

11. Most certainly, this unlimited toleration, would not have been given, to be again cut off from part of the race under the law of Moses. Thro' any Agencies, God never enacted statutes designed to make men worse, but better. At most, he gave laws or latitude, designed to, hold them where they had fallen, until better hopes and helps could reach them.
12. It may be true, that there were no Doctors, medicine or diseases manufactured, before the flood, in the first Church or out of it. But one would suppose that medicinal herbs did grow before the Deluge. It seems that men, the best of them, ate and drank disorderly before that period; beginning at the first family, and that such causes must have produced more or less disease, then, as now.
13. Then if some restless reasoner with malice afore thought, chose to oppose

that notion, they might think that some good old Father or Mother, of Antediluvian notoriety, might have attempted to remove some physical obstructions, by roots and herbs, or some hydropathic proceps.

14. I have no controversy with the idea, that "Men corrupted the physical elements by their abuses, and produced the flood, just as Cholera or fever corrupt the atmosphere with disease, and the vapors of death", as stated in the Manuscript.

The whole race are made up outwardly of the earthly elements; and it must be a fact, that if they corrupt themselves, of course it affects the elements they are made of. And whether floods, famine, pestilence, or even earthquakes and other calamities, do, or do not follow, as the effect of Mans disorders, it would take a wise Seer to determine.

15. It would certainly present the Character of the Creator, in a very different light from which He is now considered, if it should finally come out that all such dreadful results follow the sins of men.

If man had kept the law of nature, would there have been any flood?

Every thing in scripture or reason answers, Yes. Then as the wickedness of man bro't the flood, good philosophy teaches, that it was the result, or effect, of that cause.

16. That the statutes of Moses, were to regulate the generating Jew, to keep him orderly, clean, healthy, and preceptive, judged by their standard of right and wrong, and their inspiration, to me is not only true, but a truth most instructing and beautiful

17. Grain, or Breadstuffs, were, and are, the first substance to perpetuate human

life. The question is, when ^{produced} perfectly sound and healthy from the soil, did, or does it need, any thing added, to render it more so? Can minerals, alkaline, spices, sweets, leaven, fat putrefaction, or the closest sifting, make it better than we reap it from the harvest field?

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18. The preparation of bread, could not be fully regulated by law in Israel, more than other great evils, to which the Jews were addicted. They came out from the fertile valleys of Goshen, where waved a thousand golden harvest fields, there they had resided for centuries.

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19. They were in bondage to a nation of bread-raisers, and bread-makers, who were subject to no law but their fancy, taste or ingenuity, which taught them to seek out many inventions, to pamper their depraved appetites, regardless and

ignorant of the many diseases all this helped ^{to} induce broadcast over the nation.

20. When the Hebrews loathed the manna, and longed for their old fare in Egypt, how evident it is, that some palatable gentile preparation of bread, the good hot loaf, and its precious old fixings, was among the good things longed for. All this turned the heads and hearts of the poor fellows, and got up an eternal din of grumbling, and a general rebellion, finally, against the forced temperance laws, brought in by Moses.

21. When the excited host of Hebrews, by hundreds of thousands, danced on the shores of the Red Sea, rejoicing over the destruction of their enemies, on the strength of breads fresh baked from their kneading troughs brot from Egypt. They were much like

intemperate, ignorant beings newly awakened and brought into the gospel.

22. They thought that all their enemies were outside, much like some of our new converts, from the old Kingdom of Antichrist. Little did they imagine, that God had decreed forty Years wandering in the desert, to oblige them to practise rigid temperance, that the whole host might be compelled to change their habits, and dry up their diseases. They had no eyes to see that they were to be held to it, that the old stock might die off, to give place to a new race, of sound, healthy, men and women, who had lived for health, and in that state were ready to enter the rich valleys of Canaan.

23 In truth they were much like the Shakers. Little did we dream, when we first set out to correct our

physical and spiritual infirmities by the gospel, what all this would cost.

"We did not see the terrible conflict, it would bring us into, to be taught our A. B. C. by Mediators like Moses and the Elders. We did not count up the self-denials, restrictions, trials, death struggles, and burning fires, all this standing in the light would kindle up, to bring us thus far on our journey."

24. Of the simple article of bread, the Scriptures declare, without the least qualification, that God gave a law, to cut off leaven from Israel, as far as the people would bear it. But where do we find, in past or present revelation among any people, anything to show that he ever did, or now ordains, the preparing of it, and incorporating it with bread, or any other kind of human food? Until it can be found we must own up, that we are using

what God condemned to a certain extent, and barely tolerated in part.

25. If the Jews were not wholly cut off from this Old Gentile preparation, we must own they had a heavy blow leveled against it; and by them we can see, that the first Edition of the Chh. of the latter day, have run further off the track than they were, or never got so far on it

26. The Jews on bread, stand out far a head of us yet, but some begin to discern, that there are better days coming for Zion, and in all Candor I stand with those who believe it.

27. At annual purifying seasons, certain feasts and fasts, unleavened bread for food, was evidently enjoined by statute on Israel. Two cases I will name, One of the people, another of the Priesthood;

tho' perhaps on both, you are better posted than the writer

28. When the yearly Visitation to the Temple commenced, the spirit of the Nation glowed with Jewish devotion. In their palmy and better days, all hearts were turned to the center, to gather beneath the wings of the holy Shekinah on the Mount of God, at the temple of Zion - From all parts of Old Canaan, all faces and feet, were bent on the sacred pilgrimage, to perform their cleansing, and to listen to God's word delivered thro' His Chosen Mediators -

29. In reading this good old history, given by Jewish Authors, I have been touched by the inspiration of other days. Their love to Jehovah was manifested in the unselfish liberality exhibited by all to the whole household of Jewish faith.

30. Neither scrip nor purse was needed to perform that Journey to and from their central altar. Every habitation, tent and hamlet, on every road and pathway, in city and wide country landscape, was the Jewish pilgrim's habitation. Unleavened Bread and Honey, with a few simple fixings, was liberally spread publicly, under awnings in front of all dwellings.

There the pilgrims rested, fed, and lodged; the rich and poor together, on the religious abundance. All orders of people for the time, were leveled down into one general community; and there, in the name of the God of their fathers, they comforted and blessed each other,

How happy each returning anniversary, and how religiously beautiful.

31. The Sons of Levi were numerous, and their labors arduous, in their multifarious duties at the Temple. They entered

upon these professional labors according to rank and order, and labored thro' them by course. They appear from history, to have changed sets weekly, as our Kitchen Sisters do monthly.

32. As these un^{der}livened restrictions on particular occasions, were laid upon the people at large, to be kept sacred; besides voluntary abstinence, the whole priesthood were required to set a rigid example. They were not only required to abstain on public occasions, but while on duty at the Temple. It seems as tho' nothing but unleavened Bread was permitted to enter that Holy Sanctuary -
33. Each set of priesthood on duty were required to Eat Shew Bread. To represent the twelve tribes of Israel, the weekly allowance was twelve loaves for a Priest. It was fine flour, but for that quality, would bear no comparison with our finer brands -

It was unleavened Bread by the injunction of true inspiration; peculiarly baked, and laid, for priestly use, upon a golden table. There they ate it, when they stood upright, and under the terrors of God's law, dare eat no other.

34. If this does not show plainly that leaders were required to stand up before the host, bearing the greatest cross, to present themselves as the best examples of health: what does it mean? If it does not show, that on the whole priesthood, was laid the requirement, to keep alive, and in use, the most health-creating method of bread manufacture, among that ancient figurative people, I am at a loss to even conjecture what it could mean.

35. Doctor Johnson, in his inimitable allegory of dead soldiers, and living vultures, the greatest burlesque on war ever written, says: "An aged

Moatherly Vulture, about to drop mortality, seated herself upon a tree top near a battle field, her younger flock seated in the branches about her, to listen to her last dying charge. With them all it was an hour of great solemnity. With her last dying breath she was teaching them, how to seek food, the most savory and best, when they could see her face no more.

She informed them, that the most precious and abundant repasts, might always be found upon the battle field. She minutely described the hosts gathering in vast numbers, the shrill war blasts, their uniforms, the lightning flashes, the thunders of the Cannon and the Captains, and the thousands slain by mans great kindness, for no other purpose, but to make food for the whole Vulture tribes. She minutely described the leaders, their war horses, and their trappings, and enjoined upon her descendants, an undying reverence for them, as they had ever been the greatest and truest friends to the Vultures."

36. Some meddlesome reformers talk just as thoughtlessly and rudely about Doctors, and Dentists. They contend that they should fall down and worship heaven Compounders, a dove fashionable Bakers, bread spoilers, and poisonous amalgamaters of dough and death; and chant praises to the devourers of all such dyspeptic agents, and tooth destroying Compounds, Swallowed Smoking Hot, from the ten million Ovens, all over the Gentile world. They urge that they should do this, as a debt of eternal gratitude, as the whole army of them, stand as the trust and dearest friends, of the Doctors and Dentists, and the Angel of Death.

38.

37. To say that the germs of true spiritual substance, and of true physiology, were planted in the revealed law of Moses, in the opinion of the writer, is declaring one of the clearest truths ever uttered. And to say that these spiritual, moral and physiological germs there planted, have grown and

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produced an effect upon nations, who can lay any claim to true civilization, seems equally true. All restriction by law, that was laid upon the Jew, incorporated some truthful principle, that was intended to develope great good for man spiritually, or physically, when carried thro' the growth of ages; and it seems worse than nonsense to deny it.

38. With the forced abstinence of the Jew in the wilderness, the cutting off of fat, and blood; of inspected beef, and other animals by priests, and the whole Jewish Bill of fare regulated by law, I have no controversy, simply because it is supported by history, and because to me it is all true.

39. And sound philosophy teaches unerringly, that what such restrictions did then, they can, and should do now. It is no more unreasonable for any one to say, that the bread and meat eater of to day, needs

the benefits of the institutes of Moses, than it was for Jesus to say, that he needed them, and kept them; nor for the Shaker to say, that the Candidate for spiritual redemption, needs the example and life of Jesus, as the pattern to work by.

40. The old argument, that all that belongs to a past dispensation, should be left there, proves entirely too much. It argues, that the life of Jesus should be set aside for the same cause; just as Antichrist has set it aside. But we find, that though Jesus lived a virgin life, and started community life, nearly two thousand years ago, it produces precisely the same results, to follow his example now, that it did then. Then, would not the God-given physiological restrictions, which produced health under the law, do likewise? His order grew out of the germs planted in the law, was based upon it, and was to stand upon it.

Our order grew out of the germs planted in his order, it is based upon it, and is to eternally stand upon it. The righteousness of all blend beautifully together, like a chain of gold.

41. It seems just as reasonable to say, that the ten simple figures, that form the foundation of all arithmetical calculation, do not belong to Mathematics; That the A.B.C. of the infant scholar does not belong to language and the Orator; that the eight notes do not belong to the songs of Angels in mortal form, or the Master of Music; or that the body does not belong to the Spirit; as to say, that the laws to regulate the physical under Moses, do not belong to the gospel.

42. The religious cultivation and harvesting of the earth, the destroying of insects by rule, and the production of healthy vegetables by law; to grow sound sheep, cattle, men and women, seems no more inconsistent

Than other facts, which existed under the law, that men and women have outlived, or never had.

43. Seeing and foretelling events, far off, or near at hand, and coming cycles and periods, was a common gift, and if "Order is Heavens first law;" Spirits would not give this knowledge thro' any but orderly Mediums -

44. Moses, Joshua, Elijah, Elisha, Samuel and others, were actually mediums under spirits, to command and control the natural elements, on many important occasions. All this was produced, by strict obedience to law. Like Daniel in Babylon, who "purposed in his heart, ^(Dan. 1. 8. 12) that he would not defile himself with the Kings meat;" and requested and obtained pulse to eat, and water to drink, as the starting ground, for the gift of Gods power; So did Elijah prepare, by abstinence, to rule the elements,

and so with all others.

45. Elijah obtained this singular gift, just as one would pray for, and obtain something personal. The Apostle says, "Elijah was subject to like passions as we are, and he prayed earnestly, (Mar prayed, in his prayer.) that it might not rain; and it rained not on the earth, by the space of three years and six months, and he prayed again, and the heavens gave rain, and the earth brought forth her fruit."

Thus he desired this power in his heart, prayed for it, and obtained it; and went in to the King, and declared he had got it, and told just how he obtained it.

1 Kings 17. 1. He said to Ahab, "As the Lord God of Israel liveth, before whom I stand, (law abiding and upright) there shall not be dew, nor rain, these years, but according to my word." His own obedience to law was the indispensable requisite. And for the time being he stood as God to rule the elements.

46. Both sacred and profane writers bear witness, that true priests and prophets possessed and administered the gift of healing.

But to obtain this power, they lived to law; and possessed health, and stood connected with intelligent spirits out of the body, that were clothed with creative power. These spirits using them as mediums, could administer it thro' them to others. Thus they could administer, just what they had themselves. It is a law that holds good, that spiritually or physically, men or women, cannot administer what they do not possess.

47. The laws to grow health and preserve it, among the Jews, were given by intelligences that certainly understood cause and effect. If their laws did not furnish the means, to overrule and keep back the five hundred contagions, that disease and destroy vegetation in this age, they certainly would look more like the laws of men, than the laws of God.