

SCATTERED LEAVES

FROM

THE SUMMER LAND

A POEM

BY B. T. YOUNG.

||

"Prove all things, hold fast that which is good."

"Despise not prophesyings."—*Paul*.

"Try the spirits, whether they are of God."—*John*.

"I will show thee that which is noted in the scriptures of truth."

"Knowledge shall be increased."

"The time of the end."

"The wise shall understand."—*Daniel*.

"The belief in another world, and the nearness of that world, and in a channel of communication between the two, is a belief which has existed in all times and places, and among all the nations of the earth. It is one of the primal faiths of man, instinctive and intuitive, and therefore natural to the human race."—*Bacon*.

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PREFACE

TO

Scattered Leaves from the Summer Land.

In approaching a subject of such vast and vital interest to humanity as that which pertains to the life beyond, the Author realizes the many difficulties that present themselves in attempting its elucidation. For a period of near half a century he has been interested in the examination of theological questions; and for twenty years past has given especial attention to the investigation of spiritual evidences of immortality, and thereby deriving great benefit to himself.

In the Appendix may be found a few of the many Scripture texts bearing upon the subjects treated of.

While millions in the last thirty years have become convinced of the truth of spirit communion, and of immortality to all men, through mediums (in most cases of the family circle, many of them their children), and under such conditions as preclude all deception, (which is not always the case where the selfishness of some influences them to simulate that which they have not the power to exhibit otherwise.) Yet, there are large numbers who have not, as yet, investigated its claims, and in such this work may, perhaps, awaken thought, causing them to become interested in a theme which would seem of paramount importance, beyond all else in this life.

Europe, at the present time, is becoming greatly interested in the subject, and many of her most intellectual and scientific minds have, after the most crucial tests, become convinced of the truthfulness of its facts. This is more especially true of the Dialectical Society, of London; also with such names as Prof. Crooks, Prof. Wallace, Mr. Varley, A. M. Oxon, Baron D. Holbach, W. H. Harrison and Baroness Von Vay, whose works published are intensely interesting; also, some of the

imperial families of Europe, as well as many of the nobility, have become its advocates and warm friends, who fearlessly confess their belief in its truths.

The writer could relate many facts that have, in twenty years past, been observed by him, on this subject, but will restrict the account to a few instances only.

A few years since, when a resident of New York City, the writer was attacked by a severe illness, and pronounced incurable by Dr. Hammond, who stood high in his profession as an expert in such diseases. When it became known among the writer's friends (of his expected decease), and they came to bid him farewell, there came also a lady who possessed mediumistic powers of spirit control. She being wealthy and moving in the highest and most respectable society, but few outside of her immediate family knew of her having such rare gifts; but she had, on a few occasions, exhibited them to the writer and his family. This lady friend, with her husband, came also to say farewell to one given up to die. After being in the room some time, she, being under the

control of an influence foreign to herself, stated that the room seemed filled with spirit friends, and that they all strongly impressed her to say that the disease was not of the nature supposed, and that he would recover and attend to his business as formerly. On a subsequent visit, a week after, she reasserted the same, being then controlled by Dr. A. D. Wilson, (as he stated himself to be, through her,) shaking hands with the writer and his wife, expressing himself as glad to see us. This proved a good test, as he had mentally requested the presence of Dr. W. when she came again, as she promised so to do. Dr. W. was, when living, the family physician, and a prominent believer in spirit influence. To those who know the modest, unassuming character of the lady, none would ever charge her with making such bold predictions, and also simulating another, to contradict the dictum of Dr. H., whose opinion was regarded by all as absolute. Her prediction—or rather the controlling influencer's—came to pass and gave additional evidence of its being of a higher source than herself.

On four different occasions, at seances held by Mrs. A. Stewart, in Terre Haute, Ind., under the immediate direction of several old gentlemen of the highest respectability, (one having been mayor, another sheriff, another a justice of the city, and another a physician,) forty different forms materialized and were seen by the writer under the most strict conditions for testing such things. All of them were different from the others in size, age, sex, nationality and general appearance. The medium was also seen at the same time in most cases; and the spirit forms, in many instances, disappeared by slowly sinking through the platform, as witnessed by all present. The senses of seeing, hearing and feeling were convinced of the tangibility of the forms for the time being. Among the number, the son of the writer came on three different occasions, and gave positive evidence of his identity; he came in response to mental requests of the writer. Also an aunt, his mother's sister, came and materialized. The meeting of these dear ones was intensely interesting—beyond language to express. As there was no possible way for confederates

to obtain access to the small cabinet, which was in sight of all present, and the medium being visible when the forms also were, and their disappearing like mist before one's sight, also the convincing fact of recognizing by mental and other tests the identity of one's relatives and friends, seemed to give all the proof required to convince one of the reality of immortality.

The son referred to subsequently confirmed his materialized appearance, through a trance medium, in Chicago. He then gave a long and beautiful lecture on charity; and this work is produced in accordance with his desire, expressed through the same medium, and the title of the book was given by him. He promised assistance in its execution, which has, no doubt, been rendered. After months of unrest, from a constant urging through the mind to undertake the work, it was attempted, and the result is before you.

If it has a beneficial influence to stimulate the spiritual faculties of your nature, calling forth the higher mental attributes of the soul, a reaching forth in a trusting faith in the supreme love of the Spirit of the

universe, pervading all things, causing you to rejoice in the glorious promises made for all of an "eternal weight of glory," in reservation for all who "have a right to the tree of life," and "who enter in through the gates into the city and paradise of God," as promised by the Father, so loving and kind to all his children, then the work will not be in vain. That it may prove of such benefit to you is the Author's desire.

The action of the poem, it will be perceived, is in four parts, the first being a synopsis of historical inspiration; the second represents the Hebraic dispensation; the third, the Christian dispensation; and the fourth, the spiritual and glorified kingdom of God and of Christ forever.

Among the many writers whose works on this subject can be found in America, and recommended, the following names are given:

A. J. Davis, Dr. J. M. Peebles, Hudson Tuttle, Prof. J. R. Buchanen, Rev. S. Watson, Dr. E. C. Crowell, S. B. Brittian, Epes Sargent, N. Putnam, Prof. Wm. Denton, Mrs. C. Tappan Richmond, Mrs. Brittian,

Mrs. Maria M. King, D. D. Home, Mrs. Sweet, K. D. Owen, Judge J. W. Edmonds, Prof. Hare and R. Graves.

B. T. YOUNG.

CHICAGO, 1878.

P. S.—This work can be obtained at the Religio-Philosophical Publishing office, in Chicago, and at the Banner of Light office, in Boston.

Scattered Leaves from the Summer Land.

PART FIRST.

In Nature's face, illumined from above,
Behold the wisdom of our Father's love.
Millions of suns in countless ages roll
Through space, directed by his wise control—
By laws that govern all created good,
Known to the wise and by them understood:
Each sun a center, around whose flaming orb
Worlds of beauty their light and heat absorb—

Light electric in bright refulgence given
From suns to planets and moons in heaven.
How grand the view! for man to contemplate
That 'round God's supreme center all rotate;
Their endless numbers fill all minds with awe,
Flying through space, yet all controll'd by law.
Systems of suns far greater than our own
Fill the bright Pleiades from time unknown.
Amazing grandeur! to behold such stars
Like Saturn, Jupiter, Uranus, Mars.
Infinite space unnumber'd worlds doth hold,
Whose future glory wisdom will unfold:
From atomic chaos through power innate,
Gravitating towards a perfect state,
Prepared as worlds for sons of God to reign
Supreme o'er matter and perfection gain.

But not at first; for trials have their worth,
Like purifying fire. So from man's birth
Evils in name will prove a lesser good
When overruled by wisdom. Then all men
should

In patience bear the ills of mundane strife,
And through love supreme gain immortal life.
Omnipotent power from chaos brought
Great worlds of beauty, and by wisdom
wrought

Fit habitations all; when thus prepared
By God, through love divine, and wisely shar'd
With all created, animated life,
Together dwelling in peace without strife;
Pure and innocent, no evil knowing,
With heaven's favor in wisdom growing.

Thus earth its course in history began
In ages past, a dwelling place for man.
Thus brought to govern all, and multiply,
Millions unnumbered, God to glorify,
Their great Creator, for his love display'd
In nature's works, beautifully portray'd
By variegated hues of shade and light,
Of flowers and trees, in all colors bright ;
Beasts and birds who under man are plac'd,
Their use proclaim, and by their fitness trac'd,
As subjects all of his sovereign will,
The earth to beautify, subdue and till.
All things were made, having their proper use,
For man's perfection, not for his abuse.
When nature's laws are violated here,
Swift punishment ensues, that all may fear,

And seek by wisdom how to govern well
Both mind and body, and in health to dwell.
Through nature, man born of earth is finite,
Allied in spirit to the Infinite ;
Spirit and matter thus by wisdom blend,
Progressing both towards a perfect end.
True angel guides from distant spheres above
Came down to earth, sent by a Father's love,
The narrow path of righteousness to show,
And evils conquer in this life below.
As time advanc'd and men in knowledge grew,
With proud ambition and to love untrue,
Injustice and oppression fill'd the earth,
And purity became of doubtful worth.
The seeds of wickedness, so widely cast,
Brought swift destruction on them all at last.

Heaven's windows then were opened wide,
And earth was delug'd; so men all died,
Except a remnant of the righteous seed,
Who, trusting God, fail'd not in word or deed.
Volcanoes and earthquakes great changes
make.

Mountains upheav'd, and plains became a lake.
In many ages past great isles were known,
With mountains high and fields of verdure
grown,

And toiling millions seeking life's rewards,
Nations of wealth, with kings and mighty lords,
Unconscious all that soon their pleasant land
Would sink to rise no more, or ever stand
Above the sea, whose overwhelming wave
On them destruction hurl'd, with none to save.

Again men multiplied in numbers great,
Subduing nature to a fruitful state ;
Empires great to pow'r rose and govern'd well,
Until proud tyrants came, by whom they fell,
Enslaving all by base despotic sway,
With laws unjust their liberties betray.
Generations many have passed from earth
Since from the time death seeds were sown
 at birth ;
Man's dual nature proves the power of mind,
Supreme o'er matter all, of every kind.
Outworking all towards a future life,
Progressing upward through this world of
 strife,
Pure religion from the earliest age
All men have honored, in peasant or in sage.

Symbols, when used their worship to express,
Meant one God supreme; their signs no less.
Thus, all the nations of Idumea,
And all of Egypt, Persia and Judea,
Believed in one eternal deity,
All supreme, dwelling in immensity.
In ancient Asia, holy men, inspir'd
With truths of beauty great, by all admir'd,
Converted millions to lives of purity,
Convincing all of a blessed futurity.
Such heralds of truth stood ever on earth,
Guiding men aright from earliest birth;
Pointing the way wherein were long ago
Wise Socrates, Confucius and Plato.
Buddha, Chrisna, Vishnu, all came as lights
Their race to elevate to nobler heights

Of truth and wisdom, that all might arise
From ignorance, becoming truly wise
In matters all pertaining to their good,
So freely given, but little understood.
The golden rule to such became a law
Of God, obeying him with righteous awe.
Grand sages all, who with true wisdom taught,
And by their holy lives the truth outwrought.
True records of all nations clearly show
A firm belief that God will yet bestow
Immortal life on all whose spirits rise
In triumph over death to fairer skies.
This universal faith on facts relied,
By angels given, who as men had died,
And came as teachers, wisdom to impart
For man's progression and purity of heart ;

Such information from celestial spheres
To man was given through prophetic seers,
In open vision and unconscious trance—^{Ap. 1}
Historic records of the world's advance,
Coming in dreams and visions of the night
By prophets and seers of clairvoyant sight.
In all the sacred writings of the past
Full evidence is found, from first to last,
Of spirits communing from heavenly
 spheres,²
Having pass'd from earth through death's
 vale of tears.
The prophet Daniel saw in visions clear³
Great facts prophetic that would soon appear;
How empires four, with universal sway,
Would rule the world with terror and dismay:

Babylon, Media Persia, Grecia, Rome,
Earth desolating, once man's happy home.
Great truths like these, inspir'd by Heaven,
For man's instruction and wisdom given,
By types and symbols events were shown
Of earthly governments, long before known:
How man's metallic image, by Daniel seen
In vision, proves imperial sway to mean.
Thus, Babylon was like the head of gold ;
Media Persia, like silver breasts, as told ;
By Grecia followed, with its sides like brass,
Destroying men, as valueless as grass ;
Next Rome, divided, with two legs like iron,
Devouring all, like a raging lion.
Like the toes of image, ten in number,
Rome, again divided, was rent assunder.

This last division will continue on
Until the nations all are merged in one.⁴
The stone from the mountain cut without
hands

A kingdom great becomes, filling all lands ;
The God of heaven then in peace shall reign
O'er all the earth, and thus all wrong restrain.
All nations one, God's kingdom will arise
By love, ruling with counsels pure and wise.
Then laws unjust in governments shall cease,
And instruments of war give place to peace.⁵
Thus, when this peaceful state on earth
arrives,

True goodness will prevail in all men's lives;
Its advent comes when prophecies of old
Their fulfillment have, by seers foretold :

Of Babylon, on Euphrates river,⁶
In ruins all complete, now and forever;
Beast and reptiles would in solitude roam
Where once busy multitudes had their home,
And beauty, art and science long held sway,
In temples grand reared to the god of day.
The truth predicted of judgments dire,
On them inflicted through Jehovah's ire,
Has left them desolate, as history proves,
Thus verifying great prophetic truths,
How great nations all, once the pride of men,
Should sink from greatness back to dust again;
Also Media Persia, Grecia and Rome
Have long passed away to meet their doom.
Ten kingdoms after in their place arose
Out from the image's feet and from its toes,

As symbolized to Daniel in vision
And verified by historic decision.
Ten centuries and more have pass'd away.
These kingdoms, being like iron and clay,
Refuse to mingle as one great nation,
As said the seer in his revelation.
From the first, when angels spake to man,
Revealing knowledge of God's great plan,
A multitude of teachers have appear'd,
Proclaiming truths sacred and rever'd;
Sons of God, with angel powers endow'd,
Creating wonders for the meek and proud;
Buddha, Chrisna, Jesus the Nazarene,
All true worship taught of God the unseen,
Who, filling all space, dwells in the flower,
And souls of men, infinite in power.

A religion thus pure, that all may love
The one great Father in heaven above ;
That men are brothers from their mother
earth,

Their spirits godlike, inspired from birth. ⁷
In silence nature rests, yet whispers low
That God in all matter dwells here below,
As spirit outworking, that both may blend
In harmony towards a perfect end.

The advent of Messiah, prince of peace, ⁸
By whose teaching true wisdom would in-
crease,

Was long reveal'd before the peaceful plains
Of Judea rang with high angelic strains,
In glorious songs of love and praise,
That God's best gift to man had come to raise

The human race from ignorance and crime
To life immortal and glory most sublime.
Then wise ones from the East, who long had
sought ⁹

Signs of his coming, their offerings brought,
And homage gave to God's beloved Son,
Whose life of innocence had then begun.
Ambassador from God, of high renown,
He came not to destroy, condemn, or frown
On human weakness or a brother's fault,
But heal the sick and cure the maim'd and
halt,

The deaf to hear, the blind restore to sight,
Preach to the poor, the lame to walk upright.
Demons his voice obey'd, from men cast out,
Who, wondering, believed without a doubt

That Christ, Messiah, Prince, was then re-
veal'd,

And men from all their evils might be heal'd.
His words of love, like seed when freely sown,
Great numbers brought, his teachings making
known

The Fatherhood of God, in word and thought,
And brotherhood of man he fully taught ;
He came as a light to the world to save
From fear and darkness, from death and the
grave.

The bright example of his perfect life,
From all stains free, and from all worldly
strife,

When followed closely true salvation brings.
With the heart pure, sin takes to itself wings.

For man he came, immortal life to prove ;
For man he died, to prove by truth and love ¹⁰
To all God wills eternal life to give,
In spirit form with Christ to ever live.
A man of sorrows, acquainted with grief,
Bearing others' woes and giving relief
To the poor in spirit ; always their friend,
His justice and mercy constantly blend.
When by evil tempted, as all men are,
Such he overcame by fasting and prayer.
With all passions human, yet without sin,
Possessing all grace, he fail'd not to win
The favor of God and blessing of all,
Both the rich and the poor, the great and the
small.

PART SECOND.

Near forty centuries have pass'd ¹¹
Since God appear'd in Canaan's land,
And promise gave to Abraham
His seed in numbers yet should stand
On earth like dust upon the ground
Or stars in heaven's firmament;
That in his seed all nations bless'd
Should be, for all time permanent;
The land of Canaan they should have,
And with milk and honey flowing,
With cattle on a thousand hills
And harvest fields full growing.

This sacred promise, with an oath,¹²
And sworn by himself—none greater—
Then again confirmed to Isaac,¹³
And also to Jacob later,¹⁴
The faith and trust of Abraham
In the promises of his Lord.
For him was counted righteousness,
As a friend, true, in full accord.
Like as pilgrims, and as strangers,
They all wandered to and fro
Through the pleasant land of Canaan,
Where the rich, golden fruit did grow.
The posterity of Israel
From famine dire to Egypt fled,
And served its king four hundred years
As slaves, until by Moses led

From servitude, by God's command,
Whose wondrous signs through Aaron's rod
Made Pharaoh tremble on his throne,
And submit to Israel's God.
In haste the mighty host depart,
Followed quickly by the king ;
Of his promises repenting,
He resolved them back to bring.
Israel then had crossed the sea
In safety, to the other shore,
When Pharaoh's host came rushing on,
Sank, o'erwhelmed, to rise no more.
Full forty years through desert sands
The Israelites passed on
To where the land of promise lay,
The hope of all, from morning's dawn.

Long time they dwelt at Sinai's mount,
Where laws immortal, for them made,
To them were given by angel hands.

On such foundation truth was laid.
Promises then to them were made,
Conditioned by the God of heaven,¹⁵
That when in Canaan they should dwell,
And from the land all others driven,
To worship but the one true God,
And always his commands obey,
As given through his messengers,
Instructed by him what to say.

The desert ends their probation,
When over Jordan they were led
By Joshua, who took command,
Before whom all the nations fled.

Many signal marks of power,
Jehovah gave through Joshua,
When subjugating all their foes
From Jericho to Beersheba.
He gave them judges good and true,
To rule with justice o'er the land,
Until through pride and wickedness,
Rebellious, they a king demand,
Whom God reluctantly did grant,
With years of great prosperity.
When thus increas'd in numbers great,
Their evils wrought severity.
Idolatry and violence
Long continued in duration ;
Rejecting all God's messengers,
He then sent them tribulation,

War and famine, disease and death,
Destroying all the land so fair.
Ten tribes were carri'd first away ¹⁶
To Assyria, and none know where
The lost tribes of Israel are—
Scatter'd throughout the wide earth,
And with all nations mingling,
Seeing no more their place of birth.
Also Judah, for all their sins,
Received chastisement from the Lord,
And Babylon's great king was sent ¹⁷
To desolate them with the sword,
Taking them captives to Chaldea.
In many years' adversity,
They sought of God, with sorrows great,
Return from their captivity.

A remnant afterwards return'd; ¹⁸
Rebuilt Jerusalem again.
All subjected to servitude,
No mortal king of theirs could reign;
But govern'd by the empires great,
Who rul'd from Babylon to Rome,
From whom their last destruction came
To Jerusalem, their happy home.
Scatter'd, as wanderers on earth,
The hands of men against them rais'd,
Despised as enemies from birth,
Esteemed by few, and seldom prais'd.
These evils all, with many more,
Long predicted by angel seers,
On them would all be visited,
In sacred history appears.

Inspir'd writings all truly show,
In all the promises of rest,
With possessions to then enjoy
Within the land forever blest,
That when such promises were made
To Abram and his seed forever,
Respect was had to future rest,¹⁹
When from this life death should sever.
A holy seed was surely meant,
Spiritual as the angels ;
The land of Canaan was a type,
As taught by all the evangels.
To Abram's seed, who died in faith,²⁰
Although then living in the land,
The promise could not be realiz'd
Until a city there should stand,

Whose builder and maker was God.

Descending from the heavenly spheres,
As a bride for her lord adorn'd, ²¹

The New Jerusalem appears.
Such rest to enjoy forever,

Possessing all promises made,
A spiritual kingdom and city

In Canaan will surely be laid.
When earth her perfection attains,

And diseases banish'd from all,
Men passing from life fully ripe,

And as fruit matur'd in its fall ;
Like Jacob's ladder to heaven, ²²

Immortals descend from above,
Then heaven and earth becomes one,
And God dwells with men in pure love.

PART THIRD.

Christ came as God's beloved Son,²³
And by his true obedience won
All-conquering power of love,
And wisdom inspir'd from above.
The spirit to him was given²⁴
Without measure from high heaven ;
To him the prophecies all pointed,
Who would come as God's anointed,²⁵
As priest and king of the Most High,
The world through truth to sanctify,
Like Melchisedec, king of peace,²⁶
Whose righteousness would never cease ;
The rightful heir to David's throne,²⁷
Who prophesied God's Holy One

Should reign thereon while moon and sun
Their daily revolutions run.
Mount Zion then will be redeem'd
From all its woes, that long have seem'd
Would have no end. God's word is sure :
So long as sun and moon endure
Will David's seed in Zion reign.
This all true Israelites attain
Through purity of heart and life,
Overcoming all worldly strife,
To join the heirs of righteousness,
With Christ as king to ever bless,
And govern as the rightful heir
To David's throne, and thus to share
With all the pure of human kind,²⁸
In heaven or earth, as one in mind.

These blessings, promis'd to Israel,
Became theirs in the spiritual.
These died in faith, but none receiv'd
Fulfillment here, yet all believ'd,
Though pilgrims then, they yet would see
The promised land from evils free,
Paradise restor'd forever,
Eden's garden cherish'd ever,
The New Jerusalem of God
Built on Zion's sacred sod.
From thence the law of love proceeds
To all the earth, and other creeds ²⁹
Be merg'd in this: "Think good to all
The human race," both great and small.
Then perfect spirits of the just,
Whose mortal forms have pass'd to dust,

With bodies spiritual appear
In converse sweet with mortals here.
When Jesus his disciples call'd ³⁰
As mediums, and his work install'd,
He sent them forth men to reform,
And spirit wonders to perform.
As proof of life beyond the grave,
And spirits could return, he gave,
By casting out those call'd evil,
Who, unprogress'd, are like the devil—
For demon spirits oft find relief
Obsessing those of like belief,
Outworking that they left undone ;
But none are worse than when the sun
Shone on them here ; for all progress
In spirit life who long transgress,

As shown by Christ, beyond the tomb,³¹
Teaching them in their prison gloom—
Darken'd souls, who long before
“Were disobedient in days of Noah.”
The angels who to John appear'd
As men desir'd to be rever'd,
And not as lords, above all others,
But prophets and fellow brothers.
In Daniel's visions, angels show
Themselves as men, that all may know
Men, glorifi'd, angels become,
As spirit forms and souls are one.
Such holy men appear'd to Lot,
Abram, Isaac and Jacob, but not
At first knew they their angel guests,
Until made known by their requests.

The sacred books large numbers give
Of such appearings, and few that live
But know such facts from history,
Thus solving a great mystery.
No age exists since Paradise,
With fruits and flowers to entice,
But spirit friends have visited ever
On loved ones here, and failing never
To enlighten, comfort and guide
While they upon the earth abide;
Oft warning them in dreams at night,
And, to some, through clairvoyant sight.
Thus Joel predicted long before ³²
That God "would of his spirit pour
On all flesh," both young and old—
With wondrous signs his will unfold.

The day of Pentecost reveal'd
Christ's disciples with spirit seal'd,
And preaching, in tongues not their own,
To strangers many, there unknown.
Thus numbers in their language heard,
Through spirit mediums, God's word.
Possessing spiritual gifts,
When rightly us'd, always uplifts
The minds of men to brighter spheres ;
With such light darkness disappears.
A dispensation then began,
To elevate the race of man
Through spirit power, sanctify,
And from all evils purify.
For centuries the work goes on,
While millions to their rest have gone

By violent deaths, of martyr's fire
And bloody persecutions dire,
Until liberal thoughts held sway,
Which will increase until the day
When love shall rule from shore to shore,
And men are brothers evermore.
In all past years the spirit moves
The minds of men, their good approves ;
In patience waits, watching ever
Efforts made with right endeavor ;
Progress slow, but surely tending
All towards a perfect ending.
When the Christian church was pure,
Seeking the best gifts to secure
By signs and wonders that would show
The spirit's power to overthrow,

The crimes of nations, long endur'd,
End with righteousness secur'd.
Spiritual gifts have not ceas'd
In all past time, though oft decreas'd,
When worldly honors, wealth and pride
O'erwhelm'd the church on every side ;
But yet, in all the nations known,
The power of spirits oft is shown
Through mediums, speaking in trance
Of scenes beyond this life's advance.
Healing gifts to some are given,
By whose power disease is driven ;
Numbers have the power to show
By evidence, so all may know—
Their lov'd ones from the life above,
To them returning prove their love

By written messages of peace,
With wishes kind that never cease ;
Appearing oft materializ'd, ³³
And by their friends recogniz'd.
These gifts are not confin'd to age,
But found with all, from child to sage ;
To high and low, to rich and poor,
Immortals come, life to assure
Beyond the present scenes of strife,
To an eternal, blissful life.
Proof to mortals thus is given,
And of a surety, that heaven
Will finally be reach'd by all,
Through progression, both great and small
Passing from the earth terrestrial
To the Eden of love celestial.

PART FOURTH.

Gaunt Death ! thou terror of the human race,
Whose ruthless darts have many millions
slain,

In dread of thy approach men's joys were
marr'd,

And all pass'd trembling on their fate to meet.
From the time God will'd that men should
change

From mortal to immortal life above,
The fear of thee, through ignorance, hath
bound

Humanity as slaves to thy dread will.
Among the many catacombs of dust

And bones o'er which in silence thou hast
 reign'd
Supreme, while none could rescue from thy
 grasp,
Some few there were to bid thee bold defiance,
Who, while submitting to thy cold embrace,
Rejoic'd in prospect of true freedom found.
For know, O Death! thy victory over man
Extends not to the soul—the life of all.
The casket keep thou, while the jewel soars
In freedom ever through the realms of light,
Bright jewels all in God's bright diadem.
Thy kingdom is of earth—pertains to change.
When true wisdom from the heavenly spheres
Enlightens all, how much through thee is
 gain'd!

By entrance on a life of progress ever,
Thy poison'd shafts will then no fear produce,
But rather in disguise a blessing prove.
Then, like the clouds before the rising sun,
Thy darken'd pall a robe of light becomes.
Those who mourn'd thy seeming power to
harm

Will on thee smile, as a vanquish'd phantom.
The placid form, so peaceful in its rest,
Prefigures one that from thy grasp escapes
More beautiful than poet's fantasies.
As like the butterfly excels the worm,
And from its groveling state takes wings,
So from the earthly mortal body comes
A spiritual and immortal form.
A resurrection this most highly priz'd.

Thy long sepulchral reign will have an end,
With War, Disease and Famine, servants
thine,

Who helped to fill thy vaults with treasures
rare.

These all, and thou thyself, O Death, shall die,
Shall die without a resurrection morn,

With songs of triumph for the victory won
By all enslaved through fear of thee and hell.

Then let creation ring with thy death knell.

All hail! bright angels of celestial life,

Spirits immortal from the worlds of cause,

Inspirers of God's living truths to men,

Who through their power wisdom can receive,

With all true knowledge of the future life.

The spirit of truth, in showing things to come,

Patiently waits its promise to fulfill.
The souls of men, in essence pure, like God,
By him begotten, living entities are,
Eternal as, the source from whence they
 sprang.

God's purposes respecting man requir'd
Expression full through forms material ;
Perfection thereby is attained by all.
So man, the crowning glory of creation,
From earthly thralldom awaits deliverance,
For spirit outworks all forms in matter.
The suns and planets in space revolving,
Each blade of grass, or flowering scrub,
And atoms floating in the sunbeam's ray,
All the essence of vital life possess,
Prevading all, as though by God inspir'd,

In perfect harmony, moved by his will.
From beyond the distant stars of heaven,
Within the brightness of a thousand suns,
There comes a voice from the sphere of
wisdom,
Vibrating through the ethereal space,
As waves of light swift to the earth descend.
'Tis the voice of Truth speaking now to men:
Rejoice, O man ! thy redemption cometh
From slavish fear of death, hell and the grave.
Think ye no more God wills thy future harm,
For with omnipotent power to save,
And love supreme for all created life,
Not one their birthright will he forfeit ever.
Trust thou with confidence thy life to him :
The father chasteneth the son belov'd,

And with kind correction all good survives.
The sins of men—some inherited from birth—
Are by spirit conquer'd through efforts good.
All sins recorded are, by conscience written
Upon the new-born soul from earthly life,
Transparent to the sense and minds of all.
Thoughts of good intent or evil there abide
To meet their authors in the world of souls;
And tangible to them—as objects are—
Such panoramic views of earthly thoughts
Give joy or pain, as spirit laws decide.
Those from selfishness free, with spotless
 robes,
And loving all men as brothers in truth,
Fear not the hauntings from victims of crime;

But their good deeds and thoughts before
them go

As living monuments of life's purity.

To them, in perfect vision, far and nigh,

The variegated scenes of life appear,

With homes prepar'd in mansions of the blest,

Escorted thitherward by friends most dear.

In the Father's house many mansions are,

Adapted ever to the wants of man,

And for all eternal in the heavens.

All spirit laws, in man, are absolute ;

Their violation soon reflects the wrong,

And compensation only can atone

Through righteous deeds of pure unselfish-
ness.

As none are perfect, coming from the earth,

And long retain impressions strongly mark'd,
No marvel, then, that some make progress
slow

In casting off convictions formed thus strong,
From early education in earthly life.

In teaching truths to those who know them
not

No force is used, save that which truth inspires.
Through perception all truths are understood,
Which then becomes the eyes and ears of souls,
For all the senses are in one converg'd.

Causes are the foundations of all truths:

These intuitively attract the minds

Of spirits searching the deep things of God.

All spirit emanations from earthly life,

Indwelling through material substances,

Attracted by unerring laws divine,
Upward passing, forms the summer land—
As spiritual substance vitalized,
Incorruptible, fading not away.
To enjoy such glory ineffable
Is beyond man's highest conceptions.
Mountains rear their stately heads on high,
While on their sides majestic forests grow;
The vales are with the rarest flowers fill'd,
Whose ambrosial fragrance charms the air.
Their names no mortal yet on earth doth
know.

Meandering streams of living waters run
Through all the flowery fields elysian;
While birds, arrayed in colors beautiful,
Warble their songs of sweetest melody.

All spirit spheres, to their inhabitants,
With naturalness appear, observ'd by all,
For matter spiritualiz'd there becomes,
From the finest atoms, sublimated.
On earth, crude matter is controll'd by man ;
So, also, spirits through the power of will,
Produce all forms from atoms, when desir'd.
The arts and sciences are perfect there,
In those whose genius to such gifts inclines.
Great inventions all, that benefit man,
Originate at first in spirit thought ;
Thence transmitted to like minds of earth.
The good of man holds universal sway
With all the pure and wise of every sphere.
Doing good, and being good, governs such
minds.

Those having wisdom teach those having
none ;

They who have plenty supply such as need.
A spirit congress for all nations meets,
Influencing earthly legislation,
Ameliorating all wrongs in man,
Just laws advancing for the oppress'd,
And inspiring, as leaders, the best minds,
To produce the greatest good to the world.
Pupils there receive, in schools of learning,
An insight true of all the mysteries
Of nature, and the laws that govern them,
Tracing causes to their evident effects ;
Reversing thus the order of teaching,
Bringing to vision near the distant stars,
Their history solving with unerring truth—

How they, like earth, have through progression come,
From small beginnings to perfection risen ;
That laws unalterable govern all,
In the atoms forming the universe,
Or the worlds in space, innumerable,
That have through countless ages of the past
Revolv'd around God's universal center.
The music of the spheres no fable proves.
Grand teachers, perfect in sound harmonies,
Give forth to all their sweetest melodies,
While attending millions their voices raise
In rapturous anthems of joyful songs.
Academies of music, free to all,
In grandeur unsurpassable, are formed,
Whose beauty far exceeds all thoughts of men

In architectural magnificence.
Poets immortal, with brightest hopes attain'd,
Unsatisfi'd with earthly efforts made,
Soaring on swift pinions to loftiest flights,
The undrap'd universe within their sight.
On heights so grand all others seem a plain,
From thence their inspiration finds its way
To earth. In luminous minds poetic,
Their homes reflect the beauty of their
thoughts,
Of all conceptions great their musings gave.
Earth's palaces compare not in beauty
With such grand mansions all, in numbers
great,
That from Olympian heights o'erlook the vales
And plains of their Arcadian paradise.

Elevating festivals, oft occurring,
Assemble multitudes to feasts of mind.
No groveling thought finds welcome there;
From wisdom's source alone such poets speak
Ennobling sentiments concerning man
And the high destiny that crowns his joys.
Glorious carnivals of gifted minds
Inspire grand thoughts, to earth transmitted
For man's progression to a better life.
With all suns and planets soul worlds exist,
From material matter all refin'd,
And where in wise conference sages meet.
The lofty aspirations of their souls
Find perfection in the spiritual.
If in astronomy, bold explorers lead
All travelers through the starry pathway

With power of will, in motion god-like.
Space immense becomes as naught to them,
Speeding joyfully, faster than the light,
On wings of thought, their presence known.
Planet visiting imparts true knowledge
Of all worlds explor'd, and their wonders seen.
Such seekers after truths great pleasure find
To others imparting all knowledge gain'd.
All are scholars, taught by those advanc'd;
And teachers all, to those who wisdom seek.
But not alone in science or its laws
Do angel spirits their talents employ:
Choice works of art, conceived by master
 minds,
Paintings rare and sculpture, their thoughts
 command

In grand creations of heavenly spheres ;
Vast structures embellish'd for public use,
With the finest blendings of light and shade,
Of which the like no mortal yet has thought.
Development of all the faculties
Becomes a law to all progressive minds,
Seeking the good and happiness of all,
With pure unselfish acts and love divine.
Increasing the happiness of others
Reflects itself always on the giver.
From selfishness proceed all wrongs in men,
And deeds of kindness impart true pleasure.
When men from earth to spirit life ascend,
Possess'd of all the many creeds of earth—
Ingrain'd within their souls as part thereof
From early teachings—such slowly change.

So years pass on, to find them clinging still
To dogmas of the past, imprisoning them,
Like walls about them thrown, the light to
shun.

To such, wise teachers from higher spheres
By slow degrees impress their minds aright,
To lead them forth from out their narrow cells
Of selfish prejudice to freedom's light.

Some think that God is like a man of blood,
With foes to hate and vengeance to inflict
On those whose belief differs from their own,
To pain eternal all such consigning.

How dark the clouds must be such minds
enshroud,

Who think the loving Father worse than man.
Interpretations wrong of sacred books

Lead some astray in truths most absolute,
By lessening God's attributes supreme
To a standard of mortals imperfect.
All souls of men coeval are with God—
Scintillations from their supreme source,
In essence pure, with forms material
Spiritualized, progressing ever.
God's omnipotence and omnipresence
In all the universe by him created
Secure to all eternal joys supreme.
This, when known, increaseth happiness in all.
Many there are, by seeking redemption
Vicariously, neglect working out
"Their own salvation" in righteousness.
Compensating laws require this of all.
Earthly knowledge, with its many errors,

Is truthfully revis'd in spirit life,
By experience proving what is true.
Societies on the earth existing
Have their counterparts in the spirit world.
Inherent convictions at death change not.
Teachers numerous thus their time employ
Instructing multitudes in prison bound
With slavish fear and ignorance of truth.
The kingdom of heaven, in spheres above,
All nationalities and creeds includes,
Through sympathy of minds attracted all
To associations of like belief,
Filling the mansions of the Father's house.
There, as on earth, like will attract its like ;
The thoughts of each are clearly understood,
With nothing reserv'd—all made manifest.

In accord thus peaceful strife is unknown.
Social reunions with the friends most dear
Delightful enjoyments for all afford.
When the new-born, resurrected spirit,
From the earthly tenement arising,
Borne to its spirit home by loving friends,
Then, in cordial greetings their joy is full,
While the balmy and fragrant atmosphere
Resounds with anthems of triumph over
death.

Bath'd in the crystal stream of life's river,
Cloth'd in shining garments, pure as light,
Beholding the brightness of many suns
In their pellucid, refulgent glory,
Partaking of fruits of "the tree of life"
"In the midst of the Paradise of God,"

Drinking from life's pure fountain of waters,
Inhaling perfumes sweet with every breath,
Listening to the songsters of Paradise,
As in their brilliant colors they appear,
How beautiful the kingdom of heaven !
And the children in heaven, how joyful !
By spirit mothers nurtur'd, and cared for
Through love divine, and bestow'd upon all,
To earth brought daily them to instruct
In life material and its affections,
Perpetuating kindred love in all.
Their after meetings will be happy ever,
In union ecstatic and eternal.
Describing it the most brilliant minds fail.
Reality and enjoyment alone
Can adequately its beauties portray.

The loving Father neglects not his own,
But through angelic guides provision makes,
They watching ever o'er the paths of all—
First when born, until the change in death
Them ushers into everlasting life.
Guardian spirits thoughts of men well know ;
From them is nothing hid that mars the soul,
Or brightens it by actions pure and right.
If realized by men, and soon they will,
How careful then to keep their garments pure
As robes of white, spotless and untarnish'd,
Knowing well that, as by their lives on earth,
Correspondingly will be their future,
Until through progressive aspirations
The evil past is blotted out forever.
This knowing, wise philanthropic teachers

From their pure celestial homes visit them,
Where, like themselves, the light is shadowy,
And the barren wastes, like sandy plains,
With their unfruitful lives harmonize ;
There odorous flowers no perfume give,
Or birds with songs of joy to welcome them.
Some, who palaces had when on the earth,
Powerless are, and dwelling in a hut ;
Those having treasures, behind them leaving,
Except the remembrance, yet in their minds,
Have now but the shadow—the substance is
lost,
Not having laid up true wealth in heav'n.
Good acts and kind thoughts true riches are—
Treasures valuable above all price.
Where one's riches are, there will the heart be.

Numbers there are from earth in spirit life,
Who, undevelop'd, are mentally diseas'd ;
Them physicians wise careful treatment give,
Examining causes and their results,
Tracing sin to its fountain source at birth,
Hereditary, descending from time past.
Hospitalias in grandeur unsurpass'd,
Immense in size, 'mid scenery charming,
To millions of patients consecrated are,
Who, mentally treated, from thence, restor'd,
As missionaries go, preaching the truth
To those benighted in the shadow land.
Perfect love and kindness alone subdues
The criminal, harden'd by wrongs of earth,
His life forfeited to inhuman laws,
With vengeance in his heart against his race,

Who, to earth returning, others obsess,
And by his strong will performs his bidding,
Adding other crimes to many before.
The great prevalence of criminal acts
Is largely due to spirit obsession.
Prisons on earth are the hot-beds of crime,
And harden'd prisoners hopeless become.
With cruelty all reformation fails :
True reformers befriend the unfortunate,
With unweari'd kindness raising them up
From degradation and self-abasement
To respect themselves and rights of others.
This system, with spirits, successful proves.
As ignorance proves the parent of vice,
Education its destroyer will be,
Eradicating wrong from all the spheres

And worlds in all the universe of God.
Spirit instructors much kindness enforce
On the unprogress'd towards their fellows,
Forming the basis of true advancement
Towards a better state, the wrongs of earth
To compensate, when possible so to do,
Influencing them by impressions good,
To those on earth and in the spirit spheres,
With acts of kindness possible for all.
Creeds of earth are valueless without love
Supreme for all the human race divine,
Proving always thus its god-like nature.
Energy, with persevering patience,
Will elevate all eventually,
Through spirit influence permeating
All worlds, the mortal and the immortal.

The recent wonderful phenomenon,
Developing spiritual power,
Through all its phases imaginable;
In confounding the wisdom of science,
Overturning its theories by facts;
All deistical beliefs refuting,
Through evidence of senses convincing;
Developments, physical and mental,
Undoubtedly proving its source divine,
And immortality to all mankind,
With happiness assured by righteousness,
In progression ever, world without end.
Revolutions great in thoughts religious
Are changing doctrines theological
By interpretations more liberal,
With principles humanitarian

'Meliorating the conditions of men;
The fatherhood of God acknowledging,
And recognizing the brotherhood of man
In accordance with the teachings of Christ,
Who promis'd the fullness of the spirit
In this last dispensation should be given.
Its accomplishment is now progressing,
Enlightening minds, subduing prejudice,
Settling difficulties amicably,
Influencing all the nations for peace,
By wise congressional arbitration
Preparing for governments good and true,
Wisely republican, throughout the world.
Political and ecclesiastical
Despotism, with all its acts enslaving,
Will soon become history of the past,

Its cruel power destroyed forever.
With knowledge so wonderfully increas'd
Through developments of science and art,
By improvements truly remarkable
In construction of useful inventions,
Bringing objects afar nigh to vision,
Weighing suns and planets in their order,
Using electricity as servant
And an agent of commerce for the world,
Mountains leveling and raising valleys,
The way preparing for horses of iron,
As the prophet describes so graphically :
"The chariots shall rage in the broad ways—
They seem like torches and run like lightning ;"
Through the power obtained by steam

The motor solving that governs commerce,
By which nations near neighbors become,
Civilizing and improving them all.
In discoveries that yet will be made
Of the forces still in nature reserv'd ;
Much greater ones then will no doubt be found
In the pure electro-magnetic fluid,
All power supplying for uses requir'd
In navigating the earth or the air.
The future will far more excel the present
In all things than the present doth the past,
For art and science yet as infants are,
Their past advance far greater promising.
Disease and its cause, when comprehended,
Will, like the mist before the sun, depart ;
All violations of the laws of health

Will in time be look'd upon as crimes,
Reproving the offender then as now.
When men the happiness of others seek
In all things, for the sake of doing good,
(And for which full compensation follows,)
Then selfish avarice no longer rules
Supreme over the motives of mankind,
And the reign of the Christ spirit appears,
To the sense of the soul made manifest,
As things spiritual are thus discern'd.
His kingdom cometh not with outward show,
Nor does it consist of meat and of drink,
But righteousness, peace in the Holy Ghost,
Within the soul supreme, o'er subjects all,
Both in heaven and earth terrestrial.
The unselfish character of all such,

Who may become kings and priests unto God,
And reign with him forever and ever,
Christ shows, by the innocence of children,
Of whom he says, "of such is the kingdom."
He became their brother as the "Son of Man,"
As their prince he becomes the Christ of God,
His dual nature thus reconciling,
By which his words are better understood.
Jesus as man, or Christ controlling him,
Who as man takes no credit to himself,
All power attributing to spirit.
The regeneration of all the earth,
Including the animal creation,
"Every creature waiting deliverance,
At the manifestation of God's sons,
From the bondage of earthly corruption

Into the liberty of God's children,"
And the perfection of the human race
No idle fancy of the mind will prove.
Long since foretold by prophets and by seers
"That a new heavens and earth would appear,"
Not by violence, in nature physical,
But through laws divine affecting matter,
Slowly but surely, and corresponding
With all spiritual unfoldment,
On the earth's surface, of the human race—
Thus spirit and matter together progress.
"Behold ! I create new heavens and new earth ;
And the former shall not be remember'd
Nor come into mind : and the earth shall be
Fill'd with my glory," saith the Spirit.
The faithful fulfillment of prophecy

In the past is a certain guarantee
That in time all will be accomplish'd,
As by celestial messengers declar'd ;
That from disease and sin men will be free,
And earth refin'd and glorifi'd by God,
Mortals and immortals together dwelling ;
The New Jerusalem, city of God,
Covering Canaan, the land of promise ;
Messiah, the Prince, in Zion reigning,
All nations, because of him, rejoicing ;
His laws of love, observ'd by all the world,
All wrongs prevent, with happiness to all.
No longer need they prison bars and gates,
Crimes to increase, as now all prisons do,
For love reforms all, even in Hades.
Abraham's seed, true Israel of God,

Circumcised in heart through faith in him,
Will then receive, with Christ, as joint heirs all,
Full enjoyment of all promises made.
Not through the law, but by righteous faith,
The heirship of the world was promised them.
In the new heavens and earth realiz'd,
How insignificant all sinful joys
Appear, with heavenly bliss contrasted.
But little seems the space of mortal life,
Compared with one that will eternal be.
For honors worldly men eagerly seek,
Neglecting the greater, from God above,
Honesty sacrificing to ambition,
By selfish avarice hoarding riches,
Gratifying immoral appetites,
Trampling, also, on the rights of others,

True wealth esteeming of little value,
Which, imperishable, endureth forever,
Where moths corrupt not and thieves do not
steal,

Where climatic temperature is perfect,
With fragrance delightful to the senses
Floating ever through the balmy atmosphere.
Where matter changes to new forms of life,
Corruption exists not to shock the sight,
So free the air from all impurity is.

The happiness of social friendship there
Finds compensation full in those who love,
Companions all, of mind and spirit one.
No frowning look, impatient word or thought
Appears to mar the perfect trust and love
That lightens up each countenance so fair,

Beautifully expressed in sweetest smiles.
In pleasant converse all, time passes on,
Amid groves with festoon'd vines artistic.
Birds of beauty fill the ambrosial air
With songs of joy in sweetest melody.
"The eye of mortal man hath not yet seen,
Or his ear heard, nor entered his heart
To conceive the glorious things laid up
For him in heaven," for those who love God
And their fellow men like unto themselves.
To enjoy such pleasures delectable
In the many mansions of perfect bliss,
With the freedom of all realms to possess,
And worlds attracting all by their glory,
Inviting visitations of welcome,
And to all their rare beauties unfolding,

As possess'd by all suns and their planets,
Should be the highest ambition of all.
If these *scatter'd leaves from the summer land*
Can help thee attain an object so grand,
Then with joy may thou join the angel band.

By the river of life there grows a tree
In blooming Eden's consecrated sod,
Its *scatter'd leaves* are gather'd now for thee
"From the midst of the paradise of God ;"
On *every leaf* some loving *message* find
From dear ones now in shining *summer land*,
Who would impress its beauties on thy mind,
Waiting to greet thee with a welcome hand.

FINIS.

APPENDIX.

No. 1.—Genesis, xv., 1-15: The word of the Lord came unto Abram, saying, etc. Know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them, and shall afflict them four hundred years. And also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance, and thou shalt go to thy fathers in peace. Thou shalt be buried in a good old age; but in the fourth generation shall they come hither again.

Exodus, iii., 2-17: And the angel of the Lord appeared unto him [Moses], etc. I will bring you up out of the afflictions of Egypt, into the land of Canaan, etc.

Exodus, xii., 40: Now, the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Hebrews, i., 1, 2: God, who at sundry times and in divers manners spake, in times past, by the prophets, etc.

Numbers, xxii., 20-35: And God came unto Balaam at night, and said, etc. And the angel of the Lord said unto Balaam: Go with the men, but only the word that I shall speak unto thee that shalt thou speak, etc.

Numbers, xxiv., 4: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open, etc.

Acts x., 9-11; Peter went to pray. He fell into a trance and saw heaven opened, etc.

Acts xxii., 17: Even when I prayed in the temple I was in a trance, etc.

II. Corinthians, xii., 2-4: I knew a man in Christ, whether in the body or out of the body I cannot tell, caught up to the third heaven, paradise; and heard unspeakable words. Of such will I glory, etc.

2.—Revelations, xix., 10; xxii., 8, 9: And he said unto me, I am thy fellow servant, and of thy brethren, the prophets. I, John, was in the spirit, etc.

Daniel, ix., 21: Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the

vision at the beginning, caused to fly swiftly, etc. And he informed me, etc.

Daniel, viii., 13-16: Then I heard one saint speaking, and another said, etc. And I heard a man's voice which called and said, Gabriel, make this man to understand the vision.

Daniel, x., 5, 6: Then I looked, and, behold, a certain man clothed in linen, and his face was as the appearance of lightnings, etc.

I. Corinthians, xv., 35-58: It is raised a spiritual body. There is a natural body and there is a spiritual body, etc.

Luke, i., 11, 26: And there appeared unto him an angel of the Lord, etc. The angel Gabriel was sent from God to Mary, etc.

Luke, ii., 9, 10: And the angel of the Lord came upon them; and the angel of the Lord said unto them, etc.

Acts, viii., 26: And the angel of the Lord spake unto Philip, saying, etc.

Acts, x., 3: He saw in a vision the angel of God coming unto him, and saying, etc.

Acts, xi., 7, 8: The angel of the Lord came upon him, saying: Arise up quickly. And his chains fell off and he went out.

Acts, xxvii., 23: For there stood by me this night the angel of God, etc.

I. Corinthians, xv, 49: We shall also bear the image of the heavenly, etc.

3.—Daniel, ii., 19-45: Then was the secret revealed unto Daniel in a night vision, etc. Thou, O King, sawest, and behold a great image, etc.

Daniel, ii., 44: And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

4.—Daniel vii., 13-27: And the time came that the saints possessed the kingdom, etc. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him.

5.—Isaiah, xxi., 4: And they shall beat their swords into plough shares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more.

6.—Isaiah, xiii.; xvii., 22: Behold, I will stir up the Medes against them. And Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, but wild beasts of the desert shall lie there, and their houses full of doleful creatures, and dragons in their pleasant places; her time is near to come, and her days shall not be prolonged.

Jeremiah, l., 1-3, 9-16, 21-46; li., 1-64.

7.—Acts xvii., 26-29: And hath made of one blood all the nations of men. For in him we live and move and have our being. Forasmuch, then, as we are the offspring of God, etc.

8.—Daniel, ix., 24-26: Know, therefore, that to Messiah, the Prince, shall be, etc. And after three score and two weeks shall Messiah be cut off, etc.

Revelations, i., 5: And from Jesus Christ, the prince of the kings of the earth.

9.—Matthew, ii., 1-12: And there came wise men from the East to Jerusalem, etc.

10.—Titus, i., 2: In hopes of eternal life, which God, that cannot lie, promised before the world began.

11.—Genesis, xiii., 15, 17; xv., 5-21: For all the land which thou seest, to thee will I give it, and to thy seed forever. I will make thy seed as the dust of the earth. Tell the stars, if thou be able to number them; so shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness.

Genesis, xvii., 1-8: I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession, and will be their God.

12.—Genesis, xxii., 15-18: By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

13.—Genesis, xxvi., 1-5: And the Lord appeared unto him [Isaac] and said: I will be with thee and will bless thee, for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham, thy father; and in thy seed shall the nations of the earth be blessed.

14.—Genesis, xxviii., 10-22: And behold I will be with thee [Jacob]; and the land whereon thou livest, to thee will I give it, and to thy seed; and will bring thee again into this land, for I will not leave thee, etc.

15.—Deuteronomy, xxviii., 15-68: But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe all his commandments, that all these curses shall come upon thee. The Lord shall bring a nation against thee from afar, from the end of the earth, a nation of fierce countenance. And the Lord shall scatter thee among all, from one end of earth even unto the other, etc.

16.—II. Kings, xvii., 1-41: Then the king of Assyria came up throughout all the land and carried Israel away to Assyria, and in the cities of the Medes. The Lord removed Israel out of his sight, as he said by all his servants, the prophets. There was none left but the tribe of Judah only.

17.—II. Kings, xxv., 1-30: And the king of Babylon smote them and slew them; so Judah was carried away out of their land. So they took the king, put out his eyes, and bound him and carried him to Babylon; burnt the house of the Lord, the king's house and all the houses in Jerusalem.

18.—Ezra, i., 1: Now, in the first year of Cyrus, King of Persia, he saith: Who is there among you of all his people? His God be with him. And let us go

up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel (he is the Lord) which is in Jerusalem.

19.—Hebrews, iv., 1-16: For if Jesus [margin Joshua] had given them rest, then would he not have spoken of another day? There remaineth, therefore, a rest for the people of God.

20.—Acts vii., 1-6: The God of glory appeared to Abraham, etc. And He gave him none inheritance in it, not as much as to set his foot on; yet he promised that he would give it to him for a possession, and his seed after him, when as yet he had no child.

Hebrews, xi., 8-16: Abraham sojourned in the land of promise as in a strange country, for he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, an heavenly, for God hath prepared for them a city. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth.

Hebrews, xiii., 14: For here we have no continuing city, but seek one to come, etc.

Hebrews, xii., 22, 23: But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect, etc.

21.—Revelations, iii., 12: And the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God.

Revelations, xxi., 10-27: And shewed me that great city, the Holy Jerusalem, descending out of heaven, from God, having the glory of God; and her light was like unto a stone most precious, even like jasper stone, clear as crystal. And the city had no need of the sun, neither the moon, to shine in it, for the glory of God did lighten it, etc.

22.—Genesis, xxviii., 10, 12: And Jacob dreamed; and behold a ladder set upon the earth, and the top of it reached to heaven. And behold the angels of God ascending and descending on it, and the Lord stood above it, etc.

23.—Matthew, iii., 17: And lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

Isaiah, xlii., 1-4: Behold my servant, whom I up-

hold ; mine elect, in whom my soul delighteth. I have put my spirit upon him. He shall bring forth judgment to the Gentiles, and he shall set judgment in the earth, and the isles shall wait for his law.

25.—Psalms, xlv, 6, 7 : Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Daniel, ix., 24 : And to bring in everlasting righteousness, and to anoint the Most Holy.

John, i., 41 : And saith unto them we have found the Messiah, which is the Christ [margin, anointed].

Acts, x., 38 : How God anointed Jesus with the Holy Ghost, and with power.

26.—Psalms, cx., 4 : The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchisedec.

Hebrews, v., 5-10 ; vi., 2 ; vii., 1-17 : Jesus was made an high priest forever, after the order of Melchisedec, king of righteousness, and after that also king of Salem, which is king of peace.

27.—Psalms, lxxxix., 1-37 : Once have I sworn by my holiness unto David his seed shall endure forever, and

his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.

Luke, i., 30-33: And the angel said unto her: Call his name Jesus; he shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Romans, i., 1: Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power.

Isaiah, xi., 16: There shall come forth a rod cut of the stem of Jesse [David's father]. The spirit of the Lord shall rest upon him, etc. And he shall assemble the outcast of Israel from the four corners of the earth.

28.—Galatians, iii., 26: There is neither Jew nor Greek, for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

29.—Isaiah, ii., 1-5: Concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and be exalted above the

hills ; and all nations shall flow unto it, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

30.—Matthew, x., 1 : He gave them power against unclean spirits, to cast them out, and heal all manner of sickness.

31.—Isaiah, xlii., 1-7 : I, the Lord, have called thee in righteousness for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from their prisons, and those that sit in darkness from their prison house.

Isaiah, lxi., 1-3 : The spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the prison to them that are bound.

I. Peter, iii., 18-20 : But quickened by the spirit ; by which, also, he went and preached unto the spirits in prison, which sometimes were disobedient ; when once the long suffering of God waited in the days of Noah.

I. Peter, iv., 6 : For this cause was the gospel preached also to them that are dead.

32.—Joel, ii., 28-32 : And I will pour out my spirit on all flesh, and your sons and daughters shall prophesy. Your old men shall dream dreams, your young men

shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my spirit, and show wonders in the heavens and in the earth before the great and terrible day of the Lord come.

Acts, ii., 1-21: And when the day of Pentecost was fully come, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And there were at Jerusalem Jews, devout men out of every nation under heaven. Every one heard them speak in their own language. But this is that which was spoken by the prophet Joel: And in the last days, saith God, etc.

I. Corinthians, xii., 1-11, 28-31: But the manifestation of the spirit is given to every man to profit withal. Now, there are diversities of gifts, but the same spirit. The gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But covet earnestly the best gifts, etc.

John, xiv., 26; xvii., 13: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Luke x., 1-9: The Lord appointed other seventy

also, and sent them into every city, etc. Said unto them: Heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you.

Mark, xvi., 14-20: And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick, and they shall recover. They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following, etc.

John, xiv., 12: He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father.

I. John, iv., 1: Beloved, believe not every spirit, but try the spirits, whether they are of God, etc.

33.—Matthew, xvii., 1-13: And was transfigured before them, and behold there appeared unto them Moses and Elias talking to him, etc. Why then say the scribes that Elias must first come? etc. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist.

Matthew, xiv., 3-14: For Herod had beheaded John in prison, etc.

I. Samuel, xxviii., 3-25: Then said Saul: Seek me a woman that hath a familiar spirit, that I may inquire of her. And he said: Bring me up Samuel. And the woman said unto Saul: I saw gods ascending out of the earth. And the woman saw it was Samuel. And Saul perceived it was Samuel. And Samuel said to Saul: Why hast thou disquieted me, to bring me up? etc.

ERRATA.—On page 30, second line, read *become* instead of *became*; also, page 33, seventh line, read *waited* instead of *visited*.

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