

sacred spring is laid open, even after the most strenuous investigation and painful researches. He believes with Solomon that wisdom is the principal thing—that it is better than rubies—and that all the things that may be desired are not to be compared to it.

Some who have seen the prospectus of this work, have pronounced the subjects impenetrable, not considering that the gifts of God are not given to any man for his private advantage only, but also for the good of others; as the Apostle saith, "There are diversities of gifts, but the same spirit. For to one is given the word of wisdom; to another faith; to another the working of miracles; to another the discerning of spirits," &c. 1 Cor. xii. 4–11. So the Apostle goes on to say that all these gifts of God are by the self-same spirit, dividing to every man severally as he will. Now, "if any man lack wisdom, let him ask of God, who giveth to *all men* liberally and upbraideth not, and it shall be given him." James i. 5.

It is almost useless for me to say that in getting up this work I have availed myself of all the information within my reach for some twenty years, diligently searching the most ancient records that I could find on these subjects. I have frequently lectured on them in public, and have called upon the most learned of the audience to criticise, and I am happy to say that I have not met with any opposition from any of the orthodox bodies.

It is well known that I have travelled for a good many years, endeavoring to convince the formalist and the deluded sceptic of the fatal error of their ways, that their souls may be saved in the day of the Lord. Some say that I have treated on some terrible subjects—and so I have; but as Paul saith (2 Cor. v. 11), "Knowing the *terror* of the Lord we persuade men," in order to rouse them up to read and understand the Bible; for they shall yet both see and hear more terrible things than these.

Thank kind providence, your humble servant has been the means of turning the tide of unbelief in many instances. One Universalist I remember, who was a desperate case, and of whom I was told that it was of no use to talk to him, and before whom I delivered some of these lectures on demonology. He became a converted Christian, and made his house a house of prayer. I am still of opinion that there is not effort enough made to convince the gainsayer. I know that in some cases we may "bray a fool in mortar, and yet his foolishness will not depart from him," but we shall still the result of a good effort. An infidel once came to my place of meeting in order to overthrow my orthodoxy. We talked until eleven o'clock, p. m., and until I was exhausted. A few days after he returned, a saying man; joined the Church, and became a faithful member.

But many people, who are not Universalists, are anxious to know how the devil originated; or how the work is intended to explain that dilemma.