

**TRACES OF THE PLAN OF
OUR BEING SO
FAR AS REVEALED
IN THE MENTAL PLAN**

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Traces of the Plan of Our Being so Far as Revealed in the Mental Plan by L. W. Mansfield

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TRACES
OF
THE PLAN OF OUR BEING

SO FAR AS REVEALED IN

THE MENTAL PLAN

AND IN

*THE PREPARATION THEREIN FOR THE PRECEPTS
AND DOCTRINES OF CHRIST.*

THE STATE INTERMEDIATE AND THE AGENCIES
MEDIATORIAL.

BY

L. W. MANSFIELD,

*Author of "Up Country Letters," "The Morning Watch," "Country Margins,"
"The Congregation," etc.*

SECOND EDITION.

NEW YORK:
E. & J. B. YOUNG & COMPANY.

1884.

TO
LAURENS P. HICKOK, D. D., LL. D.,
IN RECOGNITION OF THE GREAT WORK WHICH HE
HAS DONE IN ILLUSTRATING THE TRUE METHODS
OF PROCEEDING IN SPECULATIVE INQUIRIES,
THIS VOLUME IS GRATEFULLY INSCRIBED.

PREFACE TO THE SECOND EDITION.

IN this edition, the title has been slightly changed to express more clearly that for which the enquiry was made, to wit:

THE PLAN OF OUR BEING (*so far as it is revealed*).

Not to say that it is the plan of all rational being but that it is ours.

In its construction it is found to begin *in an intermediate state, and is carried on and completed on premises and among agencies that are mediatorial.*

The great questions which were constantly coming up before me and asking for some kind of solution thirty years ago, were chiefly these, to wit:

Why are we brought into being separate from the immediate presence of our Creator?

Why must the Father's child be born and brought up away from the Father's house? And, more especially, if there is to be any risk or peril, and the land a strange land.

Why must we grow up amid material things, and make our home here and get our attachments here, if, after all, our real home is *not here*, and our future is to be among the things that are spiritual?

A partial answer to these questions, such as presents itself along the lines of thought here followed, is sketched in these outlines, and forms THE PLAN OF OUR BEING, as here presented.

PREFACE TO THE SECOND EDITION.

The order in which the particulars of the plan present themselves is as follows :

(1). The *intermediate state* is found to be *involved in the conditions* of being. That is to say, these *conditions* ask for *suitable premises*, and the only premises that meet the call are seen to be *intermediate*.

(2). The *conditions* demand not only *intermediate premises* on which to *begin* the proceedings, but they call for *intermediate agencies* which shall be constant, perpetual, and unceasing in their activity (pp. 34-35) to *carry on* and *complete the plan* for the first term of its duration.

(3). It is found that the premises themselves can be so formed as to fully provide all the agencies and accomplish all the purposes required.

Coming from God, we *enter into being in this intermediate state*, and our plan of being is here continued and completed on these prepared premises, and the premises and the body of flesh and blood, *are in their several ways mediatorial*. That is to say, *God is not only everywhere present in all things He has created, but he is everywhere present mediatorially*.

We may say, therefore, that there is in the plan of our being an *impersonal mediation, on a lower and different plane and of a different order, which precedes and prepares for that which is personal*.

This being pointed out in its proper place (p. 35), the terms are *not used elsewhere* in this enquiry, for the obvious reason that in ordinary use they carry a meaning already exclusively appropriated to the immediate, spiritual personal action of *the Mediator*. But we *must see and find Him in all things*, before we can comprehend the plan of our creation.

The condition which demands for us mediation, in its lower and impersonal form, is precisely analogous to the *mediation of space, distance, and prepared atmosphere*, to render the light and heat of the sun *endurable and available*.

L. W. M.

CORONA, N. Y., June, 1884.

PREFACE.

As the writer of a book is an interested party and identifies himself with his work, he is not able to see the bearings of it as clearly as those whose interest lies wholly in the facts or arguments presented. For this reason, advance copies of this book were sent to a few friends, that their statements might be taken as part of the preface. The responses, so far as received up to the time of this writing, are herewith annexed, and I desire to place here my hearty thanks to the writers for their kindness in presenting an estimate of the book for which the reader will care a hundred fold more than for any thing which I can say.

I desire, also, to express here my obligations to the works of Presidents Hickok, McCosh, Seelye and Bascom, and to the foreign and home contributors of the Princeton Review.

The inquiry here presented (and on my part finished) had its beginning in a lecture, entitled "The Body as a Residence," delivered at Cooper Institute, as one of a course, before "*The Protestant Episcopal Brotherhood*," about the year 1856, and has been an absorbing study with me, in the short intervals of a manufacturing business in Cohoes, and in the retirement of ill-health, from that day to this.

The reader is requested to notice that it claims to be a study of outlines only, not an exact, precise, systematized and finished treatise.

It is a search for the plan of our being in the conditions of being. No more and no less.

In the Second Part, the mental structure is seen to prepare the way for the Christian structure, and the plan of our being is found completed and perfected in Christ.

L. W. M.

NORTH SIDE, SARATOGA CO., N. Y., August 27, 1883.

ἐν αὐτῷ ἐκτίσθη, τὰ πάντα ἐν τοῖς οὐρανοῖς,
καὶ ἐπὶ τῆς γῆς, τὰ ὄρατα, καὶ τὰ ἀόρατα,
εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε
ἐξουσίαι. Τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν
ἐκτίσται. Καὶ αὐτὸς ἔστιν πρὸ πάντων καὶ τὰ
πάντα ἐν αὐτῷ συνέστηκεν.