeds, is to commence on the other side of the grave. Then the accepted souls are to be lifted to a heaven where there is to be no more moral trial; and the rejected souls are banished to a pit, where the only experience, through eternity, will be that of woe—woe inflicted by the power of the omnipotent and offended God.

In this world the opportunity of repentance is always offered. So long as we are this side of the tomb, there is nothing which God desires more than the penitent confession of a soul that has been disloyal. He will answer its prayer for mercy here, lend his Spirit to assist its aspiration, and pardon its offenses on the ground of Christ's atonement. Even on the death-bed, He will listen to the contrite petition that is lisped in the name of Jesus. He will pardon years of monstrous guilt for one dying hour of repentant agony, in which the soul casts itself and all its hideous misdeeds upon the mercy and merits of the Redeemer. But when the eyelids close, and the lips are cold, and the earthly history is sealed, the ear of God is deaf to every cry of contrition; the heart of God is destitute of any throb of pity. No repent-



ance, no prayer, no desire to return to the service of righteousness, no cry of anguish will then stir the heavens with sympathy. Mercy stops at the grave.

Such is the relation, according to the popular faith, of this life to the next. God is different there from His revelation of Himself here. The laws of life are different. Christ is different. He is a Redeemer here, an avenger there. The few years of our responsible life here—passed, too, under the pressure of a depraved nature and hostile circumstances—are the teeth of a tiny cog-wheel, and they set in motion the awful sweep of an eternal destiny.

[To be continued.]

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## THE RURAL CEMETERY.

How pure at heart and sound in head,  
With what divine affections bold;  
Should be the man whose thought would hold,  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all.

They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest;

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within!"

## HERE WE THRONG TO PRAISE THE LORD.

Words by Miss CAROLINE O. LAMSON.

1. Here we throng to praise the Lord: Listen now, listen now, Here we throng to praise the Lord, With our infant lays.

He who once lay in a manger, Now enthroned, our blest Redeemer, With a father's love has said, He'd accept our praise.

2. "Let young children come to me,"  
 Jesus said, Jesus said;  
 "Let young children come to me,  
 And forbid them not—  
 For of such," the Saviour told them,  
 "Is composed my heavenly kingdom."  
 What a rapturous thought it is,  
 Christ forgets us not!

3. Let us love, and now adore;  
 Love him now, love him now;  
 Let us love, and now adore,  
 In our youthful strength.

Let us never grieve our Saviour,  
 Who hath died to win us favor—  
 Ah! this thought should melt our hearts.  
 Children's hearts can melt.

4. But we'll have a joyous song,  
 Joyous song, joyous song;  
 But we'll have a joyous song  
 For our jubilee.  
 Jesus lives and reigns for ever;  
 This will make us joyous ever.  
 Saviour, hear this praise to thee,  
 Who remembered me.

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