JOURNAL

1850.

Elisha D. Blakeman's Book. E

"Being
a transcribed copy of Letters, Visions, visits to noted places or institutions &c. together with extracts from different authors. — Poetry and prose. —
Also some
original items by the owner, whose name is above subscribed.

PAGE(S)
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Part First.

Letters. & Visions
Composed, received, and copied,
for the purpose of having them at hand.

No 1.

Copy of a Letter written by the hand of our most dearly beloved and worthy Father James Whitaker to Jonathan and Ann Whitaker in the first part, and to several others of his kindred & friends in the second part; all of Old England.

Transcribed from the original manuscript into this book February 10th 1851. by E.D.B. –

"Parts near Albany 20th Feby – 1794.

Johathan and Ann Whitaker.

May the grace and love of God to you be multiplied. – I rejoice, and am thankful in remembrance of your coming out of the works

Father James' Letter

of the flesh, and your faithfulness Godward.

I love you, not because you were my Parents after the flesh, but because you obey God; and my soul doth wish that you may renew your obedience and be adorned with great and heavenly gifts.

It is for your own interest to obey God; and there is no end, no place to stand still, nor can any one get so much of God, that he can get no more.

I greatly desire you to take courage and go forward to attain unto a complete salvation in the nature and image of Christ— There is an inexhaustible fulness before us, and good it is to see God.—Comfort, Peace, Joy, Triumph and everlasting Renown is the fruit of faithful Obedience. but the contrary service is rewarded with miserable agonies in the conscience in this life, and with devouring fire in the other.

All good things are for them that serve God, they may by faithfulness, be filled from the souls of their feet, to the crowns of their heads with the

Continued.

glory of the divine nature. — There being therefore such an infinite fulness of transcendant glory for the faithful, I want you to go forward with fortitude of soul, that the word of God may flow in your souls like overflowing Rivers of living waters. ——— Go forward and abound in love, in Repentance, in meekness, in Humility in brokenness of heart, in patience, in kindness, in the fulness of ~~the~~ all virtue and goodness.

Not as though I really believe that you have been as faithful as you might have been, for had that been the case, I doubt not, but you would have been like bright Angels by this time; and your savor and utility very extensive. — However your measureable faithfulness affords no small joy to me in remembrance thereof; and doth beget kind love in my soul to you-ward.

May your pure minds be stired up and abound in all good deeds, and labor with great carefulness, vigilence and Zeal after

Father James' Letter

the divine nature.— The waters of the Sanctuary are risen, and it is to lay aside every weight, that you may swim with freedom in those waters.— Those waters are no other than the waters of love & Holiness, the waters of life and happiness, which is the God of glory, poured forth in the Church for the salvation of lost men;—when therefore I wish you to swim therein, I wish you unspeakible sweet love, the most transcendant beauty of holiness, and the most invigorating power of life and happiness.

And now on my own part, great have been the Mercies of God towards me, since I left England.—He hath preserved me from the dangers of the Sea, when in company with our blessed Mother, I came over it from thence in a vessel greatly damaged by striking bottom soon after we came out.

Great peace and joy have I had, and

Continued.

have in God.— I am now in tolerable good health, tho' I am under frequent sufferings in body and soul. — God hath committed to my trust the ministry of the gospel, in which I have endeavored to be faithful in all things.

It is not now, more than six months, I think not, since, in company with Mother and my dear Brethren, the other Elders, I returned from off an iteneric ministry of somewhat more than three years continuance; during which time I faithfully preached the gospel; and for it, I have been imprisoned, beaten, mocked, calumniated &c, and have been pursued by cruel and desperate mobs, night and day; and once, last summer past, I was whipped in the most cruel manner; being stripped naked, and my two hands tied up, being stretched up above my head.

However, God hath preserved me in a wonderful manner, and I am at this time dwelling

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upon my own place with my dear Mother and Brethren, having enough for food and raiment. — It is a good country where we live, and indeed so is all North America; and any prudent man may make a good living here. — And you, John Jackson and Betty Lees, widow to Charles Lees, as I have a great love and respect for you; so I greatly desire to see you in this land. — It is a spacious country, and room enough for thousands and millions; yea, for Kingdoms and Nations; and the soil is good, especially remote from the sea. — But why do I talk of that, as though I would lay a temptation before you, to leave your native soil, and your substance in England? — If earthly pelf prevail with you to come hither, our meeting will not be sweet.

There are better motives than that; God hath began his great and strange work in this land, and is carrying it on by swift degrees, and

Continued.

great are the gifts which come thro' Mother to the people. ——

Forsake then your native country for Christ's sake and for the Churches sake. — Come and behold the goodly works of God, and enjoy with us rich spiritual gifts of God. — If you come with that motive, you will be received into the arms of love; and on my part, I know it will give me great peace and thankfulness to see you here, hungering after God and his gifts.

And you John Jackson and Betty Lees, may the grace ~~and~~ love of God unto you also be multiplied. — I thank God for your sakes and rejoice greatly at the remembrance of your faithfulness. I wish also, above all things that your souls may be in health, and prosper, and endure the same things I write unto you.

I have written to Jonathan and Ann Whitacher my Parents after the flesh, so that I need not write the same things over again; but

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leave you to the perusal of what is already written; and by all means if it can any way be, forsake your native country and come over into this country for the gospel's sake.

And I am perswaded that great will be my joy to see you here, as strangers and foreigners for Christ's sake.

And you Ralph Whitaker, Jonathan Whitaker, John Whitaker, Ann and Thomas Whitaker, to you jointly, and to each singly and for himself, may God be merciful to you and not plead against you with his great power.

I am sorry at the remembrance of your folly! You have had the glorious gospel preached to you, and great labors have been taken with you! But how have you improved the one or the other? Did you ever obey the gospel? Be it that you have, yet when a righteous man turneth from his righteousness, and doeth wickedly, then his righteousness shall no more be remembered

Continued.

in the day that he turneth from his righteousness and doth wickedly, but he shall surely die for his wickedness.— Your obedience hath been like the morning dew, and early cloud, it soon passed away, and how wretchedly have you sunk yourselves? Did you but know and sense your loss hereby, you would mourn bitterly. Had you trimed off every member of your bodies and cast them away, rather than have disobeyed the gospel, your happiness would be infinite by this time, to what it now is; Why not? for God, in obedience of the gospel, hath preserved me: for now am I cleansed from sin, and the very being of lust, and the Divine nature clothes my soul; I daily feel the sweet breezes from Canaans banks, and the pearly drops of fragrant dews do frequently refresh my soul.

From time to time I drink of the diamond springs of Zions golden mountain, and have access unto the temple of the New Jerusalem.

Father James' Letter.

At many seasons I drink wine, good and well refined, and eat of the goodly manna plentifully rained down from the realms of glory. Upon pleasant Mountains do I ascend, and into spacious vallies do I descend, which send forth constantly, most salutary and odoriferous exhalations.

I have access unto God my Father, and to Jesus Christ my Redeemer, and tho I am frequently under great sufferings, yet I rejoice with joy unspeakable, and full of glory.

But what do you enjoy, or what have you enjoyed by your disobedience? Nothing better than the pleasures of sensuality, which yield you bitterness death and sorrow. — What is it that your souls feed upon? The wind and the dregs, and the seed of damnation. — And what is it in its original? Nothing less than the nature of the Devil, which is a stinking fire, and rotten sulpher. — It is that damnable

Continued.

evil which stript our first fleshly Parents of heavenly glory, and provoked the Holy one to condemn them to painful labors and bitter sorrows.— It is that Horrid monster that put a dagger into the hands of wicked Cain, to slay righteous Abel his brother, and then turned upon him and made him a fugitive and a vagabond in the earth.

It is that giant of Murder that spread his renown in the old world by violence bloodshed and slaughter, and provoked the Almighty to bring in the flood and destroy all men, and every living creature under heaven.— It is that cursed enemy which slew the thousands of Israel, and made them fall in the wilderness.

It is that filthy corrupter that filled the cities of Sodom and Gomorrow, with abominations, and moved God to burn them with fire and brimstone.— It is that Anakim of mis-

Father James' Letter.

chief, which did all the mischief among the Israelites and Jews in the land of Canaan, and scattered them among all nations to the ends of the earth: It is that Goliath which hath spilt the blood of all men from the foundation of the world, and laid waste all the little and great cities that have been laid waste upon earth.

He it is that crucified the Lord of glory, and infuses all diseases into all flesh; this is he who spreads all persecutions among the saints, and prepares a burning Hell for them who serve him.

When he is embraced, he meditates death and hell to the embracer, and enters every part of his body, and draws therefrom the seed of life, the essence of health and motion.

It attacks also, the soul, seperates it from God, and throws it into a state of spiritual death.— All this is by the strength of his

Continued.

motions and evacuations; What then must his whole substance be? And under the power of this horrid monster you are; and held fast by his stinking cords thro' your disobedience.

And he is not far from the disobedient but is nigh unto them, even within them, and united to them in all their actions. You may then by reason, see that your loss is dreadful.

Will you then serve this murderer, this butcher, any longer? - If you will, mountains of lead will sink you into hell. - Turn about then speedily and be cleansed by repentance, and then there will be mercy for you, and much love.

Be perswaded to turn from sin, from lust the Monster I have been speaking of; I adjure you in much love, to turn from your evil way and live. - I have not written these things to discourage you, but to warn you; - I have great pity and love for you, and am not willing you should go to hell.

Father James' Letter.

If you will but turn from sin, lust and the way of the world, repenting for what you have done, there is great mercy for you, but if you will not forsake wickedness, and lust, you will make your bed with devils soon.

And now to you jointly and to each singly by himself, both my Parents after the flesh, other natural relations and believers in the land, Christ is my all; all earthly glory is as dung and as the blackness of darkness before him, and the splendor of the heavens, as smoke without him. — All my sensations are swallowed up in beholding his beauty; and the powers of my soul captivated in seeing one ray of his transcendent glory. — How can Christ be set forth by pen and ink? — O his lovely countenance, one glance whereof will turn the firmament into blackness, and make the sun disappear in its orb.

Were I able to set forth a thousandth part of the beauty of Christ, I could astonish

Continued.

all men, and wrap them them up in superlative love to him. O I love him! I love him! I love him! He is the chief among ten thousand unto me, and is altogether lovely. — His brightness, his beauty is so great, that the most elegant description that can be given of him by language, is mere deformity before him. oh, his love how excellent it is.

Surely they are base indeed, who will not love such a lovely one who hath all beauty. Oh how transcendant bright it is! filling all things with comliness wherever it goes, and one gleam of it can happify ten thousand worlds, and turn hell into paradise.

How happy then will be the overcomers in the fruitions and openings of such an unsearchible beauty? — When his beauty will be once poured forth like great and mighty rivers! when all their sensations and powers will be ten thousand times enlarged, and they

Father James Letter.

enabled to swim forever in the ocean of glory beauty and brightness. Oh! such a happiness will they enjoy, that it is worth going thro' ten thousand hells to gain it. —

What vast numbers are in the way to enjoy this unuterable happiness in this land; for the sound of the gospel hath reaced far and wide, and thousands of people have obeyed the gospel call, considering we hold up a whole cross to men even to deny themselves of the very thot of sensual gratifications of every kind, and a total destruction of the man of sin. — It is wonderful that such multitudes have gathered into us.

However the truth we are determined to maintain if none come in, for we will not loose our souls by flattering the people. whereas there are great multitudes gathered into obedience, we hope to see them in the enjoyment of the unutterable and trans-

Continued.

cendent happiness in beholding the unequaled beauty of Christ.

O did they but a thousandth part sense this happiness, how engaged and violent they would be; and what indignation they would have against the ingratitude of carelessness! And what gratitude is due to God, in visiting such poor defiled creatures, sunk deeply in sin and wickedness! Oh that people did but sense Gods goodness in this! How would their hearts glow with thankfulness; for it is beyond all account to set forth how deeply people are sunk in all manner of wickedness and abominations, and it is wonderful beyond all description, that so great and glorious a God should condescend to visit such a sunken people! Oh that people would give glory to God for all his marvelous goodness and mercies which endure forever; and which are admirably manifested in administering

Father James' Letter Concluded.

comfort, joy, and triumph in all our assemblies; for he doth not foget us, but makes his glory manifest among us wherever we go.

I now live with my kind Mother in Israel, Ann Lees, formerly so called, and the rest; and have all things in common with others, that have come in to us. and we live in great love and union, blessing and praising God, and beautiful Zion decked with them that believe.

James Whitaker.

Answer to Father James' Letter.

But from the date, it is supposed to be in answer to a letter (if it really is an answer) written soon after their coming to America in 1774. - and not to the preceeding letter. -

May 7. 1775.

This comes from thy loving Father and Mother, hopeing to find thee in good health, both in body and soul. - Thy Father is very poorly and not likely to live very long. Thy Mother is in rather a better state of health, but poorly. Thy brothers and sister are in good health. -

We all remember our kind love to thee, wishing prosperity to the children of Sion, of what sort soever. - If thou findest any liberty from the Lord, with a desire to come to England, if thou have no money to pay thy passage, we'll pay when thou comes to

England. — John and James Jackson and Betty Lees remember their love to thee.

If thou art to settle in that place where thou now art, we would have thee send us a letter where thy settlement is, as soon as opportunity serves. — We remember our kind love to thee, and all inquireing friends.

Fear not coming to England, for thy Loving Father and Mother will bear thy passage. —

Remarkable Visions.

Watervliet — December 3d 1837.

On Sabbath day, while at a powerful meeting at the Meeting house. Sarah Ogden, Elizabeth Mernetha & Clarissa Shoefelt were all taken under operations of supernatural power, particularly in the exercise of turning, which is usually the case in the first commencement of all these operations & gifts of visions with which these young sisters have been visited. No tounge can tell, no pen describe, & scarcely can any heart believe, without inspiration or by being convinced from being an eyewitness of the wonderful manifestations in these extraordinary gifts.

These three young sisters were all carried out of the Meeting house straight & stiff as though they were dead corpses, & lifted into the waggon, brot home & taken out of the waggon, one after the other & carried into the house by the strength of others, & laid on to beds.

Remarkable Visions -

They performed the usual exercises through nearly all the time of meeting at the Meeting house, in thier common senses before going into thier visionary state. And when in vision they performed various exercises through the afternoon, till the going down of the Sun, without a morsel of refreshment, even to a drop of water, from breakfast time till the evening.

Thro' almost the whole of the time of thier trance they were continually in motion, or exercised in some manner, externally, in singing or labouring in exercise of worship: or acting out when they walked or ran, to thier sense in spirit.

When they ran in spirit they acted it out by a quick motion of the feet & legs, & thier walking was a similar motion only slower. Thier walking or running was easily distinguised by those aquainted with it, from thier other exercises, wether in a chair or on the bed.

Seen at the South Fr. Watervliet.

Thier going up stairs was different from either, it consisted in placing the heel of one foot on the toe of the other & letting it fall off, first one foot & then the other. —— In a slower movement than walking.

Considerable of thier time was passed, to outward appearance, as though they were alone in a room together & tho't that no one saw them. In this case they often diverted themselves in playsome exercise, & seemed to those present as tho' running from one side of the room to the other, talking, laughing & playing together like children, though in a mild, pleasant & innocent manner. *

When they came out of thier trance & assumed thier usual senses, thier countenances changed immediately & thier appearance & conduct was entirely different; they instantly endeavoured to get out of sight of the spectators; they felt so mortified to find

* They were children –

themselves in such a condition, being suddenly apprised that they had been seen all the while, & that they had acted out before the company how much, or what they knew not, that they ran into an adjoining close room to hide. Brother Benjamin Youngs, one that was present went in after them, as if to tame or quiet their feelings.

Soon after they were inquired of wether they did not see the bretheren & sisters in the room in the time of thier vision? They said. Nay. Did you not know any one? Nay. Did you see Elder Benjamin? "Nay," said they, not till he came to see us in the clothes room".

Various questions were asked them; thus, Elizabeth, what did you see in your vision? Ans. "Not much to day, we went to the white house, I saw Mother Ann; & a sister took us into a room & told us to stay there".

continued.

Clarissa what did you see in your vision? Ans.- We went to the white house & saw Mother Ann & a sister took us into a room, & left us, & we ran round & laboured & sung, & went out & looked round some; & we went onto a pretty mountain; there we conversed together & said. "Ann & Mariah has come"! & asked her how she got there; Elizabeth said, "Did you fly up here" & we said "how pretty it is up here".

These expressions were spoken out, & were ~~be~~ heard by those who were present.

Sarah where did you go this time? — Ans I went to the white house, & saw them in meeting & then we went into a room by ourselves, & we were there till we had liberty to come home."

A good many persons were present at this time. There did not seem to be a great deal of an important nature that took place to outward appearance. They were nevertheless evidently under a supernatural influence, & saw

I heard a good deal in thier trance which was gone from them when they came to themselves—
The scene lasted about 6 hours
First written in substance by Elizabeth (Young)

Watervliet December 4th 1837

Journey to the City of David.

By Elizabeth Abernetha.

On monday at three o clock P.M. I was sitting at my work, and the first thing I knew I stood in a room with Betsy Bryant, my guide, in the white House, and she took me to Mother Ann; and all she said to me was "You are going to see a very beautiful city.

Betsy took me by the hand and walked in a path a great ways, and opened a gate and walked on, till we came to a river, which Betsy called Blue River. There were two prophets that stood and took hold of something that looked like a vat, & lifted it up, and I looked under the river, & it was dry, & the prophets set it down into the same place again, and there appeared to be something gone, but soon the water came up,

and filled the river as before. We traveled on again and came to another river, which was called red river; again another, called the cold river, again the fourth river, was called the hot river, then again the fifth river we came to was called the river of love.

Then she went with me onto a bridge, she walked over the bridge with me, & took me by the hand, & we stood there. And while we stood still there were 12 loads of Gold coming from the mountain on the west side of this river, and they passed over this bridge, to a mountain on the east side. Betsy went with me to the west mountain, we went up to the top and looked, and there was something like a cover, & Betsy lifted it up, & there was gold & silver in abundance. It was bright & laid stored away in pieces. Betsy shut down this cover, and we went down the mountain again, by the same way we

came, & croped the same bridge, & went on the east mountain, and to the top; here Betsy lifted up something like a trap door, we look down and there we saw the same loads of gold passing through the inside of this mountain.

The east mountain was white, with a row of something green on the top, which was very pretty. We went down on the east side and stopped on a golden path, where ther was a street that seemed to be paved with something that was not gold, but there was a golden path straight through the middle of the street. On each side of this street were six white houses, & six white trees stood before each house; and a golden path for each roe of houses, like a side walk. We walked up, on the middle path, till we came to the middle of the street; & Betsy turned a corner and went into a garden. In one corner was a little spring, & a pail & cup were there.

Then Betsy gave me some of the water to drink.

From here we went into a dark place, where there appeared to be something like hooks. Betsy told me to climb up those hooks. Then I went up on them, untill my head hit against something, & Betsy came & opened a door that let me up on to a very large platform. When we got there I saw Jesus, Mother Ann, Father William, Mother Lucy; & there were a great many brethren and sisters also. This was a very pleasant place, for we could see the rivers & mountains a great way off. Those on this place seemed to be walking about, & taking satisfaction in viewing the heavens.

From this Betsy took me down the same hooks, thro the same garden, & on the way, as we were going to the white house, to my Mother & on the road to Mothers house, she stopped me, & took me into a room that was full of stars; from here we went to Mother Anns room; Jesus, Father W

& Mother Lucy were there. They manifested there feel ings in relation to the South Family.

Jesus said there were two or three brethren that were dead in sin, & they must wake up & confess their sins & repent.

Mother Lucy said the south family needed repentance, there was none who needed repentance more than they did.

Mother Ann said that Jesus came with an armful of stars, saturday evening, to the south family, but some of them were so wicked, that he could not bring them into meeting, & then he let them out into the door yard!

Jesus & Mother said if the south family could repent they could be saved. Betsy told who it was that Jesus spoke to on saturday.* One of the sisters was very sad, & Jesus went to her, & told her that she was affraid that she had not been honest to confess her sins, but he said that she had been honest, & she must look pleasant &

* see the vision of Dec. 2

pretty and not look so sad down: & she felt bet
ter after Jesus had spoke so comforting to her."

The forgoing is the true substance of what Elizabeth related of her vison.

After Elizabeth had finished her journey in the world of spirits, and came to herself, she arose up in bed & said "I am thankful for my privi ledge here: I am thankful that you took me in; I am thankful that you kept me here &c

She was taken in vision at 3 o clock P.M. & lay silent four hours, & exhibited but very little outwardly of what she saw, excepting one time, which was when she was at the spring in the garden. Here she was greatly animated, she spoke out & said how pretty, Betsy! this is a pretty place! What a pretty spring, Betsy! — Clap ping her hands softly, & motioning her hands with rapturous expressions of love & joy. — Part of the time while in her vision her countenance was like that of a corps, solemn as death, but

yet heavenly to look upon. Part of the time she was pleasant and beautiful, beond description

Witnesses – Elizabeth Young
Eliza Ask

Written by Elizabeth Y. December 14, 1859

Watervliet December 8, 1837

Elizabeth Abernetha's trance.

The internal part, as related by herself.

I was sitting in my chair with my work in my hand, (about 11 o clock A M) I felt very singular. I rose up and stood by the window, and some of the young sisters came to me & took hold of me, and I fell down. As soon as I fell, I found myself in a room with Betsy Bryant.

She took hold of my hand and said "I am going to take you to Mother Ann. - From here she took me thro'a long hall & opened a door, into a room where sat Jesus, Mother A, Father W and Mother Lucy.

Mother Ann spake to me about some of our family, who were laboring after visions. She said it was wrong & they must not it any more She said - Betsy was going to take me to the city called Paridise. From here Betsy took me into a very small place, where there was something like very

Continued.

little steps. I went up these steps, & as I rose up I stepped onto a path. On this path I ran some distance, & found that Betsy was by my side. She walked on and opened a gate & took me into a garden. This garden had 12 springs of water in it, & at the head of every spring there were some flowers.

Betsy said that all the prophets were in this garden." There were two prophets standing by each spring. I did not hear any of their names

At the head of the garden there was a spring by itself, and the virgin Mary stood by it, & had a little cup in her hand, & was drinking out of the spring. From this Betsy returned with me to the same path that led me to the garden.

We walked on some distance & passed through a gate into a green place, & there was a black house, and Betsy told me to go up the steps,

Eis France

and she opened a door close by a set of stairs. Betsy said to me "look down", I looked and there was some light in the hall below. On one side it was very dark.

She said "look at this, till I tell you not to look any longer". As I stood looking there was something came runing out on four legs, and ran up the stairs where I stood.

It appeared evident that Elizabeth was alarmed about this time. She spake and said Betsy, I do not want to go there it is so black! "What is that black thing? it looks like an old cow! ——

I ran to Betsy, and the creature passed by us & made a terrible noise. And it ran up another set of stairs, & Betsy & I followed it up, and Betsy opened opened a door and there it stood in one corner of the room. We turned around and left that evil spirit, & went down the same stairs, & walked thro' a hall, & out onto a stoop, (or piazza) & then went some distance on grass till we came to a little gate & Betsy opened it, & we came on to a path, and walked on a while,

Continued.

and I said nothing but the path that I was on! At length we came to a beautiful path, & by the side of this we found seven white buildings on each side of the path, or road; and we walked up to the first house, and went up the steps, opened a door, paced thro' a hall, and opened a door into a room where there were some sisters. They all rose up & told their names but I cant remember them; some some of them died at New Lebanon & some at Kentucky.

After they told their names they all sat down; they all looked happy. Then Betsy went upstairs with me and went to a little place and opened a door into a room that was full of sisters. They rose up & I walked round to all of them, and they told their names but I cannot remember any except one, & that was young Lovina Bates.

From here Betsy went with me thro the house, and into a garden. The flowers in this garden were all all buds. Out of this garden she went into a little alley, and walked on a path with me

Elizabeth A's trance

quite a distance, & came to some buildings on each side of the path, but we did not go into any of them

She took me into a garden, where there were a great many flowers; we went thro the garden, & at the upper end opened a gate, and went on to the path that we had been on before, and walked quite a distance, but did not see any thing of consequence. At length we came to some bushes, that grew by the path, and they had flowers & yellow leaves on them, and they had black buds in the middle of the flowers.

We turned from here into a path that was fenced up on both sides, and walked in thro some distance, and came to a house that looked dark within. Betsy took me into a room, & it looked very dark here. From this we went into a room that was empty; and then we went down stairs and out, into a garden. This garden was full of those yellow flowers that we saw on the way; they grow upstrait, and their tops bent over.

Continued.

Out of the garden we took the path that we had been on when we came to the house. At length we came to a white house, and went into two rooms but they were empty, and we went out again, & went onto the path, & Betsy said I am going to take you back again to the white house. So we walked on a straight path, all the way, till we reached the white house. Betsy then took me into Mother's Aunt's room. After this (some in the body) asked questions & Mother told me what to answer.

When I got thro' with this, Mother told me I must go & fight evil spirits; & Betsy walked with me to a room the same house. Here I first saw the evil spirits. Carpenter & Bill Quackingham and many others, & they did fight like cats and dogs! – I was there till we were ready to come home, then Betsy came and told us that we might go home.

External part of E's trance

Note. The forgoing was related by Elizabeth A. and written by Elizabeth Youngs. But it appears that the relation is extreamly short, & very deficient, in many respects, compared with what was externally exhibited, tho they in no wise contradict each other. The external part was much the most interesting to us, because it was that which we could realize.

The most remarkable part consisted in the questions that were asked by those who were present, & the answers that wer given by the visionist.

External part.

Elizabeth went into her trance, about 11 O'clk AM, and fell on the floor — She was taken up and laid on the bed. Elizabeth did not outwarly exhibit much of what She experienced in spirit, untill Barisa having suddenly taken in vision was brót into the same room, about ½ past 1. O.cl. PM.

They soon seemed to find each other, and were verry well united in their feelings. — The time was then chiefly taken up in their playsome con-

Continued.

versation and antic, or childlike conduct, tho simple and loving, till past 4. O. clk. — It was evident from their movements & conversation, that they were to their sense shut up in a room together, where, as they tho't, no body could see or hear them; and here they conducted as harmless children would who felt happy and free from restraint, and such was their outward conduct, of which I am now speaking. ———

After 4. O. clock. As both laid on the bed, Clarisa became very still, but Elizabeth began to sing — How lovely it is to walk in the way,

c e c e d c a
"Which our dear Savior has laid;"
f e c c d e d.
It brings me more humble,
c c c d
"And brings me more low, It brings me
e d c a f e c
right down to the cross.
c d c f c. ——— (see over.)

Other words also she sung, more or less broken. She repeated what she called a story, thus. "Come little children that live in the gospel, I'll tell you a story that Mother told you. You have not minded it, & you do not care for it. Now I'll tell you once more.

Mother says that we do not feel good, because we are all the time quarrelling & hating each other, Mother says we must leave it off I do it no more, for it is very rong." —

After this there were questions asked, & she answered them. Question: Elizabeth where are you? Answer. I am in Mothers room. Who is there? — The Lord Jesus & Mother Ann, Betsy Bryant & Anna Bryant. — What do you sit on? On a stool. Who gave you the stool? Anna Simpson. When are you coming home? Onot this great while: — How do you know? Betsy says so. — Are there any books there? Yea Jesus has a big book. —

What is written in it?

O the names of the folks at the south & second family. — Who writes these names? Jesus. — Did you see any book among the wicked? Yea I saw a black book one that belongs to the Devil — Who keeps it? The Devil keeps his own. —

Have you seen Elizabeth & Hannah Mariah to day? Yea I saw them away off. — How did they feel? O they felt bad. — What did they see? I don't know. — Whom did you see in Hell? The Devil was there & Glib-glab he had not confessed his sins. —

Here Elizabeth & Clarissa both talked to each other about the sins of some, as tho they knew who they meant & Elizabeth said "Clarissa how do you know the brothers sins, & Clarissa replied, "I know his sins, Jesus told me his sins. Mother Ann told me! I see his dirty tricks. Jesus says he is a filthy creature

Elizabeth said to Clarissa "What if Elder Calvin should hear what we say about his brothers? What if Cl=

=dress Elizabeth should hear what we say? Clarissa replied O dear, what should I do! I should feel as if I should die!!

Here they both made a great ado, as children would, who tho't themselves alone, & was talk=ing over something that they would not have any body hear for all the world. Then one of them said, "Elder Calvin will know their sins."—

Clarissa spoke to E. & said Elizabeth, if Eldress Elizabeth should hear us, she would say we was a couple of girls that know too much!! — After this they began to war evil spirits. One said. "Now let us sleep in retiring time as they do. Then they got up & sat in chairs, and sat in a very awkward manner, snoring & nodding &c as a sleepy stupid person would in retiring time. One says "I can't help thinking of hog! Then they went on ridiculing other ungodly ways of such as were poor believers.

They were a good while again making a great ado, supposing any one should hear them

said O if E. Calvin & Br Isacar should hear us, what should we do?! O I should die, near about! But they dont hear, there is no danger.

Then one said "We must be still now, Mother Ann says we must not behave so.—

One mentioned Elleyette & Ann Mariah, & the other replied that they had got home now *

* It should be remarked here that Elleyette & Ann Mariah had both been in vision a short time this afternoon, which they could not possibly have known, as circumstances were, but by supernatural means.

After laying quietly a while Elizabeth rose suddenly, turning her face to a certain direction, as tho' she saw something that took her attention very much, she seemed to stare with surprise, & exclaimed "O how could you stand that, & pretend to be a shaker? O awful! — you are sinking your soul forever! Who is that? Azariah? — See that

evil spirit, by the side of him! Who is that? Jim? Jim Pane? what a name. — He dies out among the world.

After this they went on describing & acting out the ways of the evil spirit. It seemed to those who were present that in exercise about the evil spirits, they were signing out the ungodly ways of poor believers.

One said when they pray, "how they look!" Here they both kneeled down, & acted out how the evil spirits looked, when pretending to pray; kneeling down in an awkward careless posture & looking about.

Elizabeth bowed six times & said "Mother told me to do that" Speaking of evil spirits one of them said "Jesus says they are so nasty!"

Clarissa said "O dear I am so happy Elizabeth". Now again they seem greatly exercised by the sight of evil spirits. — It seemed as though some evil spirit was constantly coming up to their view, & they could

rise up as if to meet them & drive them off, or shame them, sometimes making mouths at them & gestures & expressions of ridicule.

Then they rose from the bed, I said, "now let us fight like them." Here they both united in one thing, imitating the evil spirits in fighting, daring each other to the face & making a noise like cats fighting. They seemed to be particularly engaged with Jim Paine imitating his fighting with one they called Glib-glab. One says Jesus says he is an imp. Then they kneeled & mocked Glabs praying, looking about, gaping at the sisters, &c. Signed out the poor believer, who was only making a pretence. Told how he would work a spell for fear somebody would find fault with him. Then he would read some nasty book. Then how he would secrete himself & commit sin, & say I expect to have to confess it,

& then say "I dont believe in confessing sins to man." Then they would war, & act as tho they were gagging, & say it is enough to make a dog sick. — Then they told how he would tip over, & tip over (signing it out with their motions) & then straighten up & say Onay, I dare not go off, I han't got any home. — This we could well understand meant the haulting shaker. —

After this we asked more questions.

Have you seen any in hell? "Yea" — How does the devil look? "He has black wolly hairs, red eyes, horns sticking up, & feet like horses!

Did you see any there that you knew? "Yea there was one Carpenter there, & Bill Quackenbush" — Are there any there that ill never get away? "Yea there are some, such as Bill Quackenbush, he murdered 10 or 12 persons. Some murder so many that they are never forgiven.

What is the youngest age that ever go to hell? "As young as 10 or 12 years old"

PAGE(S)
MISSING

How does any one ever get out of hell? "They pray, & when the Devil finds them praying and wanting to be good, he locks them up. But Jesus knows it, and goes to them, & gives them a chance to confess their sins, & if they have repented enough, he takes them away, and when the Devil finds he is like to loose them, he tears around dreadfully!

You said you saw young Lovina Bates, was she happy? Yea. — Did you see Abigah Wood? Yea. — Where was he? In the city of Paradise, he was very happy. And Joel Wood was there. Was he happy? yea, middling happy: he had been in the black hole 7 years.

Did you see aged ~~aged~~ David Meacham? — Yea, he was in the city of David. — Have you seen Father Joseph? yea, he was in the celestial city.

Have you seen Cain and Abel? Yea. — Where did you see them? They were in a room together. — Were they both happy? Abel was happy but Cain was not. — But how came Cain to be with Abel? He is allowed to go once in a while

to see, but rather as a punishment for killing Abel!

Did you see Judas? Yea, I saw him in Hell, chained to a post.— Have you seen any of the Prophets? Yea I have seen a number.— Have you seen the Apostles? Yea.— After going with these and such like questions for some time, Elizabeth declined answering any more for the present, and they seemed to be exercised in a gift of love, in which they appeared to take much comfort. And after that they had another tour at fighting evil spirits. They mocked them in eating and drinking, and smelling; in crying and laughing, and were a good while at this. Elizabeth said there is one that professes to be very simple: he says I believe I am as simple as any body!— After fighting and mocking and shaming these evil spirits sometime; Elizabeth said, There, I have got an old Devil away, He dont know how to fight: he'd better keep away, if he dont know better how to fight.

Br. Isaacar asked Elizabeth who sung that

song to him? – She said it was Betsey Bryant. (I spoke had lately received a song in a gift.)

We proceeded to ask more questions. –

Have you seen William Safford? – Yea. Have you seen Benjamine Bruce? Nay. William Hammond? Nay. Daniel Jacobs? Yea. – Have you seen John Farrington? Yea. – Where was he? "In a big room reading. – Have you seen Olive Spencer? Yea. – Lucinda Cole? Yea. – They were both happy. – Have you seen Garret to day? Yea. How was he? Not very happy nor unhappy – He was sitting. Was he dressed in white? Nay – In black? Nay. Have you seen Amos Jewett? Yea – Attemas Markham? yea, both were happy. Did you see Abram Youngs? yea. How was he? – He seemed alone, and felt indifferent. Have you seen aged Benjamine Youngs? Yea. Young Benjamine Youngs? Yea. They were both happy. – Did you see Oliver Bates? yea, I saw Oliver, and both Lovinas, and they were all happy. ——

Are there any clouds in another world? Yea,

some white clouds. Does the ground and trees look there as they do here? yea, they look some so. Do they work there? I never saw them working— How are their houses built? I do not know.— Have they books there? yea, they read a great deal.

Do souls that go to hell, ever get out? Some do not. Do those who murder themselves ever get out? Yea, some do.——— We asked about a good many individuals some of which there was not time to write, and they were passed by.—— Have you seen Naham Bates? Nay. Have you seen Seth Youngs? Yea — How was he? He was just getting happy, he had been in the dark hole. Have you seen Adam? Yea, I saw Adam and Eve too. How did they look? They looked handsome. They are happy, be they? Yea, they are happy, but they wont be so happy as they might, till the human race are made happy. How do you know these things? Mother Ann told me. What makes you willing to answer these questions? Because Mother Ann tells me to answer any question you ask.

Why is Mother willing to answer our questions? She says it is to strengthen you. Is Mother willing we should send our thanks to her? You had better not. Well, she knows whether we are thankful or not, dont she? Yea, she knows.— Does she know all of us in the room? Yea — Does she love us all? Yea. — Is there a guardian angel to each of us, in this world? Yea.

Do the spirits there see us all the time? Yea, generally, or a good deal of the time. Can they see us when they have a mind to? Yea, generally,— Can they make themselves known to us when they plase? Nay, Only by liberty. Do they know when those on earth are going to die? Yea.

Is there a place prepared for those who are going to die, that are good? Yea. — Do those that die go right to heaven or hell? Nay, they are brót before Jesus, and he Judges them, and tells who is to go to hell. — Do all that do not go to hell, go right to heaven? Nay, some do, and some do not. — When they are sentenced to hell, dont they

hate to go? Yea, but it dont do any good. — Do the good spirits go and preach those in hell? Yea, sometimes — Does Jesus go and take them out of hell? Yea, sometimes, and sometimes he sends the good angels. Is it known beforehand in another world, what is going to happen on earth? Yea. — Is the gospel going to spread much on earth? Yea, Mother says most all the people on earth are going to believe, by and by. — Is there going to be hard times on earth before that? Yea, a good deal of hard times, and then it will be better — Why have those that are young among believers been left so much to themselves? Because they did not like to be obedient. — Are we going to be helped any more? yea, Mother says you are going to have a good deal of help.

Have you seen aged Ipachar Bates there? O yea, he is very happy. Can he sing? O yea, He will sing near enough to make you deaf. Can all those that are happy sing there? Yea, they

can all sing well, but some can sing better than others.— Dont those in the other world, give songs to those on earth, sometimes when they do not know it? yea, sometimes they do.

Is there more in heaven than there are in hell? Yea, a great many more.— Do souls have to confess all their sins when they die, and go into another world? Not those they have confessed before. If they have forgotten some, what do they do? They have to confess all: but they generally can remember all before they come here. How should sins be confessed? Mother says they should be confessed just as they were done, and the time and place.—

Should they be willing that a great many should hear their sins? Yea, they must feel it, and be willing that eversomany should hear. Why do you have so many visions, why cannot others have them too? Because, them that have them are the ones that are chosen to have them.—

Is it right to pray to have visions? Nay, Mother says it is not right.—

Can we have other gifts if we pray for them? Yea, such as repentance & love. — Is it right to ask those who die, to come and see us? Nay.

If any suffer in this world, is it made up to them in another? Yea, they will be rewarded for all they suffer in this world, if they are good. If one injures another will he suffer for it? Yea, it is very rong. — If one does good to another & tries to help him, will he be rewarded for it? "Yea, he will not loose his reward."

After answering these questions, the visionists made various signs with their hands & fingers; but nothing more of consequence was manifested and they soon came to themselves, it being about ½ past 12 o clock at night.

Witnefs { E Calvin Wells
Ithachar Bates
Isaac Youngs

E. Elizabeth Youngs
Eliza Ask.

Remarks on the foregoing Vision.

Whatever impression those who were not present may have of this scene, we who were present were fully satisfied and confident that these visions were Divinely inspired, and tho some part of their conduct was childlike, yet this was but an evidence that the influence by which they were actuated was conformable to their age and capacity of mind. We are at liberty to judge for ourselves of what degree of confidence to put in the replies to those questions that were asked. But for my part I have not the least doubt they saw what they said they did, that they were in Mothers presence, and that she dictated what replies to make to the questions.

It may seem incredible that they could be in a trance or vision, openly conversent in the spirit, insensible of natural things, and yet hear those in the body speak to them, and then answer so familiarly. But this appears no more mysterious to me than the rest;— I cannot account

for any of it by natural means. I do not see why one cannot as well be in the spirit, and yet see or hear natural things, as to be in the body, and yet see or hear spiritual things, at the same time that he or she does natural things.

I do not see why one may not be, as I may say, on the line between time & eternity, and see or hear both ways. —

They were frequently asked, in the course of their vision whether they saw us, or knew who was speaking to them, and they said nay, and I believed them. — I do not pretend to be positive that every word and action of the visionist was Divinely unerring or that there might be some misunderstanding in the answers and other expressions; but I am quite confident that their statement is worthy of as much credit as that of common persons of good sense and honesty. — The notes of the foregoing external part were taken down in the time of the occurance,

and tho' much was omitted, what is here stated may be relied on."

"Isaac Youngs.— Writer."

Note. Among the rest I heard Elizabeth, while in vision, say that she was going to the Celestial city next sabbath day at 8-o clock. (see next page.)

I. Y.

December 10th 1837

Elizabeth Abernetha's Vision, sabbath morning

Introduction. — On Saturday, evening, the 9th inst, while we were in worship, she was exercised by the power of God which was evident to all who were present. The course was laid in a circular march: some of the time uniting with a younger sister in exposing the evil spirits which a certain wicked man, that calls himself a simple good believer, was haunted.

In this meeting she said, "On sabbath morning at 8 o'clk I am going to the Celestial City. & so it turned out: — The next morning at 8 o'clk, she was called into the elders room & she sat in a chair. She was asked if she had taken any breakfast, she replied "some".

In a few minutes she was gone, her head fell back, her countenance

changed, & she seemed entirely insensible of the things of time.

After her vision she gave the following relation of what she saw.

I first went to the white house & Betsy my guide came to the door & opened it. She tooke me by the hand, & led me through empty rooms, & through a long hall, & opened a door, & there were Jesus, Father William, Father James, & Father Eleazer, Mother Ann, & Mother Lucy. Mother Ann told me that I was going to the Celestial City, & it would take me a good while to get there. Then Betsy tooke me out of the room, & went thro' a little hall opened a door & went up a set of stairs & went on quite a distance; then went up another set of stairs, & then went on a long distance; then up a third flight of stairs, higher than any that I had ascended.

At the top of these stairs I was in a hall, which I passed thro' & went up the 4th flight, of a great many steps; we walked a while, & Betsey opened a door which led on to a green, were we walked, but I could not see any thing but the green place. Betsey then opened a gate that led from this place into a street. But I could not see the street, till we turned a corner here she opened a gate & we went up a flight of stairs.

While going up these stairs as she relates, there is no doubt that she acted it out externally, by placing the heel of one foot on the toe of the other, & letting it fall off. She had a great deal of this exercise in the fore part of her vision.

When we came to the top of these last stairs it was level, & we walked on a while & came to a river that was called Glass River & Betsey told me to lok on the river, & I saw something on it at a great distance, but we did not know who or what it was: I looked here quite

a spell around on the various objects. From here we went to a river called the Celestial river & then she took me to another called the river of David she walked around & came to another, but did not tell the name of it. From here we walked thro' a green place. I came to a path with 5 buildings on each side & we went into the first one. We walked thro' a hall & went into a round room. she took me into one corner of the room & there stood something that looked like 2 hogsheads of gold.'—

One of these was filled with pieces of paper with orders written on them: & the other was filled with pieces of paper, with songs written on them. Betsey read some of the songs to me

Out of this room we went up a flight of stairs walked on a little ways opened a door into a long hall, passed this, & went up stairs, opened a door & went into a room. There were three windows in this room.

ten chairs, a small table and some books laying on it. We went thro' this room into a little hall, & up stairs.

From the top of these stairs we went into a very beautiful room. The floor was very white. There were 12 chairs in the room, a table & 7 books lying on it. — In this room I met Mother Ann.

Elizabeth Hawley had followed me to this house. And here a certain sister tried to excuse herself about having laboured for visions. I told her she could not clear herself. I laboured with her till she owned her fault in some measure but she said "you have called me up". I told her I would call her up again, at that instant Mother came into the room & said "let her go now". —

Out of this room we went down a set of stairs, walked thro' a little hall opened a

door I went into a room, were there were 4 windows, 5 chairs, & a large table with a great many books on it. From here we went down stairs, and out onto a stoop or piazza, then from here down some steps, thro' a gate, into a little Alley, thence onto a path. — In this path we travelled some time I came to a gate, which Betsey opened into a garden. Here we step=ed onto a beautiful white path. — There were 7 green trees on each side of this path very full of leaves. & their branches came nearly to the ground. I could not see any thro' these trees. — We went to the end of the path & turned behind the trees. & there were beds all laid out in order with flowers. —

We went thro' every alley I came to the path and crossed on to the opposite side of the trees. This side of the garden was very different from the other. Some of the beds were round & some were long. We went round among all these beds. —

The flowers were of various colors. Some were pink, some yellow, some white, others green, others red, & others blue.

We went up the path, & passed by the green trees, & continued on, & there we saw some little white flowers with yellow buds on the top.

We went on further & came to a fence & a gate. Betsey opened the gate into a green field, & the path went thro' the field, to another field that was white, & the gate entering into it was white. We went into this field & it was the largest field that I ever saw. In the centre stood a beautiful white Meeting house, which was round. We went into it thro' a very large door, that was in two parts, (as some of the believers houses are). We first entered into an entry & out of that into the meeting room.

Betsey walked round the room some time with me, looking around. There were 12 very large windows in the room

Out of the Meeting room we went up stairs. There were a great many rooms, & they were all round & the entries were round!

There were 6 rooms that stood empty. Betsey opened the door to every one of them & let me look in. There were brethereen in some, & sis=ters in some but I cannot retain thier names.

From here we went down stairs into the Meeting room again: & Jesus & Mother Ann sat there; and some one began to ask questions & Mother told me what to an=swer

After they got thro' asking questions Betsey went out doors with me, & went down to a gate & opened it, & went into ano=ther white house which stood opposite the gate. We went up the stairs & into a square room, with two windows in it. B. Betsey sat down by one of the windows & told me to sit down by her. She said I was to stay till they came to meeting.

We sat still about half an hour; then Betsey let me look out & see them coming to Meeting. I looked & saw them flying from all quarters, to the Meeting house; but before they reached there, they lit down and travelled two & two and went into the Meeting House

Betsey then took me to the Meeting house. We went in the same way we went in the first time. The bretheren & Sisters stood in straight ranks & told their names. And Mother Ann was with me & told some names.

After they had told their names they assembled in a different form, in straight ranks, & sung two songs, & began to labor. They travelled some; then they assembled at one end of the room & marched in ranks & turned at the other end of the room

After they finished their labouring they had a love meeting, but I could not find out what it was, but Betsey said it was a love meeting.—

All the names that Mother told me in this room I gave to one that asked the questions.

After Meeting I started to come to Mother Ams room. I came partly home, & went to the green place, and Betsey opened a gate & we went down a flight of stairs, & stopped in a room were Mother Ann was; I staid here while the other questions were asked. Mother gave me orders when to come again. She said that on Tuesday morning at 7 o'clk, I must come again."

The foregoing relation was written by E Elizabeth, from the mouth of Elizabeth Abernetha

After relating her vision she was questioned more or less. Question. Where were you when you had on that pretty blue & white handkerchief, with a gold fringe Ans. I cannot tell. Were was you when you saw

your face in a glass on your clothes? A. I think I was somewhere round the river of Glass. I believe here I was dressed with those pretty shining garment.

She had acted & spoken out more or less concerning these in the time of her vision.

Various other questions were asked her, but it appears that a good deal of the particulars were gone from her, & that she related but a very little of what she said or did, but her statement seems to be mostly of what she saw & heard. J. Y.

For further particulars we must turn to the statement of the external part, which was as follows.

She went into her vision about 20 min. past 80'clk A.M. At first she appeared to be walking. She went (in the vision way) up a flight of stairs of 193 steps. Then she said "Thats pretty" "Am I here". She looked very pleasant but solemn & was very still.

After this she bowed a good deal, 6 times at a time — then 5 — then 3 — then seemed to be trying different steps of labouring. One manner was crossing feet, another tapping lightly, first with one foot, then the other. — She says "I can't Betsey. — She seemed to be trying very hard to learn something like the double shuffle. — After this she ran smiling & bowing. — Then she suddenly exclaimed —

Why — what did you do that for? when you knew you did? — you did do it. Mother Ann says you did! don't be making motions, and saying hush! I did'nt I did'nt — you did do it. — She here clasped her hands & bowed violently, then says, "Now if you will follow me I will talk to you. Go & talk to Mother Ann then, go. Mother Ann will tell you what to do. — you say hish hish — She shakes her head — well go & talk to Mother. Why don't say so — well, if

you do it again Mother will talk to you, & you wont want to do it again: —
you did it you cant get clear yet —

At length she bro't the person to terms, & then told her she might go. —— It seemed that she in Spirit saw some one that was in the body, who had been labouring for visions, & had been told not to do it any more, & that this one had been trying to justify herself more than she ought to. But it was very evident that no kind of equivocation would answer in the sight of Mother.

After she had dismissed the person, it seemed she came to Betsey again, & she said "I did tell her Betsey!" "She had to say she did it." —— did very well she said she would not do it again.

After this she brot Glib-glab up — says "he wants some love" he says Elizabeth give me this handkerchief full of love" "Now hide behind Jonathan Cole; why didn't you take it last saturday night? I want pre-

pared! eh! Well I'll give you the leavings & shatings that ain't fit for any body else! — Next she had up Jim Lane He lived about 1½ years at Old Enfield, & about 5 years ago went off & died among the world & went to hell. — Then glib-glab again. "I guess he has Jim to help him. When he goes to meeting he can't shake, he stands like a heap of dirt! So you may go & live in that old black house. I am going to the celestial city to see the pretty things there: you may go & be hooked with them old five horns, in the black hole. I am going to see some pretty things, but you cannot go you are so ugly — so you may go now. — A long silence ensued. — Betsey what is that noise, what is it, I can't hear but a little bit: Clarissa I hear you tip, tip! — What is that noise now it's louder, now its almost gone it seems as if it was 1000 miles off: — At this time the family were in meeting &

were very powerful, & made a loud noise, & I concluded that she was some affected with it, & I went to the door & opened it, which let in more of the sound, which was the reason she heard it plain=
=er sometimes.

After this Elizabeth called for Clarifsa 30 times Clarifsa was then in Meeting, under operations of power. Soon after meeting, Clarifsa was in a trance, & was brought to this room, Elizabeth's face was turned away from the door, but she instantly looked round & said There Clarifsa

They went to talking together about their clothes &c & Elizabeth told where she had been, & were Christ & Mother were: & that they said she was going to the Celestial city. Eliza=
=beth told that she had been up stairs of near 200 steps. Then she told about her labor with the one that had laboured for visions & about Glib-glab — & Jim Pank — about the

rivers she had been to & the mountains & loads of gold. & the street of gold, & what a sight of sisters she had seen.

They both seemed to fix their clothes. & rub their gowns Elizabeth said I can see my cap (in her gown) spoke of the blue & white handkerchief with a gold fringe — said much about their caps.

Elizabeth asked Clarissa where she was, & she said "I am seing Jesus & Mother Ann. Clarissa made very pleasant motions & said to Elizabeth "you look so sober"! Mother Ann dont look so sober.

After this they began to mock evil spirits. There appeared to come up before them one with all eyes & then one with all ears!

Then they had over about sleeping in retiring time. Then about Glib-glab's repenting. One says "how much has he repented." "It is remarkable if he has

repented the head of a pin!. — Clarissa told Elizabeth that "We had Elder Isachar & Anna Bryant in our meeting" & Elizabeth said we had Polly Bates & young Lavinia Bates in our meeting at the Celestial City. —

After this we asked questions, & enquired after many that were deceased.
Ques- Where be you now? Ans in the Celestial city. Who have you seen there? Mother Ann Betsey Bryant. Was Father William there? Yea. How did he look? - "He looked very innocent." I said Father James met with Mother Ann. I said Elder Isachar, Lavinia Bates, Mary Partington & Anna Simpson, Anna Clark and Aron Wood and hesting. -
The following names were mentioned. Rhoda Chase, Hannah Shepley, Joseph Finley, Olive Fairbanks Elezur Woodworth, Artemas Clark — Samuel Filch —

Nathan Spier — Abraham Youngs — Benjamin Youngs, Martha Robinson — Polly Copley — Lucy Bennet — Oliver Bates — Elishaphet Fuller — Daniel Goodrich Sarah Buckingham — & Molly Goodrich Calvin Marel — David Darrow — Martha Deming — Mary Spencer — Jesse Mc Comb & Polly Mecam

All these Elizabeth said she had seen there that day & they were happy.

Some one asked how many cities there were between Waterliet & the Celestial city? She said there were Paradise City of david & Sucson.

Then more names were enquired after. Have you seen Cain & Abel? "yea" Adam & Eve? "yea" — Have you seen Judas? "yea" How was he? — He was chained to a post. — Have you seen seen Benjamin Ellis. - yea he was happy. Have you seen King Solomon?

"yea" seen King David "yea" how did he look? He looked white." Have you seen Moses? yea I saw him with a crown on his head. — Do they sleep there? — I have not seen them. Do they work there? I hav'nt seen them. — Have you seen Elijah Slofson? "yea he was happy" —

Where did you see all these folks? "I saw them all in the same house"

Have you seen John & Charles Youngs? "yea they were happy. Have you seen Garret Laurence? yea he was happy to day

After this Elizabeth said "Mother Ann says you have asked questions enough now" Then they looked me very pleasant & innocent. Clarissa said "O how pretty!" — then they hugged each other in a very loving manner. Then Elizabeth said "Clarissa, Eldress Eliza-beth told me who it was asked me them

questions the other day when we were in vision. Clarissa said "Who was it?" Elizabeth replied "It was Isaac Youngs. Clarissa said "O if he heard me now how should I feel! who is it writing now? — & Mother Ann says it is the same one" & Isaac Youngs! O dear; where is he? I should like to see him. where is he? (here she seems to look all about, with eyes shut) where is he? O there he is. (pointing with her finger.) Then she suddenly turned & hid her face, as if afraid that Isaac should see her! — The other one said "How do you know it that was Isaac, & she replied Betsey told me it was. — Elizabeth said "ask some more questions. — Some of us asked — Do you know who is in this room? "Nay — ask Betsey & see if she will tell you

She hesitated a little & then told over the names of all in the room, Clarissa

also told & pointed to each one. We chan=
=ged places & they told again, we chan=
=ged yet more & they told the third time!

All this would not have been wonderful had we not been confident that they did not see with their na=
tural eyes. Thier eyes were either shut or in a position that they could not see. Thier eyes were some times covered on purpose to see if it would make any odds

Part of the time their faces were down words on the bed or covered with the pillow.

Some of us asked Who told you these names? "Mother Ann" — Does she love all there is in this room "Yea". — Is Mo=
=ther willing you should answer some more questions? "Nay" I must dance first

They soon went to dancing. Then Sarah Ogden having been in vision a while, was brot into the room, with these, & they seemed much pleased when they met. then they danced a plain check together

—then they were all laid on the bed crosswise, & after a while more questions were asked.— Does Mother mean to have us wake up? "Yea, you have got to have sharper meet=ings than you have done, you have got to labor harder & faster than you have done, you have got to sweat: you have got to stir your stumps!"

What will become of poor believers, that wont wake up? "Such a will not wake up & be good will have to go off." What are these visions for? Mother means they shall waken up the believers." Why d have they in the other world left us in this world so much to ourselves? "They let you alone to see how slack you would be.— Is Mother going to notice us more now? — Yea, she means you shall wake up now; she says she is going to hurry up the old stumps that lay round in the

Meeting room! She'll make the dust fly
Is Mother going to help keep us awake? She says
she is going to wake you up & then if
you don't help keep yourselves awake
you will go to sleep & you will never
wake up again. Is there going to be
much trouble in the world! Yea —
Is there then going to be much increase
in the gospel? Yea Mother says there is
going to be a great increase.

How are the world going to believe?
They will be in trouble, & they will see
that the believers get along well, & then
they will come & confess their sins, &
that will cause others to come & set out
too —

Wont these visions do hurt yet a=
mong believers? Nay: Mother says they
will not do hurt, they will be such as
will do good.

Are there going to be many more visions? Yea, they are going to be more & more, & every one will find out they was not a make believe. Does Mother want us to learn the new manners of laboring? "Yea," she does. What did the visions stop for? "Because there was not a good use made of them."

(Previous to the 1st of December there had been a cessation of these visions)

Will hypocrites be exposed among believers? Yea they are going to be exposed by those who have visions. Is it rong to labor for visions? Yea. — What gifts may we labor for? "Repentance & Love." — Can those that labor for some gifts have them? Yea, they can have some. Can they have operations? Some can & some cannot. Does Mother say the believers ought to be free in meeting? Yea, they ought to be free to speak & be zealous.

Will believers ever suffer poverty? Nay, believers will always have enough if they are faithful." — Are there not some who will not believe these visions? They will have to believe.

Does Mother mean we shall know what there is in another world? Yea, but she does not want you to know any thing but what will do you good.

Here Isaac asked. Is Mother willing I should stay & write these visions? Yea. — How long can I stay? You cannot know yet, how long — Why is Mother willing they should be written? So they may be kept & not be disputed. Do you know who is talking to you? Nay. —

Then some other one asked. Can evil spirits hurt those that are good? Nay. Zachar B. asked her a question & she seemed to know him. When did Betsey sing that song to me? She

came & sung it in the night. She said you wanted to know why you could not have some gift, & she tho't she would sing you a song. — Then I asked. May Isaac have a gift? if he labors for it? And she replied, I'll tell you what gift you may have, you may have a gift to stay & write these visions, 'tis it is the gift for you not to.

Shall I know when it is the gift not to? Yea, you will know. — Do the evil spirits try to make mischief of these visions? Yea, they try, but they cannot. Will musical instruments ever be used among believers? "Nay. — Elizabeth, where is Clarissa? She is answering questions away there — Some questions were asked about simple diet, wether it was right to eat meat & she said Mother said that Pork was not good for her: but she did not say any thing very definitive about that matter. —

How do they go about from place to place in that world? They walk or fly.—
Do those that live together here, live together there? Sometimes.— Have they orders there? Yea, stricter orders than yours.—
Did you see any of their orders, written? Yea, I saw a gold hogshead full of them!"
Have they elders there, as we do? I don't know

After this, as these 3 visionists lay crosswise on the bed, with their heads next the wall, a number of us went to them to see if they knew us & they would tell, although they had their faces down tight to the bed, & we were confident they did not see naturally, but saw in the spirit.—

After this Elizabeth began to complain about having to go so often in vision saying "I've got to go so soon, what shall I do? I have got to come so soon again! I have got to come next tuesday at 7 o'clk & stay

all day. I don't like to come so often who wants to be a visioning, visioning all the time?!— & after this she said, "come girls we must go home." & they prepared to run, (in their vision way) & they had 3 spells of running & three of flying, alternately, before they reached the gate. And it appeared to be quite a cross to open it. They soon came to their senses.——

Note. The same remarks that were written to the vision preceeding this, will also apply to this.

There were a number of witnesses present thro' the greater part of this vision, Viz. The Elders at the south house, Br. Benjamin Y. Ephraim Prentice, Ruth Johnson, Judith Rich, & Tabitha Shapley, from the church & myself.— I took down notes of all the principal part.——

Isaac. N. Y

Elizabeth Abernetha's Vision

Tuesday morning at 7 o'clk according to prediction Tuesday Elizabeth came into our shop at 7 o'clk AM. She sat down in a chair, & soon her head fell back & she was in spirit She travelled (in her vision way) & bowed some, as she sat in the chair.

We laid her on the bed & she laid still a long time.

At length she to outward appearance, seemed to be in distress, as if afflicted with evil spirits. She was in motion much of the time, rolling from one side of the bed to the other, at times rising up & falling down on the bed, then laying with her head off the bed down on the floor (being on a truckle bed) seeming to be greatly worried.

About the middle of the forenoon she called for Clarissa. Clarissa came, & Elizabeth strove hard to get her into vision,

but could not prevail on her. At length she gave C. liberty to go, if she would return, which C. did, & then returned to her again

Clarissa staid a while & then left the room; & being troubled with a cold, she laid down to get a little rest. While lying down it appeared evident that she was taken in vision. In the afternoon C. was brot into the room where Elizabeth was; she was stiff as a cold corpse; & was laid on the bed with Elizabeth

After a little while they showed tokens of finding each other. They travelled upstairs a great deal, & appeared to be going to the same place, but we could not tell as to that. They continued on in a great variety of exercises untill late in the evening & then came to themselves. After their vision Elizabeth was interogated about her vision, but it seemed to be chiefly gone from her &

she gave but very little account of it. —

Elizabeth Youngs

Following is some relation of Clarissa's vision in her own words. — —

The first I knew I was at the white house, and Anna Bryant came to the door & took me into Mothers room. Mother said "Clarissa you are going further than you ever have before. — Then we appeared to be out doors & we went on to a path where it was green on ~~each~~ side; & it was very pretty here. We travelled here a while; at length we came to a large white house & went up some steps. From the door, to the right hand there was a flight of stairs, which we went up, & went into a room, were there appeared to be a great many sisters, some of them were reading & some were not. They asked my name & asked if I was well, I told my name and that I was well. —

We sat down a few minutes, and then rose up. Anna said, we will go up another set of stairs. We went up & the stairs appeared to be all pure gold, I was afraid to step on them, but Anna went up & I followed her. On the top we came to a little entry, & then to a door. We went in & the sisters all rose up. They asked my name & I told. The chairs in this room were very handsome, I could hardly keep my eyes from off them. They shined like glass but were not glass, they were white. Instead of straight posts they were bowing. We staid a few minutes and went out.

We went thro' a long hall into a room were there were some sisters visiting. They were Anna Simpson, Betty Lane, Olive Butler, Mora Brown, Elizabeth Howley's mother, her name was Elanor: & Almira Teach=outs mother. Anna lived in this white house. We staid a little while, then we

walked out into a hall, & went up stairs, into a room were there was sonneged sisters. This was a very pretty room & the floor was all white. They sat in chairs & in two rows, facing each other, reading. They spoke to me but did not tell their names.

We went out into a hall, were there was a set of stairs; the bannisters were yellow, like gold. We went up 29 steps, into a room, there was an aged brother, who looked very pleasant. Duma said he did not believe while on earth, but he lived up to his religion before he died. After that he felt very bad, and stood on his knees a long time & repented.

After he had repented a long time, long enough, Jesus took him in, & let him have a shop up there. His room was very pretty. He had a few chairs, and a little

bed. The pillows were bordered with gold.

From here we went & looked up garret, it was pretty, but I did not see any thing there. ——— Then we went down stairs & out doors, & went down to the rivers. There were four rivers all ran side by side, & all met at a point. They were crooked. Thier names were White River, light blue river, Yellow river, & light river, but I do not know why it was called so.

We stood by white river & some prophets stood there and lifted it up & cleaned out the bottom of the river & put it down again. We staid some time looking round by these rivers.

After this we walked in a path that led on to the golden street. There were eight houses on each side of the golden street, they were, to appearance, all of pure gold. At the end of the street stood two white trees

We turned off on to a path & came to some hooks to get up on. Anna went up first & I followed her: & some one opened a door, & we went up, & there we found Jesus & Mother Ann. Mother asked Anna if we had had a good time, & she said, yea.

Mother said "Clarissa, you may go & look out & see the rivers." This place was like a piazza, very high & sightly. We staid a while & Anna was conversing with Mother about something. From here we went round & opened a door into a small entry, & went out doors, on to a green place; there we found a spring, & Anna gave us some of the water to drink.

From here we walked in a strait path, till we came to the white house and Anna opened the door. We went into Mother's room & there laid a very pretty bible on the stand, the cover appeared to be gold.

Mother said "Betsey, Anna must learn Elizabeth & Clarissa to labor.

We labored three different manners: Betsey said Mother wanted we should learn these manners. —— After this Mother Ann said we must gather some love for our family. Then Mother said the Elders of the Church wanted some love, & we must go & get some seed & clean the old stuff off, & plant some new seed. "You keep a going said she, & that will make it grow."

After we had gathered the love & given it to the Elders, we got started to come home, and Mother said there are some Lebanon brethren here; you must come back, & get some love for them to take to Lebanon.

The foregoing is the true substance of what Clarissa related of her vision

Written by Elizabeth Young.

The External Part

Of the two preceding visions more particularly stated

The commencement has been stated, & need not be repeated here. About ½ before 10 o'clk Elizabeth began to call for Clarissa, & continued calling a good while, calling louder & louder & shrill. Clarissa was at work in another room in the same building. & Eldress Elizabeth tho't best to have her brot in, to pacify her, which was done. Elizabeth kept calling, more or less some time after Clarissa was brot: till at length she discovered her, & immediately seized hold of her hand & said now you've got to come

Clarissa asked what she wanted. O says she you've got to come, Mother says you have" C. How long first? E. O I don't know" C. I want to go to work, if you were all the time in vision you would not

work. E Well, do you suppose I can help it? Why nay, but I don't want to go in vision, I want to be at my work & earn my living" E. But Anna wants you.

Here they kept on a good while & had a good deal of shrewd conversation. Eliza=beth still holding tight on her hand. After a while Clarissa worked by artifice & got away, but Elizabeth instantly sprang & caught her; & held on a good while. It app=peared that her intention was to get her into vision with her, but Clarissa rem=ained in her common senses. and after a while she prevailed on Elizabeth to let her go a little while, which she did & then returned & sat quietly by her. Eliza beth became very calm, & after a while she said "Ask some questions". —— We who were pre=sent then asked a variety of questions mostly concerning those who had deceased. — Clarissa

soon after this left the room & did not return till she came in vision, in the afternoon as before stated.

Question. Have you seen Samuel Bonta? "Yea". — Where was he? "In a room in the city of Paradise" — Was he happy? "Not very happy" Have you seen Garret Lawrence today? Yea — How was he? "Not so happy as he was the other day". — Hers there been any such visions any where else among believers? There has been one or two in Kentucky. — — —

Will these visions spread & be elsewere? "Yea, there will be some in other places, till all will be convinced of the truth of them. Have you seen Anna Clark? "Yea."

Why are not these gifts given thro' the ministry? "I do not know" Why was Father William clothed with feathers at one time & not at another? "I do not know" Here she laughed

What are you laughing at, Elizabeth?"
Why Father William is laughing at you."—
Does he hear us? Yea. What is he laugh-
-ing at us for? Because you asked about the fea-
-thers. Has Mother Lucy said any thing to day? Yea
some"— Mother does not want the children
to take the lead because they have visions, does
she? Nay she does not." Will these visions do
good? Yea. Have the children confessed all
their sins yet? Nay they have some left
yet.— Do they intend to confess all? Yea
Do you see a good many children there?
"Yea" Has your sister grown any? "Nay"—
How old was she? She was one year old."—
Near two o'clock she said "Where is Clarissa?" O she is coming.
Come Clarissa ——— Then we went on with more
questions. Don't they laugh at our questions?
Yea they laughed at your asking about the feathers!
Have you seen Solomon Lovegrove? Yea Where?
In the city of Paradise", he was happy. Why did

Mother Ann have the care of the girls.#
(#As was stated in another vision) A. "I don't know" After 2 o'clk she sung some and danced a little; then she said "Ask some more questions

At 10 minutes before 3 o'clk Clarissa being in vision was brot into the room but Elizabeth did not notice her much

Ques. "Will the ministry regulate these visions." "Yea" Before long Elizabeth & Clarissa talked together more or less. (Much more was said & done by these visionists which is not written here)

After a while Shubad Prentiss came to the door and called E Calvin, & at that instant Clarissa turned to Elizabeth & said "Mother says there is some bretheren from Lebanon, & we must go back & get some love for them to take to Lebanon!"

E Calvin stepped to the door, & found that Benjamin Lyon & Horace Haskins had came

with Shubael, so they were admitted — We passed usual compliments, & sat down & was speaking of the gift the visionists had in gathering love &c. When suddenly they sprang up & said Mother told them to gather some more love, somebody had come from Lebanon, & they must have some love to take home ——

We all got up & stood on one side of the room, & they went round the room in a very lively manner, as they had before, clearing the ground sowing the seed & then turning to make it grow.

After they had collected the love, Elizabeth says "Now I must find who to give it too, I shall go right to him, then as they turned Elizabeth came right up before Benjamin & Clarissa right before Horace, & they flirted thier aprons in thier faces with very loving countenances —— Then they changed

& Elizabeth went to Horace & Clarissa to Benjamin, & flirted their aprons so that they snapped. ——— Then we changed places & they went over with the same exercise, & they came up directly before, as they did at first! All this was surprising to the beholder, as it was very evident that they saw nothing naturally.

After this the visionists laid down & were very still for a while. Clarissa was then asked if she would tell us what she had seen that day in her vision. She being still in vision, she began & related her journey & visit; & truly she gave a most surprising account, so regular, so clear & in such child-like simplicity, & so agreeing with what she had externally exhibited, that it was edifying beyond description

Next Eldress Elizabeth asked Elizabeth if she would tell where she had been, & she

seemed very backward about it, but she finally prevailed on her to tell, & she proceeded to relate pretty fully what she had seen & heard, & there were many things which we had not learned from her outward conduct. She told of seeing distressing sights, evil spirits & such as were in distress. She saw a great many bound with chains, some having stones in their hands pounding their own faces! & some pounding each other — at one time she saw 8 chained together!

She told about houses & cities that she saw a very regular & entertaining narrative

After this there was a little circumstance about as remarkable as any that had been. Asked Clarissa if she could tell us the names of the brethren that had come, but she would not get hold of their names, then I told their names & they pointed out where they sat!

This was about the end of this wonderful scene. Very soon Elizabeth came to herself, & perceiving the condition she was in, & who were present she felt mortified, got up & instantly made her way out of the room. But Clarissa lay a while longer & then came out of her vision. ——

All this was witnessed by all the Elders of the South, the Elders from the Church Br. Benjamin Youngs, Willard Allen & Myself, that is we were some of us present from beginning to end — Ten or 12 of us were present about steadily thro the whole, All of which can boldly testify to the truth of these wonderful things, & that we have not the least scruples of these exercises being dictated by a supernatural power, and that the things of the world of spirits were seen in reality as described by these young visionists The substance of these statements was taken down in sketches in the time of the occurence. — Isaac Youngs

An Epistle from Jacob Behmen

Our salvation consisteth in the effectual working of the love of Jesus Christ within us. —

1 My very loving & christian friend.

I wish you the highest peace, with the hearty love of a fellow member of Christ working in the desire, that the true sun of of the effectual love of Jesus Christ may continually rise & shine in your Soul, Spirit, & body. —

2 Your letter dated the 24th of January I recieved a fortnight after Easter; rejoicing to see in it that ~~that~~ you are thirsty, fervent, & desirous searcher & lover of the true ground of the knowlege of Divine mysteries, which I perceive you have sought & searched for with diligence. —

3 But that my writings are come to your hands & please you, is certainly

Jacob B's Epistle

effected by the appointment of God, who bringeth lovers to that which they love, & often useth strange means, whereby he satisfieth their desire, & feedeth them with his gifts & graces, & putteth an ens, or living spark of the true fire into their love, that it may burn aright. And you may rest assured, if you continue constant & steady in your love to truth, that it will open, reveal, & manifest itself ~~itself~~ to you in its flaming love, & make itself certainly known. But the searching for it must be begun aright, for we attain not the true ground of Divine knowledge by the sharp searching & speculation of our outward reason, but the searching must begin from within in the hunger of the soul. For reason penetrateth no farther than its own astrum or constellation of the outward world, from whence itself hath its original. But the soul searcheth in its

Continued

own astrum or constellation, viz. In the inward spiritual world, from whence this whole visible world hath its original, & wherein its ground or root standeth.

5. If the soul then would search & reach its own astrum or spiritual constellation, viz, The mysterium magnum, or the eternal Divine nature, it must first wholly yield up all its power & will to the Divine love & grace within it, & become a child, turning itself to its centre by repentance & desiring to know & do nothing but that only which the spirit of God seeketh & would do by it

6 If after it hath thus yielded & resigned itself seeking nothing but God, & its own salvation, & also how it may serve & love its neighbour, it doth find in itself a desire to attain divine & likewise natural knowledge, then it may assure itself

Jacob B.'s Epistle.

that it is drawn or inclined to it by God, & then it may safely & successfully search & find that deep ground which is mentioned in my writings.

7 For the spirit of God searcheth by that soul, & bringeth it at length into the depths of the Deity; as St Paul saith, "the spirit searcheth all things, yea the deep things of God" —

8 Loving sir, it is a simple child-like way that leadeth to the highest wisdom; the world knoweth it not. You need not travel into far countries to seek for wisdom. For she standeth at the door of your own soul & knocketh; & if she may but find an empty, resigned free place in it, she will there reveal herself indeed, & rejoice therein, more than the sun in the elements. If the soul yield itself up to wisdom for a full possession,

Continued.

then she penetrateth thro'it with her flaming fire of love, & openeth to it all mysteries.
9 Sir, you may perhaps wonder how a plain layman could come to understand such high matters, having never read them, nor heard them from any man. But, loving sir, I must tell you, that what you have seen in my writings is but a glimpse of the mysteries, for a man cannot express them. If God shall account you worthy to have the light kindled in your own soul, you would see, taste, smell, feel & hear unspeakable words of God concerning this knowledge. And that is the true theosophical school of pentecost, where the soul is taught by God himself.
10 After this there is no more need of searching & painful toiling about it; for all doors stand open; a very simple mean man may attain it, if he

Jacob B's Epistle

doth not hinder himself by his own willing & running. For it lieth in man beforehand, & needeth only to be awakened by the spirit of God. —

11. — In my talent or writings you shall easily find the way to it as plainly & clearly laid down, as in my simplicity I was able to do it, especially in the #printed book which also is of my talent.

The book that the author here meaneth is the book of Repentance, Resignation &c entitled the way to Christ; for no other of his writings were published in his lifetime; & but a few weeks ago was published in print. — Which Sir, I present to you in love, as to my christian fellow-member, and exhort you to read it over often; for its excellence is, the oftener perused the better liked. In this book you will see a short, but true & sure ground of Divine know-

Continued.

=ledge. For such the author hath found it to be by his own practice & experience.

12. But as to the ground of the high natural mysteries, of which you & Mr. Walthar & Mr Leonhart Everne, desire a further & clearer explanation, be pleased to enquire for it of Mr. Walthar; for I have sent to you & him an explanation & other new writings. If you shall like them, you may cause them to be copied out; you will find a very great depth of knowledge in them. I wish all of you to understand it. I would fain have made it more plain, but because of the great depth of the matter, & also in regard of the unworthy, it may not be done. Christ saith "Seek & you shall find knock & it shall be opened unto you."

None can give the mystery to another; every one must get it himself of God. One indeed may very well give a manuduction

Jacob B.'s Epistle

or direction to another, but cannot give him the Apprehension or understanding of it.

13. Yet know this, that a lilly bloometh to you, yet northern countries. Which if you do not destroy it by the sectarian contention of your learned men, will grow to be a very great & flourishing tree among you.

But if you rather chose to contend, dispute, & wrangle about, than really & vitally to know, the true GOD; then the ray, or beam of light will pass over you, & touch but some few, & afterwards you will be forced to fetch water for the thirst of your souls from strange nations.

14. If you will duly attend to my writtings, they will be a great help towards this true divine knowledge, & the signate-star above your pole will also help you, for its time is come about, or born

Continued.

15. I will freely & readily give you what the Lord hath given me; but take care that you use it aright; it will be a witness for you against the mockers & scorners. Let none look upon my person; This high knowledge is the mere gift of God to me, given not for my sake only, but for your sakes also, & for all theirs that shall come & seek it, in my writings.

16 Let none gaze any longer after the time; it is already born or begun, whosoever it lighteth upon, him it hitteth. He that watcheth seeth it, he that sleepeth seeth it not. The time already appeareth, and shall soon appear more clearly, he that watcheth shall see it. Many have already felt it, but a very great tribulation & calamity must take place before it be wholly manifested. The cause of which misery & calamity is the

Jacob Behman's Epistle Concluded.

contention of the learned, who tread the cup of Christ under their feet, & contend about a child with a contention, than which there was never worse since men have been on the earth. This shall be manifested. Therefore let no honest man defile himself with such contentions; there is a fire from the Lord therein, that shall consume them, and reveal the truth.

17 You shall receive of Mr Walther what he hath more; especially a Table, with an Exposition of it, wherein the whole Ground of all Mysteries is plainly laid down.

And so I commend you, Sir, to the love of Jesus Christ, being your servant in the love of Christ.

Jacob Behmen

Dated the 20th of April 1624

Transcribed March 28th 1851. by Wm Calver. For E.D.B.

PAGE(S)
MISSING

An important Vision. Being,

An interview with Father James and other Spirits, by the inspired Writer. (M. Br.) March 2d 1851.

1. While I was uniting in singing with my brethren and sisters, I felt an uncommon weight of solemnity in the worship; but had not the least tho't of what I afterwards witnessed, which was as follows. —

2. I suddenly found myself in the midst of a company of spirits traveling together, and I walked on with them. — They were these; Sister Zipporah Cory, Salome Chauncy, Philadelphia Wood, Lucinda Cole, & Lucy Clark.

3. We went to a piece of ground, with large woods upon each side, and a handsome stream of water running thro the midst of them. There were brethren in the woods, falling trees and some were clearing the land. - I did not know who they were, for the sisters passed them by; but after we went a little farther we met

M. B's Vision

Father James, and he said; there is going to be a society of Believers set up here, and that is why we are clearing up the land. We expect to build houses and make ready.

4. I looked round to see if I could tell where it was, but I could not; and no one saw fit to ~~tell~~ inform me, so I did not know which world I was in. We went on again, and Father James went with us.

5. They led me into a beautiful place, where was a large pool or cistern of water. I looked into it, and it seemed to be lined with gold. — Over this Cistern was a circle of light or brightness, perfectly clear, and angels flying up and down in it. Over against this was a platform erected, upon the top of which was a pair of scales. Two flights of stairs led up to the top of this. The sisters asked me if I would not like to be weighed? I told them nay, why not, said they they? I had no time to make any excuse, for Father James stepped up and said, you must be weighed: and said he,

Continued.

I will tell you what these scales or balances are for.— They are to prove how much you have gained by your privilege. And every one will have this examination to come to.

6. In one side, said he, is all the good you have ever received; all the gifts, notices & presents, that have been given you from the spiritual world, in whatever manner you have received, both small and great: all the precious council and good that you have received from your Elders, Brethren & sisters, in acts of kindness in any way, and all that has been consecrated and given up for your benefit, in things both spiritual & temporal is all there.

7. Now I want you should go up there with me, and see if you have good enough in store to make an equal balance.— I told Father I knew I had not, I should be as light as a feather when compared to all the good that I had received.

8. The sisters present, all very kindly offered me something to take with me; such

like as precious stones, a box of diamonds, with large pieces of gold &c, which I very thankfully received, thinking they would help fetch down my side of the scales.-

9 I went with Father and steped onto the balance, and it was just as I expected, I was found wanting, but I had one thing for my comfort, the opposite side raised a little from the platform; and another thing which was not for my comfort; that which the sisters gave me, appeared, when I got there, to weigh nothing, for it seemed to vanish, and to be taken away from me, which seemed to signafy to me, that nothing was my own, but what I gained by my own exertions.

10. The sisters told me not to feel bad, for there had many been weighed there, that was found more lacking than I was, and I had not yet left this world, but would have more time still, to gain a substance of the gospel,

Continued.

which would be my own. — Father James then took me by the hand, and told me he would explain to me the meaning of what I had seen.

11 Said he, these are the scales of justice; they appeared to you as natural scales, but they are not; it is shown to you in this way to bring it to your understanding; so are all the things of this world, shown to you, and, they will remain so to you, even after you leave the earth, until you meet the final and last change.

12. Inst; What, said I, doese Father mean by the final and last change? Father. "I mean child, when you are born of the spirit unto God, and all your desires after natural and earthly things are destroyed from your soul, and then will be the time that you will be found with that substance of good, which will counterbalance all that you have received from us and elsewhere".

13. "Inst;" I that when souls left the body

M. B.'s Vision —

if they had been faithful, they left all natural and earthly things behind them, and had no pleasure in any thing but that which was spiritual. — (Father.) "It is very true, there is a great difference in souls, but all that any one has while in time more than what is really necessary for their present comfort, serves as a clog, to draw them back to their earth, and those things that their interest is in there, their interest will be in the same things here, and they will have what they desire most. Some have a greater desire to accumulate an earthly substance than others, and that same desire will follow them when they leave the world, &so in all things". —

14. (Inst.) Well if a soul has a desire to lay up something against time of need, with a feeling to help others, should they be in distress, is that not right? — (Father.) "This is what we have always taught: and those who keep and

Continued.

improve this prudent spirit, lay up a great treasure in heaven, which will be their own at the final day. — Such will be weighed in the balance and not found wanting; they pay the price as they go along; while those who serve for selfish purposes, squander more than they earn; and waste all their own substance with that of others; and they come into this world destitute and naked, dependant on the charity of others for support.

15 (Inst.) Now will Father be so kind as to tell me what change the soul will meet with after every desire for natural and earthly things is done away; seeing the things of this spirit world do so clearly represent those things which we leave, (only they are a thousand times more beautiful and enticing, and more to be desired?. —

(To be continued. See page 277.)

O Br. David Mea.ch.r

1843 Jan.y	1st	To. April 1st	62. Days work at Boxes. & dinner pails,
1843 Aug.t	1st	25. Days at Oval Boxes as near as can be found.	
1843 Dec.m	30th	55. " " Boxes. Heading &c. very broken,	
1843 "	"	With Elders. called here & there.	

1844.

1844 Jan.y	1st	To. August. 1st	89. Days work at Boxes. heading &c.
1844 Dec.m	31st	33. Days. Sizing Broom corn. &c. —	

1845.

Aug.	18th	70. Days. at Broom handles. corn. Brushes &c —

A worthy man of God was he,
Alive in duty found;
Forever busy, he would be
Upon true gospel ground.
A real peacemaker indeed
Was this beloved man
To die he was fulwell agreed,
And go to Mother Ann — When years of age.

Daniel Boler.

1843 Mch.	1st	18.	Days.	Getting out basket stuff. &c.
1843 "	"	20.	"	Plaining Box stuff. Heading &c.
1843 Sep.	18th	7.	"	Journey down east after, Philemon S.
1843 Nov.	30th	19.	"	About. Boxes. various parts,
1843 Dec.	31st 29.	15.	"	At the Fancy basket. stuff,

1844

1844 March	1st	29.	Days	at Fancy Baskets. &c.
1844 "	"	18.	"	at. Boxes. Planing Heading &c.
1844 Sep.	18.	11.	"	Work on the Holy Mount. foundation &c.
1844 Dec.	31st	48.	Days.	at Fancy Baskets. (great Orders this season)

1845

Aug.	23rd	7½.	Days.	work at Baskets. &c. some at Boxes.

Henry Markham

5 Mch.	1st	54.	Days Sat coopering. mending &c. &c.
5 June.	1st	79.	" Coopering mending &c.
5 Oct.	1st	105.	" Coopering tubs & pails. &c &c.
5 Dec.	30th	70.	" Coopering getting out stuff &c.

1844.

5 Oct.	1st	249.	Days Work in the Coopers Shop. various parts.
"	"	"	In steadily since January 1st.
5 Dec.	31st	66.	Days at coopering spends all his time. year past.

1845

Aug.	19th	211.	
"	"	211.	Days at coopering mending &c

If ever this earth bore up a man,
Of pure and holy mein,
In Henry M, we clearly scan;
One pure as he could seem.
His life was an example of Godliness and truth,
A light unto all, even childhood and youth.
He decesed in the year of his age.

Stephen Munson.

S March	1st	36	Days.	at Office making packing boxes &c.
S Novr	13th	211	"	at Office. at Boxes. for seeds & herbs.
S Decr	30th	35.	"	Making seed & packing boxes at the Office
		282 total.		

1844.

S March.	1st	39.	Days.	Making packing Boxes. at the Office &c.
S Oct.	19th	186.	Days.	At Office making seed & Herb boxes &c.
S Decr	31st	25.	"	Making Boxes. at Office &c.
		250 total.		

1845.

Sept	1st	150.	Days.	making packing Boxes. staying at the Office &c.

A faithful servant of the Lord God of heaven,
That hath gain'd to himself the gold keys of the same
By obeying the precepts our savior hath given,
Then come ye bright angels and land his name
His eternal reward is safe and secure,
For obeying the gospel, from the days of his youth,
O may his remembrance, with his long endure,
And lead us along in his footsteps of truth.

84 years old.

Gideon Turner.

✓ Spends all his time in the garden at the
✓ Seed shop &c. putting up seeds, about
✓ Decr 30th 280. Days spent in this line.

1844.

Spends his whole time at the seed shop &
in the Garden, the Year past, About.
✓ Dec. 31. 290. Days work done in this line by him.

1845.

Spends his whole time at the Seed garden & Shop

Daniel Wood.

Rather feeble, not much at Public Work,
does many chores for the Family. &c.

1844

1 Sept.	1st	Spends most of his time for the family. does-
	about 5.	Days work at sale work herbs seeds &c.
1 Dec.	31st 4.	" In Garden Seed Business

1845.

Very feeble does chores for the Family very little for sale

Daniel Wood so very good,
Was much esteem'd besure;
A saint of God in earthly clod,
All patience to endure.
O may his mantle still remain,
And rest upon us here
May thanks and praise unto his name,
Ascend from year to year.-

Aged years.

John Meacham.

Spends his time wholly, about the Wash house and wood shed, not much else where

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1844

Spends most of his time in the Kitchen garden.

Dec 30d 33. Days. Sizing Brush & Broom corn, (13 each)

1845.

Works in the kitchen garden most of the time

Sizes Broom corn some.

Joel Turner.

S March	3d	4.	Days at the Sacred stone for Groveland.
S Decr	6th	12.	" Covering Jars. &c for Extracts.
S "	21st	1.	" Cutting stone for Jonathan W.
S Decr	30th	15.	" Covering Jars, tinker notions &c.

1844

Takes care of the Sheep. Does the tinkering for the family & many chores in his line.

S Dec	31st	3.	Days at coopering helping Henry Markham.

1845.

Nicholas Bennett.

1 Jan.	21st	9.	Days. at Hatters, kindle &c. &c.
1 Dec.	6th	5.	" Repairing Cooper Jointers. &c.
1 "	16th	5.	" Making Book boards, for the bindry
1 "	30th	1.	" Type blocks for Derobignes printing

1844.

Oct. 24th 1 Day after seed Turnips down to Canaan.
Spends his time doing Family chores.

1845.

Johnson Shapley.

1 Apl.	1st	76.	Days.	at	tanning various parts.
1 July.	1st	79.	"	"	In the tan House steadily.
1 Oct.	1st	77.	"	"	At the Tannery. various,
1 Decr	30th	74.	"	"	In the tan Yard. &c.

1844.

Solomon King.

S Mch.	1st	48.	Days at Oval Boxes.
S May.	1st	44.	" " " " Finishing Boxes &c.
S Novr	1st	150.	Days. spent in the seed Garden business.
S Decr	30.	45.	" At the Boxes. Finishing off &c.

1844.

Has spent his time at Boxes. & in the Seed garden

S		120.	Days. at Boxes various. parts.
S		4	" Rolling Whips. (braded by Sisters)
S Decr	31st	170.	Days Spent at Seed Business year past.

1845.

David Rowley.

1843 Jan.y	27th.	14. Days.	At Hat Blocks & Guilentine for Ph. &c.
1843 March	2.nd	2 "	at press boards for herbs &c.
1843 " "	8th	1½ "	At Hat blocks.
1843 Dec.r	6th	6. "	At Window Sash. for Ministrys Barn
1843 Dec.r	30th	8. "	Meaking press patterns Medical.

1844

1844 Sep.t	19th	6.	Days at Holy Mt Building & benches.
1844 "	19th	2.	" at Office Windows and chores.
1844 Feb.	20th	1.	Days Work at herb Press &c.
1844 Oct.	24th	1.	Day after seed Turneps.
1844 Nov.	23.	4.	" for Office Kitchen table &c.
1844 Dec.	31st	1.	Day. Hatters Planking Bord.

1845.

Henry Bennett.

Spends most of his time about the new Barn, not much at Public Jobs, spends about.

1 Decr	30th	4	Days work about tanners wheel &c.

1844.

1 Sep.	19th	5.	Days at Holy Mt Building &c.
1 "	20th	12.	Days at Washington Cabbin chimney &c.
1 Dec	31st	8.	" The year past at various calls for
1 "	"	"	Out Families.
1 "	"	20.	Days. Repairs at Machien Shop.

1845.

164.

Abraham Hendrickson

1 Dec.	30th	230.	Days work at Herbs. Pc. as account
"	"	"	Kept by Dendigne B. 1843.

1844.

Calvin Green.

1	Takes care of the Hens. does many chores,
Dec. 12th	has spent about 70. Days at Garden seeds &c
1	much about sacred writings. &c. say 49. days
1	

1844.

Nathan Williams 1843

1 Jan.	27th	4.	Days.	Journey with seeds. South. E.T.
1 Feb. 7.	20th	25.	"	Teaming with Office Horses. Slacks.
1 Oct.	12th	105.	"	Teaming with Ministrys Horses & Office.
1 Decm.	31st	58.	"	Public teaming with Ministrys
"	"	"	"	Horses, here & there. straw & beans &c

1844.

1 Oct.	9th	12.	Days	Teaming with Office Horses.
1 Novr.	14th	8	"	Here & there with Office teams.
Dec	31st	Spends.		His time mostly at Wash House
"	"	Sled.		preparing wood & tending upon Sisters

1845.

Jan 7.	29th	10.	Days.	driving Peter L. horses. here & there
April	27th	7.	"	" Edwd Fowlers. " " "
Nov.	5th	19.	"	Teaming with Office horses.

Henry Youngs. 1843.

Takes care of the Hogs take most of his time
has cut 47½ Doz. Whip lashes about.

Decr 30th 7. days work.. mends some Harness &c.
13. " Rolling whips

1844.

Takes care of the Hogs most of his time spent
Has cut 45. Doz. Whips about.

Decr 31st 7 Days Work. mends harness some.

1845.

Isaac N. Youngs. 1843.

1 April	1st	28.	Days cutting the Sacred Stone for Graveland.
1 Nov.	19th	8.	" Down East on Roll Business

1844.

1 Sep.	19th	5.	Days On Holy Mt. Building &c.
1 Nov.	1st	2.	" On Meeting House Roof. &c.
1 Dec.	31st	60.	" Keeping Office Books & writings the
1 "	"	"	Years past, &c. . does many chores.
1 "	"	9.	" Turning Fan Handles. for sale.

1845.

John H. Dean. 1843.

Feb. 28th	28th	3	Days at various Tan House &c &c.
May	3rd	6.	" Public work at fence on Holy mount.
"	"	"	The above work done by various ones.
Nov.	23rd	2.	Days Pulverizing Herbs with Herobigne
Nov.	30th	3.	" Sawing for Ministrys Barn.

1844.

Sep.	19th	2.	Days on Holy Mt Building &c.
Oct.	24th	1.	Days After seed Turneps. with his horse team.
Nov.	13th	12.	" Drawing dung from Carrs. 1 span 34 load.
"	"	3	" " " " The Springs " 12. load.
			James Goodions team draws part of the above. dung.

1845.

Nov.	3rd & 7th	4.	Days out with Garden seeds. 1 span.

Philemon Stewart, 1843.

Spends his whole time at Public business either Spiritual or temporal much & most of the time about the. Roll & Book. the rest. making fancy Brushes. 5 days home work

$250 at Roll & Book

Decr 29th $18. at brushes

1844.

Spends most of the time at Doctoring

$ Decr 31st Has made since leaving doctoring 282 Fancy

" " Brushes. for sale. 30. days work.

1845.

Luther Copley. 1843.

Sick about ½ of the time. Has done about
1 Dec.r 30th 60 Days work at various jobs. for out families
Building Plaining Machien for the East. &c

1844

1 Sep. 18th 4. Days at Holy Mt Building.
1 Nov. 29th 20. " various jobs for Out Families.
1 Dec. 31st 25. . Repairs at. Machien shop. &c.

1845.

Henry De. Witt. 1843.

S Jan	30th	8.	Days a journey with seeds to Poughkeepsie
S Nov	19th	16.	" Cutting palm leaf. fixing knives &c
S "	"	24.	" Makeing Spinning wheels. 2. Doz.
S Dec	30.	37.	" Binding sacred Roll & books.

1844.

Frederick Sizer. 1843.

1 Decr 30th 304. Days at the Tan House has been in
1 " " " very steadily the year past. Out only 12 Days.

1844.

174.

Barnabas Hinkley. 1843.

Spends most of his time Doctoring for both Orders. He has spent about. 25. days at
✓ Dec. 29th pressing herbs. &c. Public work.

1844.

✓ Oct. 9th. 24. Days at Washington Cabbins &c.
✓ " 25th. 7. Hands go over to raising Barn at Washington
" " " viz 5 W.S. D.C. B.H. J.S. D.S. J.D. S.B. 1 span Horses.

1845.

Daniel Crofman, 1843.

Takes care of the boys, nothing done at sale business. by him, the present year

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1844

1 Oct.	23.	9.	Days in the Seed Garden at work.
1 Dec.	31st	50.	Days. at Baskets helping E. Br. Daniel.
1 "	"	15	" at Oval Boxes. — various parts.

1845.

John Allen. 1843.

Nov^r	14th.	22.	Days Sed Journey. with Peter L.
Dec^m	1st.	20.	Making & fixing hat blocks.
"	4th	8.	" Laying arches fixing basin &c,
"	30th	3.	" At racks and tables. &c.
		70.	" At hats for sale. — $63.12½

1844.

1 Oct.	12th	3.	Days In the Garden getting in roots &c
1 "	"	"	With 7. Boys. or more. say 16 days work

For, a mess of pottage he did sell,
His Holy birthright here;
And cast his soul away to hell.
Away from heaven clear.

Benjamin Gates. 1843.

Feb.y	28th	4	Days at grain &c. after maple timber.
Oct.	13th	3.	" at Herbs. &c with Derobigne

1844.

Oct.	11th	2.	Days Over to Washington Cabbies.
Nov.	12th	2.	" Teaming with Edw.d H.s Horses.

1845.

Nov.r	8th	2.	Days with Edw.d Fowlers Horses. with seeds &c.

Theophilus Sidle. 1843.

1 Nov.r	20th	1.	Days. Drawing dung for Medical Garden.
1 "	"	"	At Home & Pierce place. 2 Yoke Oxen. 33 load
1 Dec.r	26th	2.½	Days drawing Bass wood logs 3. " Oxen.

1844.

1 Oct.	9th	2.	Days Teaming for Cabbin Washington. 2 and 2 Yok
Nov.	11th	8.	" Drawing Dung from Carrs. 2. Yoke. 16 load
"	"	2	" Drawing dung from the Springs 2. Yoke 5. load
"	"		Francis Sears. draws. part of the above dung with his ox
1 Nov.r	23	15.	Days Work at drawing Stone for Pierce place drain &c. 2

1845.

Derobigne Bennett, 1843.

Feb.y	21st	2. Days with E. T. South after Iron &c.
Decr	30.	262. " At the Botanical business, the past year
		17. " Extra by various hands.

1844.

Elisha Blakeman.

Carpenter & Joiner spends his time at the new Barn very steadily.

1844.

1 Oct.	23rd	4.	Days in the Great garden with boys.
1 Nov.	14th	10..	" Painting cooper ware. &c.
1 Dec.	19th	8.	" At Brooms. fixing &c.
1 Dec.	31st	14	" Painting cooper ware &c.

1845.

David Sidle.

1 Feby.	28th	5.	Days drawing bark with horse team.
1 Novr.	14th	4.	" Teaming Seeds & Herbs to Albany twice
1 Decr.	30th	3.	" Drawing basswood logs. --

1844.

Taken care of Cows, not much time for other work.

1 Decr.	31st	3.	Days at herbs, helping Dendrigne the past season

1845.

Dwight Hinkley

1 May	5th	1	Days with 2. Yoke oxen about stalling
1 "	"	4 "	About Ministrys Barn with team.
1 Oct.	13th	12. "	Blacksmith Work. Shoeing &c.
1 Dec.	22d	10. "	Getting Baswood timber for Broom handles &c
1 "	"	" "	22 trees. cut. about 70. logs up to Baggs.
1 "	"	1 Day,	with 6. Yoke oxen. & 2. horse teams, drawing
1 "	"	"	The above mentioned bass wood. timber.
1 "	26.	"	Finish timber from Baggs. 80. basswood. & 3 Maples.

1844.

1 Sept.	16th	3.	Days team work on Holy Mt with 2 Yoke oxen.
1 Oct.	11th	1	Yoke Oxen at Washington Cabbin 4 weeks steadily
1 "	"	2.	Days over to Washington With Hired team.
1 "	"	6 "	At Shoeing cattle & Horses various times
1 Decr	31st	4 "	Public, at Blacksmith Branch, 2nd Orders [illegible]

1845.

Felix Roberts.

1 Nov	14th	1. Day.	Helping move Dr Wrights barn &c,
1 "	"	1 "	Drawing timber for Ministrys Barn. 2 yoke
1 Dec	26th	2½ "	" Bass Wood logs for Broomhandles " "

1844.

Franklin Barber. 1843.

Spends his time mostly in the seed garden.
gives in an account of work done to the amt of
Dec.m 30. 530. Days work, done by himself & other extra
" " " hands. when call'd for a day. or two.
(48. Days team work 1 span. ½ by 4 teams.)

~~1844.~~

He's gone, he's gone away away,
To circles of refulgent day;
Young and active, full of life
But could not well forego the strife
The hand of death prevail'd.

Dear Franklyn was a worthy child,
Well educated, meek and mild,
He was in truth wat all should be
From sin and condemnation free
When certain death prevail'd.

O how uncertain is this ~~life~~ home
How sure that world which is to come,
Where souls will be, just as they here
Have passed thro ~~last~~ the latter year
When death seems far away.

George Allen, 1843.

Decr 30th 200 Days work in seed Garden the past year.

1844.

He came with his Mother while with infancy blest
Altho ragged Poorly and rude
And all hoped, that if he with God's people shud rest
He grow up holy and good
But with Love disappointment his friends are bereft
Of all their kind labours & pains,
For when he wages worked, he packed up and left
So his birthright for another remains

186.

Stephen Baker.

Farmer, not any time spent at Public or Sale work. Herdsman. Pc. Butcher.

1844.

Samuel White, 1843.

Decr 30th 230. Days in the Seed Garden the year past.

1844.

Feby. 1st 1. Days. work drawing wood to Grist Mill 2 Yoke.
" " 2. Days. getting wood for Grist Mill.

188.

Bartlette Wickersham.

1 Oct.	1st	178. Days work at Herbs. &c.
"	7th	Returns to Philadelphia. (Gone Offs.)

Braman Wicks.

5 May.	1st 5.	Days. sawing for Ministry Barn.

1844.

1 Oct.	16th 24.	Days Work at Washington Cabbin.
1 Nov.	17th 3.	" At Brooms. making &c. "

William Allen. 1843.

Decr 30th Works at Shoe making out occasionally has been sick much of the past Year.

1844.

Died Feby. 19th 1844

A kind obliging soul was he,
Full of life, and antic glee;
But ~~the~~ consumption took him down,
And cast his body to the ground.
Altho his travel was not swift,
Yet generly he kept the gift.
'Twas his delight to dance & sing,
And make the sacred music ring.
True he was young, still under age,
When cold death, as twere in rage,
Did snatch him quickly out of time
To dwell, I hope, in heavens clime.
Where he forevermoe may be,
From sin and sinners wholly free;-

Mortimer Traver.

Works at Shoe making out at Farming &c. what he has done at sale business is carried in with Henry De Witts a/c. some 3. Days.

1844.

Spends his time Shoe making Out at various calls. what time he has spent at Public is carried on to the account of Extra calls. in each sale branch

From Hudson brot' unto this place,
To labor for redeeming grace;
But short in time was his career;
Before he died and left us here.
Chilling cold, relentless death,
Took from him his mortal breath,
And tho' quite young, I hope 'tis well,
With him where he has gone to dwell.

His Fathers family most all believed, but had gone back to Hudson before Mortimer died.

Cyrus Wilson

1 Feby.	24th	2 Days making mittens for sale.
1 Oct.	14th	2½. Days. at herbs. with Dendrignes

1844.

1 Oct.	1st	2.	Days at Washington Cabbin shingling &c.
1 Nov.	25th	2.	" Teaming with Office horses. E F team.
1 "	28th	3.	" Teaming with Edwd F. horses.

Taken in ~~here~~, when a small boy,
Our gospel blessings to enjoy;
He worked in the tailors shop
From there to Sodom he did hop.
But his faith his soul did pain,
And crying he came back again;
He staid awhile, and then was hurld,
Thro' lust & pride, off to the world.'-

Edmund Sizer. 1843.

1 Oct. 1st 2 Days at Herbs. Botanical work.
1 Dec. 30th 297. " At the Tannery. absent the year past: 19. days

1844.

He came from Groveland to this place,
To see if he could win the race,
Of selfdenial and the cross
And gain salvation from his loss.
But, poor child, he soon did yield,
Gave up the race & left the field;
And back again to Genesee,
Near where he came from, he did flee.

194.

James Goodwin.

1 Feb.	28th.	4	Days	drawing bark. with Horses.
1 May.	3d.	1	"	Teaming on the Holy Mt. fence boards.
1 Nov.	13th.	1	"	" " Potatoes to the Rail Road.
1 "	17th.	1.	"	" " After Broom corn.
1 "	18th.	1.	"	Drawing Onions from Rail Road.
1 Decm.	26th.	2½	"	" Basswood timber from Baggs.

1844.

Oct	1st.	3.	Days	Teaming for Washington Cabbin
1 Feb.	3rd.	2.	"	Drawing wood. to the Grist Mill. 1 span
Nov.	12th.	1.	Day	Drawing from Canaan Corner dung. 1 span
		6 total		

1845.

Jan.	13th.	2.	Days	to Albany with Brooms. &c. 1 span.

Walter McGibbon.

Feby.	28th	35.	Days at coopering and painting,
April	27th	39.	" Painting cooper ware work at coopering &c
Decr	30th	36.	" Coopering painting cooper ware &c,

Gone. Jany 1844

1844.

From New York city first he come,
In Zion's courts to find a home;
But lo his race was short and tough,
Because he was not small enough.
A soul he had, fill'd full of pride,
And willing too, his sins to hide;
Therefore he could not travel here.
So back to New York he did steer.

196.

Norman Traver.

Feb. 7.	5th	2. Days making mittens for sale. (Gone Off off)

1844.

Francis Sears. 1844.

Sep. 1	13.	1 Day overt. to Perry & Camel farm moving building &c.

1845.

James Wilson.

Poor boy, has gone to satans employ.
Thro' pride lust and affection
He lost his protection
Forsook our good home in darkess to roam.

Figures, substituted for vowels & certain consonants.

a	e	i	o	au	oi	oo	ou	ai
1	2	3	4	6	7	8	9	0
b	d	t	v or f	s	p	k	n	z.

Examples.

God is good and full of love
G42 36 G442 192 fu44 6f l4v2.

Elisha. Samuel Benjamine Gates.
E43 6h1 — S1mu24 — B29jlm292G1326.

Short and interesting narratives.

of Travels, visits, and peculiar scenes, visions, and phenomina of various kinds.

No II.

A Visit to Gerard College.

by Daniel Sizer. of Canaan.
Columbia Co. N.Y.

1 Having business in Philadelphia in November "49, and being under the necessity of waiting there a few days, after it was transacted, for company to return home with me, I thought I would visit Gerards College.

2. I accordingly obtained a permit, through the agency of my friends, from the proper authorities, which read something like the following—

"Admit the bearer Daniel Sizer & Co. to the

Visit to Gerards College.

unoccupied parts of the Buildings of Gerards College" — On the other side was a short extract from Stephen Gerard's Will, which read like this,-
"I do furthermore declare that no priests, Minister, Missionary, or eclesiastic shall ever be permitted to enter the College, or any of the buildings belonging thereunto, not even to come within the walls that enclose the College grounds."
3. Having obtained my permit, I set out for the "world renowned" Gerards College, in company with Timothy Rayson, and his brother Henry.
We just stepped into an Omnibus, and for a sixpence, were in a few moments landed at the spot.
It stands in the suburbs of the City, on a gentle rise of ground, and can be seen from many miles distant.
4. The College and buildings connected with it are all enclosed by a wall ten or fifteen feet high, of solid masonry — The enclosure contains perhaps eight or ten acres.

Continued.

5. There are massive gates to pass through, but all visitors have to pass through the Office, a building standing in a line with the wall.
6. Stepping from the street into the office, we presented our permit and were directed to a desk where lay several large books, ink, pens &c - and requested to record our names, and place of residence, after which we were permitted to go where we pleased, excepting the occupied parts of the building.
7. Passing out of the Office into the yard, which was tastefully laid out in walks, grass plotts, and flower beds; we went up the main avenue, towards the college, and soon we found ourselves standing under the stupendous and magnificent portico which entirely surrounds it.

8. The first objects of attraction, were the Collosial Pillars towering up like so many young Bunkerhill monuments, entirely sur-

Visit to Gerard's College—

rounding the main building. The next is a marble statue of Stephen Gerard, of exquisit workmanship, standing upon a pedestal, surrounded by an iron railing, in front of the principal entrance.

9. He is represented in common every day costume— a plain looking old man, of about threescore and ten, with a blemish in one eye. (I believe he was blind with one eye.)

10. He had heavy hairy eye-brows, round toed shoes, and his coat I should think had been pretty well worn; the pockets I noticed in particular, looked as if he had thrust his hands into them a great number of times, and the lids appeared very much rumpled.

11. The statue is said to be a perfect likeness, and cost ten-thousand dollars. Numbers of people were passing in and out, among whom I saw a respectable sprinkling of Quakers, who no doubt had collected to behold and admire

Continued.

the munificence of Stephen Gerard. While standing here viewing the Statue, we were approached and addressed by Joseph Chandler, the President of the institution; he seemed to take uncommon notice of us: he is a plain, affible, courteous man, and exceeding communicative; he told us that he laid the corner stone of the College, and had continued to superintend its conserns ever since; but that he was a going to leave it in a few weeks.

12. I replied that it would be no doubt with regret, on the part of those concerned in the institution. — He said he was elected member of Congress, and supposed he would have to be obedient to the call of the people.

13. We told him where we were from, and that our desire was to see the inmates of the College — The boys — and to have as much of an opportunity as was admissible, and as our time would allow of.

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14. He said there had just arived, a company from N.Y. for the same purpose, and that he would wait upon us together. — We were accordingly introduced and proceeded on our visiting tour. — In the first place we were conducted into a spacious room, I should think about the size of our public meeting room.

15. There were about two hundred boys, with their four or five female teachers; this was the junior class, all about of a size and age, say eight or ten years old.

16. We were conducted thro the principle aisles, occasionly stopping to take a view, and occupying about 10 minits in our visit in this room. Leaving this, and passing thro high and spacious halls, we entered another room about the same dimensions of the first, but with somwhat larger population, and larger boys, say from ten to twelve years of age, their seats and desks arrange in the most perfect order, with maps

Continued —

and other school apperatus, suspended against the walls, and here the same number of female teachers.

17. We were conducted forward to steps which we ascended, where we stood upon a broad platform, extending the whole length of the room, facing the boys, overlooking the whole school. There were three splendid desks for the teachers; one in the center, and one on either hand.

18. The platform was carpeted and furnished with soffas and chairs; here we were seated with a dozen or fifteen other visitors, among whom I observed a number of Quakers.

19. The boys were going thro their exercises in arithmetic, and all looked clean cheerful and contented; among them were many fine intelligent countenances.

19. While the visitors were thus seated, I arose and went to the President, who was standing, and commenced conversation, with which he seemed pleased and readily united with animation.

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20. I observed that I saw no male teachers; ah said he, the women are the best instructors of children and youth; we get our first and best impressions from our Mothers;— Children need kind Motherly care, and females are more capable of entering into the feelings, understandings and wants of children than men are, and consequently they love and respect them, and render a more willing obedience to them than to male teachers;— And he passed a high encomium upon the merits of females as teachers.

21. I asked many questions which he readily answered. In answer to one, he said about three weeks ago we took in 15 boys, a more wretched, ragged, forlorn forsaken looking set you never saw, but now they cannot be distinguished from the rest;— great attention is paid to their moral culture; after they have been here a few months, they will compare with children of Parents of the best society in Philadelphia.

Continued —

22. Then says I, you give them religeous instruction? O to be sure. True, Stephen Gerard prohibited in his will, all priests, ministers or eclesiastics, from even entering into even the College yard; But notwithstanding, they have preaching, every sunday, and religeous exercises every day.

23. I said to him, how can they hear without a preacher? He smiled and replied, O I preach to them, and then went on to give me an instance of the good effect of his preaching; — he said he preached from a text, naming it; (but I have forgotten it.) something concerning the importance of always speaking the truth, and what they must do to overcome a disposition to tell untruths, — a day or two afterwards, a boy went to his teacher, and told her that he had told a lie respecting his age — made his confession — asked forgiveness, and said forever after this, I shall speak the truth. —

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24. O says he, we have religeous instruction, but not exclusively by one denomination. — there said he, pointing to one of the teachers, there is a Roman Catholic, — pointing to another — there is an Episcopalian, and there is a Methodist; we have all denominations, we have Quakers; — after conversing awhile after this sort, a Quaker woman, one of the visitors, proposed if agreeable to the company to have the boys sing; — we were asked if we should like to hear them sing? We replied in the affirmative.

25. The teacher then called their attention to a hymn or ode, and commenced singing, the boys all uniting in the same key, with a most happy and thrilling effect. The words were expressive of adoration and praise to God, whose works and presence could be discovered on the land and sea, in the forest and groves — in the grass and among the flowers; whose power pervaded all creation; — whose presence and

Continued -

goodness, even the little birds seemed to be sensible of, &c, &c. —

26. I expressed my admiration of the performance, and the happy disappointment in relation to their religious instruction; - whereupon Friend Chandler, invited us to attend their religious exercises in the Chapel room, which was about to commence; which we thankfully accepted.

27. Here an interesting scene commenced, by signals from the teacher, without a word being spoken; — the boys simultaniously put by their slates; - the next movement is to get their caps, the next to place themselves in order in the aisles or avenues, to march in procession to the chapel.

28. Every motion is made with exactness without noise or confusion, and without a verbal order. Things being in this situation we were invited to follow our conductor, the

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President, who led us to the chapel room; - This room is similar to the one we had just left, with the exception of the desks on the platform; - instead of three, there were but one and that in the centre, and more like a pulpet; - and instead of desks, there were slips like those in Quaker meeting-houses.

29. In these slips sat about one hundred larger boys, say from twelve to fifteen years old, and in the pulpit was a stern middle aged philosopher like looking man, with a singular looking cap on his head, asking the boys questions in the higher branches of literature, and the boys answering with one united voice.

30. Our company of visitors followed the President up the steps onto the platform, and were seated beside the pulpet, facing the boys. Upon this, the man with the cap retired from the pulpet and the room.

31. Friend Chandler taking his place; -

Continued -

whereupon the boys in the adjoining rooms immediately entered in procession with their teachers, and took their seats with admirable order.

32. All being seated, and the large room being densly filled with five or six hundred boys, from eight to sixteen, all dressed in uniform; viz. in dark blue roundabout jackets, and light blue trowsers, about the color of our sisters new blue shawls, formed a grand and imposing sight.

33. After a silence of about five minutes, the president arose and said, "Let us commence our evening service by singing to the praise of Almighty God, such a hymn, mentioning the page &c - every boy being supplied with a book, readily turned to it, looking upon the hymn, as it was read aloud from the desk.

34. The hymn savored very much of Dr. Watts. Matters standing thus, one of the female teachers stepped forward and in a most

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beautiful voice and manner, commenced singing; wherein hundreds of boy voices uniting, wrought in me most singular sensations and feelings: goose pimples came out over my body, and the tear, notwithstanding my exertions to suppress it, would start in my eyes. (You will excuse me when you recollect that I am a little nervous.)

35. After singing friend Chandler read a chapter in the Bible, naming chapter & Book, and the boys, each having a bible, turned to it, and traced the lines as they were read by their President.

36. After the reading was concluded, he said, "Let us pray," whereupon the boys all arose and turned their faces towards the back of their seats, and kneeled upon the floor, and continued in this position, till the prayer was concluded.

37. He prayed for the conductors of the institution, for its prosperity, – that the blessings of God might continue to rest upon it, – for the children and

Continued —

teachers, and at last struck into the Lords prayer. — "Our Father who art in heaven," — all the boys uniting their voices together; — just think of it, hundreds of little boys all uniting, on their knees, saying, "Our Father who art in heaven &c, think of it, the scene can better be imagined than des-cribed. After prayer, a benediction, and we were dismissed. —

38. Now says he we will go and see where the boys live; — He then conducted us into a large and beautiful Marble building, and were shown in the first place to the dining rooms or saloon, or rather one of their dining rooms. — There were three long tables aranged side by side, the entire length of a long and spacious Hall. ———

39. The tables were set for supper; — they were covered with clean white table cloths, white plates, and little white drink cups. similar to those <u>believers</u> use, holding about half

Visit to Gerard's College—

a pint; with a knife and clean white napkin laying by each boys plate.

40. There was two or three tablespoonful of molasses or Stewarts syrup on each plate, and by the side two large motherly slices of good wheat bread; — So I concluded that their supper for that night, was bread and molasses, with some good filtered water from the schuylkill; it brot to mind the days of my boyhood, when many a time have I made my supper of bread and molasses, and felt fully satisfied.

41. There friend Chandler, in his usual bland and cheerful manner, had considerable to say concerning their manner of living. He said they had a good and wholsome variety; they have enough, — enough to eat, give boys enough to eat, supply their natural wants, and use them kindly, and they will not be ugly; boys seldom begin to steel unless they are obliged to. —

Continued.

42. Poverty and destitution are the mothers of crime.- Give them enough to eat, be kind to them- that is teaching them to be kind to one another:- conduct thus towards them and they will not steal one another's marbles.

43. From the dining saloon we were taken to the dressing rooms;- here neatness and order prevailed in a high degree;- every boy had a drawer or shelf, perhaps both, with his name in large capitals printed upon them. A description of every minutia would be tedious.

44. From the dressing rooms we went to their dormitory;- here were long and well ventilated Halls, with three tiers of single beds, covered with white cotton counterpanes,- every thing in admirable order.-

45. Here the old mans countenace brightened up,- he says, here is where the boys sleep; every boy has a bed by himself. At the hour of bed time, at a given signal the boys all

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march into the dormitory, filing off, each boy goes and stands by his own bed; the matron takes her place there, (pointing,) where she can see all over the room;-at a signal given, they all kneel down and with the matron repeat a evening prayer.

46. The Matron then keeps her place untill she sees every boy undress and get into bed,- then they can pray as they have a mind to; they can pray such prayers as their Mothers taught them;— Your New England Mothers teach them, "Now I lay me";- The Roman Catholic Mothers teach their children to pray to the Virgin Mary; when they get to bed they pray such prayers as their Mothers taught them.

47. No boy is allowed to speak a word to another, nor to any one during the night unless he is sick.—— From the dormitory we went to the wash rooms, which are long and narrow- each side of the room are little sinks,

Continued—

48. Each boy has a sink with his name printed over it in large capitals. Each sink is suplied with a tin wash dish, ball of soap, comb, towel and toothbrush. — I made some casual remarks upon the thing; Ah, said he we have found that in such large collections of boys, that if we are careful to have each boy wash in his own dish and wipe on his own towel, we don't have any sore eyes.

49. From here, we were conducted to another large marble building into what he called the "Ladies' parlor" a large room richly furnished with carpets, mirrors &c-&c, and appropriated to the use of the Matron, teachers and other Female Officers; besides each one having their own private apartments.

50. There we were introduced to the Lady matron herself; se is a portly, Motherly good looking sort of a woman, one that children as well as adults might easily love. We merely

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passed compliments, and moved on to the boys parlor.—This, larger than the Ladies parlor, is well furnished with carpets, sophas, chairs, mirrors and checker boards &c &c.

51. From this place we took our leave of our kind friend Joseph Chandler, returning to him our warm and heartfelt thanks for his unwearied pains, great kindness and courtesy towards us during that memorable and agreeably spent afternoon.

52. As we passed out of the yard we saw the boys in all directions engaged in their gambols and play;—some jumping the rope, some playing ball, others playing horse &c. &c.

53. As I turned to take the last look at the scene before me, I could not but feel thankful that God had put it into the heart of a man to put so great an amount of riches to so good and benevolent a use.

54. The shades of evening coming on, we

Concluded.

hastened to our lodgings, well satisfied with our afternoons entertainment.

Daniel Sizer.

A visit to Auborn State Prison.

Narrated by James Greaves of Baldenswill Canandga County N.Y. — Dec 1. — 1850.

1. "About seven weeks ago, I visited the State prison in Auborn N.Y. — The price of admission is 25 cts — The prison and work shops are surrounded with a wall about 40 feet high, and about 800 yards round it — sentinels walk round on the top of this wall" (armed with guns)

2. I first went into the cooper's shop, — I was suspprised at their bold looks, and I thot how I should look in such a situation — the looks of some of them, would certainly condemn them — I then went into the cabinet shop, then into the cutters shop, where I saw a man walking around with an Iron yoke on his neck; he would not work; if the yoke did not cure him, he would be put into the cistern; he would then have to pump or drown!

Continued.

3. The keepers have to resort to the pumps sometimes; it is a sure cure, as they always prefer working to drowning. — I now went into the card room; a negro was tending cards, There is two sets of cards, and two jacks.

4. The next room I visited, was the weave room — they run about 100 looms, weaving carpets — several negroes were weaveing. The men are hired of the State by a Company which carry on a large carpet factory out side of the prison — they pay about three shilling and six-pence pr day, pr man.

5. The next was the shoemakers, and tailors shop; — about 100 men were at work here; — each shop has a keeper who sets on a kind of a throne, and can see every man in the shop. — As I went through this room, I saw an object which I first took to be a statue of a remarkable man, who had been in the prison; — but on coming nearer I saw

Visit to Auburn prison –

it moved, and found that it was an old lame man who was unable to work.

6. I now went into the eating room; some of the prisoners were seting the table. The principle diet is mush and, molasses and brown bread – they eat off of wooden plates, and set on benches.

7. Over 700 prisoners eat in this room – they sleep, one in a cell – The cells are in a large room, and joining each other, the look something like a three-decker-man of war. A port hole for every prisoner – this is a strong looking "pile of masonry." and ~~the~~ building that encloses the cells has a very strong door and lock, so also, has each port hole or cell.

8. They, the prisoners, stay in these small cells about 13 hours out of the 24.

The next day being sunday, I went to meeting in the prison, which is free to all who wish to attend – It is the most

Continued –

awfully interesting sight – The prisoners are first seated; then the spectators are admitted, and all are locked in together.

9. All the prisoners have to attend the meetings except the sick, so that they make a large congregation – over 700 – As I looked over this sea of heads, I thot it was a most striking epitome of the selfishness, wickedness, justice and humanity of human nature.

10. They sat so close together, that I could not see much besides their heads – I counted over thirty that belonged to some of the sons of Africa; – a few of them were grey, and some belonged to beardless youth. – some were put in for life, and will never see beyond these walls.

11. The chaplain of the prison preached, and about ten of the prisoners formed a choir and sung. – In the course of his remarks

Conclusion of the visit to the prison.

the minister said that a prisoner had died on thursday night; and that he came to the prison in 1843. for four years, and came in again for five years in 1848. and was yet a young man.

12. The prisoners did not pay much attention to the sermon;-one man I observed frequently wiped away the tears" as they prefsed from his eyes."- some of them looked as careless as a calf;- and they all looked like strangers to one another.

13. Three keepers were on each side of the room. One of them in particular, eyed the prisoners with a look of compassion - and the others with looks of indifference;- The services being over, the spectators all left the prison, and the prisoners were put into the port holes. ——

Latin Proverbs.

1. Obsequiousness procures friends; truth, hatred.
2. The Devil taketh the hindmost.
3. Time obliterates speculative opinions, but confirms the judgment of mature.
4. Oratory may be acquired, but a poet must be born a poet. — Truth.
5. Flaterers are the worst species of enemies.
6. Let sound reason weigh more with us, than popular opinion.
7. Nature, not study, must form a poet.
8. Oppose the first appearance of evil.
9. Honesty is praised, and starves!
10. It is not in the nature of man to hate the individual he has injured.
11. Successful villany is called virtue.
12. God looks not at full, but clean hands.
13. What were once vices, are now the manners of the day.
14. Whatever precepts you give, be short.
15. A man should be religeous, but not superstitious.

Latin Proverbs.

16. Take special care, what, and to whom you speak of any individual. —
17. — Nothing is more contemptible, than silly laughter.
18. You must often correct your composition.
19. — The covetous man, is ever in want.
20. The season of caution is past when we are in the midst of evils. —
21. It is folly to to bestow labor on trifles.
22. With his own weapons he is beaten.
23. A feeble weapon is thrown without effect.
24. The coward calls himself a cautious fellow; and the Miser, an economist.
25. Your affairs are in hazard when the next house is on fire. —
26. When thy neighbors house is on fire beware of thy own. —
27. That you may be loved, be deserving of love.
28. The language of the truth is simple.
29. If you know not how to live well, have the society of those who do. —

Continued.

30. A voice, and nothing more. —
31. The voice of the people is the voice of God.
32. The countenance is the voice of the mind.
33. We are deceived by fair appearances.
34. Let nothing be said of the dead, but what is favorable. — (excellent.)
35. Fools are ever in the extreme.
36. We neglect the things under our noses, and regardless of the things within our reach, pursue what is remote. —
37. Vice deceives under the shape and shadow of virtue
38. It is allowable to derive instruction, even from an enemy. —
39. He is happy who can learn prudence from the dangers of others. —
40. A real friend is discovered in a trying case.
41. Govern your mind, which, unless it obeys, will command. —
42. Never condemn that you do not understand.
43. Guilt springs, not from the act done, but from the agent. —

Latin Proverbs.

44. Instruction by precept is tedious, by example, short and affective.
45. The smell of gain is good, whencesoever it proceeds. —
46. The truth is powerful and will ultimately prevail. —
47. Economy itself, is a great income.
48. The slanderer differs from an evil doer only in the want of opportunity.
49. Things ill gotten, are as badly expended.
50 An evil in itself is a thing evil, because forbidden.
51. Very great and very trifling things. It is a retched thing to depend on the fame of others.
52. A monster, whose vices are not counterbalanced by a single virtue.
53. Change the name, and the story will apply to yourself. —
54. A picture is a poem without words. —
55. They whom many dread, must live in terror of many. —

Continued.

56. No man ever became incurably vicious at once.
57. Trust not a sword, to the hands of a boy.
58. Too much of one thing is good for nothing.
59. A word once uttered can never be recalled.
60. He picked something out of every thing he read.
61. There is no absurdity which has not been maintained by some philosopher.
62. To be conscious of a crime, and to turn pale at an accusation. —
63. Pleasure bought at the expens of pain is injurious.
64. He is a fool, and ever shall be who writes his thots upon a wall. —
65. Life consists not in the existance, but in the well spending of our time.
66. He is known by his companions.
67. Possessed of prudence, no protecting divinity is wanting.
68. Nature and sound philosophy are never at variance. —
69. Troy was, but is no more. —

Latin Proverbs.

70. Happy is the man who is able to understand the causes of things.

71. — Men readily believe what they wish to be true.

72. Men born only to consume food. —

73. Praise without profit, puts little in the pocket.

74. Out of breath to no purpose, and very busy about nothing.

75. How difficult it is not to betray guilt by the countenance. —

76. Let this be thy brazen wall, of defence, to be conscious of no crime, and to turn pale at no accusation. —

77. There is a field open for genious.

78. Any man may err, but a fool only, will persevere in error. —

79. I am a man, and deem nothing which relates to a man, foreign to my feelings.

80. Success makes some sorts of wickedness appear honerable. —

81. No desire is felt for a thing unknown.

Continued.

82. One man is crucified for a crime which raises another to a throne.

83. To the wicked the virtues of other men are always a terror. —

84. In attemping to avoid a lesser, he falls into a greater evil.

85. Little things have their own peculiar grace.

86 The honors of genious are eternal.

87. Every mad man believes that all other persons are mad. ——

88. Those things which are disgracefulare unsafe.

89. To shun detraction, would you fly from virtue.

90. The way of a sluggard is as a hedge of thorns.

91. Past labors are pleasant.

92. The load which is cheerfuly borne becomes pleasant.

93. Justice consists in doing no man an injury decency, in giving them no offence

94. It is the fault of youth, that it cannot govern its own violence. —

95.

A Chronological Table

Of the dates or time of writing the books of the new Testament, by the Apostle James, & Evangelists; likewise some accounts of their Lives, Sufferings and Martyrdom.

Mathew's gospel was written about 6 years after Christ's ascention; A.D. 39.

St. Mathew,

the author of it, who was an evangelist, apostle & martyr, was born at Nazareth in Galilee but resided chiefly at Capernaum.

After the ascension of Christ he continued preaching in Judea about ~~about~~ 9 years, where he wrote his gospel in Hebrew, for the use of the Jewish converts; but it was afterwards translated into Greek by St James the less. He afterwards preached chiefly in Ethiopia where

St. Mark.

he is said to have suffered martyrdom A.D. 60. but by what kind of death, authors are not agreed.

Marks gospel was written about ten years after Christs ascension A.D. 43.

St. Mark,

the author of it, who was an evangelist & martyr, was born of Jewish parents, of the tribe of Levi. He wrote his gospel in the Greek language, under the inspection of the ~~the~~ ~~the~~ apostle Peter, whom he served as an amanuensis, & attended in all his travels.

It is said he preached the gospel in Egypt & Lybia where he made many converts. The Egyptians exasperated at his success determined on his death: to accomplish this they tied his feet, & dragged him through the streets & then bruised as he was, left him to remain in a dungeon all night, & the next day burnt his body. His bones were carefully gathered up

St Luke.

by the christians, decently interred, & afterwards removed to Venice.

Lukes gospel was written about 23 years after the ~~the~~ ascension of Christ A.D. 56

St Luke

the author of it, also of his history of the acts of the apostles, was the disciple & companion of St Paul & for some time attended him in his travels.

He afterwards went into Mesopotamia, & there planted a church; from thence he traveled into Persia, where he is said to have converted great numbers to christianity. Of his death there seems to be no certain account some say he died peaceably; others that like most of his fellow apostles he suffered martyrdom & sealed the truth

St John.

with his blood, which is correct, we know not.

John's gospel was written about 63 years after the ascention of Christ A.D. 96.

St John,

the author of it, also of the three epistles, & the revalation at the end of the New Testament was brother to St James the great.

He was previously a disciple of John the Baptist, & afterwards not only one of the twelve apostles, but one of the three to whom Christ communicated the most secret passages of his life. He propagated the gospel chiefly in Asia, where he founded several churches, to whom he directed his book of Revalations. He was banished by the Emperor Domitian to the Island of Patmos, where he remained for some time a prisoner but was afterwards recalled by Nerva who succeeded Domitian.

St Paul.

After long surviving the other apostles he died at Ephesus about the 98th year of his age, & was buried near that city.

The Acts of the apostles were written by St Luke about 30 years after the ascension of Christ. A.D 63.

This history comprehends the space of about 28 years; that is from our Saviours ascension to the time of St Pauls first imprisonment at Rome. It contains an account of the most memorable events that befel the church during that period.

St Paul.

Pauls Epistle to the Rom~~ans~~ was written about 24 years after the ascension of Christ. A.D 57.

St Paul the author of it, also of the twelve epistles immediately following, was born at Tarsus in Cilicia, a Jew of the tribe of Benjamin.

St Paul.

He was at first a great enemy to, & persecutor of the christians; but after his miraculous conversion he became a strenuous preacher of the gospel of Christ. —

At Iconium he was near being stoned to death by the enraged Jews; wherefore he fled to Lycaonia.

At Lystra he was stoned dragged out of the city & left for dead however he revived & escaped to Derbe.

At Philippi, Paul & Silas were imprisoned, & whipped; & both were again persecuted at Thessalonica.

Being afterwards taken at Jerusalem Paul was sent to Cesarea, but he appealed to Cesar at Rome. Here he continued a prisoner at large for two years; during which time he wrote several of his epistles. Being released he visited the

Epistles of Paul.

churches of Rome, & preached in France & Spain. ——

Returning to Rome, he was again apprehended, & by the order of Nero, martyred by being beheaded.

Pauls first & second epistle to the Corinthians were written about 24 years after the ascension of Christ A.D 57.

Pauls epistle to the Gallatians was written about 23 years after the ascension of Christ A.D 56.

Pauls epistle to the Ephesians was written while he was prisoner at Rome, about 29 years after the ascension of Christ A.D 62.

Pauls epistle to the Philippians was written while he was prisoner at Rome, about 29 years after Christ ascension A.D 62.

Pauls epistle to the Collosians

Epistles of Paul.

was written while prisoner at Rome; about 29 years after Christ's ascension AD 62.

Pauls first epistle to the Thessalonians, the most ancient of all the epistles, was written about 18 years after Christs ascension AD 51.

Paul's second epistle to the Thessalonians was written about 19 years after Christ's ascension AD 52

Paul's first epistle to Timothy was written about 32 years after Christs ascension AD 65

Pauls second Epistle to Timothy was written about 33 years after Christ's ascension AD 66.

Paul's Epistle to Titus was written about 32 years after the ascension of Christ AD 65

Paul's epistle to Philemon was written about 29 years after the ascension of Christ AD 62

Epistle of St James.

Paul's Epistle to the Hebrews (converted Jews, inhabitants of Palestine) was written about 29 years after the ascension of Christ A D 62

The general Epistle of James was written about 28 years after the ascension of Christ A D 61.

St James,

the author of it was the son of Alphæus; he was usually styled the less or younger to distinguish him from James the great or Elder, son of Zebedee. He chiefly preached the gospel in Judea & the countries adjoining he wrote his general epistle to the Jewish believers, & christians generally, wherein he sharply reproved such as pretended to faith without good works

After the death of Festus it is said

St James-the-elder.

that Ananus, son of Ananas ordered James to ascend one of the galaries of the temple, at Jerusalem, & inform the people that they had without ground believed Jesus of Nazareth to be the Messiah

He got up, & cried with a loud voice, that Jesus was the son of God & would quickly appear in the clouds to judge the world.

The Pharisees exasperated at this threw him over the battlement, where he was stoned 'till one beat out his brains with a fullers club, To the death of this just man some Jews ascribe the ruin of thier nation

St James

the great or elder was a Galilean the son of Zebedee & elder brother of St John. Being one day with his Father fishing in the sea of Galilee he & his brother John were

Of St Peter.

called by our Saviour to become his disciples they cheerfully obeyed the call & leaving their Father followed Jesus

When Herod Agrippa govenor of Judea raised a persecution against the christians he particularly singled out James as an object of revenge

He was therefore condemned to death but showed such intrepidity of spirit, & constancy of mind that even his accuser was struck with admiration and became a convert to christianity. This so enraged those in power that they condemned him likewise to death; & they were both beheaded on the same day AD 44

Peter. The first epistle general of Peter was written about 29 years after the ascension of Christ AD 61

The second epistle general of Peter was

St Peter.

written about 34 years after the ascension of Ch
Christ AD 67

St Peter

the author of these epistles was born at Beth=
saida in Galilee; he was the son of Jonas
a fisherman, & brother of Andrew. He
was very zealous in the service of Christ
& always appeared as the principal speak=
=er among the apostles. Nevertheless he had
the weakness to deny his master after his ap=
prehension though he defended him at
the time; but the sincerity of his repen=
tance made an atonement for the he
inousness of his crime. — St Peter after
working many miracles retired to Rome
where he defeated all the artifices & confoun=
ded the magic of Simon the magician
a great favourite of the emperor Nero. He
was apprehended together with St Paul
& after being imprisoned about 9 months

Of St Peter, John & Jude.

they were both ordered to execution. When Peter was brought out for execution he was severely scourged & then crucified with his head downwards; which position it is said was at his own request

His body was taken down & buried in the Vatican a church was afterwards erected on the spot; but this being destroyed by the emperor Heliogabalus, the body was removed till the 20th bishop of Rome, called Cornelius conveyed it again to the Vatican; afterwards Constantine the great erected over it one of the most stately churches in the universe

John. The first second & third Epistles of John were written about 58 years after the ascension of Christ AD 91.

Jude. The general epistle of Jude was written about 33 years after the ascension of Christ AD 66.

Sts Jude and Andrew.

St Jude

Judas or Lebbeus surnamed Thaddeus the author of it was the son of Cleophas & brother of James the less. He propagated the gospel in Syria Armenia Mesopotamia Arabia & Lybia. Some historians say that he suffered martyrdom in Persia; others that he died peacably in Lybia

The Revelation was written by St John the apostle and Evangelist, also here styled the divine while a prisoner in the island of Patmos about 63 years after the ascension of Christ AD 96

St Andrew

the apostle brother of of St Peter was born in Bethsadia. He preached the gospel chiefly in Asia and for several years at Jerusalem He suffered Martyrdom in Achia by being crucified

Sts Philip, Bartholomew, Thomas & Simon.

St Philip

The apostle was a native of Bethsaida. He preached the gospel chiefly in Upper Asia south of Euxine sea he suffered martyrdom about AD 52

St Bartholomew

The apostle preached at Jerusalem and in several other countries working many miracles. It is said he transalated St Matheus gospel into the Indian language, & propagated it in that country. He was martyred by being flayed & crucified with his head downwards

St Thomas

or Didymus, the apostle preached the gospel chiefly in Parthia & India where he was martyred by being ~~thrust~~ through with a spear

St Simon

The apostle was distinguished by the name of Zelotes from his zeal. He preached the gospel in

St Matthias - & John the Baptist.

different parts of Africa & some say in Britan
He suffered martyrdom about A.D 74

St Mathias,

the apostle was called to the apostleship after the death of Christ. He was chosen to fill the place of Judas, who had betrayed his Lord & Master. He is supposed to have propagated the gospel somewhere in the east; & to have been martyred at Jerusalem, being first stoned & then beheaded

John Baptist

the celebrated forerunner of Christ was the son of Zacharias the aged priest

His birth & work were predicted by the angel Gabriel; & his unbelieving forefathers dumbness was the miraculous token of its fulfilment.

From his infancy he was endowed with the Holy Ghost in an extraordinary manner

After spending his earliest years in his fathers house he retired to the desert, where

Conclusion.

he began to publish the approaching appearance of the Messiah, & called the people to repent because the Kingdom of God or the New Testament dispensation of the Gospel was at hand. —— Such was his virtue & fame that many of the Jews suspected he might be the Messiah. Having reproved Herod the tetrach, of Galilee for his wickedness he was imprisoned & soon after suffered martyrdom by being beheaded. He died about one year before the crucifiction of our Savior

Analasis of the Bible

Books in the Old Testament	39.
Chapters	929.
Verses	23, 214.
Words	592, 429.
Letters about	2. 728. 100
Books in the New Testament	27,
Chapters	260.
Verses	7. 959.
Words	181. 253.
Letters about	838. 380.
Books in the Apocrypha	14.
Chapters	183.
Verses	6, 081.
Words	152, 185.

The middle chapter & the least in the Bible is Psalm CXVII

The middle verse is the 8th of Psalm CXVIII

The word And occurs in the Old Testament 35, 543, times & in the new Testament 10. 684, times

The word Jehova occurs 6,855 times.
The middle book of the Old Testament is Proverbs.
The middle Chapter is Job XXIX.
The middle verse is 2nd Chronicles Chapter XX the 17th verse
The least verse is 1st Chronicles Chap 1st & 1st verse
The middle book of the new Testament is 2nd Thessalonians.
The middle Chapters are Romans XIII & XIV.
The middle verse is Acts XV.11. 17th verse
The least verse is John. XI verse 35
The 21st verse Chapter VII of Ezra contains all the letters of the Alphabet
The XIX Chapter of the 2nd of Kings & Chapter XXXVII of Josiah are both alike.

1844

Bloody matter rained down to the earth, not far from New York City. For part of the year ---

A great riot took place at Philadelphia in Pennsylvania between the Irish & true Americans the Irish rise in a great moke in the Spring of this year. ---

A great canon burst on board an American man of war ship & killed several state officers on the 28th of February ---

July 7th. A second great riot & mob at Philadelphia ---

The Catholic Irish & others rise against government 13 killed & 50 wounded

Rebellion against the Pope in Italy alarming times there

The greatest flood ever known on the banks of the Missoura River

Sept. { A dreadful flood in Poland in Europe
A great flood in South America 3

great rivers ran together flooding & spread=
=in devastation thro' the land for 100 miles
wide destroyed many cities & towns

1849

May. A terrible riot in N. York at the
Astor Place theatre several lives lost. The
soldiers fired into the mob who had ga=
thered there to prevent an English play=
actors performances —

The cholera beginning its ravages in N.
York city.

Clairvoyant correspondence with the Inhabitants of the Spirit Land.

Q. 1st. Had the human race a concious existence before we came on this earth

Ans. 1st. Soul matter had an existence but not a concious existence

Q. 2nd. Are there any spirits that exert an evil or maglignant influence on human actions & conditions

A. Yes but not because they desire to do so but because of thier inferior or grofs organization

Q. 3rd. Are there any human spirits which have pafsed from earth that are not in a state of progrefs or improvement

A No - but some progrefs slowly having a very grofs orgingation to begin with

Q. 4th. Do you know Edgar A Poe the Poet

A. - Yes -

Q. 5th. In what sphere is he

A. I have a different clafsification from others (Question Prefsed)

Clairvoyant correspondance —

A He is in (what I consider) the third society second sphere

Note In responses made through rappings purporting to be from Poe himself he is said to be in the sixth sphere

Q. 6.th Are there any spirits in a state of misery or pain so as to feel thier existence a burden

A There are some who have mental sufferings, because they did not improve (or ~~improved~~ improve) (or misused) the advantages they had while on earth

Q. 7.th Are there any so seperated from thier friends as to cause them unhappiness not being allowed the society of those they love best

A If they might (now) have been associated with those friends by improving thier advantages while on earth then they are unhappy not otherwise

Q. 8.th Are there any who despair of ever obtaining the condition of the blest

A They may at times, but not lastingly

—— with the Spirit world.

Q. 9. Does the state in which Mr. C. is the present responsibly now is seen more immediately (palpably) under the Divine government than ours condition

A Its inhabitants see more clearly as they have progressed further

Q. 10. Are there any in that state who disbelieve the existence of the Deity

A They do not disbelieve it but some do not comprehend it.

Q. 11. Then the Deity is not visible from that sphere.

A He is no where visible. We recieve impressions from him but do not see him.

Q. 12. Are the Apostles & Founders of Christianity visible to Mr. C. (Channing)

A No,- none who are in a higher sphere are visible to those in a lower

Q. 13. Can those in a higher sphere communicate with those in a lower

A- Yes---

Clairvoyant correspondance

Q. 14. When Clairvoyants suppose they see Apostles &c. are they deceived? or do they realy see as they supposed.

A. Many of them think they see the Apostle Paul, or whoever else they wish to communicate with when they really do not.

Q. 15. When a Mother who dearly loves her good child but who has lived unworthily goes to the Spirit world is she or is she not permitted to see her child before he attains his sphere?

A She does not see him but recieves impresions from him

Q. 16 Does he see her?

A Yes he communicates to her & watches over her

Q. 17. Have former generations passed away so that they cannot be seen from Mr C's present sphere?

A Some have & some have not.

Q. 18 Could Mr C. see Adam & the ancient patriarchs?

A. No

with the Spirit world.

Q. 19: Is this new ability on our part to commu=nicate with the Spirit World the consequence of any change or improvement in the Human family

A Yes: the human race have become more refined & susceptible (of impressions from the Spirit world) than formerly

(Note:) It was here stated by some one pre=sent, that Mr. C. had on a former occa=sion stated that Idiots had no immortal existence. The present querist demurred this & added)

Q. 20: Do children who die in concious infan=cy live in the future state?

A The moment an infant is ushered into the world, an individuality has been formed, which continues to exist providing the phys=ical constitution was perfected — not otherwise

Q. 20 Then why not animals also have an * immortal existence

Clairvoyant correspondance &c

A Man has a peculiar formation which animals have not. To all who have that formation soul adheres not to others

Q. 22. Can Mr C give us any idea of his locality in spac - wether it is on any particular planet, or around this earth?

A Human spirits love to hover around this earth, but they are not confined to it

Q. 23 Do those born on the several planets generally remain each on that which was his berthplace?

(Answer not taken down but believed to be in the affirmative)

Q. 23 Are the planets visible to Mr C

A Yes —

Q. 24. Does Mr C see this outward material earth does he see it as we do with our material eyes

A He percieves the earth as a highly material body

The above is all we noted down, though a

Concluded.

few other questions were asked & answered, which were not noted at the time. On another occasion it was stated, in reply to a question, that all created existence are first clothed in material bodies, passing then into purer & more spiritual form. & that the inhabitants of the higher planets, like Saturn, pass through a change from the material to the purely spiritual state equivalent to our death, but one unattended with pain & which is desired, not dreaded.

December 28th New York Tribune

How the rappings are made.

1 "These sounds" (says Wm Courtney) "as I have long thót, and as has been explained in the Spirit World, are made thro the sphere of the affections. The love principle appears to control and govern our brethren in the higher spheres, and they are repelled by cold & loveless doubt and skepticism. There can be no love where there is doubt; and without love, there can be no spiritual nearness. This appears to be an immutable spiritual law."

2 "To convince the people of these great and overwhelming truths, is a Herculean task; the more so, as the work has to be done thró' their affections, and the mass of the people, without knowing it, hate Heaven & love Hell".

3. "What is the use of binding men by the most captivating social theories — by the most rational systems of phylosophy, or the most "cunningly devised" creeds — If you can't cement their hearts in love and affection? But fear

(See V & A "Spirit world" page 94 - March 22. '51.)

not. the tide of "universal love" is rising; it will flow on to its destined universality; and remember, it ebbs not again."

(Note) The author of the above sentences, has very strong & satisfying communications at his residence in Pittsburgh Ohio; which is the real fulfillment of a promise from his nearest friend in the spirit Land, given him in Sunderlands Office some months before this date, thro the instrumentality of his daughter from the spirit of Wm C Austin the said friend, who died December 5th 1850. - This said Austin & Courtney had solemnly agreed some time before Austin's death, that the one who should first depart ~~for~~ to the spirit world, should, "in due time manifest himself to the other". and so it has turned out to be fully accomplished and satisfying to the surviving friend, ~~of~~ Courtney. — E. —

M Br's Vision Continued, from page 149.

(Father.) "When a soul has travelled out of their lofs from God entirely, they will feel that love to him that all self-promotion or indulgencies of a selfish nature will feel in every sense of the word, very disgusting to them; their whole labor, motives and interest will be for the honor and glory of their Creator; and they will long to be rid of all outward encumbrances, that they may praise and worship him continually forever & ever."

Mr (Inst.) But can we not praise him now in all that we say and do, if we feel right. Are there not those who do these, while yet in a natural and earthly state?

(Father) "There are those it is true, whose constant labor it is to do this; yet in this state, there is no possibility of doing it wholly; for much or most of the time, has to be devoted in the attainment of natural and earthly things; and no vessel can be more than full, and the nature of man is so selfish, that it is difficult for the most upright

to keep their sense on God all the time. But I will now answer your question; You want to know how it is that you meet the final chance?"

14 (Inst) Yea I do.) – ("Father.) "Well I have already told you that all the desires of a natural mind must be done away; ~~having no love but the~~ they must be weighed in the balance of justice, and found void of all offence – innocent and upright before God in their souls, at peace with all men, void of all outward encumberances or inward embarrasments of every name and nature; then they are prepared for what follows.

They are now (after death) "strip'd of all earthly covering, naked and innocent before God & his witnesses, and their appearance is as clear as crystal: their countenances shine with beauty; still they are not exalted in feeling, neither do they know any shame, for they have overcome the nature of sin in themselves; here they stand in the midst of thousands of angels & redeemed souls, to receive what is for them.

Continued..

All those who were their Leaders & Elders on earth, and to the present time are now with them, to witness for them.— The Book of their lives is now opened and read to them, ~~to~~ all their temptations and trials, crosses ~~and~~ sufferings and afflictions are all portrayed before them; there is nothing secret but what is made known, and nothing hidden but what is revealed, for they stand open in the light, willing to be seen and known of all men.

18. When they have heard the book of their lives read, which has been kept by their guardian Angels, it is then given to them, and they read it again, as giving their witness for a confirmation of its truth, and they keep the same, if they desire to, which is generally the case.— They are then led by these angels, or some two of these witnesses, down into this pool to wash; and they remain there as long as they desire; and when they come out of the pool,

M. Bro's. Vision –

they receive a new white robe; the like thereof no natural eye hath ever seen, neither can it enter into the heart of man, to know its beauty or its worth. –

19. They now receive a new name, written upon a breast plate, of, Holiness unto the Lord forever. – Likewise a crown of stars, exceeding beautiful, with a Diadem, sword, staff and shield."

(Father) "Now I suppose you are anxious to know what next"?

20 (Instrument) Yea – (Father) "Well, look yonder, and what do you see"? – (Inst.) I see, as it were, a boundless sea, which looks like glass. (Father) "And what do you think now"? (Inst.) I do not know what to think. (Father) "Well, I will tell you; – Every soul has to pass this sea; but no soul can do it untill they are redeemed from the nature of the flesh. – It is, as you see, a sea of Glass, and no unclean soul can walk

Continued.

upon it; there is the final seperation between the pure and the impure; there is the place where the wicked cease from troubling; it is beautiful heavenly and serene; no boisterous winds ever blow there.

21. When souls have passed this sea, they are out of all danger, and among those whom you now see travelling there, is your Good Father and Elder, Ebenezer, who walked perfect before God on earth, and is now travelling to full and perfect glory, here in eternity.

22. But it is a far greater change for souls to meet with, to cross this sea, or to pass from this spirit world or second sphere, to the angelic world or Orb of Eternal day, than it is to pass from earth, or the natural world to the spirit world, which the natural so clearly represents, it being the type or shadow of the same.

23. (Inst.) Well Father, is there any end to the travel of the soul? - (Father.) "Nay, there is no end; they are ever increasing in beauty, which is love

M Bs's Vision -

wisdom, light & truth, forever and ever; there is no more standing still for them, than there is for the ever increasing planetary orbs that move in the spheres of an endless space and existance". ———

24. (Inst.) Then if all our Heavenly Parents have traveled so far beyond us, how is it that they so often draw near to administer to us, and help us. — (Father) We come in disguise; for you in your natural state, never could behold us, as we really are; any more than you could look at the meridian sun at noon day, with your naked eyes, and count its rays.

And we are not permitted to come at all, only by the most earnest entreaties, & humble supplications, to our Eternal & Holy Parents for your sakes, for our love to our children, and our earnest desires for their prosperity, welfare & increase, in the purity of the gospel; makes us willing to sacrafice all our own

Continued.

own comfort and happiness for their good.— Moreover we send to you, embassadors in our name, who are inspired with our word and spirit, and do communicate to you, in and thro' that same power, by which you receive it.

25. This is often then the case, and souls in the spirit world, are equally inspired by powers above them, as much as you are by those next in order before you.— There is no end to the increase of order in souls.— As fast as they travel to one degree, there is another offered them; and those who make the greatest sacrifices, travel the fastest, if they do it in reconciliation and obedience.

26. There is more to stimulate souls to be faithful here, than there is in the earthly state, for they can see easier, what they may attain to if they are faithful; and this is why I have brot you here at this time to show you these things; and if what I have said will do you, or any soul

M Bns Vision – Concluded.

any good, I shall feel rewarded for my labors.

27. Father James now gave me a little book, and told me to write, or draft from it what he had written therein, and then write a statement of what I had seen and heard at this time, for the benefit of all who should ever hear the same.

28. This I have now done, and I feel that I have a witness with me, that it is correctly written, as Father James spake it, word for word. And this I now leave on the altar of wisdom here, as I have been directed. —

Transcribed by Elisha. D.B. April 2d 1851.

A vision which was seen by Mercy Bishop when she was in the 10th year of her age - about 6 months after the decease of her father. -

Being assembled in meeting with the rest of the family where I then lived the power of God fell upon me for the first time I ever felt the outward manifestation of it. - I was moved upon by the gift of turning to which I felt a nature in me that was very much opposed - I also had a feeling that I must go into the room where my father deceased, but being terrified with fear was determined I would not go into that room, it being evening & no light in the room - but the power of God being strong upon me, I was turned into the entry & thrown down flat on my back, & a pail of water which stood on a bench turned over into my face - this done I was raised up on my feet by the power & walked back into the meeting room & sat down in a chair - But I still felt a drawing towards the other room as though there had been a cord fastened

Mercy Bishops Vision.

around my body to draw me there — I held fast by the rounds of the chair, till fearing the chair would go too, I stood upon my feet, unwilling to take a step that way, I was sliped on the floor towards the door of the room, & when I came to the door it opened to me of its own accord — and I braced myself against going in, by putting my hands against the two side posts, till the strength of my arms failed & my hands droped — then I went in & the door shut after me, & falling on my knees the room was immediately as light as noonday. The room appeard to be full of angels, & unbodied spirits — some I saw in perfect shape, & some from the middle upwards & some only their faces — My fears being chiefly gone from among them came one, & stood before me, & asked me if I knew him, — I looked in his face & it shone so bright with the glory of God that I could not bear the sight — Then he said he was my natural father & that he had come to warn me to keep from all evil, & never to forsake the way of God — but to persevere therein all my

Continued.

days – Also I send by thee a solemn warning to the rest of my family never to turn from the way of God, but to love it above all things else – & always to be subject to the lead that God has placed for your protection; & if any of you ever forsake the way of God I will rise in judgment against you. (and much more he spake to me after the same manner which I cannot relate) I had (said he) but a short time to live in this world after I received faith in the way of God – yet, by that faith I ~~was saved~~ & the measure of obedience I yielded to it I was saved – though I entered not immediately into glory – but I found a work of repentance to do first, then I ascended where I now am, with the angels singing praises to God continually. He also said, it is the only way of salvation that is, or ever will be made known to a lost world. Then he asked me if I understood what he had said unto me – I answered him in an-

Mercy Bishops Vision.

-other tongue which I did not understand - he said
understood not
he understood me - & if I understood what he
had said to me he should be glad. Then he turned
from me - This done they broke forth into such
singing as I never heard before - which my tongue
can not express for melody strength & ~~the~~ power
of God. After the singing was over they disappeared
& the room became as dark as before (my fears being
all taken away from the time my father first
began to speak to me) I then recieved a gift of
sorrow; & stood on my knees untill my natural
brother Job came into the room & took me up & led me
into the meeting room - which was supposed to
be about the space of 2 hours from the time I went
in - I looked round on the people as they sat in the
room, & they appeared very strange to me - even so
much so as if I had never seen them before -
their countenances were as dark almost as
people of color (& everything around me ap-
-peard strange for several days) they

Concluded.

asked me several questions — but I could not answer them properly before the next morning — When the vision came very fresh to my recollection — & I delivered the message to them which my Father gave me. —

I felt calm in my mind — but the difference between the room where I saw the vision, & the other, was exceeding great — in comparison like leaving paradise & coming into a benighted world. —

Transcribed by W. C. Jan. 10. 1852

Copy of a Communication

delivered by Charles W Lawrence while under the influence of angels & good spirits from the upper spheres. the substance of which was noted down by Br Robert White. Jr - North Family - New Lebanon. Jan 15th 1852.

1. At half past 9. A M. The Brethren and sisters of the North Family assembled together to hear the said communication - The meeting was opened by singing - during the singing Charles, the Medium, closed his eyes, and folded his hands, to appearance very tight - his body being at the same time under operations, as tho moved upon by spasmodic contractions but not extreme. —— He was, evidently, being inspired by supernatural agencies, and soon he began to speak to the people as follows.

2. "Children of the Father, we have come to give thee bread & water, to strengthen thee to bear the cross of Jesus. We come to cheer thee, and to bless thee, for yor goodness one to another, and towards the children of men. We tell thee, that

enduring thy persecutions and sufferings, ye have done well. — Children, when we have gathered around thee, when we have listened to thy words, and scanned thy motives, we have said, ye have done well.

3 We have driven far off from this thy earthly home the spirit of evil. He cannot come within thy borders, but says "this is no place for me". But among the children of men he is at work.

4. The prayers which ye have uttered for the souls of your fellow creatures, have ascended to heaven, and are now about to be answered. Many souls are now coming towards Zion.

5. Children ye have longed towards your fellow creatures. — Thou hast sent out thy shepherds to gather the children of men, and now the Father hath sent out spirits to awaken souls, and to prepare them for the coming day.

6. Listen to requiem* of the ages that are past, and to the groans of the spirits that were chained by Satan in former days. — The Car of progress

(* Prayers for the dead, rest, peace.)

is moving. — Spirits are teaching all that is useful, both in heaven and on earth. — ~~How~~

How soon the professed christian would adopt any new material improvement, that they may think will lighten their manual labor, and yet how tenaciously they cling to the old past systems of religeon! — And how they dream about some glorious future, that they will never realize.

Some great good that is to come to them, thro the Sovereinty of God, in some fanciful, supernatural mode, contrary to all known rule of law, by which God or man ever works: — while they utterly neglect the present; the practice of mercy, love and truth, towards their fellow men.

The time comes when all material things will become spiritual. — And before the close of the nineteenth century, this shall be accomplished.

The great ones of the earth shall become humbled, and even the Priests shall call on the rocks and the mountains to cover them from

the blazing fire of truth, and from the presence of the living people of God.

Children, ye are living well, ye have come out, and told Satan to get behind thee. — You have been, many of you, tempted by evil. Satan hath told you that he will make you great in name and in fortune in earthly things. Sensual allurements, he spreads before you in all the attractive colors of the Serpent. But ye must remember that God must be in you, every one, and that ye must reject all the temptations of the evil one.

The inward principles must be obeyed, or Man is not Man, but merely a base imitation. Man is God, and God is Man. And many of you know man from his interior state, and judge not from outward appearance. Ye judge in truth and see by the light of the spirit of God: ye look beneath the surface of things.

Go on, O brethren, judge yourselves and judge aright; — be men, but be not mere imitations of men. —

When we see what man is, we tremble for their immortal souls. But Christ is coming again, and that great coming will be the establishment of universal brotherhood.

The said coming is when the old heavens and old earth shall pass away. But with you, the old heavens and old earth have passed away, and Satan says, "I cannot remain here", where good and truth have gained the ascendency".

Come out, O brethren, and pray, as ye have often done before, that men may be brot to the true, and right, and good way.

The time is not far distant, when the truth now covered up and hid in the body of your Society shall go thro the earth like fire among the stubble. Children, we came to tell you of your destiny - to tell you that in a short time ye will be called away, to go into the world, to let your light shine, where now, all is dark and dismal.

Ye will be called by the spirit of all spirits,

from this, your home, your earthly paradise, to administer the healing balsam that will be given unto you. And by the power of Christ the multitudes will follow you, as they followed him. They will follow you, seeking to enter into your homes of love, of joy and peace. ——

Many of the poor will come, whom ye shall feed with the bread of earth and the bread of heaven. Ye are the chosen Prophets of God, and from the East and the West ye shall be surrounded wit the multitudes that shall throng to you for the word of God.

What is thy destiny? Hark! listen! it is the immortal approbation of thy spiritual friends above. How happy that soul, ~~that~~ who can take another by the hand and lead him home to God, saying, I was the instrument that brot him from evil to good, from darkness to light, from the homes of sin to the homes of holiness.

Fear not what all men can say to you, but go on in the path of duty. — Ye have nothing to fear;

the more persecution, the more honor.—

This instrument has trials, and tho' his way was dark at first, now he is subservient to our will.— We stopped him from going to college, and now he is reaping his reward, and is progressing towards the upper world.

Brethren and Sisters, we come to open the fountains of good that have been shut up in you, and to take away and to break down the dam that keeps this fountain from flowing out among the children of men.

O children, ye are the chosen ones of Israel! extend the hand of love to poor erring mortals, and show them by your conduct that you can feel for their lost state.

Coming as we do to tarry but a short time, we cannot speak as we would. It is our intention to send this medium again, and then show you where you stand, in the great sphere of God, and to open to you the great mysteries of truth.

If, again this afternoon ye will meet, we will administer to your necessities.— Children, the spirit within you shall grow till it fills the hearts of all men.

And now we return to our spirit home, hopeing that we have awakened in your pulsating hearts, feelings that will not be fruitless.

And tho' we are not always speaking to your external organs, yet we are often near, and fill your minds with thots of good to men, & love to God.

Do not, children, thank God that ye are better than your fellow men, or that God has made you like them, but rather thank him for the power of good which he has bestowed upon you.

And now again let harmonious songs resound thro' the heavens, while we wing our way to mansions of love & peace."—

(Close with singing.)

The foregoing is but a mere sketch, but is presumed to be very correct as far as it goes. ——— (see next page.)

Communication 2.

North Family - January 15th 1852.

In the afternoon, Charles W. Lawrence, delivered the following, with much more of the same nature, he being inspired, & was unconscious of what he said.

"We, the spirits, attracted by the sphere of your earthly paradise, have come from our mansions above, to administer to your spiritual wants.

The flow of love from the Eternal Mother in the heavens, begins to be felt by the sons of men upon the earth. Man begins to realize that his fellow man, is, not only his brother by nature, but his brother indeed. — The cries of the poor, the widow and the suffering ones, are causing a response from the hearts of humanity. —

Let us contemplate the destiny of spirits, the origin of worlds; — the existing world came from the grosser depths below; for as there are worlds above this refinement, so there are worlds below this in grossness. —

The resurection of our souls are effected by denying self in earthly things, by which we rise above them. Damnation is effected by indulgence in sensuality, by which the soul finally sinks into the grosser elements where it seeks its pleasures, and is one world further from God. — Man is not made of mere dust; the Man is the spirit of all that is below him.

All nature is rising, the fruit is more perfect, and all the products of earth, even Man is becoming more refined, uses less gross food, and less of it, has more intellect, and more spirituality.

The false doctrine of antichrist shall sink its teachers down lower into the depths of Hell! — But we need not teach to thee of false teachers, but of that which is spiritual.

The time is coming when all men shall acknowledge ~~thee~~ you as their patron, after which they must work, or work in vain. —

Your platform has stood; the only one, because it is of God. — It is by your faithfulness in the

earthly material sphere, that you now have the golden light of heaven shining upon you.

Your mercy, your acts of kindness to the poor, your love to each other in the truth, are virtues in which you set an example to the children of men as Jesus did in his day to all men.

But that man who has come unto your places of worship, to gain a knowledge and understanding of ~~thy~~ your faith and doctrines for the purpose of turning it to his own wicked purpose against ~~thee~~ you, shall surely sink to the lowest depths of Hell! (Stretching his hand towards the hollow)

Then shall you fulfill your mission on earth, which is to go forth as ministers of good and truth among men. We tell you, O ye children, that the time must soon come when ye will all be sent forth as shepherds, to gather the lost sheep of the house of Israel, into the garners of the Lord there to instruct them into the principles of your holy heavenly faith, and learn them to love one another.

Is it not a lovely tho't, that ye shall be the first to have taken up the cross, and to overcome the fallen elements of nature, selfishness, covetousness, lust and pride, and to be Men, - the pattern of truth and good.

Ye are the brilliants, the jewels of earth, whom the Father will surely gather up. Soon shall Christ take you into his distant fold.—

We are now preparing our ministers, those whom we select, to sound the golden trumpet of the gospel, in distant lands.— Even the trumpet of truth, of love, of harmony, of peace & union.—

Again, (says another spirit who has just come) the Angel who has been talking with you, went up with a smile, which encouraged me the more to come to you; for I saw the hidden treasures of good stored up in your hearts.— I saw those heavenly stores garnered up, which are hid from mortal eyes.— O that men might for a moment have their eyes opened to see the harmony of your souls.

And let us tell you what those spiritual manifestations are for. They are to establish a universal brotherhood, (of which you are the first fruits,) and to unite the human family in one great and lovely circle. — These principles are to take affect upon man, untill he can see God as he is. They shall not go up above the fixed stars to find him, for God is in Man. But none have God within them, unless they are of God. He that is good, is in God, and he that is in God, is in good.

When a man is talking at the top of his voice to make God hear him, as tho' the was afar off, you may be sure that he is afar off from that man.

But ye know where God is, and what he is. No man can be a christian, unless he reduce to practice the ~~duties~~ principles of Christianity. — As for those exalted religeonists, who say ye will be damned, if ye do not believe as they do, know for a certainty, that they are already damned, themselves.

When ye see those proud ministers, who think

themselves so Godlike, send to far off heathen lands, to teach those who are far better than themselves; – those who have lived in peace, to learn to fight, those who have loved oneanother, to learn to hate oneanother, whose belief differs from their own, and rum and ruin are smuggled in the same vessel to the poor children of nature, we mourn. Is this Christianity?

The great Minister going in state, to the house of the rich, but shunning the poor and needy. He rides in the Devils cariage, and does his work. But you know, my good Children, that the Old church is tottering down; and so no place for Babylon shall be found.

Old fashions and bigotry, and superstition can no more find a place among men. But let man now arise and advance in the true dignity of Christianity. ——

Brethren, before many times shall pass over your heads, ye shall be called to go out, and gather the jewels of the Father; and ye must

think of it – 8

establish that of which ye are now but the infant. And if ye go out into the world, ye will find that infant, which has been cherished in the womb of your Society, has been born among men.

The principles which you have secretly practised and kept consecrated among yourselves, have gone out, and taken root, and they are even now bringing forth fruit, which ye shall soon be called to go and gather into the garners of God.

And still more rapid shall be the progress of these your glorious truths in the future; they shall spread withe spread of light, and man shall no longer cover himself with the garment of darkness.

Copied from H.D.W's copy, which he took from the original with carefulness. — E. —

January 29th

The above is a prophecy of no small bearing — E.

Extracts from Remarkable Visions

comprising Highly Important Revelations concerning the life after death from the German

In the beginning of the month of January, 1832 Pauline Du Beurly was frequently attacked with states of great weakness and soon after would fall asleep.

This at first was considered an illness, & her friends, after waiting some time, attempted to awaken her, but in this however, they could not succeed, but were compelled to wait until she should awaken of her own accord.

Particular inquiries were made by Dr—— as to her age, occupations, course of reading, &c. He was informed that her age was 16, that her occupations consisted in spinning knitting, sewing, &c; that the books perused by her were chiefly ecclesiastical— Her character & disposition were without reproach, & she invariably well sustained her baptismal engagements

A few months after this visit of Dr O——, Pauline, in a state of somnambulism, which lasted some time, stated that a person had appeared to her, who was

to be her Guide into the regions of departed spirits,

whose appearance she described, as follows:

"A young man, apparently 25 years old, of a florid complection, sharp eyes, flowing hair somewhat curled, very beautiful & of gentle manners; his clothing was dark blue, which as he informed her, were not his real heavenly habiliments — but that he was obliged, at present to show himself in this garb, as she was not yet prepared to see him in his heavenly one: he also stated that he should appear to her in three days, & would reveal things to her of the gratest importance to the church & the world

First Journey to the unhappy

On the 28th of Oct, in the afternoon, immediately after 1 o'clock, she fell into a profound sleep. During the forenoon of the same day she was quite cast down with sadness — it was a presage of a momentous scene. Her guide having appeared to her, he said —

"Now I will show you the first degree of the unhappy that have left this world, & added, that those had yet a hope to be released therefrom — the time of their liberation being divided into days, months & years"

After her arrival there, she observed

"That this abode is a dark valley, no end of which was discernable — where the departed spirits feel neither happy nor unhappy, & that the place is neither warm nor cold; that in the midst of this valley, there is a passage of considerable breadth; but that on both sides they were like spades set up, leaning close against each other; that the higher up the valley, the nearer was their liberation — the lower down, the longer would be the period of their stay."

At this decrelation she was asked by a brother, (who always attended & conversed with her on these occations) wether the unhappy did recieve instruction from the spirits that were blessed — how to promote their release? To which she replied

"At present I see none."

Then she conversed again with her guide — when it was remarked that her lips & tongue moved, as one conversing — which always was the case ever after when present with her spiritual companion — yet not a single word could be heard

When this was past, she began to speak in the most distinct words, like one fully awake — "My guide tells me that frequently angelic spirits descend to preach & to give them instruction; & as soon as one is released from this place of suffering, he is brought by blessed spirits to the abode of the blessed; where they remain until they prepare for another and more blessed state for the felicities increase to eternity."

The second Journey to the unhappy

The 28th of Oct, at half past 1 o clock in the afternoon, she was led by her guide to the seccond class of the unhappy.

This place she again stated as a dark valley, very large & cold & the forms of those beings who dwell there in as hidow in the extreme. The numbers were innumerable, & not to be taken in at one glance. they leaned close to each other, & some were bent over & in their appearance resembled spades." She became so much afflicted with the sight, that she burst into an unusual fit of weeping.

Continuing in this state, she was asked, wether these unfortunate beings did not expect a better lot? After a long silence she replied — "I do not recieve a very distinct

answer; a long period of time may elapse, ere they are released."

After this she prayed very fervently that she might be led in the true way to heaven.—"Teach me, O God to do thy will— let thy good spirit lead me in the way that I should go." She then continued:— Those in the first degree, are grately to be pitied but those in the second much more so. Only imagine how dreadful it is when the soul of man, after his death, is no longer refreshed by sleep, but pains & torments eternaly continuing!!

"My guide says to me, you wonder gratly at those in the first & second degree— but how much more will you be pained, when you behold those in the 3rd degree— who are quite unhappy!"

Shortly after this her guide left her, & soon after she awoke in great sorrow.

Third Journey to the unhappy

October 3rd, at half past one o'clock, as she had predicted she fell into a deep sleep. This time she was led by her guide, through a large passage of thick darkness, exclai-

=ining as she went, "O, dear guid! do not leave me alone!" It was very distinctly observed how firmly she grasped him, so that the strongest man could not open her hand. Her parent believed that before the accomplishment of this journey, she would sink, & her spirit take its departure.

On her arrival at the 3rd degree of the unhappy she burst into a flood of tears & sobbed aloud. Having somewhat recoverd, she began to speak, as follows

"I have given you a discription sufficiently afflicting of the first & second degrees; but what I have told you of them, will not in the least compair with what I here behold. The valley is much larger, & the nomber infinitely grater; here is nothing but dismal sighings, murmuring, lamentint, & gnashing of teeth; the forms are more loathsome & hedeous, & hardely to be looked upon; they curse & curse each other, & wrangle even against the Lord Jesus & the Holy spirit. The place appears to be dark as night & sometimes insufferably cold — & at others again, intensely hot."

My guide tells me, this is a real Hell, from

which there is no release — these bear the name of the Damned"

She conversed again with her guide for a long time, which was observed by the moving of her lips & tongue

Having met amongst the three classes of the unhappy & Damned, not only multitudes, but innurable millions, (which I could not take in at one glance) I am constraind to say, who then can be saved To which my guide replies, Are you then unacquainted with the dear & true gospel of Jesus? Is it not written therein, "Straight is the gate & narrow is the way which leadeth unto life, & few there be that find it — the kingdom of God must be taken by force strive to enter at the straight gate, &c"

My guide tells me that the number of the Unhappy & Damned are undoubtly very great. But that it is the earnest will of the Lord that all men be led into his kingdom & be saved in the right way by living good & pure lives — those that perish being lost by their own faults — & that all those who

do not truly & earnestly strive to be saved, according to the rules of the Holy Scriptures, are among the Unhappy. "Tell the inhabitants of the earth with emphasis, that there is no respect to persons — here all are received who live in heavenly love, & charity with their neighbours, however humble & despised they might have been in your world. I give you the most solemn assurance, that the gratest miser on your globe, does not watch his accounts, as the Lord does sin; He does not premit the inhabitants of this world to prescribe to him his work. If they will accept salvation it is truly & kindly offered to them but the conditions are unalterable, & remain so to eternity. I do conjure you to tell it loudly to those with whome you dwell on earth, that which was foretold by Jesus the Redeemer, & after his resurrection by his Apostles, respecting your eternal state, will remain the same to eternity, not a letter will be taken away; sinful man may believe or not; here nothing will avail unto salvation, but Regeneration. Why, they do not sinful man attach more to the attributes of God, so well established — that he

is omniscient, omnipresent, all seeing, just, holy, & true, full of mercy & tender love for all that live, & taketh no pleasure in the death of sinners, but strive continually to bring all to himself.— Why then I repeat, does not sinful man abuse his forbearance so unworthily? Oh! how much are those to be pitied, who obstinately refuse salvation so freely offered, & regard not the torments of hell!"

After this discourse, while soliciting her guide to prolong his stay, she burst into a flood of tears, imploring at the same time her parents brothers & sisters & all who were present "for the Lord Jesus Christ's sake, to use all possible diligence in shunning evil as sin; & cultivate love to the Lord & their neighbour— that they might be saved from the dreadful abodes that had been shown her— "Dear parents and brothers and sisters!" she exclaimed. "If every drop of my blood should be changed into a 1000 tongues it would be impossible for me to paint the torments of these so damned to Eternity— to Eternity. Keep not silent— but declair to the world what I have told

you; for believe me, all that I have seen & heard, is recorded in the word of God!"

After this she said — "You my guide returns with me." It was then observed that she clung to him with an iron grasp. When he left her she again slept; when she awoke, she said, — "I am fatigued — I feel as if I had traveled over the whole world, & yet I know not in the least what to say."

Extracts from the first journey to the spiritual inhabitants of the moon — :

It is somewhat singular that deceased persons (both the happy as well as the unhappy,) know each other, & every one knows directly what & who each have been in the world. This you may all take as a lesson — that the deceased recollect in the future life every thing they have ever done in this world more vividly & perfectly than they did in this life — nay, every sin, even those sins we are unconscious of, become manifest to them; these, and not only these, but every thought, good or evil, are plainly & clearly pericieved by every one.

"My Guide informs me that now our return commences; he bids me tell my fellow inhabitants of the earth, that if during their life time they attain a lively knowledge of their sins & a state of repentance they will gain immensely, as the progress here is by very slow steps."

She was then asked, when she would perform the 2nd. Journey to the moon, to which she replied "To-morrow evening after 3 o'clock, I shall fall asleep; at which time, however, my Guide will not appear — I shall onely perceive places of light. Not before Sunday the 4th. of Nov, in the afternoon, between one & two o'clock; I shall then perform my 2nd. journey into the moon; & when I make my last journey, I shall be permitted to look from thence down upon our earth."

After she regained her consciousness, she said to those around

"Now leave me alone — I want rest — my body is exhausted — but in my soul I feel a peculiar hilarity."

An hour after, she left her bed, & became quite serene

According to her prediction, she fell asleep the following evening at 3 o clock. [Until this, this extraordinary circumstance remaind a family secret, because her parents had not the least conception of a state of somnambulism. They now became anxious to consult some learned physicans concerning her case; but no sooner was this done than the circumstance became so public that curiosity & a thirst of knowledge induced people to come in multitudes to the house, desiring admittance, which ought to have been avoided]

Extracts from the 2nd. Journey to the moon

The 4th. of Nov, at half past 1 o'clock, she fell into a profound sleep

[I would here remark, that during her first journey to the moon, as well as the present, & in all her journeys to the planets, she assumed different attitudes & different features, which was observed by every one present; every feature des-

displayed honesty, love, & the most exquisite kindness for every being; the color of her cheek was brilliant, & like a rose]

Of the inhabitants she said nothing; & she was not directly questioned concerning them.

Now a very long & large building is shown to me, into which I am led; I am now in the entry which is enormously long & very light. I am next conducted into a very large & long hall; here the departed sit promiscuously near each other in long rows; that sweet love & harmony, which I found with those I saw in my first journey, also prevails here, even in a greater degree. I must ask my Guide why all are so exceedingly quiet, attentive & reverential

He tells me to look around & I shall see 2 teachers standing near; this is the time for instruction; & this is why they sit so attentive.

Oh (she exclaimed,) their aspect is so serious, & yet so kind & affble, that they must inspire each learner with respect

"But however beautiful these teachers are dressed, the habiliments of my guide are still more brilliant. Instruction is difference, as we pass, for both teachers & learners have a great respect for my Guide"

"It appears to me that visits of this kind are very rare. I never knew before, that besides the soul there is also a spirit, that dwells in us; & it is this that is capable to undertake excursions of this kind."

She was then asked how the departed appeared, as to their persons, clothing, &c

"As it respects their clothing it is white; those whom I knew on the earth, are much younger & more beautiful in form & feature — yet easily recognizable; the garments of their teachers are glistening white; & around their loins they wear a rose-colored scarf. I am unable to express how much these garments become them."

"I have been conversing with my Guide concerning my 2 brothers, F— & F—, born in the year 1808 & who died in 1814, & of J— E— who died when an

infant of 14 days in the year 1820. I should fain wish to see them also. And he replies to me, "Perhaps you do see one of them" I then observed, that in the empire of the happy they are all brothers & sisters. Who are you then, & who were you, when on our earth? to which my Guide replies — "The mother who carried you under her bosom & gave you birth has also borne me. I am your brother Fredrick, & by divine command was appointed your Guide. I see my parents, brothers & sisters, & all the others that are present, most perfectly, & know also each one of them; but their power of vision is by no means that kind, as to be able also to see me; for they are flesh & I am soul & spirit. Tell them that I dwell in the sun, where I am appointed teacher, to instruct those children, who if yet alive, would be 8 or 9 years old."

When she had finished this she burst into a flood of tears with joy at having a brother raised to so high a state of felicity.

She was then asked concerning his dress

& form, which she described as follows:

His face is more brilliant than the sun; his eyes full of fire, & yet replete with love; his head is adorned with a crown of jewels; his garment is of a shining whiteness, & as it were fastened round his loins by a red scarf; its redness I am at a loss to compare, or correctly to express the beauty of this color with words."

Extracts from the Third Journey into the moon

"The respect shown to my Guide is as great as it was in my first Journeys; but I only excite surprise, for every one knows, that my soul still remains in my mortal tenement."

Now I am come to a place, around which water as clear as crystal, is flowing in a circular form; it appears to stand still, which however is not the case. On the Islands enclosed by the water that flows arround it, stands a large building, which is higher than the one into which I have already been conducted. Over the river there is a beautiful bridge. I am now arrived at the building I conducted into it. Here, the entry is

not below, as the former; but I have to ascend a flight of steps. I now enter a large hall, in which there are none present but such as died on our earth; here, too, harmony & love reign throughout; my guide tells me those he showed me before are a little in advance of these; they also have their teachers."

Extracts from the 4th Journey to the moon

She was then asked the temperature of the moon; when she replied; I have already told you during each journey that I find it mild, & that it is not a cold body as the learned state it to be. My guide says, that we inhabitants of the earth are always ready to give our opinions respecting the state of individuals after death, which is very erroneous, for God alone knoweth the heart; for here none are judged according to the exterior, but most accurately according to their interior quality: therefore I pray you, my dear friends — I entreat you — Judge not! Let every one take care of himself, that he may save his soul!" Having finished these

remarks, she observed that her return to the earth was about to commence, & in four minutes she would reach it.

Extracts from the 2nd Journey into Mercury

"Now I am introduced!" she said with gaiety; & after a pause she continued: "I perceive here several, whom I knew on the earth. Oh! now the music begins." After a little pause she said "Now I hear melodious voices, which cannot be compaired with any thing on the earth. I have no words to describe my admiration of this exquisite harmony. The mutual love & friend ship which exists, I am unable to express; here there is no respect of persons; but all are received according to the quality of their love."

Soon after, she burst into tears, saying "I am called upon by my guide, to tell all of you that are here present the following; During my last journey to the Damned, I heard the following expressions amoungst them, which I durst not tell,

because I had not yet been presented to any abode of bliss. They are these; children cursing their parents, & parents their children; I curse the moment when I was conceived & the hour in which I was born; why did I not as a monster come into this world? why, like the tenderest suckling infant was I not deprived of life by violence as unfit for this world which I inhabited & on which I committed all sorts of crime? why not a day labourer or a cripple?

Oh! exclaimed another equally wicked, exist such that's here? birth, descent, & wealth have not damned us, but the not keeping, disbelieving, and disobeying the commandments of the Lord God!"

Here no suicides happen any more; to commit them would be impossible; for all men from Adam, have the breath of God in them, & it is indissoluable. My Guide tells me the Lord himself could no more destroy it than he can render undone which has already happened. Therefore, says the revealed word of God, Their

worm dieth not, & their fire is not quenched."

An Extract from the Fifth Journey to Ceres

My Guide tells me that in heaven there exist no respect of persons. Family descent, standing in office, has here no weight whatever, every one being judged according to the quality of his affections & deeds done in the body. Here an individual who has been entirely overlooked while on earth, may sit with potentates & princes, if he has lived in charity and faith; the justice, equity & impartiality of the Lord, can neither be conceived nor comprehended. Every person, however upright he may be deemed to be, is, & remains human in his resolutions; doing either too much or too little; but this will not be charged to his account, when he arrives in eternity, provided he always remained faithful in endeavouring to perform his duty, incapable as he was to attain more than a trifeling knowledge thereof. Now I leave the garden; it is called the garden of peace."

She was then asked what was meant by being in Abraham's bosom, to which she replied:

That state of felicity enjoyed by Abraham. Abraham had been a prince; but Lazarus, one of the poorest on earth — yet he came to the same state of bliss as that enjoyed by Abraham.

By this, I think it is sufficiently proved that there is an end to respect of persons in eternity. The road leading to the city, which I am to visit today, is very beautiful. It is called Pagel."

Tell my Mother if she survives me, by no means to mourn my departure, for I long to be here with these blessed beings."

The beauty of the city, & of the lecturing hall, she described as excelling all she had before seen, but was not enclined to go into particulars.

Oh! if all would turn to the Lord Jesus, & be saved. There is one person here, whom my Guide points out to me, who I know by his writings, namely Gellert. I have heretofore used the word 'terribly beautiful' but this I am no longer

to use — it is impure, my Guide tells me."

She was then asked if she saw any books in this hall, to which she replied

"Yes, certainly, I do, & some are handsomely bound while others appear like scrolls. I hope, sometime, to be premitted to look into them, for I wish very much to know wether they are written or printed volumes

Extract from the 6th Journey to Ceres

"My guide tells me that it is impossible for me to comprehend how much every individual that is blesed is concerned in the salvation of the whole human race, without exception, whoever he may have been; there is no ambitious desire arising from the love of self & the world; all here being filled with the love of the Lord & their neighbour, & a desire to do good.

Seventh Journey to Ceres

On the 13th of Dec, she was again accompanied by her guide into Ceres. The very next moment she complained that six unworthy spirits had presented themselves.

"I have to deplore this particularly, because they affect me seriously. I have not advanced so far that I am able to pray for them — the Lord judges between me & them."

"I have now reached Ceres; but the passage was difficult, & I felt afraid. I shall soon be led into a city. In the country through which I travel, are citys, mountains, valleys, forests, gardens & water, all exceedingly beautiful & pleasant. A landscape on our earth, be it ever so delightful, cannot compare with this. Now I approach the city, the gate of which I cannot describe; the name of it, in our language is 'City of Peace' — its length is that of an 8th of a German mile; the streets which passes thro it are quite narrow; each row of buildings appears

be but one block, yet it is not so. I hear the sound of music at a distance. Now I pass out of the city through a gate as beautiful as the other. I shall now visit a garden where I shall see some of the blessed inhabitants. I am conducted into the Garden, the gate of which is more beautiful than those of the city; the trees & flowers are lovely, & the odor which issues from them is truly divine. There are innumerable paths, crowded with beautiful Angels, who walk in them.

The cheerfulness & delight observed in the forms of these beings; the uniformity of their shining raiment. and the grace observed in them all is perfect. The most magnificent diadem of an earthly prince is dull in comparison with the crowns worn by the blessed spirits. The outlet from this garden is as beautiful as the inlet; the green sward, is exquisitely pleasing. My guide has again taken leave of me, by singing some beautiful stanzas.

Extracts from the 10th Journey to Ceres

This time I am neither conducted into a garden nor into a city. The landscape wherein I now find myself has the appearance of a fine open country, in which archangels are walking about in pairs. The contentment that exist amongst them I cannot sufficiently extolt. The atmosphere is delightfully warm & pleasant, & is filled with the sweetest scent, thou I do not yet perceive either bees or flowers, but many roads which are quite narrow."

To this country she gave no name, nor was she questioned concerning it.

Let it be remembered that with the Lord there is not the least respect of persons, for the salvation of every human being solely depends on his doing the will of God. My guide says that hatred amongst men, every deceitfulness & infidelity towards eachother, have reached their heighest pitch; that a great judgment is impending over the world, & that the Lord will soon bring about a great re-

form upon it. Humility is a grace particularly to be cultivated for amongst the blessed it has its home — it being impossible for a proud person to enter the kingdom of God.

If I had but words to express to you the love, harmony, humility, integrity, modesty & courteousness, which exist here, but it is beyond all words, it can only be seen & felt by me. Perhaps I may give you a small sample. Two individuals, being united in the true & pure bonds of conjugal love & friendship — having children equally principled, in true & pure affection — do in a little degree enjoy a foretast of felicity. This feeble type I am only able to adduce. Now all of you that are present, can readily conceive that a dying man in his sins cannot be happy; a state of blessedness is inconsistent with what is impure; there, man must be created in the image of God, through righteousness & holiness. How many & various are the sins commited by man. However much we may expostulate, still he will not be conducted to

repentance & conversion. He that would find salvation, must pray always to the Lord, & strive hard against his evils, for the Lord is always ready & willing to save those who seek him

Altho I have before described the horrors of the damned, I have not told you half; their forms are dreadful to behold — enveloped in darkness so dense, that not the least ray of light penetrates thro it — constant gnashing of teeth — cursing & accusing, which prevaileth without a moments interval of peace — for here there is an end to sleep — & is not that lamentable? — the worst to bear, besides, is — that they see no end to their misery. There are many who do not believe in a hell, or any life after death — they are to be pitied, because they are obliged to know the truth at last, by a long & sad experience."

Extracts from the 11th. Journey to Ceres

"I deeply regret that all that I have said of the happiness & contentment of the angels — as well as the situation of the unhappy & damned — should have so little entrance into the minds of those present; every thing I have said is true, & of the greatest importance; my guide says immorality is risen very high, & that the number of those who die in their sins, is very great; & that the Lord has already brought about several shiftings, but that a grater one is soon to follow."

When she was asked when this would happen, she replied —

"Repent & watch, for the time is at hand. What I say, I say not of my self, but am directed by my guide."

Extracts from the 12th and last Journey to Ceres

At two o'clock, she again fell asleep, & having received her guide, she observed that in ten minutes she would be in the highest regions; when they had expired, she said, Now I have arrived, & am conducted to a mountain called Lorier; its circumferance is eight German miles: it is of a spherical form, & shines with a strong light; it is not much smaller above than it is below; beneath the mountain I see several bright angels walking; many roads wind arround it; trees are growing here & there, but not in very great numbers; but the flowers are numerous, the odor of which fills the air all arround me. There are railings on both sids of the stairs, which are very steep. I do not know which to admire most, the beauty of the steps or the railings. Now I approach the summit of the mountain, which is surrounded by a beautiful wall, glittering all over, & shedding its rays upon me while yet be-

low. The gate thro which I enter, opens & closes again of its self. I have reached the level; every thing sparkles with light, & I myself appear to shine, owing to the strong rays reflected upon me from the archangels, a very great number of whome I here behold. Ah! the love & harmony which prevails among them — this surpases every thing human. These angels are in the human form, & are in every respect perfectly substantial, but still pure & clean, and move about as free as air. As it repects the fineness of their skins, I cannot express it in words; it is much finer & clearer than the purest alabaster, which is like a shaddow in comparison."

On the top of the mountain stands a building, resembling a temple; the pavement arround it shines like precious stones; of the splendor & magnificence of the exterior, together with the music & singing, even the angels here could not convey to you the smallest conception."

She then began to speak of the incompreheni-
-sible grandeur of God, & concluded by saying that if any one present could have glanced with the velocity of lightening at the glory that had been shown to her, he would have fallen into a swoon. Now I descend the mountain, & am accompa-
-nied by an angel, whose name is affixed to his garment, written with gold letters across his back, as is also the case with the rest; he is na-
-med Zacharias. Now I return. In the course of an hour I shall be consecrated for my journeys to Uranus and Saturn — my guide & the angel Jacob will appear as witnesses, & the angel Micha will perform the act of con-
secration."

Now my guide bieves me with these words. 'The Lord be with thee & bless thee! ere an hour we meet again.'"

Extracts from the Consecration for Journeys to the Sun

On the evening of the same day she fell asleep, and shortly after observed that her guide had joined her; she then exhorted all present to repentance and conversion, adding, that she had thot herself very pure before her sins had been shown her, but that her guide had assured her that if she continued in her course of regeneration, all her sins would be forgiven forever. No one knows how much he sins every day, only in words & thots — (of works I dare not speak) — all of which are recorded

"Tomorrow at noon, I shall visit the sun but you must dress me in white — to scoffers at the word, and those who despise the divine truths, give no admittance, for they would retard my prayers. God employs in behalf of mankind, all possible means, to bring them to salvation; but they will not yield; yet it is, as my

guide says, his earnest desire that all should be saved.

Extracts from the 1st. Journey to the Sun

Now my guide begin to speak again—his voice is very strong. Tell your fellow inhabitants of the earth that you have been commissioned to inform them that Jesus, the Son of the most High, was born, namely 1835 years ago; consequently 3 years earlier, & not on the 25 (as you are in the habit of reckoning) but on the 30th. of December, in the morning between 3 & four o'clock. This is the very hour, day, month & year."

She then exclaimed—

Now I am in the sun! It is an uncommon large body, & it appears to me as if instrumental & vocal music prevaded every part of it. Now it is very plain why I have obliged to have two guides for my journeys to the sun & new Jerusalem, for I have to grasp them very firmly; because I am

hardly able to bear the glory I now behold.

I believe if it were possible for my spirit to be dissolved it would do so now, at the sight of these great & glorious beauties. My two guides smile at my expressions of wonder & admiration, & my brother tells me that if all the glory which exists in the sun should be shown me, my spirit alone unconnected with my body should not be able to bear it; & that onely a small part of the regions of the children would or could be shown me. He tells me also that a very great part of the Lord's kingdome is composed of little children; altho there is also a great number of those who lived to an advanced age on your earth. Those who have been very pious teachers are seldom appointed teachers of the children here.

The climate of the sun is refreshing & very pleasantly warm. We the inhabitants of the earth believe the sun to be a real ball of fire; & beyond it are millions, nay, an unaccountable number of stars, which are always visible. I know of these which

is called a sun is the city of God. I have asked my brother the name of that sun, to which he has answered me, not in a tone of anger, but of great seriousness, 'This behooves neither you, nor your fellow inhabitants of the earth to know, unless you are able to come here.'

Now I approach the city into which I shall this day be conducted. The sound of jubilee singing and music humbles me and fills me with transport. The walls of the city glisten as if strew over with pure dust of gold. it is called Jaxer; the gate and the city, the architecture is superior to anything I have seen in the stars. the buildings are very high, as well as the windows reflecting rays of light and beauty Indescribable. the city is of great extent. the streets through which I am conducted, though not very broad are beyond measure, beautiful. in the city are a great many angels, many of whom have come from our earth. the music which fills my soul with unspeakable delight seems to proceed from every direction, but I see neither musician nor singers,

But can distinguish a peculiar shouting among the angels whome I see walking about the city.

"I am conducted into an immensely long and Broad building, just without the city, inhabited by infants Conceived in the womb, who, although they were brought Into the world still born, are here living souls. these Have their teachers and nurses, many of them skip and Jump about like little lambs, but the greatest number are seated on beutiful seats. they are not much larger Than they would be according to their ages in this world. All of these infants have on their heads crowns. Infants of the highest rank on earth have in the other Life not the least preference over those of mean parentage, for the Lord love all equally, Their garments are as bright as the sun; theyre breasts & shoulders are adorned with the most graceful bows of rose colored ribbons, resembeling small roses more than bows. Children more advanced in age wear scarfs arround their loins, & are more perfect in shape. A more charming scene no one can imagin than this offered by these

blessed little spirits, skipping about amongst each other, & rejoicing as they do, in such numbers, and so withal. I see some no larger than childrens dolls, & yet so cheerful!

My guide directs my attention to children of all nations, & of all religions, in a word, from every region of the globe. He tells me further that here I behold by far the smallest number of children of this description, there being a great many more such buildings in the sun where children reside

After a short pause she continued—

I have asked my guide wether the size of the children remains what it is when they come into this world, or weather they continue to grow, &c, to which he replies, "you might in regard to this have known from me, having on earth lived only six years and a few months. The children grow in their mental powers as well as in their bodies, and arrive at the same stature they would have attained if they had remained on earth.

"Their spirits and their souls are here completely cultivated, But they remain without sin, and improve much faster than if they had lived on the earth. They also retain their nurses until, according to your reckoning, they have reached their ninth year." After a few moments silence she continued: My brother has asked me if I did not observe on some of these children a peculiar mark, to which I had to answer no; but on looking round, I saw on some of them loops of purple and red collor, underneath the ribbon which they on their breasts and shoulders, and besides a peculiar pearl in their little crowns. This is What I mean, says my guide; these are children that were murdered, and for that reason they wear such a distinction, but they are not on that account upper than the rest. In their formation all children resemble each other much, yet they are not alike. Their hair of most of them is very light, and their eyes sparkle with brightness. The teachers and nurses came here

also as infants, the former have to instruct the Pupils in their first principles of knowledge; the nurses have also their assigned occupations. My guides have said, they have no impure thoughts, that is a sin. Not the remotest idea of that which is impure is permitted to enter the minds of the blessed. The angels are continually rising in perfection, as well as the children, teachers & nurses. In the state of the blessed there reigns a system of order of which no mortal can form a conception. The children are frequently visited by the archangels, & by the blessed spirits that have long been here, & who have, as it were, the superintendance of the whole. I did hope that I should appear more worthy today, but there is a great difference betwene the raiment of the Angels & mine, as there is betwene the darkest night & lightest day; altho this expression is not sufficiently definite.

To describe the beauty of this hall would be impossible. Here is a perfection of

art in its art — here, too, music resounds in angelic harmony; but still there is room for improvement, for nothing stands still, but is advancing to greater perfection. The music — which I heard as I paced through the city of Isa, was infinitely superior to this, for to such I had never before listend in any of the halls.

My guide tells me that the angels are not all alike gifted — some possessing a genious of one kind and some of another; and that this is of the divine wisdom of the Lord, that one should serve the other although all possess knoledge and information in regard to every thing needful for their happiness. Rejoice, I pray you, parents who have lost infants — you ought not to mourn for them they are eternaly happy. Oh! if parents that have lost children could but cast a glance into their empire, they would no longer.

But my guide tells me that the Lord could not permit this, for this reason that every One to whom this favor was granted would become

unfit for the performance of his duties to himself or his neighbour, & would thereby be injured; & just so would it be with husbands & wives, or any dear friends who were closely connected in this world, because in this case, those would have passed into the state of the unhappy would be presented to them so that they would no longer have any rest day or night, but fall a prey to diseases of the mind.

"Now I return, my next journey will be to morrow, when an empire of children will be shown me, who are in their 2" & 3" years. In the regions I visited to day, I see no mountains, but quite a level country, resembling a garden. The surface is most beautifully green, intersected by innumerable walks, & it is here that the children are allowed to walk for recreation."

I have asked my guides, that having met with all denominations & sects, & of all nations of the earth, how it happens that as Jews and Heathens, &c, do not believe in the son of God, that he died & rose

again for them, & yet that one can be saved without such a faith? To this question they have both give me the following answer, namely, The Lord judges all according to the principles of their love & faith, & according to the degree in which they have been faithful to their consciences, and the laws written on the tablet of their hearts. The omniscient God knows very well beforehand what progress each one would have made, if he had ben instructed in the whole of the revealed word, and according to these laws, as I have already ben told will all men be judged. In the moon there are institutions established for the instruction of those who have not had the revealed word — there the Son of the Most High, according to his divinity, has made known unto them, and his unexpressible love for the whole human race. My guide tells me that their progress is very rapid in regard to this knowledge. The dispensations and means, applied by Lord from the begining, for the salvation of man, & which he still continues to apply, are infinite as

eternity, & remain a mystery to the angels.

The unspeakable graciousness of God, constitutes in the other life something enigmatical, especially with those to whom their own fate & that of others, was a mystery.

Second Journey to the Sun

Dec 31st., half past 10 o clock. Now my journey begins, which I shall have to perform alone, until I have passed the first degree of the unhappy. A stray spirit wanted to accompany me, but as soon as my guides appeared he withdrew. To-day I am very happy, for I proceed on my way with great ease. No one can imagine how much influence unbelievers have on my spirits.

My guides have entertaind me with a very agreeable conversation, some part of which it may be useful to relate. They tell me that though a person may die very happy, he is seldom directly removed to the sun, except children. Let no

one be discouraged, but be faithful and guarde
well every word and thought — let every one cul=
tivate love to the Lord and his mabour,
truley and and faithfully. Rejoice not at
the misfortunes of your enemies, however
grievously they may have offended you.
You cannot imagine how bad it is to leave
this world with an unreconciled heart —
no one can be happy while he remains
in this state. Every virtue has its pirl
in the crowns of the blesed. Wer tell and
propogate lies is a very great sin, and he that
is guilty of this sin puts himself on a level with
Satan. To overcome anyone in a trade is equil
to theft. Tarok secratly by cunning of force is a sin,
which if not repented of and confessed while in this life with a
truly penitent heart, and refformation of life,
will not be forgiven in the life to come

Let no one believe, that to rob, cheat
and over reach any person because he is
rich, is a minor offence to that commited against

one that is poor & indigent; the sin is the same — so my guides tell me. I cannot sufficiently enforce the importance of true fidelity in all our actions. Murders, which remain unpunished in this world, & unconfessed, if not sincerely repented of by a humble confession of the same, will meet with no pardon hereafter. Suicides will not be judged by the same rule, for my guides say, that the gradations are very diverse in this respect. Of the sins of idolatry, there is an infinite variety. He who adores any object more than God commits a great sin, & this is an offence commited by millions of men, yet without their being aware of it, so deeply are they sunk. My guide says "Besides shewing you the great glory & felicity of the blessed angels, the task has been enjoined on me to tell the people of your sinfull world their faults, & to call them to repentance; for altho' you have the Word of God, where, all these things are recorded plainly, yet may the voice of one comeing from the

land of spirits, not be without some good effects.

"Now I am again in the sun, and oh! how delightful it is to be here! all is divine & glorious. My guide tells me that this sun obtains its light from another sun, much larger, & millions of miles further distant from the sun which illuminates our earth. The works of our God are unfathomable to the most blessed spirit, for his empires are without end. Into that sun from which the sun of our universe derives its light, I shall not come; but my guide tells me that the sun in which is the New Jerusalem, I shall be permitted to visit, & that after that, my Journeys will end. I can now look down upon our earth, which appears no larger than a pins head, and yet my guides tell me the crimes committed there are so great that they rise to the highest heavens

I am now entering the hall in which are children from 2 to 3 years of age, & I am informed that there are a great many more halls

in the sun for children of this age, than of any other. Children from the birth to the 3rd year come immediately into this empire, and continue to progress in the formation of their spiritual understanding and affections. Those who leave our world from four to nine years are not always removed into the hall mentioned above, because they are inferior in knowledge, and are not altogether pure, especially those of 9 years — they all, however arrive at the same destination. My guide says that the mother of Jesus has the first & the highest supervision over these children, that she is their queen, yet she too recieves her behest from the throne of the Most High — though she enjoys a great high state of felicity, and goes frequently into the New Jerusalem, the dwelling place of the Family, but that with the government of the Lord she dare not interfere, which I am freely to declare.

Children in a state of bliss generally

recieve names appropriate to the blessed — they recieve frequent visits from the angels & blessed spirits, which is a scource of great delight, both to the children and the angels

Extracts From The third Journey to the Sun

I have asked my guides wether it is possible that such sinners canbe saved, to which they both reply, that no sin however great but what will be forgiven to man, provided he truly repent, become duly converted & penitent. But such a state of repentance & conversion is not easily attained, but requires a very long time & perseverance in doing good. If a person lieves off sining, that he may live for a diminution of his strength, he will not be deemed any better on that account.

I have now reached the sun. To day I am introduced into the abodes of such children as are in the 8th. or 9th. years. These are the aldest children that are

under care of nurses but after this they are put under teachers, yet they are also learners & have their respective teachers, who give them lessons. I shall not be conducted into any city to day, but am permitted to visit a large building & hall just without it. This hall contains a great number of children they are divided into classes, & have many teachers, & I see also books of instruction. They excel in beauty, & their attire is very becoming but what I admire most, is the love & harmony which reigns here, Around the building are gardens & open squares where the children exercise and amuse themselves in various ways. I have left the hall and am conducted into a garden, where all things are refulgent with light & beauty. I see not far off a city, but I am not permitted to enter it, neither do I know its name. After a short silence she continued:—I have asked my guide where those children dwell, who were so cruelly slain by the order of King Herod, when

when our Redeemer was born? to which I receive the following answer: These have all been removed into the New Jerusalem as martyrs. They are the 144 000 who sing the new song before the throne, before the four beasts, and before the Elders; these are they who have never defiled themselves with women, but are virgens: They are brought from the human race as a firstling to God and the Lamb, and are the elect of God; but as my guides add, these are not all, being only a portion out of many others.

My guides leave me, having conducted me to the spot, where I have to pass the first degree of the unhappy alone. Again an unhappy spirit joins me, but I have told him I can do nothing for him, and he has left me.

Extracts from continuations of Journeys to the Sun

On looking from the sun, the heaven of stars appear to me the same as when contemplating them in a

clear night on earth, with this immense difference, that the firmament is light & clear as the noon day, & more so for the light of our brightest days on earth are but darkness compared to it. The atmosphere is lighter & more rarefied; not a cloud obscures the sky; its temprature is not debilitating nor oppressive, but the air is full of the most delightful odors. In the firmament are also mountains, but they are not very high, but of the most pleasing form. City's, gardens & flowers, I have not seen to day, but trees are here in abundance, which bear the most delicious fruit. Forests & rivers are in the sun, but of animals there are none. My guide tells me if I were to visit every thing in detail which might be shown me, I should require many thousand years for the purpose."

My guide tells me that if the Lord makes use of a person for the execution of great deeds, it gives him not the least advantage as regards his salvation, if he does not turn with

continued on page

Produce of 1842. Chh. Family.

1st Order. 1842.

2400.	bush.	Potatoes.
400	"	Winter Apples.
104	Bbls	Cider.
850.	bush.	Beets.
12.	"	Turneps. Flat.
320.	"	Barley.
500.	"	Oats.
100.	"	Rye.
300.	"	Corn.
261.	load	Hay. (Horse Load)
19½	Bbls	Apple Sauce.
2.	"	Lard.
2219.	lbs	Butter.
2290	"	Cheese
6.	Bbls	Pickles Cucumber
1	"	" Peppers.
7495	lbs.	Pork.
4800.	"	Beef
22	Sheep	Killed.
00.	Lambs.	"

2nd Order. 1842.

893.	bush	Potatoes
400.	"	Winter Apples.
52.	Bbl	Cider.
555.	bu	Beets.
180.	"	Rutabaga 140 Turneps.
618.	"	Barley.
283.	"	Oats.
000	"	Rye.
40.	"	Corn.
159.	load	Hay. (Horse Load)
9.	Bbl	Apple sauce
1.	"	Lard
1528.	lbs	Butter.
1312.	"	Cheese.
5.	Bbl	Pickles Cucumbers.
3.	"	" Peppers.
341b.	lbs	Pork.
3878.	"	Beef.
21.	=	Sheep Killed
1b.		Lambs. Killed.

Produce Of 1842. Ohh Family.

Live Stock.

1st Order.		2nd Order.	
37.	Cows.	19.	Cows.
6.	Heifers.	4.	Heifers.
9.	Calves.	4.	Calves.
166	Sheep.	94.	Sheep.
12.	Oxen working	8.	Oxen Working.
6.	Steers.	4.	Steers.
2.	Bulls.	2.	Bulls.
5.	Horses.	3.	Horses.
16.	Hogs.	6.	Hogs.
210	Hens.	160.	Hens;
00.	Turkeys.	21.	Turkeys;

Produce Of 1843. 1st Order

1650.	bush.	Potatoes.			Of Live Stock.
250.	"	Winter Apples.	36.		Cows.
61.	Bbls	Cider.	8.		Heifers.
564.	bush	Beets.	12.		Calves.
00	"	Turneps. Flat.	180		Sheep.
00	"	Rutabaga.	12.		Oxen Working
430.	"	Barley.	2.		Steers.
70.	"	Oats.	2.		Bulls.
00	"	Rye.	5.		Horses.
215.	"	Corn.	17.		Hogs. & 5 pigs
344.	loads.	Hay. Horse load.	160.		Hens.
557	lbs	Pork.	00.		Turkeys.
5600.	"	Beef.	12.		Ducks.
2027.	"	Butter.			
900.	"	Lard			
2300	"	Cheese.			
22	sheep	Mutton.			
17.	Bbls.	Apple Sauce.			
6.	"	Pickles Cucumber.			
1	"	" " Peppers.			

Produce Of 1844. 1st Order.

300.	Bush.	Potatoes.
2.	"	Winter Apples. 120 bush. Bal.).
None Made.		Cider
700	bush.	Beets.
None raised.		Turneps.
None raised		Rutabaga
342.	bush.	Barley
525.	bush.	Oats.
00.	"	Rye.
100	"	Corn. 2 Bushels
267.	load.	Hay. (Horse load).
6610.	lbs.	Pork.
		Beef.
2011	lbs.	Butter.
1000.		Lard.
2275	lbs.	Cheese.
		Mutton.
None Made.		Apple Sauce.
8.	~~lbs~~	Pickles Cucumber
00.	"	" " Peppers.

	Of Live Stock.
37.	Cows.
12.	Heifers.
	Calves.
210.	Sheep.
12.	Oxen. Working
8.	Steers.
2.	Bulls.
5.	Horses.
18.	Hogs. 3. pigs
170.	Hens.
None.	Turkeys.
5.	Ducks.

Interresting Items.

1. The Mosque of Omar at Jerusalem is said to be 1489 feet long (more than a quarter of a mile long) and 995 feet wide. covering 41 acres of ground!! —
2. The palace and church of the Escurial in Madrid of Spain is nearly one mile in circumferance! —
3. The great tobacco factory at Siville, in Spain covers about 17 acres, and cost $6,000,000.
4. St Pauls church of London covers 6 acres.
5. The city Hall of New York is 216 feet long, and 105 feet wide. —
6. The pyramids of Egypt were erected 3000 years ago! —
7. The Capital at Washington cost $2,000,000.
8. The bones of a human body, when perfectly dry, weigh from 8 to 12 lbs!
9. It is computed that in 1832. a million bushels of bones of men and horses, slain in the battles of Bonaparts army with the germans

were brot from the continent over into England, and used by the farmers of Yorkshire, Nottinghamshire and the neighboring Counties for manure. These bones were ground by steam mills.

10. A midling sized man, is under a pressure of atmosphere, equal to 32.000 lbs to the whole body — or 15 lbs to the square inch. But the body being filled with air, is sufficient to bear against this external pressure.

11. A midling sized man inspires a pint of air at every breath; this is spread over a surface of 15 square feet. — The breath or process of respiration occupies 3 seconds to each number, —

12. Blood, in its healthy state before it is sent out into all parts of the body, is composed of Carbon, Oxygen, nitrogen and hydrogen.

Of one hundred parts of blood 53 are Carbon 24 Oxygen, 16 nitrogen, and 7 hydrogen.

Extracts from primary

13. The human skull is in 8 divisions. being 8 bones united like two saws with the teeth edges put together.

14. The face has 32 teeth in it, besides being made up of 17 seperate bones. There are also 4 small bones in each ear, and one at the root of the tongue, makeing in all, 63! bones above the neck.

15. The back bone consists of 24 ringlike bones piled one above another. These pieces are called vertebrae; the lower bones are the largest & have to sustain the greatest load.

16. Man has 24 rib bones. 12 on each side. He also has 3 in each arm, 8 in the wrist and 17 in each hand including the fingers. He has one bone between the hip and the knee, & 2 between the knee & ankle.

17 There are 26 bones in each foot! And in the whole human body there are found 240 bones!

Lessons in Physiology.

18. It is supposed that there are not less than 450 muscles in the human body.

19. The brain of man, weighs 4 lbs - and will fill the two hands of a large man. It is about 6 inches long, 5 inches wide and four inches thick, & lies in two parts, one in each side of the head. — Parts of the brain extend to all parts of the body in the form of very small white threads called Nerves. — The largest nerve is extended within the back bone; and from this nerve, great numbers are sent out like the branches of a tree, to all parts of the body, even to the fingers ends. —

The nervous system is the only part of the body that is susceptible of feeling pain.

20. If a man wishes to raise his hand to his head; that wish of the mind runs in the nerves thro the muscles of the arm and they ~~in~~ so contract & extend as to do the act.

21. The Ant has 50 eyes; the Beetle 3000; the Silk worm moth 6000 and the Dragon fly has 12 000. Some insects are known that have 20,000. eyes!

22. A man has from 30 to 40 lbs of blood in him, or from 4 to 5 gallons; all of which passes thro the heart, once in every 3 minits!! The heart has seventy pulsations in a minute.

23. All of the blood in a man, passes thro the lungs, in every hour 20 times.

24. The naural heat of the body, is 98 degrees. In the winter, a room is comfortable to sit in at about 65 or 70 degrees.– In summer, it is a common range of the mercury in the shade, between 85 & 95. degrees.

25. Only ~~4~~ children out of 8 live to be 8 years of age– But one out of 3 lives to be 14; and but one in 4 lives to be 21.

Chronological Extracts.

	Before Christ.	B.C.
1.	The creation of the world, Adam & Eve —	4004.
2.	Enoch translated to heaven. — — —	3013.
3.	The general deluge. — — — — —	2348.
4	Babel built, Language confounded. — —	2247
5.	Noah migrated Eastward, and founded the chinese Monarchy, about. — — —	2237.
6.	Abraham, migrated from Haran to Canaan.	1921.
7.	Sodom & Gomorrah destroyed by fire. — —	1897.
8.	Jacob went to reside in Egypt. — —	1705.
9.	Moses born in Egypt. — — — — —	1571.
10.	The ten plagues of Egypt, exodus of Israelites.	1491.
11.	The pentateuch written, & death of Moses.	1452
12.	The Israelites enter the promised land. —	1451.
13.	Gideon judged Israel. — — — — —	1223.
14.	Sampson judged Israel. — — — —	1137.
15.	Samuel a Prophet & Judge in Israel. —	1096.
16.	Saul anointed first King to Israel. —	1095.
17.	David takes Jerusalem & is sole King of Israel.	1048.
18.	The temple dedicated by Solomon. — — —	1004.

From Websters Dictionary.

		B.C.
19.	The kingdom of Israel divided	997.
20.	Elijah the Prophet translated.	896.
21.	The era of the building of Rome	753.
22.	Samaria taken by Salmanazer, the kindom of Israel ends, and the ten tribes carried captives.	720.
23.	Jerusalem taken after a siege of 18 months.	586.
24.	The last captivity of the Jews by Nebuchadn^z	571.
25.	Cyrus the first king of Persia.	559.
26.	Babylon taken by Cyrus.	538.
27.	Edict of Cyrus for the return of the Jews.	536.
28.	Foundation of the 2^d temple laid.	534.
29.	The 2^d temple finished under Darius.	515
30.	Ezra sent from Babylon to Jerusalem.	458.
31.	The Peloponesian war of 27 years began.	431.
32.	Malachi the Prophet, & end of Old testament history. about.	430.
33.	Socrates put to death by the Athenians for his sublime doctrine.	400.
34.	Birth of Alexander the great.	356.

Chronological Extracts.

		B.C.
35.	Alexander took Babylon.	330
36.	——— died at Babylon.	323.
37.	Era of Dionysius, who first discovered the exact beginning of the solar year.	285.
38.	The Septuagint translation of the old testament, made by order of Ptolemy Philadelphus.	285.
39.	First Punic War which lasted 23 years.	264.
40.	Second punic war which lasted 17 years.	218.
41.	Hannibal passed the alps.	218.
42.	The Jewish temple plundered by Antiochus.	170.
43.	The history of the apocrypha ends.	135.
44.	Julius Cæsar invaded Britain.	55.
45.	Cesar assassinated in the Senate by Brutus.	44.
46.	The temple rebuilt by Herod.	19.
47.	The temple of Janus shut. Universal peace, and Birth of Jesus Christ	Dec 25th 5.

Continued.

After Christ.

		A.
1.	The vulgar era commenced Jan 1st	1.
2.	Jesus Baptized in Jordan by John	29.
3.	Crucifixion of Christ at Jerusalem.	33.
4.	St Paul converted.	35.
5.	St Mathew wrote his gospel.	39.
6.	Pontius Pilate killed himself.	39.
7.	The followers of Christ called Christians	39.
8.	St Mark wrote his gospel.	44.
9.	London founded by the Romans.	50.
10.	The council of the Apostles at Jerusalem.	54.
11.	St Luke wrote his gospel.	55.
12.	Christianity introduced into Britain	60.
13.	St Paul, sent in bonds to Rome.	62.
14.	The acts of the apostles written.	63.
15	First persecution of Christians.	64.
16.	St Peter and Paul put to death.	66.
17.	Jerusalem taken and destroyed by Titus.	70.
18.	The Evangelist John banished to Patmos	93.
19.	The second persecution under Domitian.	94.

Cronological Extracts.

		A.D.
20.	Revelation of st John written.	96.
21.	Gospel of st John written.	97.
22.	The third persecution under Trajan.	107.
23.	Jerusalem rebuilt by Adrian.	130.
24.	The second Jewish war began.	132
25.	The second Jewish war ends, when the Jews were all banished & scattered.	135.
26.	Antiochus restrained the persecution of the Christians.	152.
27.	The 4th persecution, under Mt Antonius.	163.
28.	The 5th persecution under Severus.	203.
29.	The 6th persecution under Maximin.	236.
30.	The 7th persecution under Decius.	250.
31.	The 8th persecution under Gallus.	252.
32.	The 9th persecution under Valerian.	258.
33.	Valerian taken prisoner by Sapor, King of Persia, and flayed alive!	260.
34.	The temple of Dienna at Ephesus burnt.	260.
35.	The 10th persecution under Dioclesian.	303.
36.	Constantine the great began his reign.	306.

Continued.

37. Persecution restrained by Constantine. 313.
38. Crucifixion abolished. — — — — — — — 315.
39. Julian, attempting to rebuild Jerusalem, is defeated by eruptions of fire. — — — — 363.
40. The Christian Religeon first propigated in Persia. — — — — — — — — — 408.
41. The computation of time from the birth of Christ began to be used in history. 748.
42. The first crusade to recover the holy land from infidels. — — — — — — — 1096.
43. Jerusalem taken by the crusaders. — 1099.
44. The inquisition established. — — — — 1204.
45. The most general and fatal plague ever known, began in the North of China, in Egypt, and Syria 1346. In Italy in 1347. In France and England in 1348. In Ireland and In Holland in 1349. In Germany in 1350. In many places one third of the people perished, In some cities scarcely a 10th survived. — It raged many years, in different towns & places at different times.

Chronological Extracts.

AD.

46. Terrible plague in Itally, England, Ireland, France &c – Scotland lost nearly 1/3 of its peple. 1361.

47. Great pestilence, depopulating many cities. Itally, Greece, France, Germany &c Lienbec lost 90,000 people. ——— 1382.

48. The Jews, to the number of 1,000,000 banished from the Kingdom of Spain. ——— 1492.

49. Cats swept away by a pestilence, ——— 1514.

50. The name protestants; given to the Reformed for their protesting against the Church of Rome at the diet of Spires. 1529.

51. The great mapacre of Protestants in France 1571.

52. Mary Queen of scots beheaded. ——— 1587.

53. Plague in London, kills 35,000. ——— 1625.

54. The plague in Wittemburg and in Lyons, where died 60 000 people. ——— 1626.

55. The mapacre of 40,000 protestants in Ireland. October 23. ——— 1641.

56. The sect of Friends or Quakers appeared – 1651.

57. Great plague in London, kills 68,000 inhabts 1665.

Continued

AD

58. Great fire in London, consumes 13000 houses, bringing awful distress. — — — 1666.
59. Death of sir Isaac Newton. — — 1727.
60. 123. Englishmen perish in the black hole at Calcutta. — — — — — — 1756.
61. The ships of Captain Cook returned from circumnavigteing the globe. — 1771.
62.

Part III.

Composition by
E D B.

The power of God is strength to the soul

Q-1st In what particular points, is the power of God a strength to the soul?

Ans It is an opposition to the fallen state of man; and is rightly calculated to subdue the world within which the apostel John declares to be the lust of the flesh, the lust of the eye and the pride of life.

Q-2nd How does it oppose those rudiments of the world.

Ans It humbles the pride of man, and brings him to sence his own lost state, and the necesity of feeling his dependance on God; in which state of mind he is led more deeply to hunger and thirst after righteousness; and being filled with that, his works corresponding to his feelings, he is also filled with greater spiritual light and understanding, by which he plainly sees and knows the awful condition of souls, laboring under the influence of a fallen nature; and so by degrees he is made sencible of his own danger, and led to abhor and hate that detestable nature. Thus

by the breaking up and humiliation power of God, the final result is absolutely strength to the soul

Q-3" Does the saving power of God always operate to an irresistable degree, on the earthly habitation of the soul, so as to move it involentarily?

Ans It may; but does not always, in all cases, so manifest itself so as to cause an outward movement That power which saves from sin, being joined to the will of the creature, is often very sensibly felt internally, by ever true and faithful follower of Christ and Mother, when no outward signs are seen

Q 4" Is it more effectualy to have an outward working of the power of God, in subduing the man of sin and gaining ~~and gaining~~ strength to the soul?

Ans It is, and especialy so for this reason, It brings a greater degree of mortification to the proud spirit of man, and all who feel it, will let it work a greater degree of self denial ~~all~~ in all

things necessary to success in following Christ.

Q 5th. Is it right that a soul should rest with feeling the power of God either inward or outward for a short time and then suffer it to die away without striving to keep it alive nor gain an increasing portion?

Ans By no means! we should never rest satisfied any length of time with the present acquirements of the blessed power of God. For who is there among the children of Zion, ready to testify that they, or any soul can or ever did obtain a greater portion of Gods holy power, than is important to support and strengthen the soul, and enable it to do its whole duty?— The power of God is to the soul as distance and weight is to a round stone decending an inclined endless plain; where velosity is added to velosity till immagination is ~~impossible~~ incapable of calculating its speed!! Thus while the more power it gains the greater force it has to gain more.

Q. 6" How is that all important power gained?

Ans. Only by true sincerity in praying for it with all the dependance of an infant child; opening our souls to receive it, and fasting from all other or less important desires and pursuits; believing that it is a real substance of strength; and finaly being full of zealous resolutions not to slack our struggles untill we obtain our souls desire, and feel that saving power fill our souls as a copious stream would fill a bucket of water.—

Q. 7" What is the most sure way to keep this most blessed gift in our power?

Ans It is to fear God and keep his commandments for that is the whole duty of man; that is the beginning of wisdom, and the power of God unto salvation. They who do that, will never want for the power of God ~~unto salvation~~. but will always have it sufficient to keep them in their duty; so that it never can in truth be said of them (as Pollock has it) "ye knew your

duty but did it not."

Q-8" Can the power of God save the soul and redeem it from the fallen nature, without a sincere wish and effort that way on the part of the soul?

Ans It may not be impossible but that God could apply his power in such a manner as to bring about such a work; but then the soul in that case would be a mere machine, opperated upon by some foreign power. and could not say that it took the kingdom of heaven by force; for as we read, "The kingdom of heave suffereth violence, and the violence taketh it by force."

And again we read, that "they that would be the decipels of Christ must deny themselves take up thier cross and follow him". We do not read that they must suffer their spirits to be forced to such a self denial and cross, — Nay but they must do it sincerily, freely and willingly, and count it a great priviledge of being freed from the nature of sin and dregs of earth thus cheaps. — The power

of God notwithstanding is ~~ex~~ accessable to all, and should be earnestly layed hold of ~~the spirit~~ ~~of God~~ by the ~~strengthening~~ spirit as being the most powerful auxiliary granted by him who ruleth the heaven and the earth also, and from whome poor weak imbecile man receives every good that he enjoys in this life.

Q 3rd Is it ~~profitable~~ possible to gain the souls redemmation without this concordant power?

Ans It is not; for every soul that takes one step in the work of redemmation, must necessarily take that step out of self, into God, and that step cannot be taken by the power of satan; neither can it be taken by an intrensick power of its own, emminting ~~power~~ from itself, for as the spirit of man was created of God, in his own immage; it must be, in all its powers, especially derivative from God. Therefore that first step must of course be taken in the power of God; and it follows from analogy that ~~it~~ the first

steps can only be taken in the power of God, neither can any succeeding steps be taken, only by and in the same power

Q 10" Can it be rightly said of those who propose to be believers, who, notwithstanding, do frequently indulge in vain idle talk & sarcastic words about one ~~and~~ or another of their companions for giving away to other evile thots & actions, that they have obtained a suitable degree of the power of God?

Ans— It cannot.— Such ones must be most miserably destitute of it; for if they have so little power as not to be able to take up their cross, and bridle their unruly tongues &c. they, above all others have reason to labor for more power and to fear the dreadful consequences of not hastily obtaining it.— For that soul that can without a blush boldly speak evile of an absent or ~~even~~ present brother or sister, will surely do worse and indulge in evil practices not proper to be named or hardly thot of by the pure in heart.— O my Father

in heaven save me from such grosi eivels, and forever protect me with thy power & fed me with thy love, amen.

October 20th 1850

Transcribed By William Greaves. for E.O.B

March 23rd. 1851.

Copy of a letter to Elder Jeremiah Talcott.

Kind Elder Brother Jeremiah — This hails from your Son Elisha — For as I look upon and think of you, it is in the capacity of a Father and dear friend you stand to me; therefore permit me to say as before "your son Elisha". — When I consider the favorable condition in which I now stand in relation to God and his true people — The question arises in my minds How did I come in possession of all this blessedness? Then my sense reverts back to the days of my childhood when you and those dear Shepherds then with you at Sodus discoverd something in my frail boat then floating down the waters of distruction, that you considered as belonging to the Father in Heaven.

It was an immortal spark — a small glimmer of love to God and faith in his word. —

You sent out a pilot that safely steered my little boat (then only ten years old) into the peaceful harbour of compassionate love. I was an inexperienced child — I knew but very

little of God and seldom that any thing of future time; much less of a future state of existence — To seek my own present ease & pleasure occupied my giddy mind — Being of a studious turn I naturally loved my books much better than work; and playing was more delightefull by far than my books. To be frolicking & gambling with my playfellows through field and forest, over hill and dale, plucking the beautiful flowers and chasing the butterfly or other insects occupied the happiest hours of my childhood.

By change of residence & company I had learned some things that was begining to excite my minde to chase after the poisonous enyoyments of a debased & fallen nature — But just then the timely hand of mercy reached me; the voice of love sounded in mine ears, and the word of God was understood, teaching me my duty as was never before taught me.

And the chief medium for all this unfolding goodness to me was none other than my

good Parent, Elder Br Jeremiah Talcott.

I consider my self greatly indebted to you dear friend and benefactor. Even now while penning the above my spirit is melted to tears of gratitude in remembering your kind, fatherly spirit; your forbearance and loving kindness shown me in early days — O! how can I repay you the debt? May heaven reward you dear friend — may the angels of God hover around your dwelling place in time and comfort your remaining days is my sincere prayer.

In remembering you, respected Father I can only say as Doctor Franklin told the poor man to do into whose hands he gave a small sum of money "when I feel a desire to repay your kindness, I must do it by being to others as you was to me when young and inexperienced — for that is doing quite similar to what. The wise Franklin told the man (ie) "when you feel that you can and wish to repay me this debt of kindness" said he "then give to him that stand-

-deth in need, the same amount I gave you, with the same counsel I have given — and that is the way to make a little go a great ways.

In obedience to the principles of the gospel as taught to me when young in faith & understanding, I have been able to find a great degree of travel from the world &c — For which I feel very thankful — I have by this blessed gospel, had my soul Divinely illuminated so that I can clarly comprehend the whole duty of man towards his creator; towards his own soul, and towards his fellow man while coursing this vale of time.

This then, is, and shall be the chief concern of my soul — not only to know, but to do my duty — neither do I mean to put my hand to the gospel plow, and then to turn back, but all I do shall be ~~put~~ as if expressly for my kind Heavenly Father, whose never slumbering eye is forever to behold all the identical works I preform.

Compared to the love of God, and the pleasures of justification, the love of the world and the

greatest pleasures thereof are as things that onely appear but are not — floating bubbles and dark shaddows of fleeting time. I want no shuch trash, that only serves to draw ~~the serves to draw~~ the ~~sense~~ from those things which above all others, should at all times engross the mind — that is, to live the present hour & time, as we would if we knew we were to depart from our earthly form the next, and then to forever remain just what we where in principal & character at the hour of death. If we who are now young where willing to be thus exercised in mind daily and hourly, who can say that we would not be quite likely to live more strict to the dictates of conscience? more united to each other in bonds of heavenly love and gospel affection? more careful never to drop a word, nor even a look that would wound the tenderest feelings of any one? Who can

say that if we where careful to live so — we should not be any better prepared at the end of every swift passing hour to bid adieu to terrestial things, and soar away to meet the Judge of the quick & dead? O my worthy Elder in God — I ask your prayers, your kind remembrance of your Son Elisha, (as I am pleased to state;) even in the silent watches of the night — and at all convenient hours I beg your feeling supplications to our Beneficent Father in heaven, that I may so live as to get no blot on my character, no harm to my spirit, no any draw back to my transit towards that state of perfection to which Christ Jesus and his heavenly Bride attaind while yet they were, as I now am, inhabiting a corporial body of flesh and blood. It is well known by you my good Elder — that I am laboring under a diseased state of body to some extent — sometimes I feel much better

than I do at other times ~~and~~ I am thankful that I am able to do some good with my hands almoast daily, week in and week out. But whether sick or well, I feel determind to keep alive and strong in spirit. To be also examplary in all things, to my dear young Brethren & Sisters.

I have always felt a feeling to strengthen any soul, old or young wenever I could discover a desire and capacity in them to recieve the same. When I sense the goodness of God to me in this blessed work of salvation. It awakens a peculiar feeling in me to want other souls who have not been so fully fed and favoured, to come and share freely of the same.

I must draw my letter to a close, lest I weary your pitience by prolixity.

Do recieve my hearty love and kindest remembrance. Be so kind as to give of my best love to the rest of the beloved Elders with you. also as far as you feel, be free to let my dear

young Brethren and Sisters share of my love and finaly let all recieve, who may think it worth their attention and regard.

Farewell

PS_ In writing this letter, I have fulfilled a duty of acknowledgement of thanks and love to the Elder Brother_ that has long rested with weight on my mind

From E D B

To Elder Br Jeremiah Talor
of the 2d Family. Holy Mount

The preceeding letter was transcribed herein by the hand of James Walker Jr. –

March 5th 1851.

Lost treasures found.

~~There are immortal wings of brightness.~~

I dream'd a dream one lonely night, it was;
I heard a voice; a sweet & lovely voice
In tones of life, it struck upon mine ear;
It was serene but all it said was this
"There are immortal wings of brightness."
Strait way indeed, my slumbering eyes awoke:
My mind awoke, with swelling rings of light
(From what I dream'd,) it panted to explore,
The spirit world; I circle God's high throne;
Bourne on those wings of "immortal brightness.
~~Shot it fly~~ My soul went forth, like ~~the swift winged eagle~~ forked lightning,
My soul went forth, in search of lost treasures.
Treasures long lost, lost when Adam was young.
A child in age though he had knowlege much,
And much understanding he must have had;
For thro' angels (mediums of clear light.)

He held converse with God, & true Wisdom. true;
And knew enough, the rich treasures to keep:
But lo! he turned from God: & listening,
He heard the voice of Eve, a sweet toned voice
Like the music of Angels; it wooed him;
It beguiled him too; for she had been deceived,
By a reptile amid the groves of Eden.
Most likely it was when she took a walk,
An evening walk amid the flowers gay,
Which sent up sweet incense to praise God.
And, dancing in the breeze, laughed at the stars.
So brightly twinkling in the firmament.
It is enough to say they turned from God;
Hearkened to his enemy, alas!
The enemy that overcame their souls
Thro' dissimulation & subtle lies,
And led them (like lambs to be slaughtered)
~~Into their disobedience to God;~~
To deeds, gratifying fond desires;
Tho' certain death was sure to fall on them;

~~For~~ As God had said, & so it ~~turned out~~ proved to be;
That when they eat of that forbidden fruit
They died to God, & lost the gem of life,
The pearl of justification & truth.
As before I have said, so now I say;
"My soul, ~~let fly~~ went forth: & lo, it wandered: Where?
~~And~~ where? but to & fro, amid the spheres,
The highest spheres of angels & bright souls,
All in turn were scoured & search was made,
With piercing eye, high & low, far & wide;
Until my spirit pass'd them all, & stood,
Yea, stood before God, exhausted indeed.
And not yet satisfied it cried aloud;
And praying, besought the all seeing one
The Father of the universe; I ~~AM~~ AM
Who hangs the countless worlds upon nothing
~~And~~ Grasping the ~~whirlwinds~~ in his mighty hand;
At whose presence the islands flee away;
And the lofty mountains prostrate their pride.
~~And~~ earthquakes ~~smite~~ shrink into the depth of earth,

By

Forthwith a clear ray of light shot forth
From his distant dazling sphere of glory,
Inspiring my soul to return to Earth.
And seek the hidden treasures earnestly;
And they should be found within its own sphere,
Yea, & within its own temple of clay;
Deep in the mysterious recesses,
The unfrequented recesses of mind.
There, hid in the clean conscience,
Could be found the key to heaven's kingdom
And in that great kingdom, which is within.
Quite within every soul of Godlike-man;
There, open & free for all to recieve,
Who would enter through the bright "door of hope:"
Are all the treasures worth finding, spread out,
Long & wide, & tow'ring high, they appear.
Treasures they are, of Justification
Of perfect love, such as casteth out fear,
And purifies & satisfies the soul,
And causeth it to rejoice in wisdom,

And delight in good works of every kind.
Come home then, O my soul, & seek within
And be satisfied with God's great goodness
And remember that "the kingdom of heaven"
(As Christ hath said) "suffereth violence",
And that "the violent take it by force."
By force of what, but of the strong & determinate will
To love the Lord our God with all our soul
And with all our mind & entire strength
Also "to love our neighbour as ourself"
And evermore to keep the golden rule,
To do to other souls as we would have,
And love to have them ever do to us.

E.D.B.

Heaven –

What is it – and where?

Some men have said, "Heaven is a happy place
Where God and Christ and angels dwell
Where righteous souls find rest when they have run their race
All clad in robes of white the gladsome story tell
Of their release and pilgrimage from earth away –
Where they, on harps of gold in blissful Paradise
At angel concerts learn to chant the glorious lay
Of love Divine – Where needful lectures without price
Receive from blessed spirits great and good, withal –
Christ like spirits, who love to teach such heavenly things
As earthly prodigies with learned lore in vain
Have studied long and ~~long~~ hard to know; – nor from the springs
Of erudition yet have learned, nor can obtain,
Concerning worlds – Yea, Systems great of Suns,
And planets innumerable, and comets rare;
Just when created, and in what orbit runs
Each one in oily smoothness; yet with heavens care
By certain laws of God, given in days of yore;

Or ever the earth was made, and man thereon had sin'd
And lost their Makers kind protection, held before
Dread wicked works, in filth their spirits had begrim'd,
As Sows that wallow in the mire, or dogs that turn
Again unto their loathsome vomit mid the grass,
Where snakes and toads and lizards live; and watching earn
Their daily food of frogs and snails or bugs. Alas!
What trials great, and tribulations deep shall man
Endure, to purify the soul and make it clean;
That so redeemed before Jehovah, thus he can
In heaven live with angels bright of Wisdom seen.

But there's a heaven on earth for man; 'tis well (Prayer) dis-
In upright honest souls, who love the Lord their God,
And do his righteous will. Such cannot be affraid.
They're fill'd with perfect love — they walk where Jesus trod
Creating heaven as they go thro times dark vale.
In God they live — with Christ they walk, — truth is their (shield)
On loves pure stream delightfully they onward sail
And every thing they do, a heaven on earth doth yield.

And while this heaven here together they enjoy
Good angels ~~guard~~ come around to guard them safe along;
Their union is divinely sweet – without alloy;
Their faith in Jesus Christ is grounded firm and strong;
To help as they're been help'd, they lend a willing hand.
To lead poor sin-sick souls from Egypts land away.
That they, redeemed on Zions mount with them may stand.
There glorifying God, in love from day to day.
And such the case with Godly Christians here in time
Why look we for heaven, beyond the silent tomb?
If there's a heaven fixed for such in some bright clime,
In season they shall gain it, nor doubt nor gloom
Shall fill their souls while in this earthly form. But joy
Yea peace and comfort too, their constant boon shall be.
Success shall then attend their every day employ,
And God and Christ, their joyful souls shall see.
Thus every Christian true, shall be convinced fulwell,
That heaven on earth is the only road unto that bright
Celestial heaven where they joyfully may tell
Of victories won, and power over natures might,

By daily crofs of Christ, who once hath said,
"Heaven's kingdom is within you, deep hidden there
From the old man of sin and shame, who well may dread
To learn that truth, 'lest unto him it doth declare
Himself an alien to all good – a thief – a liar!
And cast him out as dung and drofs to dark dispair,
To suffer long the burnings of damnations fire!

Rise then ye slumbering souls, shake off the rotten rags
Of sin and death; – put on the garb of truth and light;
Nor give an ear to satans voice, who surely drags
His victims down, and binds them fast in darkest night;
Below the lowest heaven on earth, for man designed,
In awful torment bound, mid weepings long and sore;
Untill unto the will of God, the souls resigned,
And sorrows tears be wiped away to come no more.
The crofs of Christ enshures this heaven on earth, I know,
Bringing freedom from all sin – yea joy and peace,
And every good on man, from God it doth bestow.
Such is the heaven I see, with infinite increase.

Feb. 1st 1869. – E.

Words written in behalf of our Heavenly Parents.

O precious children of our care
The trying scenes we know
That every one ~~will have~~ must surely ~~to~~ bear
While journeying below.
Then do be faithful just and true
To God and to His call;
And unto Him, we'll pray for you
That you may never fall.

O Heavenly Father wilt thou hear
Our humble fervent prayer
Protect our little children dear
From Satans evil snare.
O Holy Wisdom, Bless O bless.
The objects of our love,
O do their weary souls caress
While low in time they move.
O dearest children could you know

Our sweetest love for you
All trying scenes you would forego,
Your Parents will to do.

Stand unmoved to the mark
Though tribulations roll
And stormy billows beat your bark
As 'twere from pole to pole.

Then O dear children do partake
Our love and blessing too
While on our bended Knees we make
Our prayers to God for you.

Your stay below is short at most
Ere you may see us all
Upon a bright and shining coast
If you will never fall.
So faint ye not though you should view
Your Gods destructive hand
Bent desolation on the crew
Of Satans wicked band.

He'll surely spare the honest heart
The humble meek and low,
Yea His protection he'll impart
To faithful souls below.

Fear not the stoney hearted crew
That Satan will inspire
To persecute the chosen few
To feed his base desire.
But sound the word of God aloud,
Like thunder let it roll
Through the dark infernal cloud
And pierce the guilty soul.

Though you be driven to and fro
Throughout the dark empire,
Of cursed sin; of death and woe,
Let good your souls inspire

Do pray for them that persecute
And use you with despite
If so, thy God will not be mute

But bless you in His sight

Though you should see for miles & miles
The groaning earth to sink
And splendid cities laid in piles
At God's disdainful wink;
Trust ye in Him, and do His will
Be faithful just and true
Your worthy calling to fulfill
And He'll deliver you.

Should Mighty God in whirlwinds roar
Through every coast and land
And skim the deep from shore to shore
The faithful soul will stand.
For God is faithful to His word
His promises are true
Eternal life is the reward
Of such as travel through.

All such as (love) fear a Holy God
Wherever you do go

* This was 18 years before the great rebellion in the South U.S.A.

You shall have power to use His rod
And lay all evil low.
The world ye are not called to fear
Nor any earthly power
Then bend your course, for heaven steer
Through every threatning hour.

Though you be driven to the rack
Or to the firey stake,—
Turn not aside from off the track
That Christ your Lord did make
Great wars will come and blood to blood ??
Around you will be seen
Uniting as the watery flood
That from the Mountains drain. ✠
Yet persevere unto the end
And to you shall be given
A rich reward you may depend
In a celestial heaven.

There you may dwell O children dear
In happiness sublime;

✠ This was 18 years before the great rebellion in the South U.S.A.

And to your Parents gather near
Released from things of time.
But do remember little ones
No halfway work will do,
But as the water pure that runs
O be ye like thereto unto.
Be up in every gift of God,
Be zealous to His cause;
Be thankful to receive His rod
And keep His Holy laws.
Then bright examples you will be
Yea stars of shining light;
That every nation plain may see
And learn to walk upright

A city set upon a hill,
You shall forever stand,
That's situated to God's will
And guarded by his hand.

O be not weary children dear
Of this our word of love

Though not the last that you may hear,
From us who dwell above
Unitedly we give it you
To read in days to come
When trials you are passing thro
And we've returned home.

Look back unto the first of time,
Behold the start of sin;
That mans transgression & first crime
In Eden did begin.
A fallen race of mortals there
(From disobedience came)
Who are entangled in a snare
And seek to cover shame.
But lo! the time is near at hand,
When God will move the veil
When shame and guilt thro'out the land
Will shockingly prevail
And men and women cannot hide
From Zions burning lamp
Abominations, deep and wide
Of every kind and stamp.

Deep consternation then will seize
The wretched sinners heart
And his companions cannot ease
His pain and awful smart.
But lo! a sign our God will give
That all who will may come
To those who do in Zion live
In Her to seek a home.

Convicting angels God will send
To wake the stupid souls
The very Earth in pieces rend
While mighty thunders roll.
Great famines, hail and stone
Yea mighty hurricanes
Such as before was never known
Shall sweep the earth in veins

Then shall the wilderness be sad
And howling winds shall blow
Great kings in mourning shall be clad
And bowed very low.

The waters of the mighty deep
Shall roll like mountains high

At midnight hours shall heave & leap
On such as sleep thereby.
The nations great conceited wise
Shall loose their high repute
And weaker ones that shall arise
Shall bid them to be mute.

God will abase the lifted up
He'll cause the high to drink
Out of a sore and bitter cup
Of which they little think.
Then O dear children do not sleep
Lest this eventful day
Shall come when you no watch do keep
Within the gospel way.

But if you then are ready found
With lamps all burning bright
Poor souls will flock to Zions ground
Far from the depths of night.

A harvest then of souls will show
All ripe within the field;

Take ye your sickles then and and go
And bow the same to wield.
Then gather in of every kind
That in the field may stand
And thresh therefrom the carnal mind
And fan as we have fan'd.

A hand of charity extend,
And help the meager soul.
Before a Holy God to bend;
And He will mercies roll.
Teach them to walk as we have taught,
To leave their sins behind;
Teach them to fight as we have fought
Against the fleshly mind.

No cursed Idols must ye spare,
But clear them all away;
And strip the filthy nature bare
Of every thing thats gay.

Unto the root the axe direct,
And slay the cursed tree;
All vain indulgence do reject,
And set the spirit free.

Teach them the holy laws of God,
As they are taught to you,
Chastise them with the gospel rod
And evil thus subdue.
With true love and charity,
Give them to eat of living bread
And drink of purity, Right from the fountain head
Teach them how to worship God,
And sing unto his name,
Show them the road that we have trod
That leads to endless fame.

Simplicity in all they do,
Teach them to ever show;
A language learn them that is true,
And how in love to grow.
Leave naught undone that ye should do,

To help poor souls along.
Yea bear the weak their journey through,
And say to such be strong.

We've loved you and you must love
We've suffered for you much
We've fed you from our stores above,
Then feed and not begrudge.
For you through tribulation deep
We've passed many days
For you the gospel we did keep,
And left our selfish ways.

To things of time we bid adieu,
Still laboring for your ~~xxx~~ good,
We still do feel and strive for you
As you for others should.
Though few of you may ever live
In the most trying day
Yet if you do, we bid you give
And teach the only way.

Behold it is but morning yet.
Of Gods creation new; —
The gospel laurels still are wet
With holy heavenly dew.
And all who leave this world below
Who die in Christ the Lord
Will have a call, this ye may know
To sound the living word.

Behold in sense from Adam up
Unto the present day; —
The countless millions that the cup,
Of death hath swept away.
Ten thousand thousand in dispair
Yea many millions ~~in dispair~~ still
Do groan beneath the sins they bear,
All waiting for Gods will.
And many many hundred "times *
And half times" it will take
To teach it them, and hear their crimes
As they confession make.

over

* Three years —

440. Then what a field do you behold
Spread in another world
Where men and women young and old
Together have been hurled.
Salvation is their greatest need,
And who shall teach it them?
Behold you have the holy seed,
Salvations lovely gem.

And you dear children are the ones,
To sound the trump aloud. ✱
As Fathers dear and Mothers too,
Ye all may stand in heaven,
If ye will faithfully go through
And keep what we have given.

The gospel of sweet life and love
The way of happiness
In time below or heaven above

✱ You are the Daughters and the Sons,
Yea, Christ = the living cloud.

You'll teach those in distress;
And in this work you will delight.
'Twill be your meat and drink
To lead poor creatures out of night
From Satans awful sink.
And such shall ever love and bless
The spirits that did lead
Their wandering souls from sore distress
And them with love did feed.

Then O dear children ought you not,
Be faithful here below?
In truth the only way you've got
That millions wait to know.
O do improve the present time
As it does glide away;
And be prepared for a clime
Of sweet Eternal day,
Where you may join the heavenly hosts
In holiness divine;
And on the living waters coast,
The ~~coasts~~ shores that ever shine.

441:

Redeemed souls shall there be placed
Beyond the reach of sin
Their names shall never be erased
But lasting honors win.

Eternal walls of Gods great might,
Will shield from harm entire;
And thus enclosed they shall delight
In heavens great empire.
But many very many times
That must be passed before you see
The pure redeemed clime
Before the sould can be redeemed
Entire from every dross
And by the Father be esteemed
As pure se val der oss.

But great perfection may be found
Before redeemed entire
Great happiness may flow around,
And fill the souls desire.
Yea many high and noble calls

Of God to souls are given
Before they pass the mighty walls
Into redeemed heaven.
And in those calls the spirit will,
(If faithful just and true,)
Sweet heaven find as they fulfill
The work they're called to.

So do take courage press ahead,
Faint not beneath the cross;
Strive to gather living bread
And travel out of loss.
Here you in many ways are bless'd
You have the gospel new.
There you can lean upon the breast,
Of Elders kind ~~and true to~~ you.
Kind Brethren and Sisters here
In love you can behold
So love to love, and persevere
In Zions lovely fold.

Altho' at times base nature strive,

Discouragements to fling
Be valient souls, fight for your lives
Evade the deadly sting.

Dear little ones, quite well we know
That many trying days
Will come on Zion here below
And prove you in her ways.
So fare ye well take faith be strong
Our love we give to you;
Our blessing take, this is our song
Which is forever new.
Our everlasting peace we give
Sweet comfort and sweet joy
To faithful souls while here ~~we stay~~ you live
Where troubles do anoy.

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Part IV.

Extracts from various Authors.

No 1.

Thots, emenated from the luminous mind of my dear brother Alonzo H.

1. "Within is the well spring of life, the fountain of pleasure. Within lies a boundless field of happiness - The temple of Godes glory is there, and the garden of his delight.
2. Exhaustless mines and treasures of untold worth reside deep within the chambers of the soul. He that would find happiness, let him seek within; - he that would enjoy life, let him toil within; There alone will his pains be rewarded: there alone is found the pearl of content; there alone is gained the treasures of peace."
3. "The Kingdom of Heaven is within you" So said our infallible guide. — Heaven is happiness,

"Happiness is the aim of every creature, - the object of all their pursuits; the magnetic center of attraction; the progressive point, in which all desires terminate.

4. The longing heart, wandering over the desert wastes of Earth, can find no rest, nothing that satisfies, and returns destitute to its habitation

5. There by patient labor & persevering toil within its own borders, after clearing away the rubbish accumulated by neglect; it soon succeeds in discovering the wealth there, unsought, unknown before. Then it may rejoice in the abundance of its riches stored for its use, by the author of its being, and delight itself in the companionship of the free.

6. The soul is born for an endless existance, and it shall never cease to be. - Every desire, every that indulged, is of eternal consequence, for action is the essence of its being. - Sin and sensuality, are as fire to scorch it, making the heart callous, and enveloping the understanding

in the smokey mists of darkness. — Evil thots are as poison to stupify & benumb its energies; Idleness, the rust that consumes it; fleeting fancies flitting free." —

Rise my soul from scenes terrestial
Bid adieu to joys of earth
Hasten on to scenes celestial
Swell the ranks of heavenly birth
Lo! the hosts of bright immortals
In the happy realms above
Who have entered thro' the portals
Opened by a Saviors love

2nd

Now thier praises sweetly ringing
Roll through heavens blissful spheres
Loud hossanas they are singing
For the Lord hath dried thier tears
Now the strains in louder numbers

Echo down the vale of time
To awake from deathly slumbers
Those who thirst for joys divine

There are joys & there are pleasures
Which the heart can only feel
There are everlasting treasures
Which the tongue cannot reveal
These are granted to the faithful
Dwelling on the shores of time
Those who walk in selfdenial
Leaving earthly drofs behind

In the hours of grief & danger
These will nerve the soul to bear
Be a sure abiding anchor
And a shield from every snare
These dispel the gloom of darkness
And will bear the spirit thro
To the realms of heavenly brightness
Mansions of the just & true

Earthly scenes of growing verdure
Quiet vales & shady groves
Tranquil lakes & rolling rivers
Skies at eventide repose
May a while entrance the spirit
All absorbed in things below
Do they lasting joys inherit?
Who no higher pleasures know?

Nay! these last but for a moment
They cannot assist the soul
In the hours of toil & sorrows
When temptations thickly roll
Linger not to view thier beauties
'Twill retard thy onward speed
Thou art called to higher duties
Earth cannot thy spirit feed.

Extracts.

by J Q Adams.

Lord of all worlds let thanks & praise
To thee forever fill my soul
With blessings thou hast crowned my days
My heart my head my hands controll
O let no vain presumptuous rise
No impious murmurs in my heart
To crave the boon thy will desires
Or shrink from ills thy hands impart

Thy child am I, & not an hour
Revolving in the worlds above
But brings some token of thy power
But brings some token of thy love
And shall this bosom dare repine
In darkness dare deny the dawn
Or spurn the treasures of the mine
Because one diamond is withdrawn

Extracts

From a sermon delivered by George Bush

Life, its Gradations, Forms, & Issues.

1. In every thing which involves a spiritual element, which conducts us forth out of the region of sense & of the proper understanding, there is usually an obstacle to be encountered in a certain inate repugnance to this species of reasoning, which is exceedingly adverse to the cause of truth.

2. It is often sufficient to stifle the force of the most luminous demonstration, so that one mind shall complain of the utter want of evidence, when to another the evidence comes home with overwhelming power.

3 The grounds of this are oftentimes verry suspected. Men but little dream what it is that secretly prompts them, as Cooper expresses it

"To darken & put out
Eternal truth by everlasting doubt"

4 The cause lies down in the hidden

chambers of the soul: in a strong aversion to recognize physical effects as the operation of spiritual causes. This principle, however, is the grand distinguishing feature of the philosophy developed by Swedenborg & which constitutes the sacred peculium of the New Church. The Universe of truth is from God, and the study of all truth in its multiform relative is evermore conducive to the upbuilding of the spiritual man. We make an appeal to the enlightened reason & the devout influences of our fellow men. If the appeal is sustained by the dictates of their own minds, well if not, it matters not except to the dissentients.

Our confidence is not impaired
Our serenity is not disturbed

It is easy to deny what cannot be disproved

5. Promising, then, that tho we profess to furnish light, yet we cannot furnish eyes to make it available, I would not remark that the illuminated Teacher of the New Church comes before the world with the following propositions, which

he submits to the consideration of all seriously reflecting minds, to be received or recieved or rejected, according as the weight of evidence shall determine.

6 First: That the Lord alone has life in himself; that He is self existing substance, the eternal sole, infinite & inexhaustible fountain of life, & consequently that no created being has any other than derived & momentarily dependant life. It is still farther taught on this head, that the Lord is life because He is love — that all life is an emanation of love; but this will be more fully considered in the next sequel.

7 Second: That inasmuch as life is an influx from the Deity, it is not, properly speaking, created. — Indeed, he (Swedenborg) mentions the following as not in their nature creative — Life, Love & Wisdom, Light & Heat — Creation is predicated of the organs & receptacles into which these principles flow, but not of the principles themselves "What is uncreated & infinite, is the Divine itself in itself: from this principle man cannot be formed this, he would be Divine in himself.

but he may be formed of things created & finite, in which the Divine may dwell, & to which it may communicate its life, & this by heat & light from it self as a sun, thus by its own Divine Love; comparatively as the germinations of the earth, which can not be formed from the essence itself of the sun of the world, but from created things of which the ground consists, in which the sun, by its heat and light can inwardly dwell, & to which it can communicate as it were life. From which considerations it is evident, that man & angel are not alike in themselves, but only the recipients of life; whence it also follows, that the of man from father is not any conception of life, but only the conception of the first & purest form receptible of life, to which as a stream or initiament are successibly added in the womb, the substances & materials adapted to the reception of life in it order & in its degree

8. Thirdly: that in Man & Angel, as in God

himself, the essential life is in love or, if you please, in the Love & Wisdom united that is to say in the will & the Understanding the two elemental receptacles into which the Divine vital influx flows. "Man, says our [author [Swedenborg]] "is aware of the existance, but ignorant that it is his very life: not only the common life of all his thoughts, but also the life of all the particulars thereof.

Qr The reason why it is unknown is because it does not appear before the understanding, and the understanding is the receptacle of the light of Heaven, & what comes into that light; this appears interiorly, for man knows what he thinks; wherefore also he says that this or that is in the light of his understanding. Since, therefore, the understanding & not the love, presents itself visible by thought, man on this account, cannot have any idea concerning love when yet love is the very soul or life of thought; and the thought, if love be taken away from it, grows cold and dies, like a flower deprived

of its heat; for love enkindles, vivifies and animates thought. — Set your mind at work, and try, by all the powers of meditation, whether you can think without some affection which is of the love, and you will discover in yourself that it is impossible.

Thence it is evident that love is the life of understanding, and of the thought thence derived; and what is the life of the understanding, and of the thot' thence derived, this also is the life of the whole man, for it is the life of all the motions, thus it is the life of the organs by which the senses and motions exist".

This latter remark shows how it is that the interior life of the spirit is really the life of the material organism, notwithstanding all the attempts of chemical physiology to establish a seperate vitality in the body. — That "the forms & substances" (says Swedenborg) "appertaining to man, are forms recipient of his celestial and spiritual things is very manifest from signs actually visible, as from

that which flows into the organic forms of the tongue, and produces speech; and the affections of the mind, which present themselves visibly in the face; and by the will, which, by the muscular forms, flows into actions" &c—. That and will, which produce such effects, are spiritual and celestial, whereas the forms and substances which receive them, are material; that these latter are formed altogether for the reception of the former is evident.— Hence it is plain evident that the latter are derived from the former; and that unless they were so derived, they could not exist."—That is to say, in other words, that the body is derived from the soul, which is the inevitable conclusion of all science and philosophy.

The grand position then, is, that a man's life is fundamentally his love.

Any one may convince himself the truth of this by adverting to the effect of a shock of disappointment falling upon a dominant or absorbing love.

The life often colapses under the shock. The physical yields to the power of the mental, and the mental is here but another name for the spiritual. — It is the love principle which primarily feels the blow; the vital is smitten in the voluntary. How otherwise account for the fact in question, which is familiar to all?

As then we find the primary seat of life in the will or love conjoined with the understanding, it is, in its last analysis, the inmost activity of the principle of love and wisdom, for it is into these that man is resolved, when every thing external & accessory is removed. The process of death effects this resolution. /

The departure of the soul or spirit from the body, is the departure of the life; the life therefore, resides in the spirit, & the constituent elements of every human spirit are Love & Wisdom, of which the former is the basis, and, as it were, the parent of the latter; the two being related to each other like heat and light.

The genesis, so to speak, of Wisdom from Love, is simply this, Love originating in the Lord, as a sun, is the heat of life, (or vital heat) in angels and men; consequently it is their life, and the derivations of love are called affections, & by these are produced perceptions, and consequently thots; therefore Wisdom in its origin is love.

That affections produce thots, any one may be satisfied by appealing to his own thots; but as good, from being the object of love, is corelative to love, and truth for the same reason corelative to Wisdom, therefore it is equally proper to say that life is the influx of the Divine goodness & truth, of which men's will & understanding are the adapted receptacles.

As this influx is necessarily of a two fold kind, and received into a corresponding two fold spiritual organism; therefore the plural term lives, as "breath of lives," in our text, frequently occurs in the sacred word.

But the life of the love is always the esse, and the life of the understanding, the existere, of being; the one the substance, the other the form.

But however obvious to reflection the truth of what is now advanced respecting the origin & nature of life, yet we are constrained to remark, that the doctrine affirmed in regard to influent life, is not for the most part an acceptable doctrine.

Men do not like to acknowledge themselves as mere receptacles or organic forms of life. The idea of living, feeling, thinking, speaking & acting for themselves, is more congenial to their natural proprium, & this prompting is confirmed by appearances, for the appearance is that man has life in himself, instead of being a mere recipient vessel. Upon this head I must be allowed to enlarge a little in the words of our author:

"It is generally believed that life is in man as his own, consequently, that he is not a recipient of life, but life itself; this general belief is

grounded in appearance by which it seems as if man lived, that is, perceived thot spoke & acted altogether as of himself; wherefore this proposition, that man is a recipient of life, and not life itself, must needs appear like some strange doctrine, or like a downright paradox, clashing with all sensible conception, in consequence of its opposition to appearances.

The cause of this fallacious belief, which supposes that man is life, and consequently that he has uncreated life which he afterwards propigated by descent into his children, I have deduced from appearance, but the true ground or cause of such fallacious appearance is this, that many at this day are mere natural men, and few respectively are spiritual, and the natural man judges by appearances, and of course by fallacies, which are diametrically opposite to this truth, that man is not life, but only a recipient of life."

Two reasons are given for man's being so

constituted as seemingly to have life in himself while in fact, it is from the Lord. — The first is the Divine love and mercy towards the human race, in virtue which, the Lord wills to communicate to man, as far as possible, every Divine perogative, still teaching, however, that he is not his own. — The other reason assigned is thus expressed.

"The principle course, which is life, and the instrumental course, which is recipient of life, act together as one course, and this is felt in the instrumental course, which is recipient, thus in a man as in himself: the case, in this respect, is altogether like the sensation ~~light~~ being in the eye which gives birth to sight, and of sound being in the ear, which gives birth to hearing, and of the volatile parts of the air being in the nostril, which gives birth to smell, and of the soluble parts of the foods being on the tongue, which gives birth to taste, when yet the eyes,

the ears, the nostrils, and tongue, are recipient organised substances, thus instrumental causes, while light, sound, the volatile parti-cles of the air, and the soluble particles on the tongue are the principle causes, which act together as one cause; that is called principal which acts, and that is called instrumental which suffers itself to be acted upon. — He who examines the subject more deeply, may know that man, as to all singular things appertaining to him, is an organ of life, and that which produces sense and perception flows in from an extraneous source, and that life itself causes man to feel & to perceive as from himself." —

Every one will indeed confess, in a general way, that he derives his life originally from the Lord just as a man at 80 will confess that he derived his existance proximately from his earthly Father, tho' that Father may heave been 80 years under the sod. — He can afford to make this

acknowledgment because he now feels himself very remote from the paternal source of his being, and therefore his selflove is not closely pressed upon by the palpable conviction of a derived origin.— Thus in regard to life, as emanating from the Deity, men have not the hardihood to deny it in the gross, but the still do not love to think of it a perpetual influx. A body of water collected in a reservoir, and afterwards cut of from its source, illustrates the common idea of life; that of a lak continually fed by a fountain, illustrates the full idea. The teaching of the New Church knows of no life in the Universe but what is momentarily sustained by connection with its source. The virtual denial of this is the germ of all apostacy, and the strength of the moral opprugnation against the truth on this head, has blinded the eys of science to the true theory of the principle.

Fourthly: — Another annunciation is, that 'tis one and the same life, variously modified, which pervades the angelic, human, animal and vegitable world. — As to man & angel the teaching is as follows; "That there is only one life, and that it is from the only Lord, & that angels, Spirits & men, are only recipients of life, has been made known to me by experience so manifold as to leave not even the least doubt."

As to the animal tribes, we learn that every beast, bird, fish, reptile & insect has its peculiar natural, sensual & corporeal love, whose habitation is the brain, by means of which, the spiritual world has an immediate influx into their bodily senses.

Beasts are expressly said to have a soul which is spiritual to the same degree with that of man, and into this is the influx of the Divine life, but the influx does not perpenate the recipient forms, and consequently their spiritual

is destroyed at death, never to be restored. —

As to vegitables, "There is an influx" (says Swedenborg,) "of the Lord thro' heaven into the subjects of vegitable Kingdom, as into trees and plants of every kind with their fructifications and multiplications. — Unless a spiritual principle from the Lord continually acted upon primitive forms which are in the seeds, they never would vegitate and grow in so wonderful a manner & succession".

It is doubtless a mysterious matter that one and the same Divine vital element should manifest itself under such different aspects, altho we find some striking analogies in nature, where the same essential substance puts on extremely different forms, according to the various combinations into which it enters, as in the case of charcoal cotton and the Diamond. But we may, perhaps, aid our conceptions by adverting to another important principle of the New Church theology and theosophy, viz: that all influent life is mod

ified by its recipient forms somewhat as sound in music is modified by the structure and materials of the instrument. But we are brought still nearer to an adequate view by bearing mind that the divine influx decends thro' degrees; and, in reaching the lower degrees, becomes so changed in manifestation that we scarcely reconize it as the same principle. To illustrate, you may take the element steam, & and in that form you percieve it acting on the prin machinery of an engine and driving the boat or car. Here the effect is orderly and beautiful, beause the influx of the steam meets with an adapted organism in the iron machinery.

Decending a degree lower, you find this steam in the form of water. In this form it may turn the wheels of a mill, but it could never propell the steam engine. The forms would not suit the agent.

Continuing our decent downwards, we come to the same essential element in the form of

snow and ice; and here its active power is apparently deadened to inertia

Contemplate, then, the same principle at the two extremities of the chain. At the one you see it as a subtile vapor of immense activity, intensity and force; at the other, a cold, sluggish, inert mass. It is the same agent, existing in different degrees

So with the divine life in the Universe. It seems at first blush ineffably strange that the divine love and wisdom should as really constitute the essential life of a tree or shrub as that of an angel or a man; and yet how can we avoid the issue of He alone have life in Himself; not to say that the explanation now given renders the position more intelligible than credible. "The idea of life" says our author, "which is God, cannot be had, unless an idea of degrees be also obtained by which life descends from its inmost principles to ultimates. There is inmost degree of life,

and there is an ultimate degree of life, and there are intermediate degrees of life, the distinction of which is, as between things prior and things posterior for a posterior degree exists from a prior one, &c.

Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord. - These degrees are called degrees of the life of man, but they are degrees of his wisdom and love, according to the reception of wisdom and love; thus the life from the Love, such degrees of life are also in every organ in all the viscera and members of the body, and they act in unity with the degrees of life in the brain by influx, the skin, the cartilages and the bones constuting the ultimate degree.

The reason why such degrees are in man is, because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man, they are the recipients of life.

Now that there are these three degrees of life

potentially in every man, and which may be successively opened, is as certain as that in the bud of a peach, are potentially the skin, the pulp & the pit of the fruit, which are successively developed.

These degrees of life in man correspond to the three heavens — the Celestial in which love is the dominant principle — the spiritual, in which wisdom more especially reigns, and the Ultimate in which the two principles of love & wisdom are more equally mixed, so that neither fairly preponderates. The lowest of these degrees in man is the external, or natural, or sensual, by which he is allied to the inferior animals, and, in fact, becomes brutish just in proportion as he yields to that, the ascendancy.

The next is the spiritual closely related to the rational, by which man is superior to the animal tribes, as by means of it he can think & will what is good and true, and controll the sensual, voluntarily restraining its vicious appetencies which the brute beasts are utterly incapable of doing.

The third and highest is that degree by which Man is brot into closer and more immediate relations with the Divine love and more capable of exercising the propper functions of his nature.

Now our position is that the Divine life flows by graduated influx into these several departments, so to speak, of the mind of Man, and vivifies them each in their measure. — This is, in fact, the very esence of regeneration, to communicate life to the spiritual and celestial faculties, by the inflowing of the Divine Love and Wisdom, or Goodness and Truth, for the more of these principles, a man has, the more real life he has; I say real life, for it is this only that is recognized in the Word as life in its genuine sense.

The wicked, tho' they exist, cannot propperly be said to live. Upon this head the teachings of the "instructed scribe" of the New Church are very explicit. — Even the wicked in Hell are forms recipient of life from the Lord, but such forms

as reject, suffocate or prevent the influx of good and truth, and thus convert them to evils and falsities. This affect is illustrated in the case of the light and heat of the Sun, which, according to the nature and quality of the substances acted upon, will develop beautiful colors and greatful odors, or directly and offensively the reverse.

Thus, says our author it is with the light or life from the Lord with the wicked; but this life is not life, but is, as it is called in the word, spiritual death. — Speaking, again, in one of the revelations, of certain spirits whom he calls "ratiocinators", who objected to this idea of spiritual life being the only true life, that nevertheless such as are no intelligence of truth or will of good still live — "It was given", he says, to reply to them, that "the life of the wicked appear to them to be life, but still it is the life that is called spiritual death, which they might know from this:

that, since to understand truth and to will good is life from the Divine, then that to understand what is false and to will what is evil cannot be life, because the evils and falses are contrary to life itself." ——

There are several other propositions of a somewhat cientific character connected with this subject, on which I had hoped to be able expatiate, — For instance, that there is no independant life so there is no insolated life in the created universe; that there is such a connected chain of being, such as interelation and interpenetration of the different parts of the intelligent Universe that one being can no more live apart from associated beings than one member or organ of the human body can live and perform its functions apart from the rest. — But upon this and other topics, time will not permit expansion. — I must hasten to a close by offering a few remarks with a view to redeem the subject from the charge of being

merely of speculative or scientific interest.

And, First: We see from the foregoing presentation of the theme, that human beings, or in other words, that there is no such thing, in propriety of speech, as a vital principle in a man's body distinct from his spirit as a complex of affections and intellect. — There are vital functions, but no vital principles; consequently, there is no such thing as extinction of life, even in the crisis of death. — A man dies, and it is common to say that his life ceases, but this cannot be unless his being ceases, for his life is in the essay of his being, and in nothing else. —

While he was in the body, his spirit, that is, his being, was the proximate cause of certain vital functions, and when the cause is removed, the effect ceases; but the life of man is commensurate with the eternity of his existence.

Secondly: We see, in view of our subject, the connexion between a man's life, physically

considered, and his life morally considered; that is, his conduct — course of acting. — The usages of language have in some way establised this peculiarity of diction in regard to the word life, but the grounds of it are not obvious, upon any other theory than that of the new Church, as propounded thro' Swedenborg. — Let life be regarded as seated in a man's love & thots — The very primordial elements of his being and the pronting source of all his action — and you have at once the ground developed on which the conduct is expressed by the term life; for life in this sense is always as the ruling love. It is the fixed and necessary exponent of that Love. And as the love and the life are thus related in this world, so are they also in the next.

"Every love," says one well qualified to bear witness, "follows a man after death, because it is the esse of his life; and the ruling love which is the head of the rest, remains with him to Eternity, and together with it the subordinate loves".

"The reason why they remain is because love propperly appertains to the spirit of man, and to the body by derivation from the spirit; and a man after death becomes a spirit, and thereby carries his love along with him; and his love is the esse of a man's life, it is evident that such as a man's life has been in the world, such is his lot after death".

Allow me here to express the hope that so much of truth and wisdom may have appeared in what I have already cited from Swedenborg as to conciliate a kindly reception for the testimony that follows: "This I am able to aver, that man, immediately after death, is in the other life, and that there his life in the world, (i.e. his life's love,) is altogether continued, and is such as it had ~~had~~ been in the world. - This I can aver, because I know it; for I have discoused with almost all whom I ~~waas~~ acquainted with in the life of the body, after they had departed out of this life;

and hence, by living experience it has been given to know what sort of lot awaits every one, namely, that it is a lot according to his life."

This is undoubtedly and solemnly true, whether Swedenborg saw it or not. –

Thirdly: If a man's genuine life is in his love, and it is only good and heavenly love which is properly to be entitled life, then it is clear that the putting away of evil is the only means of securing the blessedness of this life. – This is the grand, paramount law of the Lords moral Kingdom, that the acquisition of good is evermore proportioned to the deposition of evil. – Not that man really does this by his ~~by his~~ own unassisted potency, but he is still to do it as from himself, looking meanwhile to the Lord, and confessing that all power in overcoming evil is from the Divine and not from himself – He thus procures the influx of the Divine life, by removing the obstacles which bar it out. ——

Fourthly: A meancholly picture is represented to the enlightened eye, in a world that lieth in wickedness, because it really lies in death. Yet how contrary the fact to the appearance!

Judging from the appearance merely we should say that we were encompased by an element of life. – The din and bustle of a busy world is round about us. – Every eye is bright, every arm is active, every tread is vigorous, and every tongue is pliant, every bosom heaves with aspiration, and all are spured on by the incitements of the worlds glittering prizes. – But alas!

What is almost the sum total of this abounding activity when brot to the test, when viewed in the light of heaven and submitted to angelic inspection? It is not life, for the pulsations of celestial love and spiritual Wisdom are not in it. The actors on the scene are dead men sunk in spiritual death, in spite of all the demonstration of life. – How can one fail to be reminded of the

poet, in the "rhyme of Ancient Mariner," when, after "four times fifty living men", had droped down lifeless, one by one, on the vessels deck, they are made to rise and act without being resuscitated: ——

"Beneath the lightning and the moon,
The dead men gave a groan.
They groan'd, they stir'd, they all uprose,
Nor spoke, nor mov'd their eyes.
It had been strange, even in a dream,
To have seen these dead men rise.
The helmsman steer'd, the ship mov'd on,
Yet never a breeze up blew;
The mariners all 'gan work the ropes,
As they were wont to do.
The body of my brother's son
Stood by me knee to knee;
The body & I pull'd at one rope,
But he said naught to me."

(Concluded on next page.)

Behold an image of the "Death in Life," which prevails among the multitudinous masses of our fellow men! – O let us seek for the life of our souls – for that spiritual quickening, that Divine vitality, which is not merely a pledge, but an incipient experience, but an immortality of bliss! –

Extract from Addison

The spacious firmament on high,
With all the blue etherial sky
And spangled heavens a shining frame,
Thier great Original proclaim:
Th' unwearyd sun from day to day,
Does his Creators power display:
And publishes to ev'ry land,
The work of an Almighty hand.

Soon as the ev'ning shades prevail
The Moon takes up her wondrous tale:
And nightly, to the list'ning earth,
Repeats the story of her birth:
While all the stars, that round her burn
And all the planets in thier turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball?

What though, nor real voice nor sound
Amid thier radiant orbs be found?
In reasons ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
The Hand, that made us is Divine.

Extracts from Harvey's Starry Heavens.

Speaking of the stars, he says, "Should an inhabitant of earth, travel towards the cope of heaven; and be carried forward, in his aerial journey, more than ~~an~~ 160,000,000 of miles; * even in that advanced situation, those Oceans of flame would look no larger, than radient specks." ——— (Witness the North star.)

* "This incredible as it may seem, is not a mere supposition, but a real fact. For, about the 10th of December, we are above 160,000,000 of miles nearer the Northern parts of the sky, than we were at the 10th of June. And yet in regard to the stars situate in that quarter, we perceive no change in their aspect, nor any augmentation of their magnitude." ——— (See page 220.)

In another note, he says.

"The comet in 1680, according to Sir Isaac Newtons Computation, was, in its nearest approach, above 166 times nearer the sun than

the earth is. Consequently, it's heat was 28000 times greater than that of summer. So that a ball of iron as big as the Earth, heated by it, would hardly become cool in 50000 years"

(see page 74.)

In speaking of the salvation of the soul, Harvey says,

"What are the schemes, which engage the attention of eminent Statesmen, and mighty Monarchs, compared with the grand interests of an immortal soul?

The support of commerce, and the success of armies, tho' extremely weighty affairs; yet, if laid in the balance against the salvation of the soul, are lighter than the downy feather, poised against talents of gold. — To save a Navy from shipwreck, or a Kingdom from slavery are deliverances of the most momentuous nature,

that the transactions of mortality can admit.

But O! how they shrink into an inconsiderable trifle, if (their aspect upon immortality forgot) they are set in competition with the delivery of a single soul, from the anguish and horrors of a distressed eternity"! *

* Not all yon luminaries quench'd at once
Were half so sad, as one benighted mind,
Which gropes for happiness, and meets despair.
Night thots No IX.

Again says Harvey,

"Since such is the importance of the soul; wilt thou not, O man, be watchful for the preservation of thy own? Shall every casual incident, awaken thy concern; every transitory toy command thy regard? And shall the wellfare of thy soul, a work of continual occurrence; a work of endless consequence; sue, in vain for thy serious care? Thy soul, thy soul, is thy all. — If this be secured, thou art greatly

rich, and will be unspeakably happy. If this be lost, a whole world acquired, will leave thee in poverty; and all its delights enjoyed, will abandon thee to misery."

(See page 24687.)

Extracts from the "Course of time"

And thus the noble Bard did write.

"Of all the phantoms fleeting in mist
Of time, tho' meagre all, and ghostly thin,
Most substantial, unessential shade,
Was earthly Fame. She was a voice alone,
And dwelt upon the noisy tongues of men.
She never thought; but gabbled ever on;
Applauding most what least deserved applause:
The motive, the result was naught to her:
And deed alone tho' dyed in human gore,
And steeped in widows tears, if it stood
The prominent display, she talked of much,
And soared around it with a thousand tongues
As changed the wind her organ, so she changed
Perpetually; and whom she praised to-day,
Deafing his ear with acclamations loud,
To-morrow blamed, and hissed him out of sight

Such was her nature, and her practice such:
But, O! her voice was sweet to mortal ears,
And touched so pleasantly the strings of pride

And vanity, which in the heart of man
Were ever strung harmonious to her note,
That many thought to live without her song
Was rather death than life; to live unknown,
Unnoticed, unrenowned! to die unpraised!
Unepitaphed! to go down in the pit,
And moulder in the dust among vile worms!
And leave no wispering of a name on earth!
Such thought was cold about the heart, and chilled
The blood. Who could endure it? who could choose,
Without a struggle, to be swept away
From all remembrance! and have part no more
With living men? Philosophy failed here:
And self approving pride. Hence it became
The aim of most, and main pursuit, to win
A name — to leave some vestige as they passed,
That following ages might discern they once
Had been on earth, and acted something there.
Many the roads they took, the plants they tried
The man of science to the shade retired,

And laid his head upon his hand, in mood
Of awful thoughtfulness; and dived, and dived
Again — deeper and deeper still, to sound
The cause remote — resolved, before he died,
To make some grand descovery, by which
He should be known to all posterity.
And in the silent vigils of the night
When uninspired men reposed, the bard
Ghastly of countenance, and from his eye
Of streaming wild unearthly fire, set up;
And sent imagination forth; and searched
The far and near — heaven, earth and gloomy hell —
For fiction new, for thought, unthought before;
And when some curious rare idea peered
Upon his mind he dipped his hasty pen,
And by the glimmering lamp, or moonlight beam,
That thro' his lattice peeped, wrote fondly down
What seemed in truth imperishable song.

Copied by Gabrael Thompson — for E. —
March 25th. 1851.

Lines Written by Anna Dodson

Semantha's no more. March 28th 1852

All hail thou beauteous sabbath morn,
The hill tops gilded with efulgent light.
Appear delightful. Thou wouldst almoast seem,
To mock the passed Sabbath, when our hearts
Were shrouded with deep anxiety.
The 20th day of march at early dawn
Ere the sad bell had tolled her summons, to
Arouse from nights profound repose, the sound
Came in; Samantha's dead! She's done with earth
And earthly scenes. Can this be true? Semantha,
Gone forever from our sight? Could not grim
Death the Monarch of the tomb be satisfied
Till he had ravaged us of what was near
And dear, a godly sister in the prime
Of life, worthy, capable and able
To lead on Gods chosen people. One who
From childhoods earliest blithsome years,
Had shown a sweet devotion to the cause.
Whose bosom friend through all lifes tails had been

A conscience void of guilt ~~to~~ God and man.

Whose liberal hand the poor had often fed.
And whose affection soothed the cares and woes
Of her dear gospel friends, and caused joy
Where sorrow filled their cup. O cruel death!
How madly hast thou made thy choice. Was it
Not enough that thy merciless grasp had
Already seized five of our most worthy aged, who
'Tis true had longed for thy embrace, and
One just entered on the prime of life, as if
To satiate thy fury, has already fallen!
By thy touch, Another friend lay, in all thy
Agonies, awaiting but the tenor
Of thy hand to paralize her frame, and set
Her spirit free to join innumerable hosts.
But all was not enough. Thou suddenly,
Quite unexpected to us all, laid thy
Cold hand on our good Sister's heart, It ceased
To beat! Her spirit fled those earthly scenes.
'Tis done! O Death! where is thy mercy. Let
This beating heart, this heaving sigh, these

Drooping tears, bespeak how heavily they hand
To fell. Thou art a robber, thou hast stole they prey.
In vain her spirit did return, to say,
"Mourn not for me; God's will is surely done".
This is pure seeing what we cant percieve,
And is foretelling what we dont believe.
But why so harshly judge? methinks I hear
A voice from yonder tomb, say: be resigned.
The destiny of souls is in God's hand.
And Death fates, solemn heralds, wields
The blacken'd scepter where tis thus decreed.
The present scenes, tho black and dreary now,
May prove your universal gain and good.
And death, the tyrant whome you so much dread,
May number you amoung the glorious dead.
Ere twelve months more roll round, then be prepared
You ve nothing then to fear; the boon is glorious,
To be numberd with the bright immortal host
To burst this house of clay, & sour on wide
Expanding golden wings, accompanied
By the bright angelic host of seraphs bright

Tuning the heavenly music of peace
And good will; to mansions of eternal bliss;
There to sing triumphant songs of victory,
With the arch Angels of eternal glory,
Forever more, when time shall cease to be.

An Acrostic Composed by Deborah D 1842

Fixed is my faith my hearts sincere
Let billows roll I will not fear,
Over my wile passions I'll now reign
Redeeming love I will maintain
I will be good that all may see
No enemy shall conquer me
Delight and comfort mark my way
As on these happy plains I stray
So friends farewell dont mourn or fret
Each one may have a mansion yet
A crown of life a precious prize
Remains for all who will be wise
So I'll renounce old natures ties

Florinda Sears

587.

Evening Meditations

How sweetly and softly the evening gales
Glide o'er the mountains and lowly vales
When the soul in retirement can wander away
And partake the repast at the close of the day

O sweet the reflection which conscience does bring
To those who are freeing themselves from all sin
They feast on the Manna by Angels prepared
And reap the good fruits of a glorious reward

O my blessed Mother how thankful I be
That I by the gospel from sin are set free
I love this relation this heavenly way;
I love this pure gospel and I will obey.

I've had a sweet foretaste of heavenly joy,
Which nought on this earth can give or destroy
My course now is straight, for heaven I'm bound;
Where joy peace and comfort is certainly found.

So with this relation I'll go on my way
Improving my time while ~~on~~ earth I ~~do~~ stay is my
Remembering in heaven my treasure's secure
If I with the faithful forever endure.

Of all the amusements which this earth does give
There's nothing I know could induce me to live
If my lot was not cast with this favoured few,
Who are bearing their cross and resolved to go thro.

J. Sears

Home, or the Valley of Wisdom.

By Loren J Wicks. — June 1844.

1st O thou sequestered Valley,
Thou Eden of my God,
Thou home unto the pilgrim
That journeys Zions road.
Thou valley called Wisdom,
In thee I love to roam,
Here since I've found my Savior
Thou'st been my peaceful home.

2. How calm thy gentle breezes,
Do fan thy balmy face;
The blushing Rose and Lilly,
Do knod to thee in grace,
They're emblems of the pilgrims,
That tread thy blest domain,
Who daily bow in spirit
To holy Wisdome's name.

3. O how I love to ramble
Across thy verdant field;

Or stop to see the harvest
Beneath thy breezes reel,
And hear the robins whistle
Or doves soft cooing tone,
That plumes her lilly vestment
And hovers o'er my home,
4 — How low the wind does wisper
Amoung the lofty pines
And see it stirs the violet
And wakes the curling vines
While to me it wafts fragrance
Of flowers, and swelling buds
From fields and blooming gardens
And yonder joyful woods
5 — Behold thy gardens flourish
While on the sloaping hill
The lambkin skips with gladness,
And drinks thy limpid rills:—
Thy bosom blooms with verdure
Beneath the sunny blaze

Thy vineyards, fields and forests
In beauty Wisdom praise.
6 = Ah; now while I am taking
This calm and pleasant view
The sun is just a sinking
Into the distant blue;
To view thy landscape further
I'll rise the western hill,
For like the psalmest David
My muse cannot be still
7 = The dew is just a falling
The clouds are capt with gold
All nature seems retireing
In beauty to behold
While in the pleasant Valley
I see the peaceful domes,
Where Holy Vestals worship;
This is my happy home; — (Alas! he has sold it for a mess of potage!)
8 = O beautiful and lovely,
Thou calm and blithsome Valley;

Thy beauty spread before me,
I know can never fail,
Because the power of Wisdom
Heath Blest thee for her own,
And Sealed thee with Her Signet:-
O what a Sacred Home.
9 = How altered now thy visage,
Unto the eye of man,
Than when the holy spirit
Led Blessed Mother Ann,
Into thy lonely borders,
As prophets did forelell;
Blest with the power of Jesus,
In safety here to dwell.
10 = But stop. — Am I a dreaming,
Or in some vision lost:-
Or is it a bright substance,
That I do thus accost:-
Say, is it real and certain,
That what I now behold,

Is that misterious covert,
Of which the Prophets told?
11 = "Behold I will allure her,
"Jehovah hath express'd,
"And I will surely bring her
"Into the wilderness;
"And by me words of comfort,
"To her shall oft be spoke,
"And to her Achers Valley,
"Shall be a door of hope.
12 = "Yea and her lovely vinyards,
"From thence to her I'll bring,
"And she with joy and gladness,
"As in the youth shall sing:—
"Yea and I will betroth thee
"To me in righteousness;
"And thou shall know Jehovah,
"And by me shall be bless'd *
13 = "Can this of all creation
Be that distinguish'd spot?

* Hosea-11—14. 15. 19. 20

And was Ann Lee the person
Of whome Jehovah spoak?
The power of truth within me,
Sanc'd by her holy cause,
Responds unto my question
And echoes back she was.
14 = Yea here she was directed,
While Angels guarded round,
And here her slendex fingers,
Did break the bushes down
And Show'd her holy children
Where to erect a dome
And said that for salvation
Here many souls would come.
15. = Yea here she wept & sorrowed
And in the wild wood kneeld,
Where now is blooming gardens
And gay & fertile fields
Yea here she liv'd & suffered
And here her life laid down,

Not many rods before me
I see her silent mound

16. = O Blessed and Righteous Mother —
O thou Anointed One —
Thou Bride of the Messiah —
O Who righteousness to learn,
In deepest scenes of anguish
Sweat drops of crimson blood *
To find thy birth in Jesus,
And lead lost souls to God.

17 = And a happy pilgrim,
Have found thy saving grace,
And marching with thy children,
Unto thy kind embrace:
It fills me with thanksgiving,
Wherever my feet do roam;
And makes me love my saviour,
And this my happy home.

18 = What solemn thoughts impressive,
Steal o'er my musing mind,

* See Mother's Sayings Chapt 1st. Verse 9th.

When I look back to Moses,
And to the Prophets time;
From thence unto my Savour
And the Apostles day
How each prelides the coming
Of this the fourth Display.
19 = How many Saints and Prophets,
Have looked with anxious eyes,
Towards the day of glory,
Which I do realize; (All is darkness now to Loren.)
What scens of tribulation,
In every age hath rolled,
Upon the honest seeker,
Of what I now behold:
20 = Sea here the Holy City
From God hath sure come down,
And many Saints and Angels,
In love have gathered round;
In raiment white they're seated
In Christ's and Mother's throne,

Within this pleasant Valley:—
O what a righteous home.

21 — O how can any mortal,
Thats felt their Saviour breath,
Into their silent spirit,
Or to him bowed their knees;
Forsake this Lovely Valley, (How could Lorin
In lonely paths to roam:—
Thou many souls should do it
I cannot leave my home. (A falsehood

22 — O thou most holy Spirit,
Thou Shepherd of thy flock;
O hold each lambkin safety
Upon thy living rock
And may there ~~many~~ thousands
That now in sin bewail,
Be turned unto Zion
And flock to Wisdomes Vale.

23 — O come ye lame and wandering,
Ye naked and forlorn,

Come ye unto my Saviour,
And be ye clad and warm'd
O come ye main'd and halting
O come ye deaf and dumb
Come to this pleasant Valley
And with me share a home.—
24 But see — The Queen of evening
Does just begin to rise
I scarse can see the ruleing,
That on my paper lies
And tho at eve tis pleasant
To sit and muse alone,
I'll stop and tramp the path way,
That soon will take me home.

Extracts from remarkable Visions Continued

all his heart and soul to the Lord his God, in a life of true repentance. My guides tells me also that the conception of our Saviour will remain a secret to all eternity, both to the angels & arahangels. The curse, 'I will greatly multiply thy sorrow, & in sorrow shalt thou bring forth children' had no reference to the mother of our Saviour, for He, as David says 'was not shapen in iniquity, nor in sin did his mother conceive him'

In one of her journeys she observed, 'I see here angels from the fountain head in great numbers, and the name of each is written on the back in brilliant characters of Gold. These are the best of angels and their chief office is, to attend the deathbeds of those who are in that state to be removed directly from earth into a state of blys. Those who are taken at once into the sun or the new Jerusalem are attended by music & singing, but of these, children excepted, there are but few. At the sight of these "blessed beings the heavens resound with

Lesannahs and rejoicings. Those blessed spirits whom I have met with during my journey, that have come directly from the earth, reflect a sunny ray from their eyes, which is also the case with the archangels, but in a higher degree."

The union and contentment which exist with these happy beings, I cannot extol enough. Here it may be said of a truth, this is a real brother hood & sisterhood. Let no one suppose that amounget the blessed, an act of infidelity or self conceit, or what would be worse, of supercilliousness, can in the remotest sence find place here. Every thing is pure & clear. My guides tells me that nothing like deceit is here in the least degree. That in this sun there will still be room for a countless number, tho it is by no means empty.

The heavenly bodies beneath the sun all recieve their light from it, which illuminates our earth. When we behold and contemplate the firmament, the stars appear to stand at an equal

height, but this is not the case, for they stand very far apart. Of those which stand beyond the sun, but very few are visible from our earth. Oh! how little do we know of the creation of God. Should not every one think it impossible to doubt the existance of a God Almighty? — a Creator of heaven & earth. I will not speak of those who believe in no Redeemer. My guide tells me, how much the Trinity is concerned that every human being should be saved, angels themselves are unable to express.

Extracts from the Journeys to the New Jerusalem

Of these journeys she performed 12 in all, the event of which must be related collectively. To perform a journey thither she required 30 minutes, but to return 18; because she said the descent was more rapid

On her first journey she stated that she would have to describe the glories as equal transcendant. She further said: "There exists but one city only in which the Lord has a dwelling place like that which is here; but the Lord has many that far surpasses.

My guides tell me that they themselves are not yet qualified to behold these things, but only those who dwell in the New Jerusalem are able; but yet it is impossible for them to unravel the greatness of the Deity.

My guides tell me the Lord has also a residence in a sun many millions of miles distant from that sun which is visible to us."

Speaking of the glories of the New Jerusalem she said: Ha.

"Had I not been particularly strengthened for it I could not bear this glory. True, St John has correctly described it in his Revelation, but it is far, far more transcendant. The city, on account of its immence size, cannot be taken in at one view. It is four square — the length & the breadth, & the heigth are equal. Quite in the centre of the city stands the dwellings of the most High. The city has many and immse long streets. One gate rises above the other, merely, three on three; but the sentinels do not stand at the entrance of the gates but above, on them. —

for they are not here to protect the city, but merely to serve a embelishment, because, "Any thing that defileth, neither that which worketh abomination, can in no wise enter."

During her twelve journeys but one gate was shown her at a time & each time she was permited to enter the city but a short space.

The gates she described as follows:

The first was white as marble — the 2nd blue, like the sky — the third red, like fire, but with a dark red lustre; the 4th green, like fresh green grass; the 5th of an apparently light red color, intermingled with seemingly small red stripes; the 6th of a still deeper red; the 7th a deep yellow; the 8th dark green; the 9 again of another green shade, apparently subsiding into yellow; the 10th not very unlike the latter color, but of a yellow ~~cloud~~; the 11th more yellow than red: the 12 violet, mixed as it were with dark red stripes." In speaking of these gates, she said:

The bright shinning rays which are reflected upon me at a distance, are beyond all words. To describe them definitely would be impossible. I can

only gaze in silent admiration & wonder. The walls arround the city are shining white. The buildings are of the purest gold, like unto a clear mirror, & the streets are the same. The buildings are alike, save that which is the habitation of the Lord. This forms a great exception. If I cast but a single glance upon it. I feel as if I should sink into nothing. The sun itself compared to it, shines but dimly. The windows in the building have a shining white, that my eyes grow dim at the sight of them. The gates stand on one side or wing, 3 & 3 together, yet not very close, but at a proportionate distance from each other; yet the dwelling place of the most High can be seen from each gate. I see many angels walking about, some of them of whome have been named to me by my guides."

In describing the doors in the New Jerusalem, she said each one had its own propper name written thereon in Hebrew. If I had as many tongues as there are sands on the sea shore, I could not tell the things that have been shown me in

a very long space of time."

The gardens she described as being divided off agreeably to the plan of the streets; also the trees of the gardens were very large & thick. Of the flowers & herbs she could say nothing, save that the whole air was filled with the odors & sweet scent thereof.

During each journey to the sun, as well as the new Jerusalem, she never neglected to exhort those present to repentance and a good life, in the most energetic manner, describing with inspiration the delights of heaven & the blessed angels, as well as the state of the unhappy & lost.

Altho two reporters were engaged in recording what she said while she was in the regions of departed souls, yet it was not always practicable to take down every word; but if all her exhortations — which always accorded with the pure word of God — all her statements of those felicities she had witnessed, from the moon to the New Jerusalem — her terrible descriptions of the damned — the many remedies for

the sick — could have been enumerated, this book would have been a much larger volume

When her last journey to the New Jerusalem was accomplished, & her second guide was taking his leave of her, she said as follows:

"My friend Goelz said to me — "My dear friend altho' when you are awake, you cannot remember the many important revelations which have been disclosed to you — the Eternal Wisdom having well ordained it so — yet be ever mindful of what has been written down & told you — engrave it deeply not only on your heart, but also in your soul; for if you should relapse, & not continue to keep the commandments of the Lord God, you would more than load yourself with a heavy responsibility I beseech you, by all that is divine & holy, to remain forever faithfull to the true God, that you may not lose the crown in store for you. Strive with all the powers of your body & soul, that you may one day come into our company. True, it requires a renunciation

of all that is sinfull & displeasing to the Lord.

But all this is as nothing in comparison with the reward! Oh! with what earnestness did he say to me — 'Remember Eternity!'"

Having uttered a deep sigh, she said, I regret but too deeply that I cannot express his last words as they were pronounced by him; they were these:— 'The Lord bless thee & keep thee — the Lord make his face to shine upon thee & be gracious unto thee — the Lord lift up his countenance upon thee & give thee peace — Amen.'

How great is the the love — how innocent the look he casts back upon me as he leaves me. My first guide tells me he will not bid me farewell but shall be permitted to pay me other visits, without however performing any more journeys with me. Now he leaves me, saying, 'My dear sister, the Almighty be with thee, & bless thee! Soon we shall meet again!'"

Extract from the Conclusion.

At the termination of her last sleep, she said— My guide tells me, that altho he will frequently visite me, yet he shall no longer render himself visible to me. When he took leave of me he kissed me 3 times, and reminded me of all that he had told me, & of all that had been shown me. His last words penetrated thro my bones, even to the marrow. He told me to shun sin — more — than I would the plague, for nothing is so contageous; — men do not become sinners all at once — thou it increases in them with the strides of a gaiant. Lose not the crown that has been shown you, and endeavour with all the faculties of your mind, one day to come into our society — for we are so happy — Eternaly happy!' — Looking back upon me with a most tender look as a brother — he has left me suddenly."

Thus closes the history of this most remarkable case — true, but very briefly related. ended 4 o'clock May 22nd 1853

Thots arising from the apostacy of Friends and familiar acquaintances.—

By PR.- and AD.- August 1st 1847.

I will go to my tent, and lie down in dispair,
I will paint me with black, and will sever my hair;
I will sit on the shore where the hurricane blows,
And reveal to the God of the tempest my woes;
For my spirit in anguish and bitter ~~stelif~~ grief
To the God of the tempest does fly for relief.
I ask where is pleasure, where can it be found,
I ask where is comfort, where doth it abound?
I will weep for a season, on bitterness feed,
For my life is a burden; each day is a dread.
The seasons of pleasures are all past and gone,
Forsaken I'm left alone and forlorn.—
In that world unknown, shall I find perfect bliss?
Or, is it a scene of confusion, like this?
If so, let me die; in oblivion be cast,
Be wholly unknown, and forgotten at last!
In the watery deep, may my soul find a home,

611.

Where joys are not known, and where friends cannot come,
May grief and affliction, never fathom the sound,
And by friends and companions may I never be found.
A. But of friends and of friendship I've little to say,
Of the friends of my youth, some have vanished away.
The mystic enchanter, hath blinded their eyes,
And vainly they've sought, in this world to be wise;—
But why should I murmur, why should I repine?
This world is their treasure, that world shall be mine
Tho' the sorrow, the grief, the troubles I see,
Is a miniature likeness of what that may be;
Tho' a cloud of thick darkness does Zion surround,
As thick as the cloud, by which Israel was bound,
When from the Egyptians, in haste they did flee,
And crossed thro' the midst of the foaming Red Sea.
Yet when every reign of the heart has been tried,
The Spirit set free and the soul purified;
I defy any Demon of darkness to say,
There will not yet shine an illumining day.
That God who Mount Zion did terribly shake,

That God who has caused vain mortals to quake,
That God who to Israel has proved a friend;
That God who a living Redeemer did send,
That God is my hope, he is faithful and just,
I trust in his word, in his promise I trust.
Then be thou at rest, O ~~my~~ thou soul and be glad,
Since thou a just God, in bereavment hast had,
Whose hand is not shortened, nor slack to protect,
The honest the faithful, the pure and elect.
Tho friends do desert ~~thee~~ yet others will rise,
Well tried and true, and they will be wise,—
Endeared by sufferings, we firmly will bear,
Conjointly our burdens, till, free as the air,
Our spirits shall travel, together away,
In the order of heaven, thro' immortal day,
O! happy the thot— transpoiting the theme
Of bliss to partake which now doth but seem,
But shall then be real eternal besure,
Of which none partake, save the righteous and pure.—

615.

Extracts from the New Era. No 8. 1853.

Dialogue

Being a series of Questions and observations by J A Gridley. M.D. - in the body - and a Spirit or several spirits out of the body, the principal one being named Briant.

Q - Have you seen your body since its burial? A. No, nor do I wish to.

Q. Will you ever possess it again? A - No.

Q. What then, is the resurrection? A. Mister Bryant and others will tell you when they say more about the spheres. — Q. Did your spiritual body escape its earthly tenement whole? — A. Yes.

Q. Will the rest of our friends affirm that?

A. Yes, yes, yes, yes. —

Gridley - But mister Davis says that it escapes in its original and constitutional elements, and then reorganizes. He tells us he has seen it.

Spirit) Then he never see any of us born, for we were born as whole the second time as the first. Mister Davis see at first only the spiritual aura that preceded the real

body, and for a little season afterwards surrounded it as an envelope, and thus for a time concealed it from his view. This gave him the impression that this atmosphere chemically condensed, formed the body, but it was not so. —

Q. Whence does the spiritual body escape the outer organization? A- at the top of the head, unless the head is severed.

Q. But if the head is severed, where then?

A. Between the shoulder blades.

Q. Could it escape at the feet? A. It might or would be very difficult

Q. Some time ago, you spoke of sickness among you; what did you mean by that?

A. We wished to let you know that the spirit as well as the body is often diseased in your world, and that a change in body does not at once cure it.

Gridley - This answer surprised me very much. Hence I have tested it as closely as I was able. The testimony of every spirit consulted has been uniform, and goes to establish the above statement.

I first enquired of my son whether he did not enjoy as perfect health now, as if he had ~~enjoyed~~ possessed a firmer constitution while on earth? and he answered, No-

Q. Do you suffer pain? A. No, I did not on the earth you know. Q. Ist mere weakness? A. Yes. I tire sooner than many of my companions, and hence require more rest. —

Gridley. Neighbor strong, you died of pulmonary disease? A. Yes. — Q. Did you suffer from your lungs after you left the body? A. Certainly I did. And tho' it is now about 20 years since I left the body I am still shorter in breath than if my lungs had always been sound. I enjoy what ~~would~~ I ~~be~~ called sound health and sound lungs. But it would put me out of breath to travel with friend Briant as fast as he could go with ease. —

Q. - Lovina, you left us about 6 years since, are in the 5th sphere, and died too, of consumption. What these friends have said, astonishes me, now

tell me, are your lungs sound? At In the 5th degree we out-grow our diseases much faster than they who are the lower degrees. I think my lungs are nearly, if not quite sound, tho' they are still the weakest part of my body. I used to sing on earth and do so here; But I cannot use the organs of your medium for that purpose; I am not strong enough in the vital parts. Every spirit that has sung loud and clear thro him, as when in the body ~~have~~ possessed a strong constitution, and lived to a great age.

Gridley – This was true, tho we had not thot of it till this suggestion. — Another friend who died of the same disease, told us that the spiritual lungs sometimes nearly consumed with the natural ones, and have to form anew, after the spirit is released from its outer covering, which requires time, ~~which requires time~~, and not unfrequently much time.

On one occasion an interesting and

A myraculous case of healing.

"The following is an extract from a letter sent from Union Village Ohio, to Prudence Morrel Joanna Ketchel & Eliza Sharp.- of New Lebanon. Church - First Order. - from Malinda Watts.

She says "I taught shool one term, went home, got up my pleasant spinner and began to spin a piece of worsted warp. I had not spun long before I slipped off the log walk between the second house and wash house, and hurt my right side very badly. But I felt determined to spin my piece ~~out~~ notwithstanding. I kept at it a few days in as much pain as I could bear. I could hardly get a long breath. — One evening as I was left alone in the shop I felt determined to spin my "finger bits; I took one up and began to spin, there came a very bright spot where my thred went off my finger, and increased untill I was surrounded with a brilliang and beautiful light, and could not see my thread at all. — I went into Elder Sister's shop to ask her what it was, and what I should

do

do; she told me to go to some of the inspired sisters and they would tell me what it was. - I ran about from place to place, before I could find one; all this time, the light continued. At last I steped into the bake room where one of them was cutting apples. - I said, do tell me what is about me; she spring to her feet, and the power of God was upon her; she commenced rubbing my side. I had not thot of my affliction till then, since the time I first see the light upon my finger. - I asked what it was? she said it was Mother Ann. - My side was well!

And now you may think what my feelings were to sense and feel the presence ~~of~~ and influence of a tender Mother. I feel truly thankful for her notice and condescention to me; You may depend the tears of gratitude flowed freely. -

633.

A Dream of Heaven.

In the year 1814 there lived in a certain house in London, three sisters; two of whom were very serious retiring women, and the third (Anna) just as gay and volatile.

One night Anna dreamed the following impressive dream, which caused here to be very pensive and gloomy in her feelings; nor would she relate to her sisters the cause, tho' they pressingly importuned her so to do; untill seing that they were bent upon knowing the secret, he related her dream as follows.

"I thot I was walking in the wide street of a great city; many people were walking their besides myself; but there was something in their air which immediately struck me; they seemed thoughtful and cheerful; neither occupied with business nor with pleasure; but having about them such a dignity of repose, such high and settled purpose, such grace, and such purity, as never were

stamped upon mortal brow. The light of the city was also strange: it was not the sun for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The pale buildings seemed all palaces, but not like palaces on earth; the pavements were all alike of gold, bright and shining, and clear as glass; the large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the ray of gladness: it was indeed a place to which hope may bend, and whereon charity might dwell. I could not help exclaiming, as I walked along, These are the habitations of righteousness and trust; all was beauty, bright, and perfect. I could not tell what was wanting to make me wish for an eternity in such a place; and yet its very purity oppressed me.

I saw nothing congenial though looks of kindness

met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greetings, and walked on along, oppressed and sad. I saw that all went one way, and I followed, wondering the reason. At length, I saw them approach a building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity. I saw persons enter who were dressed in every varied costum of the nations; but they disapeared in the porch, and then crossed the hall in white. Oh! that I could discribe that hall to you! It was not marble, it was not crystial, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness; it was the sun without his dazzling ray: and within was a stair case, mounting upward, all of light;

and I saw it touched by the snowy feet, and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away. As I turned, I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked, in a voice like liquid music: 'Why do you turn away? is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence; — he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place,