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Copy of "A Dream", - Written by Edw. Dr. Lanza Grosvenor.  
Harvard, Ind Family, 1836.

Once on a brilliant summer's day, As on the river's bank I lay,  
Beneath a babny shade reclin'd, This contemplation fill'd my mind;  
These verdant hills, this lovely grove, Which echoes with the songs of Love,  
These fragrant lawns, luxuriant green, Yon flowery vales that grace the scene,  
This bright serene ethereal sky, All represent to reason's eye,  
That blissful state, beyond the tomb Where groves & fields Elysian, bloom;  
Where gentler skies serenely bright, Ne'er wrap'd in sable shades of night,  
Where crystal founts, celestial showers, Delightful walks & shady bowers,  
And glittering robes that Angels wear, Ambrosial fruits divinely fair  
And ev'ry scene that meets the sight, The soul inspire with sweet delight:  
Where thousands, tens of thousands meet, Their voices join in Anthems sweet,  
And celebrate his wondrous ways, Who tune their golden harps to praise.  
While thus in contemplation lost, I seem'd to view the heavenly Host,  
I only wish'd the vision true, And long'd th' enchanting scene to view.  
O could I once their bliss behold, And listen to their harps of gold,

Their various orders, there explore Where millions, millions, God adore,  
 And could I once those regions view, Before I bid this world adieu,  
 With what delight could I relate, The glories of that better state!

While thus I muse, my eyelids close, And o'er me, sleep, her mantle throws,  
 When lo! the solemn time was come, That I must leave this earthly home;  
 At that dread moment, O how vain The things of time! their brightest gain  
 The wealth of Nations were to me. A wreck on life's tempestuous sea;

The world's applause, their shouts of mirth, Were now the coldest dreams of earth  
 How strange! that vanities like these - Immortal beings ever chase!

Before me lay the vale of Death, Ah! gloomy, gloomy was the path; -  
 This dreary vale, I pass'd alone, By all unseen, by all unknown;  
 It seem'd a shadowy forest gloom, Which nothing earthly could illumine

At length I reach'd Oblivion's flood, Its terror froze my very blood!  
 An onward roll'd the deepening tide, I gaz'd - my heart within me died  
 The nearest friend no aid would show, My God was all my refuge, now,  
 "O Heavenly Maker, be my guide." At this a voice unknown, replied,  
 He who has led thy steps below, Will now his kindly aid bestow.  
 His love be with thee to the last, And o'er thy grave a radiance  
 cast,

How chang'd I view'd the gloomy scene, My anxious thro'ts became serene  
 As on the eaving verge I stood, And fearless sunk beneath the flood!  
 Sensation, fail'd! and viewless were The scenes around, as empty air—  
 The earth & sky, and sun withdrawn, And boundless space I seem'd to view!  
 While thus from every sense I pass'd, I thro't to feel I know at last  
 What death could be that thousands dread Who fear the mansions of the dead.

But e'er I could discern his power, The work was done, the scene was o'er!

No fearful stroke, no fatal dart; No quivering arrow pierc'd my heart;  
 I rose beyond the shades of death, And cold realities of Earth!

And O the change! how strange I new, The scene that burst upon my view!  
 Did all the stars that heaven adorn, Outshine the sun that brings the morn,  
 Their mingled rays would dimly shine, Compar'd, celestial throne, with thine!

I view'd with joy, the calm expanse—No stars appear'd in mystic dance—  
 No brilliant sun with piercing ray, But soft the golden flood of day—  
 This glorious radiance from the Throne, Appear'd the light of worlds unknown,  
 And seem'd to flow in endless course, Thro-out the unmeasur'd universe!

On that unearthly ground I stood, And distant view'd the Mount of God,  
 I while with feelings most serene, I gaz'd around upon the scene.

Beneath a wide extended vine, With trees embow'd did I recline  
Delightful arbor! fadeful green, Such beauty earth has never seen.

How peaceful was that heavenly rest, For I the vale of death had pass'd,  
What sweet repose I now enjoy'd, What blissful themes my thoughts employ'd!  
But why alone? how long shall I unaided view this world on high?  
To every scene a stranger here - O may some kindred friend appear;  
In this fair clime they surely dwell; And heavenly wonders they can tell.

Could human vision thus survey, The scenes of this eternal day,  
The sons of earth's delusive clime That wander in the maze of time  
Would raise their hearts to things above And seek the God of truth & love  
Who formed for our eternal bliss A world of Peace & joy like this.

Pale unbelief would hide his face, The skeptic seek the throne of grace  
His folly madness, guilt deplore, And Him whom Angels praise, adore  
And could my gospel kindred there, This region view, so bright & fair  
What zeal in every breast would glow, What praise from every tongue would flow  
How tasteless were the joys of earth, Compar'd with bliss of heavenly birth!  
Temptation then from them would shrink, Her charms in dark oblivion sink  
And Hope divine with golden rays, Illumine all the vale of days.

While thus to contemplation given, I saw two shining Saints of Heav'n  
 In flowing robes of brilliant white, descending from the Mountain's height.  
 With gentle steps did they descend in pleasant converse hand in hand,  
 O how familiar they appear'd, But when their voices first I heard  
 My soul was struck with sweet surprise, It seem'd the music of the skies.

They now approach the waving vine, within whose shadow I recline,  
 As tho' to spend a passing hour, Regal'd in that delightful bower,  
 And they, conversing, nearer grow, Behold! the voice of one I knew  
 I once had heard in early youth That glorious messenger of Truth,  
 The sound of that delightful voice has made the saints on earth,  
 Their forms so graceful fair & bright; Fill'd me with wonder & delight  
 For tho' within our native clime, Their brow had felt the grasp of time  
 In bloom of youth they now appear'd, Tho' not for wisdom's lips revered \*

With joy I gazed, nor silence broke, Till one with gentle accent, spoke,

\* The persons here alluded to, were Eld<sup>r</sup> Br John Farrington dec<sup>d</sup> at New Leb<sup>n</sup>  
 the other, not known to the writer, but tho't to be Daniel Jewett, formerly of Harvard. Dec<sup>d</sup>

"And are you then Lorenzo come?" "So soon to your eternal home?  
"Your glass indeed is quickly run, Your work on earth forever done!  
"No more shall sorrow meet your eyes, Nor life's rude tempest o'er you rise  
"We should have sooner met with you, (For oft this region we review  
"Where those who come from earth, arrive, And with immortal life revive)  
"But our devotion, dance & song, And morning Lecture lasted long —  
"These intermissions, some improve, to roam in this delightful grove  
"Sweet contemplation to enjoy, While scenes of bliss their hearts employ,  
"And here with you, we chance to meet, Our heavenly welcomes to repeat."

I then replied, (tho' void of fear) "I am rejoiced to meet you here  
"How mild & peaceful is this clime, Beyond the reach of Death, & time,  
"No more to view the shadowy gloom, That hovers o'er the dreamless tomb  
"Or dread what fear to thousands gave The cold damp drapery of the <sup>grave</sup>  
"Oft have I longed to view this land, Now on its peaceful shores stand,  
"Here shall my anxious heart repose, where ceaseless consolation flows!  
"Such heavenly joys inspire my breast, No mortal language never expressed  
"Nay, harps of Angels could not tell, My joy to bid the world Farewell"

"The pledge," said they, "Of Heaven above, To Love, sincere, unfeigning love.  
 This blest attraction oft you felt, While on the shores of time you dwelt,  
 And this it was that to you gave, The power to cross oblivions wave;  
 Or, otherwise, you must have passed, For down the fearful dreary walt,  
 Where darkness reigns in awful gloom, Nor light nor joy beauty bloom,  
 But now with us will you repair, To yonder mount so bright and fair."

Thro' groves with rose and myrtle strown I passed with ease before unknown,  
 Conversing with the Saints of light, But e'er we gained the Mountains height  
 While passing thoughtfully along, I heard the most melodious song,  
 Unnumbered voices tuned to praise, Sung holy holy are thy ways  
 O God of heaven just art thou, Before thee would unnumbered bow.  
 For thy good pleasure all were made, And all enjoy thy heavenly aid"  
 I listened with intense delight, But what can represent the sight?  
 When that fair City I beheld, With joy and wonder I was filled.  
 My heart the name of heaven adored, While I that glorious world explored  
 "O blissful City! how divine, Thy jasper walls the sun outshines!"  
 While listening to their songs of love, The gates on golden hinges move,



And as they turned their dazzling white, Surpassed the silver spheres of light!  
No shade they cast but radiance threw On every object near my view.

The gates we pass; and now, behold,! The streets within were shining gold!  
Celestial palaces appear, Of pearls and gems supremely fair;  
More numerous than the stars of light, That grace the ebon arch of night,!  
O glorious realms of endless rest, Abode of millions of the blest,  
Delightful region! vast expanse, Thy countless streets, immense, immense,  
What power and wisdom here art shown, Where millions meet from worlds unknown.

We passed along the brilliant street, The breezes waft their odors sweet  
And songs of most enchanting sound, From many a chorus arch resound,  
While on each side in splended bowers, Overhung with numerous fruits & flowers,  
Unnumbered companies were seen, Reposing on the arborious green,  
While in the street they passed along, A numerous bright Seraphic throng  
We join the train while on they pass, To one extended sea of glass. -

Immense assembly! wondrous view! Innumerable as the drops of dew!  
That glisten o'er the expansive lawn When orient day succeeds the dawn,

Their robes and Crowns resplendant shown, With bright effulgence from the throne,  
 While with delight and love supreme, Their joyful countenances beam,  
 No eloquence of words or song, Could ever paint that dazzling shew,  
 What transport in my bosom glow'd, While standing in that solemn crowd!  
 I gazed with wonder and surprize, While thus within inquiries rise,  
 "Why have they left those mansions fair, To this assembly to repair,  
 What entertainments here are given, To all the numerous hosts of heaven,  
 Who has the voice that can extend, Where all these courtly thousands blend,  
 Who can address so vast a crowd? The empire of the living God!  
 May not that office be supplied, By him that once on calvary died?  
 O how instructive his discourse, Whose views embrace the universe!  
 Will this immense adoring throng, Here join in one harmonious song,  
 And shall I see their ranks advance, In long procession or the dance?"

I asked a smiling Angel nigh, But as he turned his placid eye,  
 A distant bell my slumbers broke, And on this earth again I woke.

Lorenzo Dow.

Copy of a Poem, entitled "The Infidel Lost." by Elizabeth Laenza D. Grosvenor.  
 "Come unto me and I will give you rest."  
 Harvard. 1836.

How divine the Saviour's offer, To the soul that longs for heaven,  
 But alas! in vain the scoffer, Views the pledge that God has given,  
 Tho' with light and truth surrounded, where the fruits of heaven bloom,  
 All his hopes and fears are bounded, By the cold and silent tomb!

He has placed his best affection, On the fleeting things of earth,!  
 Is there no unseen attraction, That can break the spell of death?  
 What can thus to earth enchant him? Fair inconstant insecure,  
 Whence alas! the airy phantoms, which his vision does obscure?

Fears and doubts a mighty legion, Oft invade his dreary doom,  
 Dark indeed must be the region, Where his hope and fancy roam,  
 Mournful mournful is his story, Who can see no power divine,!  
 Child of reason! formed for glory, Let the lamp of reason shine.

While their mighty vigils keeping, Heavenly gems adorn the sky,  
 Angels o'er his danger weeping, Fain would point his thoughts on high,  
 View they say in shining splendor, Worlds that Gods own hand had made,  
 Rolling on in peerless grandeur, See what wisdom is displayed.

5. 11.

What can thus thy spirit darken? Counsellors worlds around thee shine;  
 Reasoning creature hearken, hearken! For our lecture is divine,  
 He that made these worlds so glorious, Formed the immortal mind of man  
 Earth below and heaven over us, Speak the wonders of his plan.

6. 11.

Man himself were far superior, To your chance creating God!  
 'But is formed for earth inferior; To the cold and lifeless clod!"  
 While the harps of heaven were ringing, (Thus instructed by the muse)  
 Who the glorious truth they're singing, Who said I, can ever refuse?  
 But unconscious, undecerning, Still unmoved the sceptic stood,  
 From the heavenly chorus turning, He replied "there is no God!"  
 But when death "the king of terror;" Meets at last his daunted eye,  
 Then he wakes to view his error! Then betrays his fears to die.

Shades of death that round him hover, Felt with dread his gloomy soul;  
 Clouds of vengeance gathering over, Fery waves beneath him roll!  
 When to heaven his eye he raises, Shining skies are turned to brass,  
 Stars and suns at which he gazes, View his horror as they pass.

9<sup>th</sup>

What despair and condemnation, When this transient life is o'er,  
 Man's eternal destination, Now his heart denies no more,  
 But in vain he seeks to banish, Heen remorse and fell dismay,  
 All his hopes alas! they vanish, Truth prevails with conscious sway.

10<sup>th</sup>

"Heaven, he cries, I've lost the treasure, Left forever left forlorn,  
 "Lost for time, immortal pleasure, "Who have dared salvation scorn,  
 "Fare ye well, ye scenes of nature; "Blooming earth and seas & skies,  
 "Still proclaim your great creator, "When the tongue of man denies!

11<sup>th</sup>

"Stars and suns! adieu forever! "Seen so oft with brutal gaze,  
 "Light and joy on me will never," Never shade their heavenly rays."

Thus at last his hope shall wither, Who can dare his God defy,  
 Withel! who can tell me withel, Should his soul immortal fly?  
 12<sup>th</sup>.

Mourning scene! how dark and cheerless! What can ever dispel the gloom  
 He that boasted once so fearless, Troubles now to meet the tomb,  
 But the world he must surrender, Once to him with joy repetitive,  
 Then with vain unmeaning splendor, "Mourners go about the street."

Lorenzo D Grosvenor. 1836. Harvard

## M. Major Noah's Address.

Delivered at the Hebrew Synagogue, in Crosby Street on Thanksgiv-  
 ing day, to aid in the erection of the Temple at Jerusalem. Reported verba  
 About <sup>two</sup> years ago, a messenger <sup>from the New York Tribune</sup> arrived in this City from  
 Jerusalem, having been commissioned from the Hebrew congregation  
 at Hebron, to visit the united States, to collect aid for the  
 suffering poor of that venerable City. He came from the neighbor-  
 hood of the cave of Machpelah, where Abraham and the founders of our

faith be buried, — and he asked in their name, and by their immortal memory, charity for our poor brethren, piously and carefully watched that sacred spot. Some questioned the expediency of allowing our charity to travel a far from home. Many gave, in the name of him who said the poor shall never depart from the land; but he asked only the aid of his brethren, — The liberal of other faiths asked permission to add something to his store, — but his authority to ask and to receive was limited to the house of Israel. The reception which he met with here, from members of the oldest congregation in America, endorsed his mission to other cities, and the pilgrim returned to the holy City, bearing with him some remembrance from the land, where the Jew and the Gentile are equally free.

In a letter which I received from the American Consul at Jerusalem, he said that he had met with the Rabbi, who stated that he had brought with him, from this country, \$12,000. for the poor families of Hebron. The fidelity with which he discharged that duty, induced the Rabbi and Trustees of the Congregation of Bethel, at Jerusalem, to send him again to this country, on a mission of

• still greater interests.

It may not be generally known, to our People, that since the destruction of our temple, upwards of 1.600 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence to the Divine Architect of Heaven and Earth, The Jews, in their own land, on that land which God gave to them as an inheritance forever, by a deed consecrated and confirmed by ages, were not permitted to erect a synagogue from that fatal moment, of the destruction of the temple, even to the present day.

The army of the Roman Conqueror captured and carried away the nation to be sold as slaves, A few, only of the faithful, hid in tombs and caverns, secreting themselves beneath the falling columns of the temple, remained on a spot endeared to them by so many blissful reminiscences and by the promises of the great hereafter.

The Roman Centurians pursued them, the Greeks persecuted them, The Persians destroyed them, and, in after ages, the followers of Mahomet visited them, with fire and sword, and the Crusaders trampled under their necks — yet, they refused, under these unprecedented calamities, to abandon the home of their fathers, and their



ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls written by Esdras, now in their possession, which they bore from the flaming ruins, they read the laws in chambers, in caves, confined rooms, and deserted places, for, among their Pagan persecutors they did not dare to worship openly that God whose protecting mercies, the civilized world now unites to invoke. The Mosque of the Mussleman reared its domes and minarets on the site of our temple. Christians erected magnificent churches, and richly endowed chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in object submission to the walls of the temple, to bewail their hard destiny, to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them, that still small voice continually whispered in their ears, in accents soft as the Cherub's voice, "Fear not Jacob, for I am with thee."

Centuries rolled on, nations arose, flourished, decayed, and fell, yet, the Jewish people still existed, increased in numbers, and under every privation and persecution preserved their identity

their faith, and their nationality.

At length, a sign is given, the thunders begin to roll all over Europe; the cry is every where heard in despotic governments, — to arms; The people are at war with their kings, and the kings are overthrown; Priestcraft and fanaticisms are overthrown; the sin of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of man; the fire of superstition had burnt out, and the age of reason had arrived; The Sultan of Turkey, following the march of civilizations, says to the Jews in his dominions, "You are free," you have my permission to erect a synagogue in Jerusalem; and messengers are dispatched, as they were in the days of Solomon, to ask for aid from their Brethren, throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City, since the advent Christianity.

Friends and Brethren, do you understand that sign? is it not pregnant with great events? Is not this another seal broken?

We can erect a synagogue, and build a temple here, and it excites no attention; but, when the trumpet sounds from Mount

Tzion, every ear is open, every heart throbs.

I know, full well, that there are many Jews thro'out the world who look upon the restoration of their brethren to the holy Land, as a possible event; in the great changes which may hereafter occur, but they little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land, when their charitable feelings are appealed to; but when the great events of the restoration, which are to fulfill the prophecies which are talked of, they cling to the home of their birth, and the country of their adoption, and say my destiny is here.

Be it so, I do not blame them; for great sacrifices of life and treasure, await the movements of restoration. Who does not recognize in this address, a movement of those pulse which shall yet beat warm for return to Zion to build her walls.

We are safe, but let us feel for those brave hearts who will not forsake their Ancient heritage — who cling with ardent devotion to the sacred soil, and who turn their eyes of hope towards Zion, and say, the time will come, the hour will arrive.

Let us furnish them with means of living, untill the trumpet again sounds on the walls of Jerusalem, — let us aid to erect a temple worthy of their faith, their devotion, and their constancy.

The Jews, I repeat to say, know little of the Holy Land, and of their brethren who reside in it. It is now the object of christian research, of Christian veneration, and no learned, pious and liberal Christian, visits that sacred spot who does not feel that the chosen people of God, are, at this day, the greatest miseries on earth, and have ever been the constant, uniform object of protection.

The fate of a nation may depend on many causes; one becomes weakened by unjust and unnecessary wars, — another falls from the want of energy, character, good faith and industry; a third is without courage to sustain its rights; and a fourth is ignorant, imbecile and bigoted. — The rise, and progress, and fate of the Jewish nation exhibited no such defect of character. We sinned against God, because it is the nature of man to be sinful; he punished us, as the parent does his child, but, in the midst of our stubbornness, our disobedience and hardness of heart, we did not forget the Unity and —

Omnipotence of that Divine Architect of the Universe, and he pardoned us, his arm always has guided us, and amid the vicissitudes of 6,000 years the nation has not been lost; from the day I hear that God declared us to be his people, down to the present time, we have remained the same people, distinct from all others, — Shepherd in the Land of Promise, Slaves in Egypt, & mighty Power in Canaan, the revolting tribes captured in ~~Samaria~~ Samaria, & blended with other nations, still, Judah & Benjamin, & we were still the chosen people. —

The whole world of Idolatry, united to crush us, but the handful of God's chosen servants, could not be subdued, or won to apostasy. By the rivers of Babylon, they wept in captivity, but could not forget Jerusalem, nor the songs of Zion. The fiery furnace could not subdue them, & pagan Kings, awe struck, at their self-sacrificing piety, & fidelity, set them free.

After 70 years of bondage, the faithful were restored to Zion, punished for their sins thus severely, the children of Israel reposed 400 years in their land of milk & honey, waiting for that Prince which our God had promised to send them, to consolidate & rule over the nation,

as their temporal sovereign. — / But, their glory was again destined to be dimmed, their light exhausted, & darkness once more enshrouded the people.

The siege at Jerusalem lasted 146 days; & after unnumbered of sufferings, the flames of their temple, lighted the funeral pile of the nation, and 1,100,000 souls were buried in the remains. From that day, they have been in a perpetual state of martyrdom, suspended between life & death, — What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations, of the globe, against a people devoted to slavery, and abandoned to fortune. — Pagans, Mahomedans, and Christians, have by turns occupied the Holy Land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us, — 'We were driven out among the nations of the earth, our homes was everywhere, our people everywhere. 'Who has done this? 'Who brot Abraham from Ur of the Chaldees? 'Who sent Joseph a slave into Egypt? 'Who authorized Moses to lead the people thro' the Red Sea? 'Who gave the Law in thunder on Mount Sinai?

Who raised a long line of Prophets, who poured forth a living stream of eloquence and divine song, which, even the present age cannot hear unmoved? — Who preserved Daniel in the Lion's den? Shadrach, Meshach and Abednago in the fiery furnace? Our God, your God, who bare his holy arm in the eyes of all nations! Shall we not sustain each other, when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem, who have stood by their faith so triumphantly? I hope not. There are some who may consider the permission extended to the Jews in Jerusalem, to build a temple, or a magnificent synagogue, a concession of little importance; but taken with other extraordinary signs of the times, it is a most important bearing. We may be unmindful, and indifferent in relation to those signs, but there is a divine hand which directs, a Divine agency which controls these movements; there are Divine promises yet to be fulfilled, — Divine attributes which are yet to be made apparent to the unbeliever. Since the establishment of Christianity, the world has not seen a revolution equal to that existing in Europe at the present moment! One hundred millions of people are in arms

against their sovereigns, - it is a struggle <sup>2 3</sup> indeed for liberty, and human rights, but religious, as well as civil liberty; the blow is equally aimed at priestcraft; and that powerful union of Church & state, which for ages have kept the world in bondage.

The allied sovereigns may succeed in overpowering the people, & maintaining their thrones, and sceptres, but great concessions will be made to the <sup>wishes of the</sup> people, to avoid a hurricane of frightful outbreak. The people are no longer in chains; to the Jews, this revolution <sup>has been</sup> a wonderful manifestation of God's providence & watchfulness; it has made them men, citizens, a people, a nation, it has given them rank, position, power it has elevated them to the highest offices.

Look back 1800 years on Rome, the proud mistress of the world, & see the Jewish captives in chains, following the triumphant car of the victorious Titus; see them sold in bondage, see them the architects of Coliseum & the Pantheon, the servile laborers everywhere.

When Rome fell, & Christians arose, see them more fiercely persecuted, the inmates of the dungeons of the inquisitions, and the victims of the auto de fe. See the chosen people locked up in the Ghetto, like animals in a cage, & look at them now in Rome; declared to be free by law, & possessing equal rights with their fellow citizens,



LH.

See them in France, & Germany, and in every country in Europe, filling the highest places in the governments, the proudest elevations on the benches of law & science, & diffusing, everywhere, the lights of their deep philosophy, & the fruits of their close & ardent study,

And has this great Advent been brot about by human agency? I believe not! it is part & parcel of those promises — the first step in the fulfillment of that great event which is to manifest to whole world the power & unity, the Omnipotence of the Lord, God of Israel, one God of all creation, & that he alone is the Judge of all the earth.

Other great revolutions are also in progress, quietly, slowly, but securely — the age of reason & philosophy among Christians. In every direction there appear to me, evidences of a progressive, but mighty change, in the fundamental principles of that faith which it is our duty, & our interest to watch, as developments of the deepest importance to our destiny, as a nation. — I have noticed the liberal feelings every where evinced, towards the Jewish people, an interest in their spiritual character, as much as in their temporal welfare. I see everywhere a change manifested towards us as a sect; there are closer affinities developing themselves among

Christians. They are gradually unloosing the chains of a religious prejudice against us, & feel a deeper interest in our fate and final Advent. Few adhere, at the present day, to the spiritual restoration of the Jews, while ~~the~~ the multitude admit; that this restoration must be literal.

The promises of God to the chosen people, are now more fully recognized, & evangelizing them is postponed until the great events contingent on our restoration, as an independant power. Reason & truth, begin to resume their empire, as the shackles of ecclesiastical pow<sup>er</sup>, becomes weakened, & man defends his right to think, to speak, to act, freely & openly, upon all matters appertaining to the Christian faith. x x x.

We cannot at this moment, tell what important results may grow out this permission to build a magnificent synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices; & finally the nation begins to lift up its head; education completes the great work, & the Jews of Jerusalem, the great defenders & expounders of the law become enlightened, & liberal citizens, qualified to be entrusted ~~to~~ with higher powers.

Let us not believe, that; altho our faith is admitted to have a Divine origin, that salvation is for the Jews exclusively; Salvation for the Gentiles is equally included. He who made the whole earth, will protect all his children in it. We are the altar of the sanctuary, on which it is said a fire shall burn, which never shall be extinct, but that fire shall animate & revive all creation alike. — The Gentiles shall stand before its light, & rejoice in the warmth which it imparts.

Had it not been for Christianity, & Mahometanism, which sprung up, upon the ruins of our nation, & raised aloft our prostrate banner, Paganism would still have flourished; every God would have been worshiped, but the true & living God. The heathen would have triumphed this very day, & all would have been darkness & desolation.

From among a few of our own people, God raised up a new sect, which, with the descendants of Joshua, maintained in part, his Divine attributes, & did not surrender his divine precepts. This intermediate power, tho intolerant & persecuting, has still stood between us & utter destruction; and now eight millions of the chosen people, the same people who were at Sinai, at Babylon, & at Zion, stand forth in the presence of all the earth, the miracles of God's

providence, & Christians & <sup>P. 6</sup> Musulman will march before them, in the great Advent of the Restoration - surrendering their trust, giving up their guardianship, & crying aloud with our great Prophet, prepare ye the way of the Lord, make straight in the desert, a high way for our God. And this advance guard will bear on their banner, as the pass between the triple walls of Jerusalem, that verse from scripture which has ever been our guide - "Yet, I am the Lord thy God from the land of Egypt, & thou shalt know no God but me; for there is no Savior beside me!" O children of Israel, you know not the great destiny which is in store for you; study to deserve it; study to meet it; & to merit it by practice of many virtues, by toleration & good faith, mercy, charity, & forgiveness.

The world call us a proud people, - If there is a nobility on earth, if pure & adulterated blood, descended from such ancestors as Abraham, Isaac & Jacob, Moses, David & Solomon, which courses thro our veins, gives us a claim to national distinction, we have a right to be proud of such ancestry. - but that pride should be limited to imitating their wisdom, & cultivating among ourselves that nationality,

which alone embraces the elements of our restoration. <sup>28</sup> The designs of the Almighty are often brot about by human agency; He inclines the hearts of men, to execute his great purposes on earth; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of Kings, the elevation of the people, the light of knowledge the march of science, & the triumph of liberal opinions, are all his works thro his inscrutable decrees.

This permission to lay a corner stone once more in Jerusalem, to erect a magnificent temple to his honor & to his worship, by his ancient & faithful people, & which we are this day called upon to aid, is another great sign of his Divine Power & will, foreshadowing the great promises hereafter. The assurances that we shall yet be independent, & worship him on Zion in freedom & tranquility.

But I have often heard our co-religionaries say, painfully heard them say, that the promises of restoration, tho' repeatedly made, are surrounded with many difficulties; that the land so remote, could never repay the sacrifices in re-assembling the people from the A quarters of the earth; & that when assembled, bringing with them the languages & usages of many countries, it would be greatly embarrassing

to organize the government; & we should be subject to national wars & internal difficulties, in short, that we were content with our present condition, & desired no change. Such sentiments, I know does prevail, but not among all; it is the fruit of toleration, of comfort, of ease, of wealth; but there are hearts that are yet to be touched with the pure love of liberty, & hands strong enough, & willing enough, to strike a blow for that liberty, when the time arrives,

But the work is not to be accomplished by us; our will, our wishes, our doubts, & our scruples, are empty and evanescent; there is a higher power, & a stronger arm, which will direct the movements of the great advent, which will show us the path, our cloud by day, & our pillar by night. Are we not his chosen people? Has he not blessed us? when shadowed beneath his protecting mantle, and punished when we sinned, separated & dispersed us, when we forgot his holy ordinances, & do we not await his promises of final national regeneration? Has he not said, "I will settle you after your old estates, & I will do better <sup>for</sup> you, than at your beginning? And you shall know that I am the Lord!" Has he not also said "I will take you from among the heathen, I will gather you from ~~among~~ all countries, & I will bring

you into your own land?" But you shrink from the desolation of Judaea, & fear that the land will forever wither under the ancient curse, even there we have been anticipated by the mercy of Divine forgiveness. "I will multiply the fruit of the tree, & the increase of the field, that ye may receive no more reproach of famine, & they shall say, this land that was desolate, has become like the garden of Eden, & the Lord have spoken it, & I will do it." Shall we ourselves become infidels, & doubt the promises of the Almighty? God forbid! Let us therefore prepare for that great change, which will fill the world with wonder & astonishment. — Other nations, in breaking the yoke of <sup>the</sup> oppressor, & becoming rulers in their own land, bring with them their national characteristics; an ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men, among the Jewish people, and a combination of talent, wealth, enterprize, learning, skill, energy, & bravery will be collected in Palestine, with all the rights of conscience, & civilization — and once more elevate those laws which Moses had consecrated to liberty, & republican forms of government. Let us commence the great work, and leave its consummation, to our great

## Shepherd &amp; Redeemer.

I hope you will agree with me, that it is a privilege to contribute our mite, to the erection of this great synagogue, near the site of the temple, that all Israel should aid in its completion. It will possess one advantage, it will be orthodox. The Jewish religion, should never change its original form, or type: reforms create schism, & promote divisions, besides impairing the unity of our faith; religion is of the heart, there must be the seat of devotion; forms & ceremonies, are all empty, without sincere piety.

I must confess that I should like to see some changes in our ritual, and ceremonies; & while admiring the beauty & sublimity of the Hebrew language, I should still be gratified, if we could introduce in our prayers, a portion of the language of the country, in order that we may the better comprehend the great responsibilities of our faith. We might also curtail many repetitions, & introduce some beneficial changes; but where are the limitations & boundaries of these reforms, when we once introduce the pruning knife? Where is our authority to change, or modify these forms & ceremonies, the native purity of our faith, which we have sustained for four thousand years, thro



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the severest sufferings & privations? There are great dangers in all innovations, on an established religion, & it is preferable to pursue the plain beaten path, so long adopted by our ancestors, than to venture upon unexperienced regions, & carry out reforms, which finally, ~~will~~ efface the land marks of our ancient faith. Yet, if this is pursued by other congregations, we shall be gratified to know, that there is one congregation in Jerusalem, which will never change its ancient laws (and customs); & therefore we can more cheerfully, & more liberally extend our aid in the erection of this new synagogue, under the conviction that it will be founded on a rock that will last for ages. The accommodations to the pious, which a new & extensive place of will afford, will attract a great number of our people to Jerusalem, from the surrounding countries. Admonished by the signs of times, & by the expectation of important events, we find the aged Jews, <sup>with some little means,</sup> coming down the Danube, from the Red Sea, & over the mountains of Circassia, journeying towards Jerusalem, there, in holy meditation & prayer, to spend the remainder of our days, & to sit under the wall of the wall of the temple, & pray for the peace of Israel, and when they die, surrounded by the learned & pious, to be

buried in the consecrated earth, near the ashes of the great prophets, the sublime psalmists, & the illustrious of our fathers, and ancestors. If there is any consolation in the last hours of life, among the truly pious of our faith, it is in knowing that they are buried under the shadow of Mount Zion; to be near, when the trumpet shall arouse the quick & the dead, at the day of the great Astonishment. I never hear the name of Jerusalem, without thinking mightily man, whose consecrated fingers struck the wires of his ravishing harp, & gave alarm to the Host of Heaven — that beloved of God, that warrior, Poet, King, — Stern in his friendship, sublime in his orisons, he whose whole heart melted in his love and adoration of the Lord — the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith, in knowing that he too, was a Jew? What a privilege it is to stand by his tomb, what a blessing it is, to lie by him, even in death.

I have said that the building of this new synagogue in Jerusalem, would be considered throughout the world, as a remarkable sign, particularly, among a people, who, tho' separated & despised in the 4 quarters of the world, are united by the most extraordinary

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bonds of friendship by sympathy; like the magnetic shock, it reaches every extremity, like the flash of electricity, which conveys intelligence in every direction, the Jews will hear of it, & will see the hand writing on the wall, "We have been preserved miraculously, for great & startling events; God's dealings with his people, have been wonderful; we have passed thro' the promised punishments; shall we not enjoy the promised blessings?"

When, & how, this great advent is to be brot. about, is still in the heart & hand of that Great Spirit who depresses, and raises up — Who breaks down thrones, and elevates the oppressed and persecuted; as the great French Historian has said, "Providence moves thro' time, as the fabled gods of Homer thro' space" — "it makes a step, & ages roll away."

To the christian world, which has a common origin with us, and still clings to the Jewish nation, as the favored & chosen people of God, this little impressive sign, will not be without its impression — it is one blast of that silver trumpet, which at the dawn of day, was sounded from the eastern portals of our temple. Here is the church of the holy sepulchre, in which Christians

offer up their pious orisons, to <sup>350</sup>his memory of Him, who, while on earth, deserved all, that the best feelings of the heart, could bestow; there are the Minarets of the mosque of Omar, built on the site of our temple; and there is simple grandeur in one corner of Mount Zion, it is the new synagogue of the Jews. — The Parent and his children all were happy on the very spot, — All wafting the Orisons to that Heaven, where sits in Divine Majesty, The Lord of Hosts, and the God of Israel.

Is it not a little curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot, where all the materials of Herod's temple now lie, in silent grandeur, — Beneath the Mosque of El Akse, the great chambers, the immense granite pillars, the magnificent marble columns, with exquisitely carved tops, & bases; the richly ornamented gates, the reservoirs, still filled with water, in which the priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect & majestic, I have been explored within the last two years, by one of our people, now a resident of this city, proving beyond doubt, the error of that prediction, which

declared that not one stone of that temple, should be left standing

upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions, — It was not to be expected, that a people of their literary, commercial, & political influence, — the bankers of Europe, the Merchants of England, the Statesman of France, the Philosophers of Germany, the Agriculturists of Poland, the Poets of Italy, the artists, mechanics, & soldiers everywhere, could see these mighty events, developing themselves on the continent, without participating actively in their progress, & results. They too will hear the distant sound of that trumpet, whose notes will float around the horizon, & will know, who is moving in the great work.

The laying of the ~~the~~ Corner Stone, of the New Temple, will attract an immense number of the faithful to Jerusalem, to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand, and the trowel in the other, — The building, & the builders

will be protected, & assisted by all religious denominations, —

"Hail to the land, shadowing with wings, which lies beyond the ruins of Ethiopia, which sendeth ambassadors by sea, in vessels of bulrushes;" Hail to the house of the Jew, as well as the Gentile. —

It would be to me the proudest day of my life, if I could be present, at laying the corner stone of the Temple of Jerusalem. If I could realize all the associations which spring from the spot, where Daniel & Solomon lived, where Isaiah prophesied, and where the Maccabees conquered. —

Friends & Brethren, will you not contribute a small portion of that wealth which God hath blessed you with, to aid in the erection of the new building on Zion? Will you not assist our poor brethren at Jerusalem? I know you will —

When was an appeal made to the charitable feelings of the Jews, to aid their brethren, that it was not cheerfully & liberally responded to? All have an interest, an inheritance in Jerusalem. Jew, & Gentile, all expect to unite in pious zeal,

in holy charity, in mutual forgiveness, on that day, when the nation is to be gathered together. The honored messenger now here, the Rabbi, Echiel Cohen, who is to convey the fruits of your bounty to the Holy Land, will be, I hope, enabled to say, <sup>66</sup> I met my people in the western world, with hands that had hearts in them, — who felt, & who prayed for the peace of Jerusalem, who gave me the gold of Ophir, as we gave Solomon, of blessed memory to erect the temple; which yet lives in our hearts, & the prayers & the blessings of the faithful await them. Send him not away to the banks of Jordan, without purse, & without scrip. — Let us give our mite, no matter how small, I know full well, my friends, how many claims you have upon your bounty, strong & natural ones; engraft this one upon the rest; you will not feel its pressure; but it will ~~be~~ be to you, a grateful pleasing remembrance, that when this contemplated edifice is completed, that you have had an interest in its erection; and your names will be impressed upon the hearts of a people, whose lives are devoted to piety, & whose prayers

are offered for our temporal <sup>39</sup> happiness and Eternal salvation  
Nov<sup>r</sup> 21<sup>st</sup> 1848.

## Germany, its present and Future.

The intellectual movement for the last 50 years, in Germany, has been most remarkable. The writings of her most distinguished men, has resulted in individualism.

Hant, refers all knowledge to the institutions of the individual, & finds the source of moral obligations, only in the dictates of each man's own heart. Fitch, puts all creation, & the Creator even, as some say, on one side, & the individual in a superior position on the other.

Hegel, makes God come first to self consciousness, in the conscientiousness of man, & affirms the individual to be a part of the  
Divinity.



Were this the place, the same <sup>to</sup> great tendency might pervade  
the German literature and Theology, but I presume no one  
acquainted with the matter will deny my assertion, that the  
prominent doctrine of German thinking & writing, since  
Luther, has been individualism. In this <sup>way,</sup> has the work of de-  
struction been done, quite as thoroughly as Voltaire & his coadjut-  
ors did it for France. All intellectual and religious authority  
is abolished. Philosophy has gone to seed, and theology has said  
its last words in Strauss and Feuerbach. Neither one nor the  
other, can be said to exist here any longer, having alike concluded  
with the negation of themselves. There is no Philosophical  
system which is not laughed at, & not one of the theological dogmas  
of the Church is believed in. In a word, Protestantism has com-  
pleted its protest. And all this, let it be borne in mind, was  
accomplished before the revolution of February.

But this development of Philosophy, Religion, & Politics  
has taken place in the 19<sup>th</sup> century, & among a people, whose  
nature, as I have said, before, is eminently social & fraternal.  
From this fact it has not taken place alone, and unbalanced, but,

while the mind has been protesting <sup>41.</sup> the great practical idea of the age,  
and written fraternity, as the best part of the motto.

And, then the Theologians have declared the rejections of the  
whole circle of dogmas, — what is it that they have erected,  
in their stead? The glorious affirmation, that the actuality of  
religion consists in the love of man, & in good & useful acts  
towards the neighbor.

Luckily, for the progress of mankind, tyranny, in whatever  
manner it is ~~exercised~~, exercised, is never complete. In Germany  
the political tyranny was absolute. — the police had every thing  
under its controul; the press was subject to its dictates, and  
liberal papers from other countries, were not allowed to cross the  
frontiers, — The liberty of speech did not exist, any more than  
the liberty of printing — and a <sup>public</sup> meeting, to discuss public affairs,  
was an impossibility. But the foolish police men, royal, as  
well as subordinate, did not know that any kind of liberty was  
fatal to them, and that every free shot, was a blow at their  
authority. While they stopped the publication of newspapers,  
peeped into suspicious letters, & arrested every man who dared to

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hint a doubt of their divine rights, the freedom which they  
thought perfectly safe to permit, in mere abstract speculation,  
was their ruin.

With this state of public preparation, the revolution  
waited long for its occasion. The German character is not  
revolutionary, like the French, but quiet, patient, industrious  
in its own sphere. The Kings had every opportunity to save  
themselves, & to save the states from convulsions, but when were  
such opportunities improved? They did not see how all the  
supports of their thrones had been knocked away, & annihilated;  
they forgot all promises of reform, made in times of past danger,  
and supposed that the world would go on, in their way forever.

This was partly, owing to their own folly, & partly to Russian  
influence, for that wonderful system of absoluteism, known  
as Russia, has governed at Berlin, Vienna, & Munich, as  
well as at St. Petersburg.

The occasion was found at last, and, as usual, the sig-  
nal came from Paris, — The German Revolution followed the  
days in February, by an inevitable necessity; but yet, it was

a product of Germany, and not of France, — It was the result of a long and profound process in the heart of the nation.

How thoroughly that process had been accomplished, was evident from the character of the final explosion. When the trial came, the Princes were supported by their armies alone, Besides their hired & organized fighters, they had no friends, when friends were most wanted, — The whole people were against them, and after an ineffectual & bloody struggle, they had to yield. They granted free speech, & free printing, & asked the very population, that had driven them to this extremity, —

Their absolute authority over this nation, was buried in a grave from which it can never be aroused. Nov 4<sup>th</sup> 1848.

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The Prophecies of the Present.

An article with this title in the last number of Blackwood's Magazine has created considerable discussion both in the newspapers and in private circles. It is the facts which it contains we presume, and not its speculations, which have given to it, this more than passing interest. As a philosophical disquisition it is utterly worthless, the writer, who attempts to philosophize in the outset soon contending that the whole subject is beyond his depth. The fact of ancient prophecy every christian is instructed to assert and believe, as a part of his religious faith; while most christians, as a part of religious faith maintain that the power ceased at a particular epoch and has never been, subsequently communicated to any mortal of the human species. But why this peculiar power should be withheld, they are unable to explain. They assign it, it is true, certain suppositious reasons, as, that the uses for prophecy had been fulfilled, that the canon of scripture was closed, that the spiritual destitutions of the race, which rendered these higher communications necessary had passed away; but we must confess that these appeared to us.

unsatisfactory and have ever so done.

For, in the first place, it is not true that the pretensions to prophetic power have ever ceased. In all ages, both before, and after the Hebrew and Christian prophets, and in all nations, as well as the highly civilized and enlightened as the barbarous and savage, men from time to time have risen up, to claim possession of the faculty of prophetic insight. The Priests and Oracles of the old heathen religions—the Bards of Scandinavia—the medicine men of the Indians—the seers and soothsayers of other people—to say nothing of Clairvoyants and magnetizers of more modern times, all testify to the general fact, that a certain order of men, always have and still do, assert to themselves, a participation in those higher faculties of the mind which are usually given up as the exclusive property of the prophets.

We do not, of course, say that all these individuals were veritable prophets; that there were not among them many hypocrites or mere pretenders, or that any of them indeed, had a full, clear, and indubitable intelligence of the future, which could be unfolded, when they pleased, to astonishment of the more ignorant world.

On the contrary we doubt whether the prophets (far excellence) the inspired men of our sacred writ, knew much better than those who heard them, what they were talking about; or, in other words, whether they understood at all, the significance and bearing of the deep things they uttered. The language in which they spoke is uniformly obscure and highly figurative; the subject to which it related, is often difficult to be ascertained, even long after the fulfilment is conceded to have come pass; and the whole tone and manner of the prophets is very like that of a raving, or insane man, who expresses himself in wild, incoherent sentences, without regard to the properties of time or place, and accordingly as the inward impulse, and not any outward suggestion impels. And these are not much the characteristic of clear vision, as of vague and wayward feeling.

All the same time the existence of a fact so universal as that to which we allude, shows that it has a substantial foundation, both in the dispensation of providence, and in the very constitution of human nature. It is impossible, that the whole

manifestation, except in the Hebrew and Christian prophets should be a falsehood. There must be some good and valid reason for it; a sound and rational philosophy lying back of it; a connexion between it, and the other manifestation of human capabilities which brings it in, as an intelligible part of the order and nature of providence. The old adage says, that where there is smoke, there is fire, which means, simply, that every phenomenon has a true and as certain a cause at the bottom of it, or that the universality of prophecy, is some proof of its universal truth and legitimacy. Accordingly we believe that when a true philosophy of order shall be attained, it will be found that a certain portion of the human race are endowed in different degrees, with transcendent faculties, faculties which ally them both to the sensual and supersensual worlds, and by which they are enabled to feel the advances of coming times, — as blind men are said to feel the approach of friends, before their steps are heard, — or to trace the operation of causes so far out to their remote effect, that the announcement of the result, seems to us mortals, of an inferior plane, as nothing short of miraculous. But these faculties



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are transitional in their kind, and are, therefore, irregular and erratic in their working.

Let us not however detain our readers, by these crude speculations, from the interesting narrative by which they were suggested.

The first prophecy referred to in Blackwood is called the "Prophecy of Orval" which is satisfactorily proved to have been printed at the Luxemburg in 1544. republished in 1794. and again in 1840. the writer in Blackwood, himself saw it Paris, in 1849. so there is little doubt of its having preceded the events to which it refers. It is ascribed to a Monk, named Phillip Olivierus who lived in the Abbey of Orval, a religious institution situated in the diocese of Treves. The first part which described the death of Louis the 16th. has been lost, ~~being~~ owing to the carelessness of copyists, but the part which remains is surprisingly accurate and minute.

It begins, apparently, with the rise of Napoleon, thus;

"And that time, a young man shall come from beyond the sea from Bethlic Gaul, shows himself strong in counsel. But the mighty to whom he gives umbrage, will send to combat in the land Captivity. Victory will bring him back The sons of Brutus

will be confounded at his approach, for he will overpower and take the name of Emperor. Many high and mighty kings will be sorely afraid, for the Eagle will carry off many sceptres and crowns.

Men on foot and horse, carrying blood stained Eagles, and as numerous as gnats in the air, will run with him thro' out Europe, which will be filled with consternation and carnage; for he will be so powerful, that God shall be thot to combat on his side. The church of God, in great desolation, will be somewhat comforted, for she shall see her temples opened again to her lost sheep, and God praised. But all is over the moons are passed."

The moons here alluded to are found by a calculation of 13 lunar months to the year. The next passage, refers to the overthrow of Napoleon, as the writer interprets the provisions.

"But all is over, the moons are passed. The old man of Lion cries to God, from his afflicted heart, and behold the mighty one is blinded for his crimes, he leaves the great city, with an army so mighty that none ever was seen to be compared to it. But no warrior will be able to withstand the power of the heavens; and behold! the third

part, and again the third part of his army is perished by the cold of the Almighty. Two lustres have passed, since the age of desolation; the widows and the orphans have cried aloud to the Lord, and behold! God is no longer deaf. The mighty that have been humbled take courage and combine to overthrow the man of power. Behold, the ancient blood of centuries is with them and resumes its place and its abode in the great city; the great man returns humbled to beyond the sea, from whence he came, God alone is great. The seventh moon has not yet shone, and the bloody scourge of the Lord, returns to the great city; the ancient blood quits it, God alone is great! He loves his people, and has blood in abhorrence; The 15. moon has shone upon many warriors from the east. Gaul is covered with men, and machines of war; all is finished with the man of the sea. Behold again returned the ancient blood of the east! God ordains peace that his holy name be blessed. Therefore shall great peace reign thro' out Celtic Gaul. The white flower is greatly in honor, and the temples of the Lord resound with many holy canticles. But

The sons of Brutus, view with anger the white flower, and obtain a powerful edict, and God, in consequence, is angry, on account of the elect, & because the holy day is much profaned; nevertheless God will await a return to him, during eighteen times 12 moons.

God alone is great, he purifies his people by many tribulations, but an end will also come upon the wicked. At this time, a great conspiracy against the white flower, moves in the dark, but the designs of an accursed band, and the poor old blood of the cup, leaves the great City, & the sons Brutus, increase mightily; hark, how the servants of the Lord cry aloud to him! The arrows of the Lord are steeped in his wrath, for the hearts of the wicked. Ho to celtic gaul! The cock will efface the white-flower; & a powerful one will call himself King of the people.

There will be a great commotion among men, for the crown will be placed, by the hands of workmen, who have combatte in the great City. God alone is great, the reign of the wicked will wax more powerful; but let them hasten, for behold! the opinions of the men of celtic Gaul are in collision, & confusion is in all minds,

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The fall of Napoleon, dates in reality, from the Russian Campaign, or about 1814. Calculating the visionary's moons as above, we find the next great event brings us to about 1830, when the July revolution took place, and Louis Philippe was elevated to the throne. But the prophecy continues.

"The King of the people will be seen very weak, many of the wicked will be against him, but he was ill seated, and behold! God hurled him down." How striking is the impression "mal assis" to proceed "How ye sons of Brutus! call unto you the beasts that are about, to devour you. Great God, what a noise of arms! a full number of moons is not completed, and, behold, many warriors are coming!"

This was to take place within a year after the dethronement of Louis Philippe, and the Blackwood writer, thinks it was fulfilled in the insurrection of June, when the national guards of the departments marched upon Paris. Next the prophecy adds.

It is done! The mountain of the Lord hath eried in

in its affliction unto God. The sons of Judah have cried unto God from the land of the foreigner; and, behold, God is no longer deaf. What fire accompanied his avenges! Ten times six moons and yet again six times ten moons, have fed his wrath. Woe to the great city! Behold the things warned by the Lord! but already, hath fire levelled thee with the earth. Yet the faithful shall not perish. God hath heard their prayer, the place of crime is purified by fire. The waters of the great stream have rolled out towards the sea all crimsoned with blood, - Gaul, as it were dismembered, is about to reunite. God loves peace, come young Prince, quit the isle of captivity. Sister! from the Lion to the white flower! Come!

This the writer interprets in reference to some future restoration of Henry V. to <sup>the</sup> throne of France. But events which have taken place since the Magazine was published, would go to show that it rather referred to Louis Napoleon. He was virtually "a captive" in the "isle of Britain" whose national symbol is the "Lion" and he was called by the voice of the people with the hope of uniting Gaul, or the

white flower, the fleur de lis of France, to the direction of affairs.—

The prophecy then goes on thus:

"What is foreseen, that God wills. The ancient blood of centuries will again terminate long struggles. A sole Pastor will be seen in Celtic Gaul. The man made powerful by God will be firmly seated. Peace will be established by many wise laws.

So sage and prudent will be offspring of the Capi, that God will be shut to be with him. Thanks to the Father of mercies, the holy Lion chants again in her temples to the glory of one Lord Almighty.

The next relates to the future, and is so enigmatical as not to be interesting enough to quote. But the whole is very curious, as the reader will have seen.

But the writer cites another prophecy, made by a priest of the Jesuit order at Bordeaux, which is almost as singular, tho' we have no place to refer to it here. He also refers to a prophetic saying which has been long common in Germany, to the effect "I would not be a King, in 1818. I would not be a soldier in 1879.

I would not be a grave digger in 1800, but, I would be any thing you will, in 1881. Yet the interpretation given to a portion of the Apocalypse, by a divine mannae Robert Fleming, in a book published in 1701. strikes us as more impressive. This divine, by a series of calculation founded upon the numbers and declarations of St John, clearly fixed upon the year 1848, as the period of the decline, and fall of the Pope power at Rome. He had previously announced that 1794, would witness the overthrow of several eminent potentates of Europe.

These announcements however are not so much predictions as calculations. They are founded on what is called the science of sacred numbers, which is, strictly, not yet a science, tho' it may be. The Rev J. C. Smith published in the London Phalanx of 1844, a series of observations on the subject in which a great number of the most wonderful coincidences between certain used in the scriptures, and great modern historical events were deduced. But the writer, who has attained the deepest insight into such matters, is a <sup>Mr</sup> Cunningham of London.



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whose various books, such as the "Futurity of the Times," "A synopsis of Chronology," &c. &c. abound in curious learning.

Mr. Cunningham's theory is, that, as "God is called the Father of the ages," (and "He who constructed the ages") is declared to have made the Sun & Moon, not only to give light, but, "for signs, & times, & days, & years," therefore, the periodical movements of these heavenly bodies, has a direct relation to all terrestrial events, & in order to establish this theory, he asserts, first, that the periods given out by the Prophetic Scriptures, are astronomical cycles, & second, that these cycles, also mark the grander revolutions of human history. Thus, the three & a half prophetic times of Daniel, he says, the 42 prophetic months, the 1260, & 2300 prophetic days, while they are connected closely with each other, also indicate certain great cycles, in the movements of the planets.

We cannot say that Mr. Cunningham has made these points as clear to us by his illustrations, as a matter of Science should be; but we think that he has gathered a mass of singular facts, all going to help out his conclusions. It is, at least,

difficult to resist the inference, that these periods have a mystical, as well as a literal signification, & that the greater part of Jewish history, was designed to shadow forth, great world movements of the highest interests. Thus, for instance, the 70 years of captivity in Babylon, spoken of in Daniel, means a period of 70 jubilees of spiritual captivity, at the end of which, the true redemption of Israel, or the true Church, "draws nigh." This would make 70 times 49, or 3430 years, & reckoning from the first redemption, or the exodus from Egypt, according to the Septuagint chronology, he finds that the epoch terminates in 1792. the era of the French Revolution. — He quotes, in confirmation, & to show the sentiments of the modern Jews, on the same head, a book published in 1812. by Rabbi Joseph Crool, teacher of Hebrew in the University of Cambridge, this sentence, p. 59. — "By this calculation, we may learn that the jubilee of the restoration of Israel, has begun already, these 20 years, that is, just when the revolution began in France. At that very time the 70 jubilees were at an end."

But the following sentence, p. 60. is still more curious, in the light

of recent events: "There are yet 36 years to the end of the jubilee of Israel, & before the end of those 36 years, Israel will be restored, & the Messiah will take possession of his empire," that is, in the year 1848. This Mr. Cunningham, interprets spiritually, & refers it to some grand historical demonstration which was to take place in the year. His own book, in which these citations are made, was published ten years ago, in 1839.

Yet this is but one of many singular announcements, to which we have no space to allude. We may only add, for the encouragement of the hopeful, or the credulous, as you please, that the year 1846. is pointed out, in many ways, as the great epoch of all when these several partial fulfillments are to be bro't to a grand & imposing close. Then the Kingdom of Heaven opens in all its glory. Curious, is it not. Look up for <sup>2<sup>nd</sup></sup>/<sub>2</sub> page 33<sup>rd</sup>/<sub>11</sub>

### A Prophecy

The singular prophecy made by Stearns, in the 1700. is now well in road to a fulfillment. Nearly a century and a half ago, that singular Vates, foretold the

French Revolution, of 1789. — that the Papacy would then receive a severe blow, thro' the sides of the French Monarchy, and that the final overthrow of the Pope would take place in 1848. — altho' he said there was a possibility that the Pope of Rome might linger in the Vatican (completely shorn of his power) untill the close of the century.

Paris Correspondent of the  
Morning Post.

The real state of souls in Hades (or what is commonly called Hell or a state of suspense)

The real torment felt in Hades, is the longing after the things of this world, from which the soul has parted forever. Think of a man who has lived entirely in sensual lusts and pleasure and has been unacquainted with the superior felicity of those spiritual enjoyments which religion affords, he may have been otherwise, a good citizen, and not a vicious character, but dies without a serious and thorough conversion, and without having turned with his whole soul to God. What must he feel in that obscure, and entirely empty region which is so utterly destitute of every object which

could act upon his sense, His whole earthly course, with all its gratifications now present itself in a lively manner to his mind; he remembers every thing he has left behind, much more distinctly than before; he now longs to return whether it is forever impossible to him: He therefore, seeks a miserable gratification in his imagination, by representing to himself anew, every thing that was lovely and pleasing to him, and likewise seeks to realize them. But as the material for this are wanting, the wretched phantasms which his imagination forms are merely visionary, and his poverty stricken spirit finds no where nourishment.

Thus he carries the seeds of hell about with him, and every thing now depends upon what course he adopts. There is now want of good spirits who kindly and charitably instruct him what he has to do, in order to become a partaker of celestial blessings; that is, he must ~~and must~~ purify his imaginations from every image of impurity, and sensuality, and, as they depart, gradually loose also, the love for earthly things. But this <sup>is</sup> attended with more difficulty there, than in the world, Here a man lives in the full

enjoyment of sensible nature; the mortification of <sup>the</sup> things of sense, takes place by degrees, and while he forsakes the one, he continues to enjoy the other, till this also falls away, and he becomes, at length, indifferent to all things. To this, one thing more, must be added; that is, as the man dies to the world, his inward spiritual enjoyment, increases; and this, also is strengthened and augmented by the consideration of the glorious perfections of God, which are manifested in the insensible world. In short this present life, is entirely adapted to lead back the fallen sinner in the easiest and most convenient manner <sup>to</sup> his origin, and to bliss.

But, in Shades where all food for the soul is wanting to be obliged to part with the very last poor enjoyment, before the relish for a better can be retained, is dreadful, and yet, this is the only way of arriving at a blissful rest. He who does not follow this path, but seeks to compose his spirits by association with other spirits like himself, strengthens the phantoms of his imaginations more and more, and with them the torment occasioned by his longing after this world, which at length awakes in him, surp-

rage, and madness and makes him ripe for hell. Praying for departed souls is not to be rejected.

Part of a Vision had by Jane Leads. December 13<sup>th</sup> 1676.

In the night I had a bright shining about my bed which was signified to me, that as without, so it should be within all light from the seven oily lamps, that should be as a covering flame to clothe the Virgin Women wh should be impregnated with the birth of the most holy seed of God. Then enquired I who this woman should be? It was said she name was known and written in one that was to be perfect, meet for high and holy converse, and so, thereby, contract a sunshine body of light chrystaline and clear, to wing unto the heavenly sphere, which is the habitation of spirits of light.

This woman which was certified of by John, in the revelations has not had its fulfilling prophecy to this day, therefore it is yet to come. It was in spirit said to me, "The birth of Jesus was great and marvellous, but this will far excell it, because

it will be of such high extracted equality as no terrestrial ear, or shall, see its Godlike form; but as its going forth, may be felt and understood by effects to be indeed the birth of the holy Ghost.

The word of life opened and testified that in the human<sup>of</sup> birth of Jesus, there was no visible show of distinction because of the corporeity which then was needed to be born; but in this case it will be otherwise, for this is a birth of mere spirit, without any commixture of humanity, only it will pass and act, sometimes, virgin humanity, which it hath chosen to be its birth, womb, or temple body, whereby it may act its deeds of wonder, answerable to its birth Deity, so that here, the Mother of Virgins birth will be more dignified and honored than the foregoing ministrations in the birth of Jesus was, therefore, an oriental bright and shining garment is allotted her, with a crown beset with stars, plainly declaring, that, to her is given the command and power, to bear sway in the celestial region, and by and thro' that near relation and conjunction with this mighty birth when born, to go forth to seal and save the nations that shall bow to it sovereignty.



In this one pure Virgin she, Virgin Wisdom, will un-  
 seal, that everlasting source of treasure, and therefrom distribute  
 according to the degrees and measures of the holy Ghost, who shall  
 give his quickning power first in them, who, for this successive birth  
 have their minds purified and refined for by way of birth it  
 will grow in all that, therefore, will participate, and, after  
 like manner, generate; that is, spiritually, as the woman  
 will literally.

But O! here will be a great thing who shall be  
 accounted worthy to be the first of this Ghostly generation for  
 him to begin withall.

### Relative to the Law of Moses.

There is a curious story in Midrash Shochar, where Korah  
 is represented, as showing the oppressive nature of the Law, & service of its  
 Priests, in justification of his rebellion.

There was, said he, a Widow, in one neighborhood who had two  
 orphan children, — She had only <sup>one</sup> field, & when she began to plough it,

one came and said, "<sup>D.S.</sup>Thou shalt not plough with an ox & an ass together," (these were all she had) "When she went to sow it, he said, "Thou shalt now sow thy field with divers seeds."

"When she began to reap, & gather the sheaves together, he said, "Leave a handful, & the corners of the field for the poor." "When she prepared to thresh it, He said, "Give me the wave offering, & the first & second tythes."

She did as she was commanded, & then went & sold her field, & bought two ewes, that she might clothe herself & family with the wool, & get profit by the Lambs. When they bro't forth their lambs, Aaron came & said, "Give me the firstlings, for the Holy blessed God hath said, "All the first born whatsoever openeth the womb, shall be thine." She yielded to his demands, & gave him two lambs, When shearing time came, he said, "Give me the first fruits of the wool." When the widow had done this, she said, I cannot stand before this man, I will kill my sheep & eat them. When she had killed the sheep, Aaron came & said, "Give me the shoulder, & the jaws, & the ventricle." The widow said, tho' I have killed my sheep, I am not delivered from this man. I therefore consecrate the whole to

to God. Then Aaron said, <sup>66</sup> "All belongs to me, for the Holy blessed God hath said, "Every thing that is consecrated in Israel shall be his, (i.e.) the Priests". He therefore took the whole carcasses I marched off, leaving the Widow, & her orphan daughters, overwhelmed with affliction.

After this, it might well be said, — This is a yoke which neither we, nor our fathers are able to bear.

From Clarke's Commentary.

## Proselytism among the Jews

was founded upon these four Conditions.

- First. — That he who came to embrace their religion, should come voluntarily, & that neither force nor influence, would be employed in this business.
- 2<sup>nd</sup>. That he should perfectly renounce all his prejudices, his errors, his idolatry, & every thing that concerned his false religion; and that he should entirely separate himself from his most intimate friends and acquaintances. Hence, the Jews call it proselytism, a new birth, and proselytes, newborn, and new man, See Mat 10, 23. John 4, 38, 5. 2<sup>nd</sup> Cor. V, 17.
- Third. — That he should submit to the yoke of the Jewish Law, and bear patiently, the inconveniences, and sufferings with which a profession of the Jewish faith, or Mosaic Religion might be accompanied.

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Fourth. — That they should solemnly engage to continue in the Jewish Religion faithfully unto death. Mat. XIV, 14<sup>th</sup>

Clark's Commentary.

### Words of President Jefferson, on Slavery.

And with what execration should the statesman be loaded, who permitting one half of the Citizens, thus to trample on the rights of others, transforms those into despots, and these into enemies, destroys the morals of the one part, and the love of country of the other. — And, can the liberties of the nation, be thro' secure, when we have removed their only firm basis; a conviction in the minds of the people that these liberties are the gift of God! That they are not to be violated but with his wrath! Indeed I tremble for my country, when I reflect that God is just. — That his justice cannot sleep forever. That, considering numbers, nature, and natural means, only, a revolution of the wheel of fortune, an exchange of situation is among possible events; that it may become probable, by supernatural interference. — The Almighty has no attribute which can take sides with us in such a contest.

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## Observations Concerning the Jewish Passover.

The evening before the passover, the master of every house, purified it from leaven. He gave each of his guests a lighted torch, and led them in solemn procession thro' the house. — He himself had a dish, and a brush in his hand; and he proceeded to examine every corner of the house opening every drawer, chest and cupboard. There and there lay a piece of leavened bread, left in the way on purpose. — The master took it up, laid it in his dish, and carefully swept the place. After a strict search, the dish was locked up, and the guests retired. They ate unleavened bread, seven days. (During the festival, a little child asked what was the meaning of what he saw, upon which, the master proceeded to give a circumstantial account of the exodus of the children of Israel from Egypt. — The passover was a time of joy.

### Worship.

And no nation ever more carefully studied, to remove all trace of sorrow from religious services than the Jews. All their regulations enjoined, all the customs of Israel, proceeded upon the principle, that the marks of mourning should be carefully removed from their worship. To praise, to give thanks, to sing, to make a joyful noise unto the Lord, to be glad, on the day which

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he had made, to rejoice in him, are all expressions, by which their religious services are described. J. b. d.

## Philosophical Hypotheses.

1<sup>st</sup> The whole creation consists solely of essential realized ideas, of the Deity or pronounced words of God. I call these ideas original existences. No being except God knows them all, and none are acquainted with their true, real and peculiar nature.

2<sup>nd</sup> Among the infinite number of these peculiar existences, there are various classes, which are fully conscious of themselves, form ideas of their original existences, and possess reason and free will.

To these belong spirits angels and men. 3<sup>rd</sup> The mortals are totally unacquainted with the mental powers, that is, the faculty of imagination, thought, and judgment; and the will of other classes of rational beings, and only partially so with our own. 4<sup>th</sup> In our present natural state, we cannot obtain to any knowledge of created things in any other way than thro the medium of our five organs of sense.

5<sup>th</sup> If any change be made in our organs of sense, or their inward arrangement be altered, our ideas of things, and with them, our knowledge becomes different.

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For instance, if our eyes were otherwise formed, all colors, forms, figures, dimensions and distances would also be different, the same as the case with all the five senses. — 6<sup>th</sup>. Beings that are differently organized from ourselves, form an entirely different idea of our world, to what we do. Hence, it follows, incontestibly, that the ideas we form of Creation, and all the science and knowledge resulting from them, depend entirely upon our organization.

### The Little Flocks Didactic Observations.

The Little Flocks are the chosen of God for his work, and they stand in need of each other, in their peculiar talents. If we are rent asunder by divisions and contentions within the fold, we cannot fully exert our own talents, but are underbinding weights to one another. — But as we abide in unity, we may both display and prepropagate our own, and participate in each other's gifts, or even make our brother's talents our own.

Your Brethren come on as fast as they can, be not too hard upon them nor hurry them on, faster than they can bear, when slower than yourselves; But gently bear with their infirmities, and like Christ, lead on gently and tenderly, those that are young. — Stand not to contend worm with

worm, but on directly in your <sup>41</sup>way, and give the noblest quest scope to  
move and act. — While hampered in contention and opposition to the  
Creator, you bind and preclude the spirits conduct, and act of Creator.

In the greatest exigencies, and under the greatest pressures, resign,  
stand still, and you shall see the salvation of God.

Christ says to the soul who would be interfering with his brethren's  
weaknesses and infirmities, or staying to contend with him, as in another  
case. — What is that to thee, "follow thou me" Jesus, (ie) Christ, in your  
spiritual brethren, (who is the better part, and your friend in him)  
will take it kindly, whatever you bear with and forgive his outward  
and more defective vehicle. — Forgive forgive, for Christ's sake in them.

Ascend in the spirit of faith, and take a prospect into the Eternity  
of God, where time past, present, and to come, coincide in one, and  
where all the wonders of time, and of the decrees of grace, appear already  
wrought out, in their original patterns. — And thro' the eye of God in  
his great love, look upon your brethren and sisters here, offending or  
injuring you, and then for see what they will be, and how dear to you,  
ere long. Behold the future love of the beauty beforehand, and in  
this consideration, run to prevent and embrace them in their rags and  
bonds. — 'Tis the best way you can take, to help them on in their



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travel. — Forget and forgive is the short way to peace, all other ways are wrong, or round about. In resentment of injuries, and contentions thence arising the enemy holds us fast down in the worldly spirit, or principle of corrupt nature, & fixes the eye, by a kind of spiritual enchantment, upon the defects & evils in our brethren. But the true doves, must turn away their eyes from the fascinations of this serpent, that they be not caught hold of by him. But let us look deeper, & keep our eye on the better part of our brethren, & we shall thereby elude the wiles of this subtle & dark magician. If thy brother be forward & passionate, or have entertained jealousy & animosity or enmity against thee, here, is, indeed an army of devils to be engaged, but the true heroic lover, may, even here, rush on & charge thro' the pikes that are held out against him, & by patiently bearing the wounds & injuries, a Christ-like forgiveness of them & the return still of good for evil, he may conquer the most obdurate heart.

Occasion & design of the Epistle to the Hebrews.

by Thomas Oliver.

The Christian religion being so contrary to the corrupt principles and practices of the world, those who embraced and propagated it, were, on

those accounts, rendered very odious wherever they come, The consequence of this was, that heavy persecutions were raised against them in most places. The converted Hebrews, because they had turned their backs on the Laws of Moses and embraced the religion of Jesus, whom their rulers had crucified, were exceedingly persecuted by their countrymen. — Sometimes the unconverted Hebrews persecuted their converted brethren themselves; at other times they stirred up the heathen who were round about to do it. By these means the believing Hebrews, had a great fight of afflictions, (See Cha 10—32.) and were made gazing stocks both by reproaches and afflictions (v. 33.) and experienced the spoiling of their goods, which, for a while they bore joyfully (v. 34.) But this was not all, for, as the Christian religion was then a new thing in the world, it is natural to suppose that the new converts had a great many scruples and reasonings in themselves concerning the lawfulness of what they had done in embracing it; and what added to these scruples, was the constant endeavor of the Judaizing teachers to lay stumbling blocks in the way of these Hebrews, which they too often affected, by means of their divers and strange doctrines mentioned in Chap 13—9. The consequence of this opposition, both within and without, was, that great numbers of the Hebrews apostatized from Christ, and his gospel;

And went back to the Law of Moses, while the fluctuation state of the rest gave the apostles too much reason to fear, a general, if not an universal apostacy.

Now this apparent, danger was the occasion of this epistle, and the design it was, to prevent the threatened evil, if possible.

Clark's Commentary. Vol 6. Introduction to E Hebrews.

## Observations Concerning Worship.

I have not spoken of the means how to worship God, I will not do it now. Suffice it to say, God requires the heart, the entire conseration of soul and body to his service, which, by the way is the true service of ourselves and of humanity. It is to me of little concern how the spirit of worship manifests itself outwardly; whether in the unuttered devotions of the quaker, the profound contemplations of the philosopher, the clamorous zeal of the new convert, the warm and steady flow of grateful feeling of the enlightened and liberal christian, or in any other way. Where the spirit of the Lord is, there is liberty. Only let us worship God, truly, sincerely, heartily—in spirit and in truth, and never shun to let our joys be known, when such confession may encourage some

brother or sister to go and do likewise.<sup>45</sup> To me it is worship to listen to the warblers of the wood, to gaze upon the flowering fields, to join in prayer and songs of praise in the christian temple, at the family altar, or in the closet silence of the soul.

Brethren and Sisters, believers, think of your duty enquire it out, and faithfully perform it. — Forget not, may never forget to worship God your Father Friend and Saviour. Worship him in the beauty of holiness. Never hold back. He will meet you half way. He is nigh unto all that call upon him. In life, in health, in youth, in age, in death, throughout eternity, may we all worship him, who is the light of our joy and the strength of all his saints.

Providence Rhode Island 1840.

### A Short Dream.

On the 12<sup>th</sup> of June in the year of our Lord 1820. On Monday evening, after retiring to rest, having composed my mind to go to sleep, a few minutes after the clock struck nine I was suddenly aroused, by the voice of a man proposing a question to my spirit in a manner which seemed to demand a sudden and decisive answer. The question was singular, and foreign from what I had ever heard, or even that of, and not knowing whether it was a friend or an enemy which had

made this demand, my<sup>76</sup> spirit felt very quick, and said, this must be straight work. — I thot' twice, and then answered contrary to what I willed, and proceeded to support my answer by scripture, and otherwise as the spirit gave utterance.

The question was this. — Who is the ~~Creator~~<sup>creature</sup> to be made subject to? I answered to man! — Yea, all be subject one to another 1<sup>st</sup> Pet 5. 5. Bear ye one another's burdens and so fulfill the law of Christ. If thou shouldst go to the woods, or any other place, and fall on thy knees, and humble thyself before God, and acknowledge his greatness, and thy meanness, never so much, and then return to thy fellow creature, and lord it over him, or take any under power over him, or abuse or misuse him in any sense God will reject thee.

When man is subject to man, then God will love him. This was all that was spoken, & there was no reply, & it seemed to me, that I awoke out of sleep, tho' I knew then, & still know, that I had not been asleep.

Isaacus Bates. Sen<sup>r</sup>

Self existence of the Devil, Joseph Markham's testimony concerning Mother Ann, once, upon a certain time, came into a room

where myself with a number <sup>of</sup> brethren were present, I questioned them thus. "Did any of you ever see the Devil?" They replied they had not. "That you did not," (said Mother) for if you had, you would not have been able to remain in your earthly tabernacle; God is a great body of light; & the devil is a great body of darkness; & these are both self-existent beings. All souls are gathered to one or the other of these."

Self-existence of the Devil. Tradition of the Ottawa Indians concerning. — They say there are two great beings that rule & govern the Universe, who are at war with each other. — The one they call Maneto, & the other Matchemaneeto. They say that Maneto is all kindness & love, & the other is an evil spirit who delights in doing mischief. Some say they are equal in power. Others say that Maneto is the first great cause, therefore, must be all powerful (and supreme) and ought to be adored, (and worshipped), whereas Matchemaneeto ought to be rejected & despised. (See Star in the West. p. 115.)

Socialism. From the Courier & Enquirer. Jan'y 6<sup>th</sup> 1847.

1<sup>st</sup> The essential selfishness of man would be at war with the essential principles of association, & would inevitably destroy it. While men continue

vicious, or imperfect, while they are governed or influenced by prejudice,  
passion, or self-seeking they cannot combine & carry forward a so-  
cial community.

"I know that vicious persons must have a new spirit breathed  
into them before they can comprehend & act upon the vital principles  
of social unity. I know well that an association of indolent or covet-  
ous persons could not endure without a moral transformation of  
its members." H. Greeley.\*

2<sup>nd</sup> Individual reform must precede social reform.

3<sup>rd</sup> The conclusion at which most men have arrived is, that which the  
considerate long ago described, namely, that a superior race of beings  
is requisite, to constitute a superior human society.

Inconsistent that association should affect this for, thus

1<sup>st</sup> It must create its own creator, to produce its own cause. To affect that personal  
reform it must originate. This is precisely the error that the world would be  
inventors of perpetual motions, have constantly committed.

4<sup>th</sup> The only true agency of reform is Christianity. We have a right,  
therefore, to insist that reformers shall commence their labors by making  
individual men, Christians.

\* (Horace Greeley.)

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## Of the soul of Man.

The next consideration is of what does the soul of man consist, in distinction from the body. And subsequently of the agency of man, and whether free. — Firstly, Of the soul of man. — The soul is a spiritual substance, composed of seven, distinct intellectual senses, thro which there is a communication of spiritual things, from the spiritual world.

These seven intellectual senses, may be denominated as follows. Seeing, hearing, feeling, tasting, smelling, intellectual speeck, and cogitation.

These seven constitute the soul, in which is placed, seven intellectual powers, arranged as follows 1<sup>st</sup> Principle, 2<sup>nd</sup> Comparison, 3<sup>rd</sup> Judgment, 4<sup>th</sup> Determination, 5<sup>th</sup> Memory, 6<sup>th</sup> Choice, and 7<sup>th</sup> Affection, .

And these seven rational powers constitute the rational tribunal in the soul of man. And it is by this court, or tribunal, that all things as it respects good and evil, are examined and tried, either according to the divine law of Heaven, the order originally placed in the soul, or by the cravings of the animal propensities, which, since the fall, have been the guide of the fallen race. — Thus there is a communication of spiritual things from the spiritual world, the same as there is a communication



of natural things from the <sup>80.</sup> natural world. The former medium is the seven intellectual senses, while that of the latter is composed of the five animal senses. — As the soul of man was created of the divine elements of the spiritual world, it was designed for the habitation on earth for the creative powers, the Eternal Two, where they could deposit their holy and righteous law, from time to time for the government of this lower world, over which man was appointed ruler; and for this purpose God breathed into him the spirit of life, (not the air into his nostrils, as some suppose) and he became a living soul.

Then his soul became a tabernacle for the Angels of his power, and goodness, and from whence the seven spirits of God, were sent forth into all the earth. Thus man being qualified was constituted the agent to govern & rule this lower world, according to the will and appointment of God. For it is evident that these seven intellectual senses which constitute the soul of man, are the recipients of seven Angels or spirits, who continually were before the throne of God, and in his presence, agreeably with the words of Christ. **Mat XVIII.**  
10. v. for their Angels do always behold the face of my Father which is in Heaven.

This placed man continually under the means of inspiration so that at any time when the mind & will of God was to be made known, the means were at hand, to communicate it to the soul of man. Thus it is easily seen, that man was not made to be his own God, nor principal in the order of the government of the lower world; but an agent, acting under the authority of his Creator. And that he might hold his union to Heaven, and rule the earth according to his agency, he was placed under the strictest obligations of obedience to the will of God, as it should be made known from time to time, thro' those ministering spirits to whose charge he was committed.

This placed him in a situation to act freely according to the instructions he should receive. It has been above stated that man, was an agent, acting under the authority of his Creator, and to prove that this agency is free, is only to prove that he was appointed an agent to act for God under his direction, in the government of this lower world.

If God appointed man his agent, it necessarily follows, that he was free to act, to the extent of the instructions which constituted his agency. Now to prove that God appointed man his agent, see the following scriptures to the point. Gen II. 28. Ps VIII. 4. 5. 6. 7. and 8, verses and many other

passages that might be quoted to the same effect, but I think this point will not be disputed. — I think it clearly proved from the foregoing quotations, that man was made an agent to rule for the Creator over all the works he had made, by the authority he had given him over all cattle, creeping things, and over all the earth.

This power and dominion was not given him without instructions, as will be seen from quotations just made, from II<sup>nd</sup>. Chap of Gen. <sup>verse.</sup> 28. And God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing, that moveth upon the earth." — These were his first instructions, as was he not left free to act according to them? — It is plain that he was, to the extent of his agency, hence he was a free agent, but not left free to act his own will as principal.

It is not to be understood that these instructions were all that he was to receive, but he was endowed with full power to act under the instructions that he should afterwards from time to time from those Angelic spirits who were appointed agents to aid protect and direct him in his agency. — Thus we see man made free,

§ 3.

and endowed with power, to act in union with his Creator, being placed under the direction of these Angelic spirits, who were constituted the medium of communication from the Throne of God, to his living soul; and having all terrestrial things put under his dominion. In this, we see him made a little lower than the Angels, crowned with glory and honor, being the habitation of God on the earth, made Lord of the natural creation, endowed with power to subdue the earth, which is to bring every earthly propensity into subjection to the superior dignity of his living soul.

Hence it appears, that man, being thus organized, and endowed with sufficient power, was capable of filling the object and design of his creator, in thus creating and endowing him, it then follows, as matter of course, that man, being placed in this free situation, and being capable to act, according to the instructions, given him, laid the responsibility upon him, and made every act his own, whether good or evil, in obedience or disobedience to the instructions given him.

Hence it is made clearly evident, that in obedience, he would stand, in rebellion, he would fall, as will be illustrated in the next section.

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of natural things from the natural world. The former medium is the seven intellectual senses, while that of the latter is composed of the five animal senses. — As the soul of man was created of the divine elements of the spiritual world, it was designed for the habitation on earth for the creative powers, the Eternal Two, where they could deposit their holy and righteous law, from time to time for the government of this lower world, over which man was appointed ruler; and for this purpose God breathed into him the spirit of life, (not the air into his nostrils, as some suppose) and he became a living soul.

Then his soul became a tabernacle for the Angels of his power, and goodness, and from whence the seven spirits of God, were sent forth into all the earth. Thus man being qualified was constituted the agent to govern & rule this lower world, according to the will and appointment of God. For it is evident that these seven intellectual senses which constitute the soul of man, are the recipients of seven Angels or spirits, who continually were before the throne of God, (and in his presence, agreeably with the words of Christ. **Mat. XVIII.** 10. v. for their Angels do always behold the face of my Father which is in Heaven.

This placed man continually under the means of inspiration so that at any time when the mind & will of God was to be made known, the means were at hand, to communicate it to the soul of man. Thus it is easily seen, that man was not made to be his own God, nor principal in the order of the government of the lower world; but an agent, acting under the authority of his Creator. And that he might hold his union to Heaven, and rule the earth according to his agency, he was placed under the strictest obligations of obedience to the will of God, as it should be made known from time to time, thro' those ministering spirits to whose charge he was committed.

This placed him in a situation to act freely according to the instructions he should receive. It has been above stated that man, was an agent, acting under the authority of his Creator, and to prove that this agency is free, is only to prove that he was appointed an agent to act for God under his direction, in the government of this lower world.

If God appointed man his agent, it necessarily follows, that he was free to act, to the extent of the instructions which constituted his agency. Now to prove that God appointed man his agent, see the following scriptures to the point. Gen II. 28. Ps VIII. 4. 5. 6. 7. and 8, verses and many other

passages that might be quoted <sup>to</sup> the same effect, but I think this point will not be disputed. — I think it clearly proved from the foregoing quotations, that man was made an agent to rule for the Creator over all the works he had made, by the authority he had given him over all cattle, creeping things, and over all the earth.

This power and dominion was not given him without instructions as will be seen from quotations just made, from II<sup>th</sup> Chap of Gen, <sup>verse.</sup> 28. And God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing, that moveth upon the earth." — These were his first instructions, as was he not left free to act according to them? — It is plain that he was, to the extent of his agency, hence he was a free agent, but not left free to act his own will as principal.

It is not to be understood that these instructions were all that he was to receive, but he was endowed with full power to act under the instructions that he should afterwards from time to time from those Angelic spirits who were appointed agents to aid protect and direct him in his agency. — Thus we see man made free,

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and endowed with power, to act in union with his Creator, being placed under the direction of these Angelic spirits, who were constituted the medium of communication from the Throne of God, to his living soul; and having all terrestrial things put under his dominion. In this, we see him made a little lower than the Angels, crowned with glory and honor, being the habitation of God on the earth, made Lord of the natural creation, endowed with power to subdue the earth, which is to bring every earthly propensity into subjection to the superior dignity of his living soul.

Hence it appears, that man, being thus organized, and endowed with sufficient power, was capable of filling the object and design of his creator, in thus creating and endowing him, it then follows, as matter of course, that man, being placed in this free situation, and being capable to act, according to the instructions, given him, laid the responsibility upon him, and made every act his own, whether good or evil, in obedience or disobedience to the instructions given him.

Hence it is made clearly evident, that in obedience, he would stand, in rebellion, he would fall, as will be illustrated in the next section.



(Edgar A. Poe) Mesmeric<sup>84</sup> Revelation. (From the New World)

We extract the following marvellous article from the Columbian Magazine just published. Mr Poe, cannot, on so serious a subject, trifle with his readers, yet, more extraordinary statements can hardly be conceived. We do believe in the facts of Mesmerism; altho' we have not, as yet, been able to arrive at any theory sufficient to explain them. Here, however we are almost staggered. Of course the narration will be universally circulated, so we recommend it to the perusal of our readers, and invite them to draw their own conclusions. (Ed of the New World.)

Whatever doubts may still envelop the rationale of Mesmerism; its startling facts, are now, almost universally admitted. Of those ~~who~~ latter, those who doubt, are more doubters by profession, an unprofitable & disreputable tribe. There can be no more absolute waste of time, than the attempt to prove, at the present day, that man, by the mere exercise of will, can so impress his fellow, as to cast him into an abnormal condition, whose phenomena very closely resembles those of death, or, at least, resemble them more nearly than they do the phenomena of any other abnormal condition, within our cognizance. That while in this state, the person so impressed, employs only with effort, & then feebly,

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The external organs of sense, yet perceives with keenly refined perception, thro' channels supposed unknown, matters beyond the scope of the physical organs. — Moreover, his intellectual faculties are wonderfully exalted and invigorated. His sympathies with the person so affecting him, are profound; finally, that his susceptibility to the impression increases with its frequency, while in the same proportion, the peculiar phenomena elicited are more extended & more pronounced.

I say, that these, which are the laws of Mesmerism in its general features it would be supererogation to demonstrate; nor shall I inflict upon my readers so needless a demonstration to-day. My purpose at present, is a very different one indeed. I am impelled, even in the teeth of a world of prejudice, to detail without comment, the <sup>very</sup> remarkable substance of a colloquy, occurring, not many days ago, between a sleep walker & myself.

I had long been in the habit of mesmerizing the person in question, (Mr Vankirk) & the usual acute susceptibility & exaltations of mesmeric perception had supervened. For many months he had labored under under confirmed phthisis, the more distressing effects of which had been relieved by my manipulations, & on the night of

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Wednesday, the 18<sup>th</sup> inst, I was summoned to his bedside.

The invalid was suffering from acute pain, in the region of the heart, & breathed with great difficulty, having all the ordinary symptoms of Asthma. In spasms such as these, he had usually found relief, from the application of mustard to the nervous centres, but to night, this had been attempted in vain.

As I entered the room he greeted me with a cheerful smile, & altho' evidently in much bodily pain, appeared to be mentally quite at ease.

I sent for you, to night, he said, not so much to minister to bodily ailments, as to satisfy me concerning certain psychoccal impressions which, of late, have occasioned me much anxiety & surprise. I need not tell you how skeptical I have been, hitherto on the topic of the souls immortality. I cannot deny that there has always existed, in that very soul which I have been denying, a vague half sentiment at no time amounting to conviction. With it, my reason had nothing to do. All attempts, not logical enquiry, resulted, indeed, in leaving me more skeptical than before I had been advised to study Cousin. I studied him in his own works, as well as those of his European & American echoist. The Charles Elwood of Mr. Brownson, for example was placed in my hands, - I read it with

profound attention. Thro'out I found it logical, but the portions which were not merely logical, were, unhappily, the initial arguments of the disbelieving hero of the book. In his summing up, it seemed evident to me, that the reasoner had not even succeeded in convincing himself; his end had plainly forgotten his beginning, like the government of Princes. In short, I was not long in perceiving that, if a man is to be intellectually convinced of his own immortality, he will never be so convinced by the mere abstractions of which have been so long the fashions of England, France, & Germany. Abstractions may amuse & exercise, but take no hold upon the mind. Here upon earth, at least, philosophy I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent, the soul, the intellect, never. I repeat then, that I only half felt (and never intellectually believed). But latterly, there has been a certain deadening of the feeling, untill it has come so nearly to resemble the acquiescence of reason, that I find it difficult to distinguish between the two. I am unable plainly to trace the effect to the Mesmeric influence. I cannot better express my meaning, than by the hypothesis that mesmeric exaltation, enables me to perceive a train convincing & ratiocinating. A train which, in my abnormal existence convinces, but which, in full accordance, with the mesmeric phenom-

ence, does not extend, except thro' its effect into my normal condition. In sleep walking, the reasoning & its conclusion, the cause & effect are present together. In my natural state, the cause vanishing, the effect only, & perhaps that only partially remains.

These considerations have led me to think, that some good results might issue from a series of well directed questions propounded to me while mesmerized. You have often observed the profound self cognizance evinced by the sleep walker, the extensive knowledge he displays, upon all points relating to the mesmeric condition itself, & from this self confidence, may be deduced hints, for the proper conducting of a chatechism.

I consented of course to make this experiment. A few passes, threw Mr Cankirk into the mesmeric sleep. His breathing immediately became more easy, & he seemed to suffer no physical uneasiness. The following conversation then ensued. V. in the dialogue, representing Mr Cankirk, & P. myself. (Edgar & Son)

P. Are you asleep? V. Yes, no, I would rather sleep more soundly.

P. (After a few more passes.) Do you sleep now? V. Yes.

P. Do you still feel the pain in your heart? V. No.

P. How do you think your present illness will result?

V. (After a long hesitation, & speaking as if with effort.) I must die.

P. Does the idea of death afflict you? V. Very quickly, no, no.

P. Are you pleased with the prospect? V. If I were awake, I should like to die; but now it is no matter, the mesmeric condition is so near death, as to content.

P. I wish you would explain yourself M<sup>r</sup>. Vankirk.

V. I am willing to do so, but it requires more effort than I feel able to make.

You do not question me properly. P. What, then, shall I ask you?

V. You must begin at the beginning. P. The beginning, but where is the beginning?

V. You know that the beginning is God. (This was said in a low fluctuating tone, with every sign of the most profound veneration.) P. What then is God?

V. (Hesitating for many minutes) I cannot tell. P. Is not God, a spirit?

V. While I was awake, I knew what you meant by spirit, but now, it seems only a word, such, for instance, as truth, beauty, a quality I mean.

P. Is not God immaterial? V. There is no immateriality, it is a mere word, which is not matter, is not at all, unless qualities are things.

P. Is God, then, material? V. No. (This reply startled me very much.)

P. What then, is he? V. (After a pause & muttering) I see, but it is a thing difficult to tell. (Another long pause.) He is not spirit, for he exists. Nor is he matter, as you understand it, but there are gradations of matter, of which man knows nothing, the grosser unpelling the finer, the finer pervading the

proper. These gradations of matter increase in rarity or fineness, untill we arrive at matter unparticled, without particles, invisible, one. And the law of impulsion permeation is modified. The ultimate or unparticled matter, not only permeates all things, but impels all things, & this is all things within itself. This matter is God. When men vaguely attempt to embody, in the word that, is the matter in motion.

P. The metaphysicians maintain that all actions is reducible to motion, & thinking, & that the latter is the origin of the former.

V. Yes, & I now see the confusion of ideas, motion is the action of the mind, not of thinking. The unparticled matter, or God, in quiescence is, (as nearly as we can conceive it,) what men call mind, & the power of self movement, (equivalent in effect to human volition) is in the unparticled matter, the result of its unity & omniprevalence. How, I know not, I now clearly see that I never shall know; but the unparticled matter set in motion by a law, or quality, existing within itself is thinking.

P. Can you give me no more precise idea of what you term unparticled matter?

V. The matter of which man is cognizant escapes the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, as gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, & embrace matter in one general definition. But in spite of this

there can be no two ideas more essentially distinct, than that which we attach to metal, & that which we attach to the luminiferous ether. When we reach the latter, we feel an almost irresistible inclination to class it with spirit or with nihility. The only consideration which constrains us is, our conceptions of its atomic constitution, & here, even, we have to seek aid from our notion of an atom, possessing in infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution, & we should no longer be able to regard the ether as an entity, or at least, as matter. For want of a better word, we might term it spirit. Take now, a step beyond the luminiferous ether, conceive a matter as much more rare than the ether as this ether is more rare than the metal, & we arrive at once, in spite of all the dogmas of the schools, at an inique mass of unparticled matter. For altho' we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point, there will be a degree of rarity at which, if the atoms are sufficiently numerous, the interspaces must vanish, & the mass absolutely coalesce. But the consideration of the atomic constitution being now taken away, the nature of the mass evidently glides into what we conceive of spirit. It is clear, however, that it is, as fully matter, as before. The truth is, it is



impossible to conceive spirit; since it is impossible to conceive what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely rarified matter.

P. But in all this, is there nothing of irreverence? (I was forced to repeat this question, before the sleep walker fully comprehended my meaning.) V. Can you say why matter should be less reverenced than mind. But you forgot, that the very matter of which I speak, is the very mind, or spirit of the schools, so far as regards its high capacities. It is, moreover, the matter of these schools at the same time. God, with all the powers, attributed to spirit, is but the perfection of matter.

P. You assert then, that the unparticled matter in motion, is tho't.

V. In general, this motion is the universal tho't of the universal mind. This tho't, creates. All created things are but the tho'ts of God.

P. You say, in general. V. Yes, the universal mind is God. For new individualities matter is necessary.

P. But you now speak of mind & matter as do the metaphysicians.

V. To avoid confusion, when I speak of mind, I mean the unparticled or ultimate matter. By matter, I intend all else.

P. You were saying that for new individualities, matter is necessary.

V. Yes, for mind existing in incorporate, is merely God. To create individual thinking beings, it was necessary to incarnate portions of the Divine mind; thus man is individualized. Divested of incorporate investiture, he were God. Now the particular motion of the incarnated portion of the imparticled matter, is the tho't of man, as the motion of the whole is that of God. P. You say, that, divested of the body, man will be God? V. (After much hesitation) I could not have said this, it is an <sup>idly</sup> absurd.

P. (Referring to my notes) you did say, that divested of incorporate investiture, man were God.

V. And this is true, man thus divested, would be God, would be individualized. But he can never be thus divested, at least, never will be, else we must imagine an action of God returning upon itself, a purposeless & futile action. Man is a creature. Creatures are the tho'ts of God. It is the nature of tho't to be irrevocable.

P. I do not comprehend. You say that man will never put off the body?

V. I say, he never will be bodiless. P. Explain.

V. There are two bodies, the rudimental & the complete corresponding with the two conditions of the worm & the butterfly. What we call death, is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfect, ultimate, immortal. The ultimate <sup>life is the full design.</sup>

P. But of the worms metamorphosis we are palpably cognizant.

V. We, certainly, but not the worm. The matter of which our rudimental body is composed, is within the ken of the organs of that body. Or more distinctly, our rudimental organs are adapted to the matter of which is formed the rudimental body, but not to that of which the ultimate body is composed. The ultimate body thus escapes our rudimental senses, & we perceive only the shell, which falls in decaying from the inner form, not that inner form itself; but this inner form, as well as the shell, is appreciable by those who have already acquired the ultimate life.

P. You have often said, that the mesmeric state very nearly resembled death, how is this?

V. When I say that it resembles death, I mean, that it resembles the ultimate life; for the senses of my rudimental life are in obedience; & I perceive external things directly, without organs, thro' a medium which I shall employ in the ultimate unorganized life.

P. Unorganized? V. Yes, Organs are contrivances, by which the individual is bro't into sensible relation with particular classes & forms of matter, to the exclusion of other matter classes & forms. The organs of man are adapted to his rudimental condition, & to that only; his ultimate condition being unorganized, of unlimited comprehension in

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all points but one. — The nature of the bolition, or motion of the unparticled matter. You will have a distinct idea, of the ultimate body, by conceiving it to be entire brain. This, it is not; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibrations to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicated similar ones, to the optic nerves. The nerve conveys similar ones to the brain, also similar ones to the unparticled matter which permeates it. The motion of this matter, is that of which perception is the first undulation.

This is the mode by which the mind of the rudimental life communicates with the external world, reaches the whole body, (which of a substance having affinity to brain, as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; & to this ether, in union with it, the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of Idiosyncratic organs, therefore, that we must attribute the nearly unlimited of the ultimate life.

To rudimental beings, organs are the cages necessary to confine them, untill fledged.

- P. You speak of rudimental beings, are there any other rudimental beings, than man?  
Q. The multitudinous conglomeration of rare matter into nebular, planets,

suns, & other bodies, which are neither nebular, suns nor planets is for the sole purpose of supplying prabulum for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or Metamorphosis these creatures enjoying the ultimate life, & cognizant of all secrets but the one, pervade at pleasure, the weird dominions of the infinite.

As the sleep walker pronounced these latter words in a feeble tone, I observed upon his countenance a singular expression, which somewhat alarmed me, & induced me to awaken him at once. No sooner had I done this, than with a bright smile, radiating all his features, he fell back upon his pillow, & expired. I noticed that in less than a minute afterwards, his corpse had all the stern rigidity of stone.

Edgar. A. Poe.

The order of Melchizedek's Priesthood explained.  
 Also who he was, & the nature of his Office.

Thou art a priest forever after the order of Melchizedek Psalms CX. 4 Heb. v. 6 ch VII. 17

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It has <sup>long</sup> been a great mystery, among the professors of Christianity who Melchizedek was, much has been written and many conjectures formed concerning this wonderful person, who is repeatedly spoken of, both in the old and new Testament. But it appears evident from the Scriptures and other Historical accounts of the Jews, that he was a real man, who appeared in the land of Canaan, after idolatry had begun to prevail somewhat extensively upon the earth.

Melchizedek was a preacher of righteousness, and first began to preach the worship of the only true God among the Jebusites; and was made a pattern of righteousness that his fame spread thro' the whole land. His mission as declared in Jewish history, was that he was sent from the most High God, to preach righteousness and justice and to be the priest of the most High, unto the children of men.

His fame and influence became so great, that he was made King of the Jebusites, and twelve neighboring Kings acknowledged his Priesthood, and, uniting under his direction, honored him, by building a city for his residence.

This city was first called Salem, which signifies peace the city was afterwards enlarged, and called Jerusalem, which signifies vision

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or possession of peace. This was the first figurative city of that everlasting city and Kingdom of peace provided for the righteous in the Heavenly world; and here began the first Priesthood ordained of God, among men. There is no account in history of any priesthood or of any priests among men, before Melchizedek; all priesthods and priests among men, however corrupted and abused seem to have taken their rise, from this priesthood.

There is no account from whence he came or whither he went. He appeared as a messenger from God, and when he had done his work on earth he was taken away in all probability, God took him, as he did Enoch. This appears first from the circumstance of their being no account of his death; and if the death of such an extraordinary had been known, there would undoubtedly have been some mention made of it. Second, the Apostle, speaking after the Levitical Priesthood, and comparing it with that of Melchizedek, says, "Here, among the (Levitical Priests,) men that die, receive them but there, he (Melchizedek) receives them, of whom it is written he liveth" Heb VIII 9<sup>th</sup>.

Thus the natural death of Priests under the Levitical

priesthood is contrasted with the <sup>28</sup>Continual life of Melchizedek, but if he had died a natural death, there could have been no contrast in the case. Hence, it appears evident that he must either have been translated, or have been then living on the earth. The latter supposition is wholly inconsistent and unreasonable.

Melchizedek, in his order, was the first perfect type, and the most ample figure of Christ, in his priesthood, order and kingdom that ever was on earth, Hence, saith the Psalmist "The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchizedek." This is quoted by the Apostle, who says of Christ, "Called of God our high priest after the order of Melchizedek."

The Apostle represents this man, as greater than Abraham who paid tithes to him, and was blessed by him. "Without father, without Mother, without decent; having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually" Heb VIII. 3.<sup>rd</sup> But this is to be understood of his order, as King and Priest and not of his person as a man.

In order for a right understanding of the subject, it should be particularly remarked, that the Apostle first gives the interpretation before he applies the description; first being by interpretation, King of righteousness,





In all these things, he was in his person, kingdom, order and office, in the elements of divine grace, which pertain to the eternal nature, hence, we may easily understand who, and what, Melchizedek was; for it must appear evident to all that human nature, as to its proper elements had no natural father and mother, and no natural descent; but proceeded from an everlasting source, and will live forever.

Melchizedek was the proper child, and heir and the first high Priest of this nature; and his priesthood had no descent to him for he was the first; nor had it any descent from him for his priesthood had no end. Therefore he must stand in the same order forever, as the first, and the continue high priest of all natural rational beings, as long as there remains one such being to be presented to Christ.

As the rational faculties and elements of human nature; <sup>are the most perfect representations of the spiritual and eternal nature</sup> and elements; so the proper priesthood, and order of this nature are the most perfect representations of Christ's priesthood, and kingdom in the eternal elements. Rational human nature, must in its existence be everlasting in souls, and is always first, and introductory, to the eternal

order of spiritual life. So, also, the priesthood of human nature must always be the medium of introduction to all souls to Christ and the blessings of the most High God, possessor of heaven and earth.

It is worthy of remark, that thro' Abraham had several times received the promise of a Son, who was to be figurative of the spirit-ual seed; yet the promise could not be fulfilled to him, untill he first acknowledged Melchizedek's priesthood "and gave him tithes of all, and receive his blessing. This blessing, was a very peculiar one such as had never before been given. "Blessed be Abraham of the most high God possessor of Heaven and earth." (Gen X~~II~~. 19<sup>th</sup>)

This evidently shows that it was necessary for Abraham to come and acknowledge God's priesthood in the earthly Order, or order of human nature, and virtually to give up himself and all he possessed, as an offering to God, in order to receive the blessing belonging to an earthly order; for it was thro' this medium only, that he could finally be introduced to the blessing of the Heavenly Order.

This has been the order and operation of God's work in all ages, and must continue to be so forever, not only for collective bodies of people, in the various dispensations of providence and grace, but with

each individual. Hence it was necessary that the law should precede the gospel, as a preliminary, or in the language of the Apostle, a school-master, to bring souls to Christ. For the same reason, it was necessary that John the Baptist, should come before Christ, to give notice of his coming, and to prepare the way for him.

Hence it was also necessary, that Jesus Christ should acknowledge John's mission, and receive his baptism, before he could commence his own work, and introduce the spiritual order, and raise up a spiritual seed, agreeable to the figure exhibited by Abraham, respecting the promised seed, which was natural and earthly. Hence, also, the occasion of that preparatory work which preceded Mother Anne's calling and ministiation, and which she received and acknowledged previous to her receiving that important mission and blessing of God, thro' Christ, which placed her at the head of that spiritual work on earth, and which was to bring to maturity that work of everlasting <sup>glorious</sup> brightness, which was begun by Jesus Christ when on earth.

These things are but a spiritual operation of that priesthood which was prefigured by Melchizedek, and which brings human nature into its proper order, and teaches mankind that they are not their own, but the creatures of God, and that all the faculties, genius, talents and

possessions pertaining to human nature, are his. This being  
 the case, man must come to a sense of it, and offer himself  
 up to God with all he possesses, before he can be accepted of Christ  
 or receive the blessing of Heaven. For untill human nature is  
 set right, and placed in its proper order, it is impossible that man  
 should possess the Heavenly Order of Christ. When souls come to this  
 they in reality pay tithes to Melchizedek, and thus obtain his spirit,  
 blessing, and language, ascribing to God the rightful possession of all  
 things in Heaven and earth. It may be proper to remark here, that  
 Abraham adopted the same language to the King of Sodom,  
 Melchizedek used to him. "The most High God, possessor of heaven  
 and earth" We find no evidence that he ever used this language before,  
 nor, indeed, any expression implying that all things in heaven  
 and earth, belonged to God alone. He also refused to take any of the  
 goods from Sodom, altho' he had recovered them by his superior  
 valor; for he was determined not to be made rich, by receiving  
 any favors, but gave up all to God as the only rightful possessor  
 of heaven and earth, and all that pertains thereto.

This same change of sense and language, must, in truth,  
 take place in every soul, before they can come into the spiritual work

work of God, as professed in Abraham. To bring it home to each individual, we would ask, what is the sense and language of fallen man? His selfish and craving ambition prompts him to say, "I am my own, all my talents, genius and faculties are mine; all I possess is mine; all I can accumulate, is for my pleasure, and gratification". Thus, he assumes all to himself, without any just feelings in his heart, to acknowledge himself a mere creature of God, and that all he possesses belongs to God, and ought to be given up and disposed of, according to his will. It is impossible, while he remains in such a state, that he should receive the gospel, or be accepted of Christ.

But, when he comes to be met by Melchizedek, and fed with his proper food of bread and wine; that is, when he receives of Melchizedek's spirit, the elements of his life, he will then see, that human nature teaches, in all its operations, where-ever it is manifested. When a soul is convinced of this, and yields himself, with all he possesses to God, desiring to know, and do his will, in all things as his reasonable duty, he then comes into the proper order of that which is earthly, and receives its blessings. He is then prepared, and not till then, to receive the blessings of Heaven, and to enter into

that spiritual order. He is then accepted & blessed of Melchizedek, & by him, a priest of the natural order, he is offered to the Most High God, thro' Christ, as the High Priest of the heavenly & eternal order.

Thus Melchizedek forever stands as the priest of the natural order, to present the existence of the natural creation, & the geniuses of rational beings, to Christ. In like manner, Christ forever stands as the priest of the heavenly order, to present them to God, thro' his work. The whole of this doctrine, is summed up Christ in these words, "If ye have not been faithful in the unrighteous mammon, (i.e. in temporal or earthly things) who will commit to your trust the true riches. Luke. XVI. 11<sup>th</sup>"

Our Saviour here sets forth, too, distinct elementary principles, the one temporal & natural, & the other spiritual & eternal; & shows, that man must do his duty faithfully in the first, in order to be justly entitled to an introduction to the second. And as nothing can be offered to God, without a mediatorial priesthood, there must, of course, forever be such a priesthood in the first principle of nature, by which souls can be offered to the second, or principle of grace, in which is the everlasting priesthood of Christ, to accept & present them to God, in the eternal order.

Hence it appears, that the priesthood of Melchizedek & Christ, are both everlasting, as well as the laws, or living principles of their respective orders.

But the priesthood of Aaron, & the <sup>107</sup> Levitical law, were temporary, & therefore would not make the corners thereof perfect, neither in the true principle of nature nor of grace. Therefore then, serveth the law? It was added, because of transgression, to which man was exposed, in consequence of his fall, in order to check these transgressions, & correct the corruptions of his fallen nature, not to restore that nature to the state to which God at first created it.

Therefore, the law, being in itself but a system of types & shadows, of good things to come, could not prepare man, for any higher orders. All that could be effected by perfect obedience to the law, was to restrain the corruptions of man's fallen nature, & keep him from the extremes of wickedness, to which he would have been exposed without the law; and offered him justification for the time being; & thro' those types and shadows, implanted in him, a hope of a better state, when the time should arrive for a greater light to be revealed.

The Mosaic law therefore could have no effect upon one who was in the order of nature; much less upon one who was in the eternal order of grace. Hence it is evident the Mosaic law must cease, either when the proper order of nature is restored, or



the eternal order of grace is gained. Hence, also the necessity of a high priest arising, not after the order of Aaron, but after the order of Melchizedek, Made not after the law of a carnal commandment, but after the power of eternal life. Heb. IV. 16<sup>th</sup>.

The reason why it is necessary a priest should arise after the order of Melchizedek, and not after the order of Aaron, was, that the priesthood of Aaron, was but temporary, and to be done away for nothing temporary, can be a perfect figure of that which is established. But the priesthood of Melchizedek, being everlasting, was a perfect figure of the priesthood and order of Christ. Hence, the priesthood being changed, there was made of necessity, a change of the law. For the Levitical law, being no longer necessary, was done away, and the everlasting law of Melchizedek, and the eternal law of Christ, were united, and forever established.

The original law and order of nature, as originally created of God, is the law, and order of Melchizedek, it is that primary law which constituted and established the formation and unchangeable principles, genius and life of rational beings, and of all things pertaining to the existence and order of the natural creation, and the order of Melchizedek, was the priesthood of this unchangeable law.

109.

Therefore, we may see that this law must be everlasting, and that rational beings set in order by it, must become the everlasting subjects, of the eternal law of Christ.

The eternal law and order of grace, is the law and order of Christ. This law does not alter the natural creation, faculties and genius, of the creature; it is of an higher order than that of nature, and being eternal, and consisting of the elements of the divine nature it implants the eternal principles of godliness in beings thus set in order, and becomes their real life; it is not a law of external commandments but the operation of those principles which bring forth fruit according to their divine nature. This is eternal life.

Thus we see that the works of God harmonize, both in the natural and eternal order and that they are both equally necessary and everlasting. Therefore, the priesthood of Melchizedek and of Christ, have their unchangeable and everlasting order, and correspondence.

This may readily be perceived when we consider the scriptures point two everlasting priesthoods; and yet, there cannot be two primary priesthoods, in one elementary order, therefore, one, must be in the element of nature and the other, in the element of grace.

The work which Melchizedek performed on earth is as willingly

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made known by scripture, and authentic history, as the works done by King David, and can no more be disputed, unless the corroborating records of plain facts be set aside. It need not be disputed that the real Melchizedek was a heavenly messenger, an angelic being. He was doubtless the first Angel of providence, being, in that order, the most perfect figure of the Son of God in the eternal order, ~~and~~ ~~with~~ this Angel, inspired the man called Melchizedek as the first, and everlasting priest and King of righteousness in the order of providence, and typical representation of the eternal order, and work of the Son of God.

Therefore, by this Angel, all the earthly works done thro that earthly tabernacle, were effected, so that it may be truly said, he, was the angel; for he acted by his power, and in his name as his instrument and performed works which it is utterly inconsistent to suppose that an angel, ever did perform, except thro a mortal agent. But it was in the same manner as Christ testified concerning John the Baptist "If ye will receive it, this is Elias," i.e. Elijah, which was to come. Mat. 17. 14<sup>th</sup>. Thus it was evidently, the spirit of Elijah or the same spirit that operated thro him, that inspired John the Baptist, and was the divine messenger, which wrought thro his instrumentality, to

prepare the way for the coming of Christ, the messenger of the eternal covenant, Mat. II. P. 11. And it were evident from our doctrine, confirmed by inspiration, that the real Christ, the messenger was not an earthly, but an eternal being, a heavenly being, the genuine Son of God, in the divine likeness of the Eternal Father. This Christ, inspired the man Jesus, and administered to him, thro' all his trials, and painful travels. And when he was fully prepared for the everlasting tabernacle of this divine spirit, then it descended to him, at his baptism in the form of a dove, and took everlasting possession of his spiritual part, and abode upon, and in his soul, forever to remain.

This Dove represented the real Son of God, and altho' this spirit had evidently inspired souls before, yet he had never taken up his abode, in any one. But, when this spirit being the true Christ, had taken possession of the tabernacle of Jesus, was his spiritual part, identified with Christ, and by him was wrought that work, and manifested that eternal priesthood and kingdom of Melchizedek, was the most evident, and lively figure ever exhibited on earth, and which will forever continue in the same order.

112.

To those who have been eye and feeling witnesses, of the ~~inspire~~ operation of spiritual beings, upon mortal instruments, in the present marvellous manifestation, it need be no mystery how angelic beings or spirits formerly operated in the like manner, and could perform any work, thro' mortal agency designed of God.

For these agents, speak and act, in the name of their inspiring spirits, and many times evidently have no consciousness that they are not identified with them, and thro' their inspiring influence, and power, they can declare by words and signs, the knowledge and counsel of God, and perform those works which it is self-evident mortals could never perform without.

In the same manner, the Angel wrought thro' Melchizedek and the spirit of Elijah thro' John the Baptist and Christ thro' the instrumentality of Jesus, and the Heavenly Bride thro' Mother Anna. From these circumstances, the character, and work, and order of Melchizedek, may be clearly seen and understood.

Calvin Green.

New Lebanon 1844.

Edited

113.  
Extract from the Pleasure Boat.  
by J. Hacker. — April 19<sup>th</sup> 1849.

cc  
The Deast said about christianity, by that man who daily grinds  
the face of the poor, & robs the Widow and fatherless, the better it will eventually  
prove for him, and the cause he professes to love. "

The day is lost in which no good deed has been  
performed.

Reader, hast thou enemies? Do they slander thy  
name, and strive to ruin thy reputation? Then live <sup>thou</sup> down.  
If thou hast sinned, if thou hast given just cause for  
offence, and evil reports, repent & forsake thy errors; so shall  
their evil designs, prove a means of thy salvation. But  
if thou art suffering innocently, if thy good deeds have  
been misconstrued, and made to bear the resemblance of evil,  
pret not thyself because of evil doers, but let thy ~~of~~ daily life give the  
lie to their malignity; and thus wilt thou come forth like gold from  
the refiner's fire, & thy life will shine the brighter, the more it is tried in  
the furnace.

Go on thy way rejoicing, for know thou, that if none should speak evil of thee, it would prove that thou wast of no great force, —  
 "Clubs lie thick around trees that bear good fruit." Such trees are often shaken, & the shaking causes the roots to reach the deeper, & become more firm, while trees that bear no fruit, or such as is not good, attract little or no attention, and are not worth beating or shaking.

Reader, if thou wilt put the above in practice, it will prove enough for one week's reading. The value of an article on paper consists not in its length or size, but in the useful instruction it imparts. —

115.