

Deity !!

Dual Order of Illustrated.

Origin, Changes & Plurality

of

Holy Ghosts!

and

The Revelation of

Christ

In and through the Two Orders

of

Male and Female.

1854

[1,2]

Preface.

If as a wise man has observed, "he who cometh to serve the lord, must prepare himself for temptation," it is certainly no less necessary, that he who assaileth to advance, to the world of man kind, new truths, which conflict with generally received, deeply rooted, and long-established errors, must also prepare himself for, and expect to meet with, the most determined opposition from the abettors thereof.

Now especially will this be the case when the subject is Religion. For it would appear that men act upon the principle of "the better the day, the better the deed." And, as Religion is of all subjects, the most sacred; so, when it comes up for discussion, men have often been impelled, by Zeal thereof, to give loose to all the evil passions of a fallen nature; and under their influence and Control, have been carried away from the Fountain of all Good; and, while vainly sup-

prosing, they were contending for Religion,
they were being led, and directed by a spi-
rit the very opposite thereof, which banished
Every particle of true Religion from their souls.

Out of five hundred years of History,
it is found that there were Seventy-Seven
Years of Civil war, Two hundred and Sev-
enty-five of foreign wars, and Seventy-five
Years of Religious wars; the latter always pro-
ving the most atrocious, sanguinary and un-
merciful. A similar spirit characterises
all private wars, even to the personal Contro-
versy of two Religious Champions or dispu-
tants, of different Sects.

But truth leads to goodness; and Goodness
produces peace and good will towards all men.

One of the noblest attributes of humanity, is the
power of progression. Progress involves Change
of ~~feelings~~ and Actions; and that Change implies
new faith, - more faith. "from faith to faith."

In a day and time when the professedly one
true and infallible Church of Christ may be hunt-
ed by hundreds, modesty will become a new Claim-
ant for that long sought and much coveted consid-

eratum. For although "it is good to be fully established in our own minds," yet that fixedness should not arise from the dogmatic positiveness of the party, but from the permanent and unchangeable nature of truth in their possession; and from the clear and irrefragable evidence with which they can actually furnish Sincere and Candid Inquirers.

No one, in a Court of justice, is so calm and unarm'd, amidst all the machinery of judicature, and the terrors of the law, as he who is really in the right.

An innate Consciousness, that no man ever yet created the smallest particle of truth; and the question with each individual being not so much, "What is truth?" as "What is our state of recipiency for it?" and do much towards inducing that modesty and humility of spirit which is near akin to the characters whom that great Minister of truth Jesus - invited, by saying "Come unto me all ye that are weary and heavy-

laden," (with sins) and learn of me; for I
 am meek and lowly in heart; and ye shall
 find rest unto your souls." (Matt XI 28+29.)

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Part I.

Increasing Light of Zion, or the Second Christian Church.

Chapter I.

Order and Mode of Creation.

The worlds were "made" by the Word of God, not spoke into existence by the mere fiat of His will, out of nonentity, as many vainly imagine. But "made" or brought forth, as effect from cause, the thing produced, from the thing that produces.

2. The worlds were not made in their present gross state and condition, any more than a hundred year old man, or an oak tree, was made at once, as it now exists.

3. "In the beginning God created the *prima materia*, or first principles of matter," is the first verse of Scripture, in the original.

and these "first principles" of matter have been creating and unfolding from that time to the present; and the process of creation is proceeding at this moment as really as it ever did, and in a similar manner.

4. Many species of plants and animals, known to have been once in existence upon earth, are now extinct. While, on the other hand, it is equally demonstrable, that the present order of plants and animals now on earth have successively come into being.

5. The "childish thoughts" that men had, when they were children in knowledge, it is now time to "put away". The unphilosophical and absurd notion, that God created the worlds out of nothing, has possessed the unbelief in Divine Revelation of more substantial ground to stand upon, in and for his incredulity and unbelief, than the believer possesses for his credulity & faith in so ridiculous a dogma, or even for his own existence, i.e. nothing. For all reason testifies that from nothing can come no-thing. Thus unbelievers stand upon this absurdity; - he bases upon nothing.*

6. Upon to this, is the equally groundless assumption, that, God created all things, and can do all things. Whereas, if God created

* See Note G. Page I.

all things, there never was, is or can be, a falsity, in thought, word or deed, or thing, in existence. For "it is impossible" (as we are told) "for God to lie," And if it be "impossible for God" (by or through any means) "to lie," or to create error or evil, then it is not true, that God created all things; nor is it possible for Him to do all things. Consequently, though evil, error, and lies, in abundance do exist in our world, they never (either directly, or indirectly) came from God.

7 To suppose that the world was created in an arbitrary manner, out of nothing, without regard to either law or principle is contrary to all the evidence of our senses every day of our lives. For everything that is made, exhibits God as a God of law and order by means of which also He made the worlds, through a medium and not directly. (See Heb. I. 2)

8. Nor is it endurable to entertain the idea, that this process was begun and finished in "Six days" of twenty four hours. Any more than it is, that a literal serpent tempted Eve

to eat a literal apple in Contravention of
an outward Audible Command, from a vis-
ible Being, or God.

9. The book of nature, or of the natural Cre-
ation, is the most authentic and reliable
book ever yet written; and has been the
least subject to mistranslation (though often
misinterpreted) of any book ever yet publish'd.
This, as read by Geologists, gives six great
epochs for the six days of Creation; and the
Scriptures say, that, "with the Lord, one day"
is as 1000 years, and 1000 years as one day."
(See 2^d Peter III. 8)

10. Precisely the views which men have be-
lieved and promulgated, respecting the Cre-
ation of the old and natural Heavens &
Earth, they have also applied to the new
and spiritual Creation. Hence the old the-
ology teaches, that the Second Coming of
Christ, to set up his everlasting Kingdom
of righteousness upon this natural earth,
will be to the destruction, in one literal day
of this same natural earth & heavens, by material fire.

11. Reason, Common Sense, and true Science, appear to have been expunged and banished from all the Creeds and dogmas of Antichristianity, and to have found refuge and a resting place only in the ranks of heretics, infidels, and materialists.
12. There never was, is, or can be, any antagonism, or war, between truth & truth; natural and spiritual truth; true Religion and true Science: they have one Source & Author - God.
13. Firmly believing, that "the Christ" has made his second appearing, and has set up, as an ensign to the nations, the nucleus, or germinal Centre, of his spiritual Kingdom upon earth, in and among his Chosen people, called Shakers; and that of the increase of his Government and peace there shall be no end; upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever; we say in this, as in all other books issued by the Society, that we have no set, formal Creed: but, as we found the Church of God

founded upon a perpetually improving Divine Revelation, and free to increase with the increase of light and truth, so we leave it, free to our Successors.

14. And herein the living body of Christ is preeminently distinguished from the "dead bodies" in Babylon, that the "Beast will not suffer to be put into graves," or buried out of sight of man, as they ought to be, for the world has outgrown them.

15. We believe it to be always right and good, and expedient, to confess, repudiate, cast off, forsake, and "bury," all sin, error, and ignorance, individually and collectively, as fast as we come to a knowledge thereof; holding that these all belong to the fallen nature of man, but truth to God.

16. As in their origin, all the material elements are proved by science to be ethereal, but are continually hardening and condensing into air, water, earth and rocks; so does all Ecclesiastical and religious history reveal the humiliating fact, that there is a latent, innate and almost uncontrollable tendency in the human mind, as it were, to freeze, harden, and petrify,

all religious impressions, whether erroneous or truthful.

17. Hence God has carried on, and could only carry on his progressive work from age to age, among mankind, by leaving the fossil religious bodies, and perpetually raising up "another people."

18. But of the people of the final Church of God, it is prophesied, that their Kingdom shall not be given to another people; "because their path would be 'the path of the righteous, shining brighter and brighter unto the perfect day:'" that is of their increase, individually and unitedly, there will be no end, and consequently, God will not need to raise up another people to carry on his everlastingly increasing work and Kingdom.

Chapter 2nd

Old and New Theology Contrasted.

In all ages of Christianity, there has been one central or focal point or doctrine, to which have converged, and from which have diverged, all the rudimental tenets, doctrines and dogmas of every professedly Christian sect or denomination.

2. And the exposition of this one doctrine, according to the present light of Believers, in Christ's Second Appearing is the object of this work.
3. We only ask, from those interested in Spiritual subjects, a careful, attentive perusal, and a candid impartial consideration, of its contents. Nor have we the least desire that any one, after maturely weighing the evidence therein laid before him, should go beyond his own convictions. "Every Soul must to his own master stand or fall."
4. It is well known that all professing Christians believe that Christ has made, or will make, his Second appearance on the earth.
5. The Millerite, or Second Advent movement, as it is called, is sufficient proof of the strength, the depth, and universality of this faith in Christendom; and also that there is a general impression that the time for such advent, or Second appearing, has already expired or that it is nigh at hand.

6. It was this state of the religious mind of the various sects (all of whom except the Shakers, more more, or less represented in that revival) that raised up and brought forth such a man as Miller and his coadjutors; not Miller that produced the revival.
7. The positions that we assume, and have endeavored to sustain, are - that Christ has made his second appearing; and that this second appearing was made in the order of the final.
8. So far as these positions may be thought worthy of attention, we are fully aware they will be startling to minds who have been trained under and by teachers of the popular and orthodox systems of religion.
9. This, in part, arises from the great chasm, or "gulf", which exists between the old and new theologies; produced by the diametrically opposite premises, upon which each party builds its system.
10. Perhaps a few of these different premises may be referred to with advantage.
11. Old - Believe in direct communication from the Supreme Being.

12. Now - Believe all Divine Communications to earth have come through Mediums; and that the number of mediums intervening between God and Man, increases as we recede from our present day into the past. Consequently that the number of mediums have decreased from the creation to the present time.
13. Old. Admit of no travail of Soul, or probationary state in the Spirit-world.
14. Now. Believe that as it is in the material world, so it is in the Spiritual, as it respects the real state and travail of the Soul.
15. Old. Heaven and Hell are local places.
16. Now. They are states in Spheres.
17. Old. That generation and regeneration are compatible with each other.
18. Now. They are opposite one to another, generation belonging to the first Adam; - Regeneration to the Second Adam - Christ - One is earthly, the other spiritual.
19. Old. That war, slavery, riches and poverty are consistent with Christianity.
20. Now. That these are of the devil, - peace freedom and plenty of Christ.

21. Old. That the physical body will, at some future period, be re-organized, re-entred, and re-animatd by the Soul: and that this is the Resurrection.

22. New Resurrection is rising out of the first Adam- generation - with its natural order and earthly affinities, into the Second Adam, or re-generation, with its new spiritual order, and heavenly affinities.

23. Old I believe that Jesus is the Christ; and that he will come again with the same natural body that he possessed Eighteen Centuries ago.

24. New That Jesus was baptized with the Christ, who is "the Lord from Heaven, a quickening Spirit;" and that he has made his Second Ap-
pearing in and through a female, in the same manner that he made his first appear-
ance in a male.

Chapter III

Reception of Christ by the World, Similar in his First & Second Appearings:

Should we be asked, If Christ have made his second appearing, then, how does it happen that so solemn and world wide important an event as that, should be known and believed in only by so few, obscure and strange a people as the Shakers; and who alone are benefitted by it; while the learned priests, bishops, and archbishops, besides thousands of the great and noble of the earth, who ardently devote their whole lives to the study and understanding of the Scriptures, and of the promises, and predictions pertaining to Christianity, are utterly unconscious that so glorious an event as the second coming of the Messiah has transpired?

2. We would answer by also asking: At what age of the world was it, that the leaders, teachers and high professors of religion in

our dispensation, ever formed correct ideas of the time and manner of the fulfilment of the prophecies and promises of God through His prophets, pertaining to a coming Dispensation, previous to their accomplishment?

3. Did the Antediluvians understand & believe Noah? Did Israel understand her Prophets, when they were speaking of the first advent of the Messiah? Yes!! Even the prophets themselves did not understand their own Prophecies & promises. (See Dan. XII, 8. and 1 Pet. I, 11, 12.)
4. Yet her learned Rabbins thought, by diligent searching, to find out the Most High, and His ways; and professed to describe the Messiah, the nature of His work, and the manner of His Kingdom.
5. Even as modern Rabbins, by the virtue of their theological lore, entertain their ^{Enlightened} ~~modern~~ audiences with minute descriptions of the Second Coming of Christ, - the awful and tremendous realities of the day of judgment, - and the glorious consummation of the creation of a new heaven and a new earth.
6. But when the messiah did make his appear-

ance, how was the wisdom of the Ancients, erudite Rabbins Confounded, and "the understanding of the prudent brought to naught!" "He came unto his own, and his own received him not; neither did they know him."

7. Now were there any parties more disappointed and mistaken in regard to the Shiloh, and the nature of his Kingdom, than were the Apostles themselves, until they were spiritually baptized on the day of Pentecost, as may be known by their having asked Jesus, "Lord wilt thou at this time restore again the Kingdom to Israel?" (Acts I. 6.) although they were the Authorized instructors, and appointed inductors of mankind into that "Kingdom" which is not of the world, and concerning which the people vainly expected they should require no instructions.

8. Even as in this day:- the professed Christian world do not expect that Christ will be preached to them in his Second appearing as he was preached to mankind in his first.

9. For, passing by those Scriptures, which represent the "Everlasting Gospel," as having to be preached to "all Nations, Kindreds and tongues," they say, that he will come suddenly, and that

"Every Eye shall see him" on the instant.

10. But Paul saith, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew."

11. "But God hath revealed these things unto us by his Spirit," (not by the old Scriptures,) "for the Spirit searcheth all things; yea the deep things of God. The things of God knoweth no man, but the Spirit of God" (see I Cor. 2. 7. 11)

12. This is the true reason why man, by his own spirit, however learned he may be, remains ignorant of the things of God:—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (Ibid. 12)

13. Yet "the mystery of God" was not to be finished" by the Apostles in that day; they were taught by the Spirit to look for another appearing of Christ to perfect that which was then only "in part." And one of them plainly declared, that "in the days of the Voice of the Seventh Angel, when he should begin to sound, the Mystery of God would be finished." (Rev. x. 7.)

14. If a mystery, then it must be revealed. Hence, as it was only by revelation that Christ was known in his first appearing; so would it be only by the same

means, that he would be known in his Second appearing.

15. Christ would come as a cautious thief, in the night; and the natural man would not see him, because looking for him in the wrong way and place. "Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments lest he walk naked and they see his shame." (Rev. 16.15.)

16. This is a plain allusion to the office of him, who was called the praefect, or overseer of the mountain of the temple; whose custom was to go his rounds during the watches of the night; and, if he found one of the Levites sleeping on his watch, he had authority to beat him with a stick, and burn his vestments.

Such a person, on his return home, being found naked, it was at once known that he had been found asleep at his post; had been beaten, and his clothes burned. Thus his shame was seen, and he was reproached for his infidelity & irreligion.*

17. Therefore, the rock upon which all must build, is Revelation, and not the Scriptures alone; that is the foundation of the Church of Christ "against which the gates of hell cannot prevail." (Matt. xvi. 18.)

18. A thief will not only seek to enter a house in the night, in some way that the inhabitants will not see him enter, but also will hide himself from them, after he is in, as long as he can, knowing they will

trouble and persecute him.

19. So would Christ come; and all are exhorted "to watch and pray," "looking for and hasting unto the Coming of the day of God." (2^d Peter 3. 12.)
20. Notwithstanding this, the Lord by the Prophets, pronounced a "Woe unto you that desire the day of the Lord." Why so? Because, "to what end is it for you? The day of the Lord shall be darkness, and not light. Shall not the day of the Lord be darkness, and not light? Even very dark and ore brightness in it!" (Amos, 5. 18.)
21. This evidently refers to and describes the natural man, looking for something bright, according to his natural vision, in the "day of the Lord." And when that comes, being spiritual, it proves invisible, dark, "very dark," "very foolish," being only "spiritually discerned."
22. As, "without holiness no man shall see the Lord"; "and he who sinneth hath not seen," and cannot see, "Christ, neither has known him"; it is not every natural, but every spiritual eye that shall see him.
23. The natural man is also induced (by the misery which he experiences as a natural man) to look for something pleasing to his natural senses; but when it comes, "O! it is, as if a man did flee from a lion, and a bear met him; or went into a house, and leaned his hand upon the wall, and a serpent bit him." (Amos 5th 19th.) "He has no form or comeli-

ness; and, when we shall see him, there is no
country that we should desire him." (Isa. 53^d 2.)

24. He finds that he has only fled from the scorch-
ing heat of Christ's first testimony against a fallen
nature, where many permissions and indulgences were
granted to Carnal Gentile Christians, the work of Cruci-
fixion being only "in part", and the waters of life only
"to the loins" (See Ex. 12. 19) into the blazing fire of truth
which burnt only "knaled" in that day. (Luke 12. 19) and
which has lain smothered and buried up until his Se-
cond and last manifestation for the full destruction of
the "man of sin"; not allowing any more provisions to be
made "for the flesh, to fulfil the lusts thereof"; but on
the contrary, Crucifying the old, "natural man" with all
his affections and lusts.

25. Every passion of fallen man must be burnt
up, in this day, by that "fire in Zion" which now heats
the "ferment that is in Jerusalem". (See Isa. 31. 9)

26. "Behold, the day cometh that shall burn as an
oven; and all the proud, yea, and all that do wicked-
ly, shall be as stubble; and the day that cometh,
shall burn them up. (Mal. 4. 1.)

27. "For the day of the Lord of hosts shall be upon
everyone that is proud and lofty; and upon every-
one that is lifted up; and he shall be brought
low. The lofty looks of man shall be humbled,
and the haughtiness of man shall be bowed down:
And the days of the Lord shall be upon all the

high mountains, and upon all the hills that are lifted up; And upon every high tower, and upon every fenced wall, and the Lord alone shall be exalted in that day." (See Isa. 2. 11-17)

28. What does all this mean? Why should the day of the Lord effect all this? unless it be according to the kind of first-fruits of the principles that were exhibited in Christ's own example, among his disciples, in his first advent. Then Christ, Christian Equality began to be established among the individuals of that little company.

29. It was said to them "One is your Master even Christ," all ye are brethren; and he that is "greatest among you, shall be your servant." Yet Jesus said of himself, "I am among you as one that serveth"; and "who soever exalteth himself shall be abased"; and he that humbly himself shall be exalted." (See Matt. XXIII 9-12 & Luke XXII. 27)

30. In this way "the day of the Lord is upon the proud;" and "the high mountains" (or systems) of men must yield to "all things in Common": "no man saying of aught that he possesseth that it is his own" (See Acts ch. 32)

31. "And the idols also the Lord will utterly abolish in that day." What are they? Can it be that there is idolatry in Christian Nations?

32. Their hand is full of idols. They worship the work of their own hands, which their own fingers

have made"; their clothes, their houses, their gold and silver (Eagles and dollars) But, "in that day, a man shall cast his idols of silver, and his idols of gold, which they made (each one for himself to worship) to the moles and to the bats (Isa. 2-20.)

33. This is to be when the "Lord ariseth to shake terribly the earth." and when men will "consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah, 4, 13.)

34. This is the day of the Lord, wherein "they that have wives shall be as though they had none; they that buy, as though they possessed not; and those who use this world, as not abusing it." because (in that day) "the fashion of this world," and every one laboring for self, to feed and pamper the old man and to gratify all his passions and lusts of the flesh and of the mind, "passeth away." (1 Cor. 7, 29, 31.)

35. And certainly such a "day of the Lord" will prove a great evil to all who are looking for it in the nat-
ural sense.

36. From the foregoing premises, we hope it is plain to the reader, why and to whom the work of God is a "mystery" and also why the day of the Lord is a woe to those, who "desire it," as did the Jews, with the expectation of being exalted in a natural ambition, and of finding increased latitude to a sensuous earthly spirit.

37. It is also evident that the same Causes would operate in the "last day" upon those who should be invited to the "marriage supper of the Lamb;" under the influence of which Cause they would scorn & reject the invitation (Mat 22: 3-10)
38. Who is it that fills out the Character above referred to by the Prophet, if it be not the orthodox sects in Christendom? Not only do they believe that Christ will make his second appearing; but they "desire" and pray for it continually, by their general and even universal use of the Lord's prayer, "thy Kingdom come, thy will be done on earth &c." Yet, as this is only the "desire", or prayer, of the natural earthly generative man, who "discerneth not the things of the Spirit," and who "cannot know them", they being "the children of this world," who "marry and are given in marriage", they are forever doomed to the woe of disappointment; as were those who so desired in the late Advent revival; For the false hopes of the natural, sensual man will "perish". (see Job 8: 13.)
39. All such, like the old Jews, are looking for that to come in their own way, which has already come in God's way; for, though "having eyes, they see not, and ears, they hear not, neither do they understand" (see Jer. v. 21.)

10. But, as Paul said, "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world ('lust') hath blinded the minds of them which believe not" (2 Cor. 4. 3, 4) and "who obey not the Gospel of Christ in his second appearing; to even those who are looking for the Kingdom to come "with observation", "or outward show; (See Luke, 17. 20 to 22), when Christ expressly declares that "the Kingdom of God is within"; or in the minds of his disciples.
11. Thus, the true position of the Anti-christian world, in regard to the Second Advent of the Messiah, is plainly marked out by the spirit of prophecy.
12. Shakers, are the only people upon earth, who, as a people, were uniformly friendly to those engaged in the late Great Second Advent movement, and who yet remained entirely unimposed and untainted thereby. They, from the first recognized in it the Spirit of God moving (or brooding) upon the face of the waters, (or spiritual material elements) in Christendom, to begin to prepare a people for his Kingdom, which is already set up on earth.
13. Miller fairly represented the Orthodox faith of all Christendom, Catholic and Protestant.
14. He utterly disclaimed, as they do, any Gift of Prophecy, or Spirit of Revelation; claiming

only as a natural man, to believe, in Common with all professing Christians of the great Antichristian Sect, in the literal natural coming of the Lord; and that by Calculation. not revelation. He thought the time would be up in 1843; and others had the same means of judging with himself, that is the Bible.

And many thousands in Christendom among whom were some of the most learned were equally as much convinced as he was, that such would be the fact.

15. Nor were the religious opposers of the movement ever able to refute the arguments adduced to support that view.

16. And as, beyond dispute, time was the only point of difference between the Orthodox Receivers and Rejectors of Miller's Views, it ought to have made the latter far more Charitable towards the former than they have been.

17. The Adventists have now learned back to the mean and beggarly elements of the world, from whence they arose to meet the Bridegroom; and it being in the night, and having no oil (spirit of Revelation, for the true "testimony of Jesus is the Spirit of Prophecy") in their lamps, from which to derive spiritual light, they could not

See him: for no man can see him or "call him Lord, but by the Holy Ghost" And "the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11)

48. None of these will come to the "marriage supper" because Christ came not in the way that they looked for him; and, when they are shown the Kingdom of heaven, that is set up within and among the people of God, "they make light of it." It is not great enough! nor outwardly glorious enough!! It is too much as a "grain of mustard seed," as a "little leaven", or as a stone, that was yet to become a "great mountain" and fill the whole earth: instead of being so, and doing it at once, as they expected (See Dan. 2. 34. 35 + 45)

49. They "despise the day of small things", and one is going his way again "to his farm, and another to his merchandise": All, all wish at least to be excused! One because he has bought some oxen, another to see his new house; and the remainder have married wives; (or something else;) + therefore they "cannot come."

50. Thus just as Christ foretold, is the Kingdom of heaven treated, in this our day, (with a few honorable exceptions) by the natural sensuous man, whatever his profession, or to whichever of the sects he may belong.

51. As before remarked, the agitated wave of progress, called the Second Advent, movement

was purely material in its Character: the Book or Bible, was its rule and guide, and all its life and Spirit.

52. But there is now another wave of progress, for which the first prepared the way, that is, the lowest form of Spiritualism, which is gradually quickening and vivifying the gross, dead, material elements of Antichristianism, by operating upon the physical elements, so that the outward Senses of the natural Carnal Religionists can take Cognizance thereof; with the ultimate design of awakening their dormant, lethargic Spiritual faculties, by means of which, they will be enabled to be benefitted by a succeeding and more Spiritual wave of progress that will soon begin to roll through the earth.

53. With these somewhat extended preliminary Remarks before us, we are now prepared to proceed to, and enter upon, our main Subjects, - as expressed in the title page, *The Dual Order of Being and the Second Appearing of Christ, in & through the Order of the Female*; and to see how far the Scriptural Records of Revelation point towards, and Culminate in, the present existing Revelation upon this the Subject of all Subjects.

Part II

Deity, Dual Order of, Illustrated.

Chapter I.

Of the right knowledge of God, and of
the Order of Male & Female in Deity.

When a man about to build a house, he must first lay the foundation; so with any given system. God being the primary Source of all truth, a just Conception of Him prepares the mind for its reception, and especially for Religious truth. And, as an error in the premises must needs pervade the whole System, we will therefore treat first of God.

2 From the false notions in Christendom, (Babylon) respecting God, have proceeded all the "doctrines of devils", which have seared the Conscience of professed Christians; so that it has been computed that they have tormented and destroyed the mortal bodies of fifty millions of their fellow Creatures (fellow Christians) for the good of their Souls; or rather for the gratification of their

own hellish passions: and this, too, in the name of God, and of his Christ. How can it be claimed that the delusion is past, the error wholly corrected, and that such kind of Christianity belongs merely to history.

3. How much better the subjects of Antichrist's Kingdom are in this day, let their Sectarian Animosity, the virulence of their political parties, their Christian wars, and frequent persecutions of each other, and of weaker sects in particular, answer. See the case of the Mormons, and the prosperity which has followed them, since they were ruthlessly driven from their homes, by far more wicked religious fanatics than themselves; - a fitting rebuke to the vile spirit of religious persecution by Protestants in the nineteenth Century.

4. There is an element of good, in which a central Being exists, that is the inner life of all that is good in all worlds. There is also an element of evil, in which a central being exists, that is the inner life of all that is evil in all worlds.

5. From the false notion of a Trinity in Deity, proceed the doctrines of atonement, or vicarious sacrifice of God to God; - of a material resurrection, and an eternal day of judgment;

of a heaven above the fixed Stars; - election and reprobation; - no probationary State beyond Earth; - an Almighty, arbitrary God, who has a right to do wrong; - who created all things out of nothing and could return them to nothing again; - and instantaneous new birth, without Father or Mother, or any previous begetting; - faith without works; - good creating evil; trusting in the merits of Christ for Salvation, and living in sin at the same time, with many equally absurd Conclusions and doctrines, which have grown out of a Trinity as from their proper Root; for the premises being erroneous, the doctrines founded thereupon could not be otherwise.

6. We have two sources from which to draw correct ideas of God: - the great book of Creation, and Divine Revelation. When these agree together, and confirm any given proposition, the presumption is, that such proposition is true.

7. We are informed, by inspiration (by what the professed Christian world call "the Words of God,") that "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead" * (Rom. 1. 20)

* See Note B. Page I.

8. We are thus, by Revelation itself, referred to the Universe as the proper book to study, in

order to ascertain the true order of the Godhead, and in what consists its eternal power.

9. And thus, as we are given so plain a position as that, our knowledge of the Godhead must be derived, not from the sayings of natural men, puny mortals like ourselves, but from the works of the Godhead, we have tangible data to reason from, — "the things that are made", which is confirmed by all Divine revelation.

10. What order, then, is the most plainly exhibited in all the Creation of God? A Trinity? Three males united in one Being? Man never saw, nor desired to see, such a monster!!

11. But male and female man has seen in every work, and part, and order of this vast Creation, beginning with the lowest form of vegetation, rising through fish, and fowl, and beast, up to man, the head and lord of this natural world, in whom these two principles are the most perfectly developed; agreeing with the word of revelation, when "God said, Let us make man in our own image, after our own likeness. So God created man in his own image; male and female created he them."

12. "Our image", means more than one; but not necessarily three, or four, or ten. And, inasmuch as man, the image of God, which was thus

created, is male and female it is not only demonstrated that it means two, but also that these two are male and female.

13. Here, then, the order of the Godhead is clearly seen, being understood by the things that he hath made; but chiefly man and woman as the head and lord of all the natural creation.
14. The "eternal" creative power of Deity, proceeding from the Order of the Godhead, is the most "clearly seen", and distinctly represented in nature, by the procreative power of the male and female principles, as existing and eternally producing beings and things in their own image and likeness, or after their own kind, throughout all the ranks of creation.
15. These two principles male and female are the foundations of all creation, natural and spiritual.
16. Therefore Wisdom, the Mother Spirit in Deity, says, "Receive my instructions & not silver, and knowledge, rather than choice gold"
17. "The Lord possessed me in the beginning of his way, before his works of old: I was set up from creating, from the beginning, or ever the earth was. When he prepared the heavens, I was there; when he set a compass on the face

of the deep; when he established the clouds above
 when he strengthened the foundations of the deep;
 when he gave the sea his desire, that the waters
 should not pass his commandment; when he ap-
 pointed the foundations of the earth; then was
 I by him, as one brought up with Him, and I was
 daily his delight, rejoicing always before Him."
 (Prov. 8. 25 to 30)

18. These are the workings, and this is the voice, of
 "Eternal Wisdom, the Mother, or Bearing Spirit, of
 all creation, And she further saith, "He that sin-
 neth against me, wrongeth his own soul, and all
 they that hate me love death."

19. And truly so it is; for those who disbelieve in,
 and reject Her, who was from everlasting, and
 before all created things, do so far deny God, and
 therefore "they are without God and without hope
 in the world," - Spinotheists; the practical effect
 of whose atheism is, "they love death" - sin - that
 which produces death. This is evident from the
 words of Jesus Christ "Wisdom is justified of all
 her children" (Luke iii 35.)

20. Those who reject their Heavenly Mother, do
 thereby reject true wisdom. And this accounts
 for the self evident want of wisdom in all hu-
 man governments and societies, civil & religious.
 Another necessary consequence of sinning against
 and hating Wisdom - the Mother Spirit in the

Godhead, - is the degradation and oppression of Woman.

21. By this, the female part of creation is cut off from all ministrations from their proper Head and Head in their own order; and are subjected entirely to the male influence.

22. Thus, the lost and fallen world, although numbering in its population nearly one half females, knows only male rulers and Governors; male priests and religious teachers; male doctors and physicians; masters, males; females, slaves.

23. And this part of the Curse pronounced upon woman, that "her desire", or "lust" should be to her husband, and that he should rule over her", is fully accomplished.

24. An emanation from the elements of Redemption is moving in Zion, and is being felt in the earthly or generative order; as is evidenced by the increasing agitation upon the subjects of the Rights of Woman; the Rights of Marriage; the Rights of Property; and the Rights of Man; with many other reforms of the day, all of which have, & can only have their Consummation in the

Gospel of Christ's second appearing, which is based upon the recognition of the true order of the Godhead, as Male & Female - an Eternal Heavenly Father, and an Eternal Heavenly Mother.

25. A Trinity is an innovation upon the Theology of the human race. Nearly all mankind from the most enlightened nations and classes, down to the most benighted heathens, believed in the duality of the Deity, until the creation of the Trinity by Antichrist. However distorted their views of the Supreme Being might otherwise be, this one truth, that God was female as well as male, still remained to them.

26. Mosheim, the Ecclesiastical historian, says: "Theophilus, bishop of Antioch, was the first that ever made use of the word Trinity". And that "Constantine the Great" infallible head of the Antichristian Church "at the Council of Nice, in the Controversy that raged about the Trinity, took one side, and, five months afterwards changed to the other."

27. Philo, a Jewish writer, contemporary with Christ and his Apostles, calls Wisdom, "The Spouse of God, and Mother of all things." He says, "We may rightly call God the Father and Wisdom the Mother of the Universe." To this agrees the testimony of Wisdom herself as recorded in Proverbs. (P. 22 to 30.)

"Wisdom is the Worker of all things," being a Co-worker in the Act of Creation. "In Her is an understanding Spirit, holy, one only, manifold, subtle, lively, clear, undefiled plain, not subject to hurt, loving the thing that is good; quick; which cannot be letted, ready to do good, kind to man, steadfast; sure, free from care, having all power, overseeing all things - and going through all understanding, pure and most subtle spirits.

29. "Wisdom is more moving than any motion: She passeth and goeth through all things by Reason of her pureness. For she is the brightness of everlasting light, the unspotted mirror of the Power of God, and the image of his Goodness."

30. "And being but One she can do all things; and remaining in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh them friends of God and prophets.

31. "For God loveth none but those who dwell with Wisdom. She is more beautiful than the Sun; and is above all the Orders of the Stars being compared with light, She is before it; For after this cometh night; but vice shall not prevail against Wisdom" (Wis 8.22-30)

32. Michael Angelo Lancy, librarian of the National Library at Rome, asserts, that, according to the Hebrew Scriptures, where God declared the Divine Name and Order, as Jehovah, it means literally "He, She"

33. Thus it appears, that the great secret of the awful Cabalistic word Jehovah, of the Hebrews, which was too sacred to be pronounced, except in a whisper, was the Dual Order of the Unity; which order could never be fully known by those who had received the "mark of the beast," (Catholicism) or of the "image of the beast," (Protestantism) until the Second Appearing of Christ, in and through the Order of the female, should reveal it; as it is one of the mysteries of godliness, to be unfolded only in & by the sounding of the Seventh or Everlasting Gospel-Thumpet.

34. These, then, are our first premises, — a Right Knowledge of God; and, if we now proceed logically; we shall surely come to a truthful conclusion.

Chapter II

God.

Creation is a proceeding, or emanation, from "God," who is "Spirit."

2. The lowest element in the Spirit world is Spirit to us, who are natural. Because, as the Soul exists within the body, and the Spirit within the Soul, so does the first Spirit world exist within this natural world.
3. The idea of distance from this world to the next should be as from the outer to the inner; from the grosser to the more refined. And thus, those in our spirit world have also their Spirit world equally with ourselves.
4. And if we thus ascend, or rather descend to the twentieth sphere or world, "God is Spirit to its inhabitants as to us. For whether the number of spheres, or worlds, thus existing one within another, be ten, or ten millions, we know that "God is still Spirit to them all.
5. For the element, sphere, or world in which God exists, is, and of necessity must be, the central, most subtle, invisible and innermost of all others. Therefore God is

the Esse of all Essences, and Can pervade, unseen, all ranks and orders of Creation. For from and in Him all things "live & move & have their being".

6. It is thus that "God is more moving than any motion"; and that She "passeth, and goeth through all things, by reason of her pureness".
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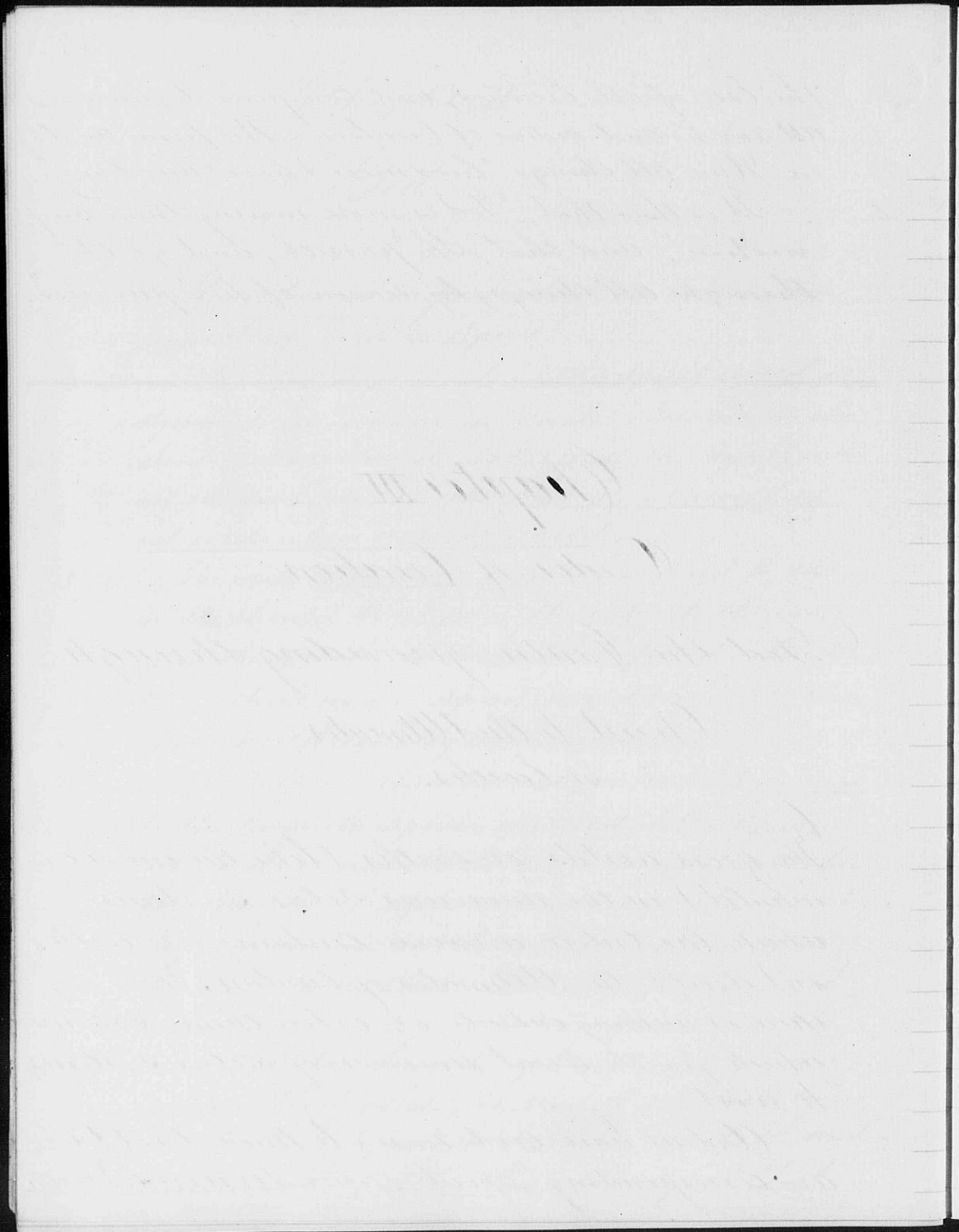
Chapter III

Order of Creation

God the Centre, proceeding through
Christ to the Ultimates
or Earths.

The gross worlds, or earths, (like the one we inhabit) in the numerous solar systems, which the entire universe contains, are without doubt, the Ultimates of Creation; that is, there is nothing outside, or below them, within which for the great universe of solar systems to exist.

7. And we have good reason to know, that there are corresponding spirit spheres (or worlds) with



in the Eternal Universe of natural worlds,* as the Soul exists within the body, and the Spirit within the Soul. Also, that there is a Series of Spheres (or worlds) and elements, until we ascend to the most interior sphere, and element, Called God, - the focal centre and life of all spheres and elements, in which the Eternal, self-existent Being of God is.

3. Consequently, that everything which emanates from that invisible Centre or Esse, that is designed for any other world, or sphere, must necessarily go through every intervening sphere, and be directed by the intelligent agents of each Sphere, respectively.

4. And, as is briefly set forth in the beginning of this work, the first emanation from God is to the Sphere nearest his own, which is the Christ Sphere, or world; and it is as impossible for anyone to go to God, except through Christ, as it is to go to the Centre of the Earth, without going through all the intervening Strata, however numerous they may be.

5. "No man" (said Jesus Christ) "cometh unto the Father, but by me." "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me." (John 14. 6 & Matt. 10. 40.)

* See Note I page ~~10~~

6. Upon this principle, and no other, Can we reasonably account for the vicegerency which is well known to have been practised in the various dispensations of God's Grace to man, - and for the fact of the number of mediums intervening between the Christ and mankind, in any particular age, (previous to the direct manifestation of Christ in and through Jesus,) being in proportion to the low, earthly animal state of the human race.
7. Our Christ followed the Israelites in the Wilderness; (see I Cor. X. 4.) that is, he ministered to them through spiritual agents, who were nearer their own state and condition than he was; which agents laid as many restraints upon their corrupt natures as they, by reason of "the hardness of their hearts" could or would possibly bear; and taught them as much truth and knowledge of God, as they could possibly comprehend.
8. It was in this way that God gave them statutes that were not good, and judgments whereby they should not live." (Ex. 20. 25.)
9. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets, hath, in these last days, spoken unto us by his Son." (Heb. I. 1. 2.)

10. So that the work of God, which will end
in final and perfect salvation, has been pro-
gressing from the creation of man to the present
time. And, as man has progressed, and
does progress Godward, the number of mediums
between Him and his Creator is diminished; &
purer and holier agents of the Divine ap-
pointment come into communication with him.

Part III.
Origin, Changes, Plurality
 — of —
Holy Ghosts.

The Holy Ghost, or Holy Spirit, is an emanation, anointing, unction, sanction, union or blessing, proceeding from between the two Orders of the God-head — Male & Female.

2. This descends from sphere to sphere, through the head of the Church of each sphere, until it arrives at the Church on earth. Therefore, properly, and practically, the Holy Ghost to earth, is (as it were) a Complete daguerreotype, of, and a direct emanation from, the immediate head of the Corresponding Church in the spirit sphere ^{to earth}.
3. Consequently, inasmuch as the Order of the Church, in the Spirit World, was imperfect in the first 3 Dispensations, so of necessity, was the Correspondent one upon earth. There being no true orders of male and female, except in the two Cherubims, or golden images of male and female, Ceres-

pending with the Original Eternal Two, shadowing forth and prophesying of a future perfect order in the Church of a coming Dispensation.

4. Therefore also was the Holy Ghost, (or the manifestation of it) inevitably, and in all respects, just like the last medium or Church through which it came: being its essence & Express image.
5. From the arbitrary and indiscriminate use of the one Common term (Holy Ghost) (which should be Holy Spirit.) in the different Dispensations, many minds have imbibed very erroneous and Contradictory impressions; and have thus mixed and Confounded the baptisms of the Four Dispensations all together; than which, few things could be more improper, bewildering, and Soul darkening.
6. It should be understood, not only that the Church of each of the first three Dispensations had its own particular work, and existed in its own appropriate sphere on earth: but also that there was a Corresponding Sphere and Church in the invisible world, from which it received all its ministrations (which of course is equally true of the Church and sphere of the Fourth Dispensation.)
7. It was to this Corresponding Church in the Spirit Spheres, (or world) to which, as the Apostle informed the disciples, they had now found a

relation, and with whom they had formed a junction, saying, "Ye are come, unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general assembly and Church of the first born, which are written in heaven (or spirit world,) and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant" (Heb. 12. 22-32)

8. Each of these Churches possessed a head or lead, and an order of Cherubim (representing the Coming or succeeding Dispensation) through which flowed the Divine unction, anointing, or blessing of God, peculiar to the Church and Dispensation. This is termed the Holy Ghost in each of the Churches of the various Dispensations, notwithstanding that this anointing, or Holy Ghost, was as different, in its order and degree in the several Churches, as were the nature and work of each Dispensation different from the others.

9. The whole spiritual sphere, Church, Holy Ghost and all, of one Dispensation, were omitted, passed by (or through,) displaced, and superseded by the succeeding Dispensation and Church in the spirit world, and hence also in

the natural world, according to the word of the Lord by Jeremiah, (ch. 4.) "Behold that which I have built, will I break down, and that which I have planted I will pluck up."

10. As it is also said of Jesus Christ: "Now, hath he obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises. For, if that first Covenant had been faultless, there should no place have been sought for the second. For finding fault with them, he said, Behold, the days come, saith the Lord, when I will make a new Covenant with the house of Israel, and with the house of Judah.

11. "Not according to the old Covenant that I made with their Fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.

12. "For this is the Covenant that I will make with the house of Israel, after those days saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying

Know the Lord; for all shall know me from the least to the greatest." (Heb. P. 6-11.)

13. All should be baptised with the Holy Spirit, by which they would be cleansed from sin.

14. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

15. "In that he saith, A New Covenant, he hath made the first old. Now that which decayed and was old is ready to vanish away" (Heb. 12 + 13) (See Heb. 7. 11. 12. 18. 19.)

16. Hence that which was holy, sacred, and glorious, in one Dispensation and Church, ceased to be holy, sacred, and glorious in the next "by reason of the glory that excelled," and the change in the requirements upon the subject of such Church and Dispensation.

17. It is therefore well to consider, to what Church and Dispensation the Holy Ghost spoken of pertains, when we read in the Scriptures of its sanctioning this or that which is contrary to the light and gift of God in the present day, Church and Dispensation.

18. "Elizabeth, was filled with the Holy Ghost," "as was also" Zacharias. "John the Baptist" "was filled with the Holy Ghost, from his mother's

womb," as also were others; "David spake by the Holy Ghost"; "Holy men of old wrote as they were moved by the Holy Ghost"; Yet they all said, and did things, which would not have been agreeable to the "Holy Ghost," or Holy Spirit, of the first Christian Church because it was of a higher order, and nearer to the Source and fountain of all Goodness.

19. Mary was visited by the "Holy Ghost" in the generation of Jesus. And yet, after all this we are informed, by the beloved Apostle John, than whom none can be better authority that "Jesus spake of a Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." (John III. 34.)

20. That is, the first Christian Church, belonging to the new Dispensation, was not yet organized; nor was its order of Cherubim fully established (either in the Spirit world, or on earth) from and through which, the Holy Spirit of the Dispensation could flow. Hence Jesus said, to his disciples, "I go to prepare a place," (or sphere, & organize a Church) "for you," that where I am" (in the Spirit world) "there ye" "may be also" (John 14. 2, 3.) But unto the wicked Jews, he said, "If ye die in your sins, where I am, thither ye cannot come."

21. Furthermore, he promised that when such

order should be established in the Spirit world he would send them, his disciples, "the Comforter," or Holy Ghost, that should "lead them into all truth." He said "I will pray the Father, and he shall give you another Comforter," a Holy Ghost. "And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you, all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14. 16 & 26.)

22. Also Jesus, foreseeing and referring to the day of Pentecost, and his second coming, said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he," (or it,) "the Spirit of truth or Holy Ghost is come, he" (not the Scriptures) "will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you" (John 16. 12-14.)

23. The result was, that, as soon as the first Christian Church was organized in the Spirit world, the apostles received that New Holy Ghost, or Spirit of truth, an emanation from that Church, - which led them to imitate the order of that Church,

on earth, in love to one another, as was shown by their having had "All things common," and adopting a virgin life.

24. Therefore, the Conclusion is, that the Baptism of the Holy Ghost, was the Anointing, or Blessing, which Saints received through the divinely-appointed Agents of the Church of the Dispensation in which they lived. In the Original, the Holy Ghost is always termed it, not he.

25. As before remarked, the purest and most Divine manifestations of the two Dispensations, previous to the Christian, always had reference to, and were designed to perfect the work of Generation. Was the Baptism of the Holy Spirit of the first Christian Church begun to cut off and separate from, the field of nature and the work of Generation, and thus was lengthened for a "Wind of first fruits" of the Second Christian Church.

26. But when Christ made his second appearing, in and through the order of the female, and thus founded the perfect Church of the Fourth Dispensation, upon the two Cherubims of God's Glory - male and female, in their redeemed and glorified Order (of which Church and Order, the Mosaic, with its Golden Cherubim, was a figure, and to which, the first Christian Church was a stepping stone,) then there was still another impartation, or New Holy Ghost given; an Emanation or anction, "from between the

Two true Cherubims. - male and female.

27.

This was the Baptism of fire, and of the Holy Ghost, "which baptised, and baptises, all souls who received and receive it, into 'one faith' in an Eternal Heavenly Father and an Eternal Heavenly Mother the Divine Parents of the Everlasting Father and the Everlasting Mother of the first Begotten Son, & the first Begotten Daughter of Zion Jesus and Ann her.

28.

The Baptism of the Holy Ghost, proceeding as it does from the united Head of the Church, of the New Creation of God, entirely burns up and destroys the generative nature in man; and not only does it cleanse the soul from all unrighteousness, and sin, but it also destroys the very nature from which sin proceeds. And thus is the "head" of the Serpent, the lust of Generation, effectually "crushed".

29.

This is the Holy Ghost, or "Comforter", that "shall abide forever", because it is an emanation from the Head of the Church of the latter day, "whose" foundations will never be moved. "For the people shall dwell in Zion at Jerusalem; then shall weep no more; he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner, any

more, but thine eyes shall see thy teachers:
and thine ears shall hear a word behind thee
saying, This is the way, walk ye in it, when ye
turn to the right hand, & when ye turn to the left. (Isa. 30. 20)

30. This is the first and only Church, ever established
upon earth, of which its own founders did not predict
a "falling away," or destruction. Moses foretold the
rise of a Prophet Superior to himself, unto whom
the people might safely "hearken in all that he
should say. Jesus and his Apostles forewarned
their disciples of, and testified against, the total
Apostasy of the first Christian Church.* But no
such prophecy rests upon Zion. On the contrary,
there are the most glorious and soul cheering prom-
ises of an everlasting perpetuity of her, "whose
God is her glory."

31. And although the Church, may sat the head
of adversity, and drink the water of affliction;
yet it is positively declared, that her teachers
shall not any more be removed into a corner:
that her priesthood shall not be destroyed; be-
cause it is the priesthood that was to remain after
the order of Melchisedek, which "changes not."

32. Consequently, as the Order of the Cherubim
in this Church will never be overthrown, or destroyed:
the Anointment Anointing - "Holy Ghost," or Holy Spirit,
it, once proceeding, will never be "changed," or

* See Note 2.

fail to prove a "Comforter" to every true Israelite, who is Circumcised in Heart and in Spirit, and who walketh not after the flesh, but after the Spirit. Unto all such it will be the blessing of their heavenly Father and heavenly Mother, who truly will thus "abide with them forever".

33.

Baptism by water, was a Jewish Ceremony of initiation from one religion into another. The whole Jewish nation were baptised when they came out of Egypt. They were all baptised unto Moses in the Cloud and in the Sea: (1 Cor. 10.2) but after that, no more Children of the Hebrews were baptised; as it was held, that they were all brought into the Church of that day: Except, when (by Sin) the Israelites transgressed the Law. But in such case, they were cut off from the Camp of Israel, and so had to be rebaptised, in order to find a Union with the faithful. But all new Converts from the Gentiles were baptised (as an initiatory step) "unto Moses".

34.

It was also a common practice, for the leaders of new sects among the Jews, to baptize their disciples. Hence, when John the Baptist arose, he baptised the thousands who came to him: "all Judaea & the Region round about".

3

35. Among the last came Jesus. After he had received John's baptism, and the Holy Ghost, of the Mosaic Church, (which all were supposed to receive) when baptised with water, he came up out of the water; then a new baptism occurred such as hitherto had not been known. And thus Jesus having fulfilled all the righteousness of the law, also received its Holy Ghost, and all the fulness of its blessings.

This in effect terminated the mission of the Jewish Dispensation, or Church of Moses, then began the Church of the following Dispensation, the Christian; as it also began the baptism of a New Holy Ghost.

Part IV.

Of Christ, the Son of God, and His Second appearing.

In and through the order of the female.

Chapter I.

The Christ Order and Element.

Having in the preceding Chapters, treated of the great first Cause - God - and of the Dual Order of the Godhead, we will now proceed to treat of the Great "Second Cause" Christ & of his order, &c.

2. This is a matter of positive Knowledge, of reason and Revelation, that there do exist different orders of things, one superior to another, rising in regular gradation, in the perfection of their organization, in the Scale of intelligence, and in their degrees of usefulness.
3. This is observable in our natural world, from the connecting link between the Vegetable

And Animal Kingdoms, up to man. And the same gradation exists in man. For the different races of men rise, one out of another, from the Bushman, who is little more than the connecting link between man & the inferior Animal Creation, up to the Caucasian, of whom the Jew is now the most perfect specimen.

Reason and Revelation conjoin to teach, that the world of intelligence is formed of distinct orders of beings, ascending one above another, yet united to one Common Centre. God.

4. Man is the lowest of this series, then Spirits, Angels, archangels, Cherubim & Seraphim, are made mention of in Visions & by Scriptural Revelation.

And thus ascending, we must come to the highest, most sublime, and purest of all orders of beings, — those nearest the Eternal Divine Element in which Unity exists, — the Christ Order, the Sons and Daughters of God, existing in the Jewish element.

5. This Christ Order and Element, were the first immediate emanation from the Eternal Divine Order and Element; and is the medium to and through which every flow of life, and power, and love, and wisdom, from the Divine Fountain to every part of Creation, must first come, on its way to intelligences in Spheres that are further removed from the Divine Centre, of all God's Creatures.

6. It is from this superior and most transcendently Exalted and Glorious Order of Beings, that the Christ descend to all worlds, directly or indirectly, through other Agents and mediums, to effect the Resurrection and (if fallen) the Redemption of all Created, Intelligent Souls.

7. Therefore our Christ is "the Christ the Son of God" "the only Begotten of the Father", "the Beginning of the Creation of God," "the first born of Every Creature," - to us, but not to all the millions of worlds in the Universe of God.

8. "To us" This form of Expression, which is common and frequent in the Scriptures, denotes the fact, that a Requirement, or Law is only binding upon those to whom it is given, and also to show, that, so long as men sincerely believe an Error, they should, in some sort, be judged by their conduct, even in relation to that Error.

9. Thus if a person belong to any of the false Churches in Babylon, or even to some idolatrous sect, however low may be its Standard of right, by that will he be judged. And if a heathen swear falsely by his Idol to his brother man, although he does not know it is wrong to swear at all by the idol, yet he does know, it is wrong to swear falsely by it.

10. For, inasmuch as their trust is in idols, which have no life, though they swear falsely, yet they seek not to be hurt. Howbeit, in such Causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly, Swore in Deceit, despising holiness." (Wisdom of Solomon 14. 29, 30.)
11. Paul says, "the preaching of the Cross is to them that perish foolishness; but unto us who are saved, it is the power of God." Again "Christ Jesus is made unto us wisdom and righteousness, and Sanctification, and Redemption"; but not to all men (1 Cor. 1. 18-30.)
12. "For, though there be that are called Gods, whether in Heaven or on earth." (as there be Gods many and Lords many;) "yet truly there is but one God, the Father, of whom are all things, and we by him" (Heb. 8. 5, 6.)
13. And it is also true, that although there is evidently an order of Christ beings, who bear the same Relation to Creation, as a whole, that the Son of God does to our world, yet to us there is obviously but one Christ, as there is but one Father of all worlds.
14. And respecting his Second Coming, it is said, he should make "his Second Appearing not to all mankind indiscriminately, but only to those who look for him," (Heb. 9. 28) that is to us, now,

and to others as fast as they came to a knowledge of him.

15.

For he is only one of an order, and it is to that order, that the Spirit of Inspiration refers, when it says, the "Son" (Christ) is "the image of the invisible God, the first born of every creature." and that "by him were all things created, that are in heaven and that are in earth, visible & invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things; and by him all things consist. (Col. 1.16.)

16.

Which things cannot possibly be true, except in the sense, and way, and manner above set forth. From God alone could proceed the power of creating and sustaining all things directly: and to him only may such - the proper attributes of Deity, be attached and attributed. Yet that God can create through agencies and mediums is an undisputed matter of fact, even in our own little world, and narrow sphere of observation.

17.

And when we consider and understand, that God never did create something out of nothing, it becomes questionable, whether He ever did create, except in the first emanation or sphere, other than through the medium of the intervening spheres,

and by the Agency of things therein Existing.

18. It was doubtless, the Christ order of things that was referred to in the following Scriptures, where the Lord addressing Job in reference to the Creation of the Earth says:

19. "Tread upon them they lions like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the Earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the Corner-Stone thereof? When the morning Starsth (Daughters) sang together, and all the Sons of God shouted for joy" (Job 38. 3-7)

20. It is said, "the first man (Adam) was made a living Soul, the last Adam was made a quickening Spirit. (That which was not first (to us) "which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the Earth, earthly, the second man (Christ) "is the Lord from heaven. As is the earthly, such are they also who are earthly, and as is the heavenly such are they also who are heavenly." (1 Cor. 15. 43-48)

21. The first Adam, we have seen, was created "in the image of God, male & female," and is declared to be the "figure of him" (Christ) "that was to come" (Rom. 5. 14) We can also see plainly, what that figure

(See Note C. page XVII.)

was: - "This is the book of the Generations of Adam in the day that God Created man; in the likeness of God made He him, male and female Created He them; and Called their name Adam, in the day when they were Created." (Gen. 5. 1. 2.)

32. Thus, one name - Adam - is applied to them. And, according to this figure, Christ, "the Second Adam, the Lord from Heaven; he who followed the Children of Israel in the Wilderness," (1 Cor. 10. 1) and who was yet to come was called, while in that United State, by one common name Christ.

23. "The Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam; and whatsoever Adam called every living creature, that was the name thereof." (Gen. 2. 19.)

34. This was done while Adam was alone; that is known only in one body. And among all these creatures, he saw that no one was without his mate; but for himself there was no "helpmeet". Adam was first created with deep sleep, before woman was formed, or brought forth from him.

35. All these figures we shall find answered to in Christ's first and second appearing. For as we see that the man was not without the woman in nature; - so also it is said, "neither is the man without the woman, nor the woman without

the man in the Lord." (1 Cor. II 11.)

26. Therefore, saith the Apostle, "we preach Christ, the power of God & the wisdom of God," (1 Cor. 1. 24.) the principles, the Correspondents of the two Eternal principles in Deity.

27. The law of Moses was "a type and shadow of good things to come." The Lord said unto Moses, "See that thou make all things according to the pattern shewed thee in the Mount." (Ex. 25.) These things were to be "the shadow of good things to come."

28. Inasmuch, then, as Christ, in his first and second appearing, was the grand Antitype of the Law, with all its figures, tabernacles, temples, tables, Cherubims, and Seraphims, &c. it becomes a matter of the utmost importance that we understand these things aright.

29. In Jesus Christ it is evident, that two different natures met in one visible human form, The Seed or Son of God; who was pure & holy, - And the Seed or Son of Abraham (fallen nature); Christ, the Redeemer, and Jesus, the Redeemed: Christ, the Son of God, prefigured by Melchizedek, as being without beginning of days or end of life, (Heb. 8. 3) which could not be said of Jesus; + Jesus, "the Son of man" "the Son of David," "the Seed of Abraham," prefigured by Moses, who said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall

hearken; according to all that thou desirest of the Lord thy God in Horeb, in the day of the Assembly, saying, Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not." (Deut. xxiiv, 15. 16.)

30.

"And the Lord said, I will raise them up a Prophet, from among their brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them, all that I shall command him." (Ibid. xxvii 17. 18) So that the Man Jesus was but a Prophet or Messenger of Christ.

31.

Jesus was also prefigured by Abraham, whose seed he was to be, and in whose name, he paid tithes unto Melchizedec and was blessed of him.

Chapter II.

Of Christ in the Order of Male and female

Combined.

It may be asked, If Christ be the Son of God, the Bridegroom, the Second Adam, the Word from Heaven of whom Adam was a figure, - Where is the Bride, the Second Eve?

2. The answer: It is according to the figure, when their "name was called Adam," before the woman was separated; So was the Christ when they first descended from Heaven, and lighted upon Jesus.

3. And in this also our witness, John, does not fail us; for he said, "Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before Him," to bear witness of Him.

John tells them, "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth & heareth Him, rejoiceth greatly, because of the Bridegroom's voice; this my joy therefore is fulfilled" (Was of Jesus more the Christ, who and where was the Bride?) "He must increase but I must decrease. He that cometh from above, is above all." (John III 35 & 31)

Did Jesus come down from above? Nay, "He was made of a woman," He was "made under the law."

"He that is of the earth is earthly, and speaketh of the earth. He that cometh down from heaven is above all. And what he hath seen and heard, that he testifieth" (John 3:13)

So then, we have John the Baptist's testimony, that this was the Christ, the heavenly Bridegroom; - and that the Bride was there and there with him! He "hath the Bride" already.

And as the Christ (male and female combined) was now being manifested in and through the male order - Jesus; thus also would they be manifested in and through the female order, in the Second Advent.

This shows the true reason of, and necessity for, the Second appearing. Thus "the Father loveth the Son, and hath given all things into his hands," pertaining to the work of salvation, and the complete redemption of the human race. When Jesus told the Jews that "he & his Father were one," they answered him saying, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them: Is it not written in your law, I said ye are Gods? If he called them Gods unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into

the world, Thou blasphemist because I said,
"I am the Son of God?" He then said unto them,
"Though ye believe not me, believe the works
that I do." That ye may know and believe that
the Father is in me, & I in him (Joh. I 33 to 38.)

9. All that the Christ (Speaking through Jesus)
ever claimed, was, to be the Son of God: for
on another occasion, speaking of his descent
he said: "Ye are from beneath, I am from above.
Ye are of this world; I am not of this world."

This language was a great puzzle to them;
and in amazement, they asked him, "Who
art thou?" although they had heard him say,
"I came down from heaven, not to do mine own
will, but the will of him that sent me."

(John III 23. & VI. 38)

10. The simple idea to be gathered from
these sayings of Jesus and the Christ, is that
Christ was in heaven, before he was on earth,
and that he possessed an individual existence,
and consequently a will of his own, and that by
some superior intelligence he was sent into this
world, "to do the will of him that sent him,
and, in the true spirit of obedience, his works
were wrought; and therefore strictly speaking,
they were not his own; yet, so far, as he who
sent and he who was sent, were of one mind

and will, they were one

11 And does not reason teach that, He who sends is greater than He who is sent?*

12 The pre-existence of Jesus, the Messiah, was the very point against which the Jews strenuously contended, and on account of which they took up stones to kill him; as to them it appeared, that this was what he claimed. And that, if they once admitted his pre-existence, it would follow, as a necessary consequence, that they must also admit that he was God.

13. All Christendom, which upon this subject is divided into two great parties, labours under the same error to this very day.

One of these parties admits his pre-existence, and believe that he is one of three Persons in the Trinity; while the other denies it, and holds that he was the Son of Joseph and Mary. And so according to our view, they are both wrong!!

14. The Jews asked him "Art thou greater than our father Abraham, which is dead? and the Prophets are dead; Whom makest thou thyself? Jesus Christ answered, Your father Abraham rejoiced (in the Spirit world) to see my day & he saw it and was glad

* See Note C. page 3.

15 "Then said the Jews unto him. Thou art not yet fifty years old, and hast thou seen Abraham? Jesus Christ said unto them, verily, verily, I say unto you, Before Abraham was, I am." Then the Jews, thinking it was of no further use to reason with such a blasphemous "fellow" as the one who thus set himself up to be the Almighty, "took up stones to cast at him," (John, VIII. 53-59.)

16. What motive could there be, to induce Christ through Jesus, to make the Jews think, that he existed before Abraham, if he did not? or what sense can be attached to his words, if they do not mean what they so plainly declare, namely, that Christ did pre-exist in the invisible world.

17. The same principle is asserted, where Jesus Christ saith, "I am the first and the last." Christ and Jesus united, - "I am he that liveth, and was dead; and behold I am alive forevermore. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." (Rev. I. 8. 11 & 18.)

18. Nothing could more evidently express the combined characters of Jesus and the Christ,

and of Christ in his first and Second Appearing. Christ Jesus, that is; Christ that was (male and female united) and Christ which is to come again (in and through the female order) as he first came in and through the male order, (Rev. 7.) "These things saith the first and the last, which was dead and is alive." (Rev. 11. 8.)

19 Christ, addressing his Heavenly Father, said, "I have glorified thee on the earth. I have finished the work which thou gavest me to do."

What was that work, if it were not to redeem one soul of the fallen race of Adam, as a "Captain + Pattern" for all the rest? "And now, O Father, glorify thou me with thine own self, with that glory, which I had with thee before the world was." (John ~~xvii~~, 1. 5.)

20 With this understanding and sense of the Subject, let us read, (Act. 11. 9) "We see Jesus, who was made a little lower than the Angels" (now turn to verse 6;) "What is man, that thou art mindful of him? or the Son of man," (Jesus,) that thou visitest him? Thou madest him a little lower than the Angels" &c, and we see, that man in general and the Son of man in particular were thus made.

21 "But Jesus, for the suffering of death was crowned with glory and honour: that he by the grace of God should "first" taste death for every man; * For it became him" (Christ) "for whom are all things in
* See Note (R) Page 7.

bringing many sons to glory, to make "Jesus"
the Captain of their Salvation perfect through
Sufferings" (just as all must be perfected.)

22. For both he that Sanctifieth, and they who
are Sanctified, are all of one: for which cause
he is not ashamed to call them brethren; say-
ing "Behold, I and the Children which God hath
given me. And forasmuch as the Children are
partakers of flesh and blood, he (Christ) "also
himself likewise took part of the same" (the
man Jesus) that through death he might des-
troy him that had the power of death." (Heb. 2:14)

23. When Jesus said to Peter, "flesh and blood hath
not revealed this (the Christ) "unto thee," all may
see that he did not refer to the body of flesh
and blood, nor to the soul within that body;
but that this Revelation of him had not origi-
nated in Peter's own soul; or in the soul of any
other man; but that it had been revealed
unto him by some intelligent Spirit in the in-
visible World.

24. So here also; it was not the body of "flesh
and blood," merely, of Jesus, that Christ took
upon him, but his soul - the life of that body.

25. The conclusion, from the foregoing premises,
is, that Jesus was not the Christ, the Second Adam;

seeing there was no Corresponding female, as a
 Second Eve; it being impossible that there
 should be in him a natural female, (as was
 in Adam,) to be manifested at some future time.

26. And therefore a Second Corporeal appearance
 of Jesus is impossible, an Absurdity!!

27. But, upon the principle that the Christ, the
Lord from Heaven, was the Second Adam, the
female was with and in him, according to the
 type of the first man, when "their name was
called Adam": and therefore, there could be another
advent, or Second appearing of Christ, in and
 through the Order of the female, just as easy, as
 there ever was such an appearing in & through
 the order of the male.

Thus making all clear, perfect & beautiful,
Christ the true antitype of the first Adam.

Chapter III

The distinct and United Characters of Christ and Jesus.

Veneration for the letter of the Scriptures.

Paul says, "the letter" (of Scripture) "killeth,
but the Spirit giveth life." (2 Cor. iii. 6.)

2. Nothing could exceed the veneration
the Jews entertained for the letter of the Old
Testament, or Jewish Scriptures, it extended to
the merest "jet or little" (points.) And this, under
God, has been the means of the preservation
of those Records, and of their safe transmission,
from age to age, to our own day.

3. As also the almost idolatrous estimation
of the Old and New Testaments, by modern Ce-
ligionists, will not be wholly without advan-
tage, as it leads to the gratuitous distribu-
tion of the Bible, which book has been, and
will continue to be, the means of good; in that
a general knowledge of its contents will the
better enable Souls to understand the Gospel
testimony, when they come to hear it, and receive

a Baptism of the Holy Spirit.

4. For, as saith the Apostle, "All Scripture, that is given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16-17)

5. Thus, two conditions are necessary, in order to render the Scriptures profitable: first, that they be given by Divine Inspiration; second, that the reader be inspired. Be "a man of God."

6. Jesus Committed his Gospel, not to a book, but unto living Souls.

This treasure was put into earthen vessels (2 Cor. 4) If a book or books could have contained the Gospel, there would have been no falling away: for the books would have remained the same to this day.

But, inasmuch as it was put into the hands of men, there could be a falling off from the truth, and a perversion of it by disobedience.

7. If the Gospel of Salvation had been like the Law of Moses, - An eternal system of rites, doctrines, and Ceremonies; then, like that law, it might have been written upon stone or paper.

The people of God, were the temple of God; and this temple was defiled by sin. Then the people hated the books, as the Israelites did the golden Calf. Love God and the Spirit of God, and denied all

further communication with the invisible world; and "the heavens over their heads became brass, and the earth under their feet iron." (Ezek. ~~XXXIII~~. 23)

8.

This book they prepared to God, because they could make it say just what they pleased. Even as the Jews worshipped the calf, by sitting down to eat and drink - and rising up to commit fornication (see 1 Cor. X. 7) & so do the carnal Christians worship God, under their interpretation of their Bible direction, for every one may, according to the Protestant rule, interpret the book, as they see fit; hence have already arisen, hundreds of sects; and the number is constantly increasing; and all can live in the full indulgence of a fleshly corrupt nature under Bible sanction. Not so was the Church of Christ Established; It differed from the Mosaic Church, in that it was spiritual: - its principles were written in the Character or Life of Jesus; and its ministrations were by his Spirit.

9

When Jesus sent out preachers, he gave them neither books nor tracts; but a power by

See Parth's Bruce.

which they could cast out devils, heal the sick, raise the dead, and relieve the poor. When he commissioned, or ordained them after his resurrection, it was not a written formula, given unto Moses, and a pile of stones to commemorate it; but he breathed upon them, and said, "Receive ye the Holy Spirit;" and "I will send you the Comforter; and he shall guide you into all truth." Not, I will that ye write a book, which shall be your only rule of faith and practice. The organization of the Church was by that Spirit.

10. It is because the Protestant religion is in the Bible, that the Priests are not the Ambassadors of Christ, but the interpreters of the book, on which (they say) the Salvation of the people depends. Hence they learn Latin, Greek & Hebrew; and their labour is for better learning (not for the Holy Spirit) to be their only rule of faith & practice.

No one can possibly avoid being confused in his ideas, in reading the prophecies respecting the Messiah, as contained in the Old Testament: and the history of the sayings and doings of Jesus Christ as recorded in the New; unless they have received a deeper revelation and baptism of inspiration than any of the writers, either of the Old or New Testaments, were blessed with: that is unless they have received and stand in the "testimony of Jesus Christ," which is the very "Spirit and Sub-

stance of "Prophecy" itself.

12. As there were two distinct Characters, a Redeemer and a Mediator, so were these two combined together in the minds of the Prophets and Apostles. It was a "mystery" that was never unfolded by the Spirit, nor could it be, until "all things were ready."

13. Thus, Isa. IX. 6. 7. "Unto us a child is born unto us a Son is given, and the Government shall be upon his Shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

14. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever; the zeal of the Lord of hosts will perform this."

15. The leading attributes and Characteristics of both Christ and Jesus are now present in the mind of the Spirit; but they are not separated and set in order.

16. It is upon texts of this class, that the doctrine of the Trinity is founded. "The Father quick, but the Spirit quick light life."

17. Every advance towards God, must be from that which is gross, outward, and natural, to that which is more refined and interior.
18. "God's Spirit," and Christ being the first Emanation or proceeding from that Spirit, accounts for the Circumstance of his being so often represented as God, and as having "Created all things," &c.
19. "Thy Chalice, O God, is fowred and low, the Scepter of thy Kingdom is a right Scepter. Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 6, 7)
20. There is an evident incongruity, as the "Latter" reads. He is first represented as God; then as deriving from God the anointing "with the oil of gladness," &c. The entire passage obviously refers to both Christ and Jesus.
21. Again, we are in mind that is true, even in his Son Jesus Christ. This is the true God and Eternal life" (1. John. v. 20.) Or, Thus I have declared to you the true God and the true Christ.
22. Christ is as God to us-ward, as Moses was God to Aaron, but he is not God in the absolute sense of the word.
23. But, when we reflect on the awe, glory, fear, and reverence, with which a manifestation of some ministering Angel has often struck the poor worms of this little spot of dirt, called Earth;

And how common it was for even the Jews, on
such occasions, to think they had seen God,
and to fall down to worship them;

24 . It is not any wonder that even a slight
indirect emanation from Christ, the first-
born "Son of God", who is to us the beginning
of the work of Creation; Head of all the hosts
of Angels, Archangels, Cherubim and Seraphim,
standing (as it were) at the right hand of his
eternal Father, should leave, on the minds, of
Seers and Prophets, the impression of Unity.

25. Indeed, considering that he is the "express image
of his person", it could not be otherwise. It is all
of God that we see, think, and see, and hear,
"and live".

26. Christ "hath in all things the pre-eminence"
(Col. 1.8) over every created being in this world, and
every other that we are or ever shall be connected
with. The mystery which from the beginning hath
been hid in God, who created all things by
Jesus Christ. This is certainly a remarkable
Scripture, and fully sustains our position,
that it was indeed a "mystery" in relation to
the Combined Characters, - Jesus and Christ, -

that no measure of revelation, previous to the present, has ever fathomed or explored.

27. Again, "The Word was made flesh, and dwelt among us: and we beheld his glory, the glory as of the only-begotten of the Father." Can any one suppose that the Word of God was made flesh? or that it only dwelt in flesh? (This will be noticed in future.)

28. In the visions of God, the Prophets often saw, or received a ministrations from, their Redeemer, by which, faith in his final incarnation, and the setting up of a Spiritual Kingdom upon Earth, was planted and kept alive in the mind of the Jewish nation. Thus, "I, Edras, received a Charge of the Lord, upon the Mount Oreb, that I should go unto Israel; but when I came unto them, they set me at naught, and despised the Commandment of the Lord.

And therefore I say unto you, O ye Scribes, that hear and understand, Look for your Shepherd: He shall give you everlasting rest; for he is nigh at hand that shall come in the End of the world. Be ready to the Reward of the Kingdom; for the everlasting light shall shine upon you hereafter.

30. "The the Shadow of this world; receive the joyfulmess of your glory; I testify my Oanum openly. Receive the gift that is given you, and be glad, giving thanks unto Him that hath

called you to the heavenly Kingdom." (2 Esdras II 33, 537)

31.

Thus the Prophet Esdras evidently had a view, in vision, of the pre-existing Son of God. "This was he of whom I spake," (says John,) "He that cometh after me, is prepared before me; for he was before me." And again: "There standeth one among you whom ye know not. He is is who, coming after me is prepared before me, for he was before me."

32.

The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man, which is prepared before me; for he was before me. And I know him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the (new) "Holy Ghost." (John I. 14, 15, 26, 27, 29, 31, 33.)

33.

From these passages, it is indisputable, that John the Baptist, who was raised up for this very purpose, and whose special mission it was to be a witness for Christ, declares that he not only "is prepared before him", but that he actually "was before him"; this he repeats three

times. And let it be noted, that he did not bear this testimony, until he saw the Spirit (the Bridegroom - the Christ) descending upon him. And John bore record saying, "I saw the Spirit descending from heaven, like a dove; and it abode upon him" (1 John I. 32.)

34. Here lies the whole mystery: this was "the Christ, the Son of God." that took on him the form of a servant, (flesh and blood) - the Seed of Abraham, - our fallen nature - by possessing the Soul of Jesus, the Son of David, which became his Spiritual body. Thus is obviated all the difficulty of the two different Characters - the Redeemer and the Redeemed.

35. Are not these plain and direct references to the Son of God, who "Came down from heaven"?

36. Jesus, after he was baptised, went up straightway out of the water, and lo! the heavens were opened unto him; and he saw the Spirit of God, descending like a dove, and lighting upon him. And, lo! a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." (Matt. III, 16, 17)

37. What can all this mean? Was it nothing but a baptism of the Holy Ghost of the Mosaiic Church? That Jesus had possessed through his whole life and even John was "filled with the Holy Ghost from his Mother's womb."

But here was some thing far beyond that; and the evil spirits seemed to have quite as quick a perception of what it was as the Apostles themselves; for they cried out, "We know thee who thou art, the holy one of God;" and at the great temptation: "If thou be the Son of God, command that these stones be made bread."

Chapter IV

Origin of Jesus, the Son of Man.

When man first fell, then did God give a promise of restoration; - "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." * (Genesis, III, 13.)

2. In 1 Cor. XV, 21, it is explained; - "For since by man came death, by man came also the resurrection of the dead." Thus, as by man lust - the head of the Serpent - came into the world, so by man Jesus - should it be "bruised."

3. Yet inasmuch as he was born of a fallen creature, and thereby inherited the seed of every evil propensity of our corrupt nature from her, these would cause him sore temptations and heavy sufferings - "bruise his heel"; For as in Adam all die, even so in Christ (but not out of Christ) "will all be made alive."

4. And as Adam was the first who died, so was Jesus the first whom Christ made alive

* See Note C page

by raising him out of that death; which he could not have done, if Jesus had never been in it. Thus the Revelator speaks of Jesus Christ, who is the faithful witness, and the first begotten of the dead, the Son of Man and the Prince of the Kings of the Earth." (Rev. 1.5)

5. The Jews were the chosen people of God, both physiologically, and intellectually; and in the day of their power, were superior to any other people on earth. That measure of obedience which they yielded to their Divine teacher made them such. They stood at the head of the nations as the perfection of the human race, the highest in intellectual power and capacity.

6. Of the twelve tribes of which their nation was composed, Judah was the head; and out of Judah Jesus sprang, and was consequently the highest production of that superior race; he was therefore called "the Lion of the tribe of Judah" and came according to the promises of God through all his Prophets since the world began.

7. If Jesus, now not strictly speaking of the race of fallen Adam, then he was not dead; nor was he the first to be raised from the dead.

8. It would then be a matter of great interest to know who he was? As before remarked, Abraham was the type of Jesus, and paid tithes to, and was blessed of, Melchizedek, who was the type of the true Son of God. Christ.

9. It is recorded (Gen. 14. 18) that "Melchizedek, King of Salem, met Abraham" (not before, but when he was), returning from the slaughter of the kings, and blessed him: To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace." That, in this character, he was without any natural or earthly father, without mother, without descent; having neither beginning of days, nor end of life, but was made like unto the Son of God; and abided a Priest continually.

10. Now it is quite clear, that these characteristics do not and cannot apply to Jesus; for certainly he had a mother, beginning of life, and end of days, But to Christ, the Son of God, they do apply, in the most direct and opposite manner, and in the character and order of Melchizedek these were all prefigured.

11 The rite of Circumcision, Commencing in Abraham, and the Slaughtering (by Fire) of the heathen Kings, prefigured that the Son of Man would not be a "prepared vessel for the Christ, until he had overcome and 'slain the sin' of a fallen nature, - the Kings that rule in and Govern this Corrupt West world, - "the lust of the flesh, the lust of the eye, and the pride of life". For he "by the Suffering of death" was made perfect, and rendered a fit temple for the pure spirit of the Christ.

12 He loved righteousness and hated iniquity"; and therefore he received an "anointing" above his fellows"; he was thirty years of age, before the Christ "descended from heaven and Abode upon him."

13. There was a line of promise of which Jesus came; and many of his progenitors were born in a miraculous manner, out of the Common Cause of nature, through Faith in God, and by his providential power, & not so much through the Governing dictates of lust.

14. It is said, (Hebrews XI 11, 12) "Through faith Sarah herself received strength, to conceive seed, and was delivered of a child when she was past age; because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many, as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

15. Nothing short of supernatural power, in the Divine providential order, through suitable agents, effected this; if Sarah "was past age" and Abraham was as good as dead.* (See Note K.)

16. Rebecca and Rachel were both barren, and yet they bore, through faith. Manoah's wife, the mother of Samson, was barren, and aged; but by faith, through the word of an angel, she conceived. (Judges 13. 3.) Moses, according to Josephus, was a child of promise, came into being through supernatural agency, - (Ant. Book II Chap. II pp. 53, 54.)

17. Also Elizabeth, wife of Zacharias, and mother of John the Baptist, was barren; "they had no child, because Elizabeth was barren;" and in addition to that, "they were both well stricken in years;" and it was declared that the child should "be filled with the Holy Ghost" even from its mother's womb." (See Luke I. 5 to 15.) The

case of the Prophet Jeremiah is very Similar. (Jer. I. 5)

18. Those who came in this miraculous & providential order, were not so corrupt as those who came more through the fallen passions of nature; for in every such instance, the individuals seemed to fulfil the design and the predictions of the Spirit, respecting them, notwithstanding their free agency.

19. From the instances (which have been adduced from Jewish history) of Supernatural agency in the Generation of important individuals, it is evident that the Jewish mind was familiar with such phenomena.

20. It is also said to have been the general hope and desire of the Hebrew women, - Especially of those in the line of David, - that they might be, either directly or indirectly, the mother of their pre-existing Shiloh. Hence the dread and reproach of barrenness among them was very great, because it cut off all such hope.

21. This also was one of the reasons why the Genealogy of the different tribes and families of Israel was kept with so much care and exactitude. Consequently, the Generation and birth of Jesus, as hereafter described, was not so very strange and incredible to the Jewish nation, as it might at first appear to the Gentile mind. *

22. The same angel Gabriel, who had appeared to Zacharias, and who had, visited Elizabeth, was also employed in the case of Mary.

23. "And after these days, Elizabeth conceived, and hid herself five months saying, Thus hath the Lord dealt with me, in the days wherein he looked upon me, to take away my reproach among men.

24. "And in the sixth month, the Angel Gabriel was sent from God, unto a City of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee; blessed art thou ^{among} Women.

25. "And when she saw him, she was troubled at his saying, and cast in her mind what manner of Salutation this should be.

26. "And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.
(Luke I. 24. 31.)

And Mary, through faith, did Conceive, according to the word of the Angel, by Supernatural agency, and not by the generative influence, or Co-operation of Corporeal man; as may be seen by the Word of Mary (v. 31) to the Angel: "How shall this be, seeing I know not a man!" And after she had conceived she said, (v. 39) "My that is mighty hath done me great things."

28.

And for this reason the Angel said (v. 32. 33) "He shall be great, and shall be called, (not he is) 'the Son of the Highest;'"* but by regeneration, he became the first born Spiritual Son of God, among the human race: this was effected through the Christ, or anointing, of which he was the first recipient; "and the Lord God shall give unto him the throne of his father David. And he shall reign on the house of Jacob forever; and of his Kingdom there shall be no end."

* See Note P. p. XV.

Chapter V.

Jesus a lineal Descendant of David, ut- imate of the Divine Generative

Order.

It is obvious that the first fruit of Redemp-
tion was to be a lineal Descendant of David, ac-
cording to the flesh."

2. Christ the Lord from heaven was not
flesh, nor according to the flesh: yet he was
manifested to man in the flesh, to take the Spi-
ritual dominion in man; for, by no other means
could he redeem him. And those in whom he
took the dominion, knew him no more after the
flesh, or according to it; but after, or accor-
ding to the Spirit. "Wherefore, henceforth know
we no man after the flesh; yea, though we have
known Christ after the flesh; yet now hence-
forth, know we him no more" (Gal. 5. 16.)
"Therefore if any man be in Christ, he is a new
Creature; old things are passed away, and all

things are become new." (Ibid, 5.17.)

3. It was therefore through the medium of this
Succession of miraculous natural births, that
the influx from the Spiritual into the natu-
ral world took place. And that, in fact, from
Adam to Jesus, there was, in the line of Divine
providential order, a continual improvement
in man, (as to the maturity of human nature
to bring forth its highest offspring a perfect,
natural, animal, physical, and intellectual being.
And this improvement came from time to time,
by his Connection and intercourse with the invis-
ible Spirit World.

4. The greatest manifestations of the
Divine blessing, power, and influence, always
made Reference to, and took effect in, the work
of Generation, of those who were thus born in the
line of promise, up to the time of the birth
of Jesus, who was the Accumulated Concentra-
tion and Consummation of the Spiritual &
natural Creative, Generative Elements, operating
in the Divine, providential, order, through and
under the direction of Suitable and Appropri-
ate intelligent mediums, or agents.

5. But from that period, and after the
Establishment of the first Christian Dispensa-
tion, the greater the manifestations of the Divine

power and influence, the further it separated the Soul, and the more completely it was cut off, from all relation to the work of propagation, or generating an earthly, natural, fleshly offspring.

6. "The Law" (of generation) "made" (Generative) "prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it." (Luke 16. 16.) That is, they are (though unconsciously) progressing towards it, by every physical, moral and intellectual improvement they make, and by the operation of every true reformation; even as grain, growing in the earth, the air, and the light, is but hastening on towards the harvest. And so are men hastening into the "Coming" (to them) "of the day of the Lord," which will, by the sharp sword of the testimony of Jesus, utterly cut them "from the earth" or work of generation.

7. But (to return to our Subject,) God knowing that Evil (Should it enter mankind) would prevent all the powers of procreation, which He had committed to man, reserved in his own hands "the Residue of the Spirit," (See Matt. 15) or of the elements of natural life, to be poured into the Earth from time to time, and in his own time; for that

which had not been quinn, could not be Cor-
rupted. By which means the gradual increase,
above spoken of, proceeded from Adam, through
the line of promise, in those who were the most obe-
dient and "perfect in their Generations", (as Enock, Me-
thushelah, &c.) to Noah; And from Noah, through Shem,
to Abraham; And from Abraham, through Isaac, &
all the Race of the Righteous, to David; then to Solo-
mon, who was pronounced the wisest of men, and
who was no less Superior to others in his Crea-
tion and the order of his faculties, than in his
Acquired Knowledge; yet, through these very means,
he could elicit in Sin as well as in wisdom and
Virtue.

8. Thus it Continued down through Zerubbabel,
(who built the Second Temple, which exceeded the
first in perfection, as to its order, being foursquare,
for it was said "the glory of this latter house shall
be greater than of the former"*) to John the Baptist,
of whom Christ said, "Among them that are born
of Women, there has not risen a greater than John
the Baptist;" (Mat. 11. 11) Then it must be admitted, (which
is what we claim,) that he was equal, if not Superior,
to any of the human race who had preceded him.

9. Thus, by this progressive increase, the way was
prepared for the bringing forth of the last and
the highest birth, by the power and influence of

(* Haggaï 2. 9)

Supernatural agency upon and in the living elements of nature.

10. In the birth of Jesus, the providential work of God, in the Creation of the natural man, had its highest Accomplishment.

11. This showed that the work of natural Generation must Cease in all who come into the Christ, or regenerative Order, into which Jesus was the first to enter.

12. It is evident that Jesus exceeded John in ability, Capacity, and natural faculties; for, when quite a youth, he was able to Confound the wisest & most learned men of the Jewish nation.

13. He also as much exceeded all other men in the latent powers and propensities of human nature, as he was superior to them in the Order of his natural Creation. Otherwise, how could he have "tasted death for every man?" "We see Jesus" says the Apostle, "who was made a little lower than the Angels, for the suffering of death, Crowned with glory and honour, that he by the Grace of God, should taste death for Every man." (Heb. 2.9)

14. This is still further evidenced from the magnitude of his temptations; for he was tried and tempted, in proportion to his position as head of the Atomic or natural Generative

order of man, to receive and assume the Sovereignty of all the Nations of the Earth; to this he was no less equal, than was Alexander, or Napoleon, to a part thereof.

15. If he were thus tempted, then he could have fallen; in which contingency, if Jesus were the Christ, no other man could have been raised, up to be the first to rise from Nature's death; and therefore the whole human race would have been irrevocably lost!

16. The Son of God. According to our present position, if one hundred had fallen in succession all would not have been lost so long as Christ, the Son of God existed, who could not be tempted.

17. Of Christ, the Son of God, it is said, "When he bringeth the first begotten into the world, he saith, Let all the Angels of God worship him" (Heb. 1. 6.)

18. The Son of Man Jesus "was made a little lower than the Angels" and he was ministered unto and strengthened by them. Now, is it consistent to suppose that Jesus who "was made a little lower than the Angels," was

the Christ, whom all the Angels who are thus above him, are to worship, "when he cometh in to the world."?

19. How can these two be both the same person and Character? Certainly Jesus could not be made "lower than the Angels" and yet be a proper object of their worship.

20. If the whole human race were lost from God, in sin & death, no one of that race could redeem himself without help from some one who is not in sin and death. For would it be possible for mankind to be redeemed, or for the power of redemption to be rendered accessible to man, unless revealed in and through human nature.

Chapter VI.

Sonship of Jesus; Union of Jesus
and the Christ, illustrated by the pos-
session of Spirits, which was common in all ages.

It is plain that it required only an in-
crease of the same power and agency by
which all those who came in the line of the
Messiah, and who are called "the Chil-
dren of promise" were begotten, (whatever
and however that was) to beget a child
without the agency of corporeal man at
all as in the case of Jesus. And it is far
more than probable, that, if all the prepar-
atory steps towards, and the previous links
in the chain, of which Jesus of Nazareth
(was only the last and finishing part) were
perfectly understood, the mysterious problem
of the origin of Jesus would also be solved,
and found to be only the legitimate result of
the normal action of natural and spiritual laws

which had been in constant operation since the Creation of Adam.

2. Let it once be clearly explained, (as no doubt sometime it will be,) by what power and means Isaac and John the Baptist, and others of the same order, were procreated, and the principles involved in the generation of Jesus will not be so very inexplicable.

3. That which was born of Mary was called "the Son of God," because by the generative agency of supernatural power, he was formed, of the elements of corrupt human nature, as they then existed, though in the highest state of perfection of which they were susceptible; being made of the substance of a virgin.

4. And thus he (Jesus) came forth a living man, in whom all the elements of the world; Corporal & Spiritual, were concentrated. It is worthy of note, that Kate (3.38) says Adam the "Son of God," doubtless on account of his supernatural origin, although he was a natural man, being "of the earth, earthly."

5. "But Jesus was preeminently called the "Son of God," because he was the living human tabernacle to receive the Christ, and became the true seed of the Son and Daughter of the Eternal Parents. Christ declared that he proceeded forth and came from God," and therefore he said "I and

to this earthly tabernacle as his own: "The Lord whom ye seek shall suddenly come to his temple." (See Mat. 3. 1 to 3) "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." This was the "Christ, the Son of the living God," (Matt. 16. 16) who was revealed to the Apostle in and through Jesus.

6 As is referred to (Heb. 5.) where it states, "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me. Then said I, Lo I come, (in the volume of the book it is written of me,) to do thy will, O God." Also.

7 "Thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been

8. from of old, from ever-lasting." (Micah 5.2.)
 The vessel through whom the Son of God was to be manifested to the world, was to come at such a time and place; Therefore, will he give them up until the time that she, which travaileth hath brought forth." (Referring to both his first and second appearing) (Psalm 1.3)
 Then he, "whose quings forth have been from of old, from ever-lasting," would come to his temple a prepared body; but he could not come before.

9. What the manner, or modus operandi, of the Union between Jesus and the Christ was, we may not (at present,) be able to explain, any more than we can the mode of union between those individuals who were possessed of unprofitable spirits, and those spirits, which Jesus and his Apostles so frequently cast out. But that they were intelligent spirits, and possessed the souls of the persons, there is no room to doubt; nor yet that they could even possess the souls of irrational animals, if the Scripture records may be relied upon. And certainly Good spirits, are endowed with equal power of possession.

10. That this is possible, we have the experience of hundreds of living witnesses, both in and out of Zion. Still the free agency of the soul is not destroyed, nor is such possession necessarily more than temporary and merely for

the accomplishment of a good or evil object and purpose.

11. It may be stated, as a general rule, in all cases of possession, by either good or evil spirits, that there was a long and gradual process of preparation; and that it was a state in the person, homogeneous to that of the spirit, which first invited and attracted such spirits as guardians or attendants to such souls; and as the union between them increased, by similarity of thought, and desire, the next step was obsession; and this through the continued consent and invitation of the soul, ultimately in entire possession (which lasted so long as the conditions remained unchanged) of the immortal part, by the spirit, through which it could even control the movements of the physical system - This is possession. Thus it was with Jesus, who was baptised, or ministered unto, and increasingly inspired by the Christ Spirit, until it resulted in occasional entire possession.

12. David is called the "father" of Jesus, who was to sit upon his throne, according to the

oath in Psalm, 132. 11. "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set up on thy throne." Peter claims this Prophecy, and saith, "David being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he - "Christ- (meaning Jesus,) in whom the Christ was revealed, would sit upon his throne. (Acts ii. 39.)

13.

It must be admitted, by all, that neither Christ, nor Jesus, ever sat upon the literal throne of David, on the earth; yet Jesus was crucified under the inscription, and as the "King of the Jews." But that Jesus, when he entered the Spirit world, sat upon the throne of David, and ruled over the tribes of Israel, there is good reason to think, from his own words to his disciples; "Verily I say unto you, that ye which have followed me in the re-generation, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19. 28)

14

But be this as it may, one thing is certain; that is, that Christ, revealed in a literal descendant of David, (according to the flesh) does sit upon the spiritual throne of David, and will

forever reign over that Kingdom, of which the throne and Kingdom of David, were the figures; and it is evidently in this sense that the words quoted by the Apostle are used; for otherwise, as regards this world, they have proved false.

15.

Thou shalt bring forth a Son, and shalt call his name Jesus; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end." Here the Angel, in declaring the birth of Jesus, uses similar words to those of the Palmist, which cannot with propriety be taken in any other sense than the preceding.

Chapter VII

Natural and Spiritual Bodies Illustrated.

"There is a natural body, and there is a spiritual body"; and, as there is a natural birth to the natural body, so is there a spiritual birth to the spiritual body; which is produced by the work of spiritual regeneration. And is called the "new birth", or "being born again". Hence it is written; "The first man Adam was made a living Soul; the last Adam was made a quickening Spirit."

2 The "living soul" of the first man was a spiritual body, and occupied the natural body of the first Adam; this constituted the first natural man.

3 The quickening Spirit or Second Adam, was the Lord from heaven, a ministering Spirit to the spiritual body (or soul) of Jesus of Nazareth; this constituted him the first real spiritual man.

Jesus Christ, called the "Son of God" pre-emi-
nently, as being the first and only man, who
ever, received, directly from the Christ, "power to
become the Son of God." (See Christ's Second Ap-
pearing. Chapter II p 506.)

4. These are clear first principles, and
lie at the foundation of the subject of which
we are treating, and need to be borne in mind
throughout; for, as it is justly remarked in
the same work, upon this distinction, between
the natural body (So-called) and the spiritual
body, hang the whole of the Apostle's doctrine.

Take away this distinction, and the whole
New Testament (and old too) must appear to
every man of Common Sense, as the most ab-
surd and incredible romance.

5. "This distinction between the natural and
spiritual body and the quickening Spirit, or
Second Adam, is variously expressed, by the outer
man, and the inner man; the old man, and the
new man; the first Adam and the Second Adam":
(Ibid, Part 8th Chapter V page 5.32.) the first was to be
"Crucified with all its affections and lusts." Jesus
as all other men, was constituted of a natural and
spiritual body; which lineally descended from Abra-
ham, "made of a woman; made under the law.
Therefore, in all things it behoved him to

be made like unto his brethren" - Hence as it is said in the "Millennial Church," (first Edition page 228,) "it appears that nothing was accepted, not even the death of the fall! It is therefore evident that he was born possessed of a fallen nature, with all its propensities; and this nature he received, through his natural birth of the Virgin Mary."

6. Now, as it must reasonably be admitted, that the soul, or spiritual body, is the seat of the fallen nature, (and not the natural body) "do ye think that the Scripture saith in vain, 'The Spirit that dwelleth in us lusteth to envy?' (James, 4. 5.) If not, then the soul, not the material body, is the inherent source of an evil corrupt nature. otherwise death would indeed, as the Antichristians teach, be the most effectual Saviour.

7. It is written, that, "from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, Covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, All these evil things come from within, and defile the man." Mark 7. 21. 23. Therefore it follows, of necessity, that Jesus possessed a fallen nature through his birth of Mary; and

that both his natural and spiritual body was taken from her substance, as really as the soul and body of any other child is of, and from its mother. "The Animal body" (and soul) "of Jesus, was produced, of the substance of Mary's body" (and soul) "and was brought forth like those of all other men". (Old Edition, Dunbar, Page 369.) He was therefore truly the "Son of David"; Mary being David's lineal descendant.

8. The soul and body are always begotten at the same time; and proceed from the soul and body of the parents. It would be impossible to beget the one without the other. Nor would it be proper to call Jesus the Son of David, if only the body were thus descended, and if Mary had no part in producing the soul; for the body without the soul is dead and cannot produce anything. It is thus proved that Jesus was the Son of David; and Jesus proves that Christ was not the Son of David; Jesus asked the Pharisees "Saying, What think ye of Christ? Whose Son is he?" They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool.

If David then call him Lord, how is he
his son. And no man was able to answer him
(Mat. XXII 42. 46.)

Chapter VIII

Christ the Son of God, Head of the
Regenerative Order. Christ the
Redeemer: Jesus the Redeemed.

Their Characters blended and compounded
together by the Generative Prophecy.

Two things are indispensably necessary to the
work of redemption, 1st The Son of God.

2^d A Redeemer, who was himself past all
danger of falling, and distinct from our race,

having in himself the elements of eternal life. It was 1570 years before the birth of Jesus, that Job said, "I know that my Redeemer liveth" Jesus was not alive at that time.

3. Stand. The Son of Man. A Redeemer, who must be the first father of all souls in the work of Redemption, as really as the first earthly man was the first father of all the children of nature. And is it not self-evident, that the one possessing the most perfect intelligence and the most superior organization of the whole human family, would be chosen to set the example, that, having in all things the "pre-eminence," he might be the Captain and Pattern for all to follow?

4. Now both of these Characters we have, and in the attempt to combine them in one, and confound them together, much confusion has been produced, and very absurd mystical doctrines taught, which the rational mind in vain attempts to comprehend & believe.

5. Whereas truth is simple, and readily apprehended by the spiritual mind, not filled with preconceived opinions & views on the subject, and confirmed therein by time and surrounding influence.

6. It may perhaps be asked, why did

not the Scriptures make this matter more plain?

7.

The answer is, for the same reason that the Female principle and power in Deity, and in Christ, was not made more clear.

8.

The work of God is progressive; and the time had not arrived, or rather, mankind had not attained to that state in which they could bear it, and be profited by it.

9.

It is manifest that the Apostles themselves did not know Christ in his true character, any further than he was revealed to them, which was but "in part". Jesus Christ told them "he had many things to say unto them", which they were not then able to receive or bear. These things have been reserved as sacred mysteries, to be revealed, in the Church of the last days, in which "the mystery of God should be finished."

10.

Jesus Christ said, "All things are delivered to me of my Father"; and "No man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him." (John 10. 22.)

11.

Consequently, it is not at all strange, that the natural man remains in such gross

ignorance of the true Character and Order of Christ and Jesus; for he not only lives in generation, but he also rejects revelation, - the only possible means by which they can be truly known.

12.

This at once settles the question as to his being known by the world. Even to Philip he said, "Have I been so long time with you, and yet hast thou not known me Philip? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father (or Spirit) that dwelleth in me, he doth the works." (John. XIV, 9. 10)

13.

Here the "Father" is put for Christ, as also in other places. It was the Christ - not God the Father - that dwelt in the man Jesus: it was that Holy Spirit which had emanated from the Eternal Parents.

Therefore when Jesus asked his disciples, "Whom say ye that I am?" Simon Peter answered Thou art the Christ, the Son of the living God. "Then Christ blessed him and said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. XVI, 17.)

14.

It is easy to prove, that there was a mystery about Jesus Christ, which no man was able to search out in that way; and it has

Continued to perplex the wisest of mankind unto the present time.

15.

Nothing that man can settle upon in relation to this subject is permanent, but is still overturned by some new theory: and thus it will ever continue, until the light of the Revelation of God clears it up, by bringing forth the simple truth, by Christ's second appearing in and through the order of the female: this will stand, when it comes forth; but nothing else will. All must be shaken. that can be shaken.

16.

Christ is sometimes spoken of as God, because he was in God's stead to the inhabitants of this earth; even as Moses was in stead of God to Aaron, and all others to whom he was sent; and Jesus and Christ are put one for the other. Thus the angel who appeared to the shepherds, said, "Unto you is born this day, in the City of David, a Saviour, which is Christ the Lord; (Luke 2.11.) It is very probable, that the angel did not understand the difference any more than did the Apostles, not then having looked into it." (See 1 Peter 1.12.)

17

Considering the intimate union which subsisted between Jesus and Christ, and the spiritual ignorance of mankind in that day, it

is no more strange that they Confounded
the office, work and Characters of the Redeemed
and the Redeemer, than it is that they should
Ascribe to the latter, as they sometimes did,
all the Attributes of Deity. And but few dis-
criminate intelligently even in the present day.

18. "God so loved the world, that he gave his
only begotten Son, that whosoever believeth
in him, should not perish, but have Everlast-
ing life." (John 3.16.)

19. "Gave his only begotten Son." The
idea is, that He gave Something that he pos-
sessed before; his own and only begotten Son.
Could this be Jesus?

20. For God sent not his Son into the
World, to condemn the world; but that the
World through him might be saved." (17.)

21. For God sent not his Son." Does not this
plainly imply that the Son was with him be-
fore he was manifested in Jesus?

22. "No man hath ascended up to heaven,
but he that came down from heaven." (Jhid 2.13)

23. "No man hath ascended, &c. This is tanta-
mount to a positive declaration, that Christ
the Son "came down from heaven" If we say
that Christ is an element, we have still this

difficulty, that he is so often represented as an intelligent being.

24 In the beginning was the Word, and the Word was with God, and the Word was God, (John 1.1.)

25 "In the beginning, &c. This by all parties, is granted to mean, Christ, the Logos, who was with God, in the beginning of Creation. In Revelation (3.14) he is expressly called "the beginning of the Creation of God."

26 "All things were made by him, and without him, was not anything made that was made." (v. 3.)

27 "All things were made by him, &c. Is not him a personal pronoun? Such Scriptures as these can have no meaning at all, as applied to him who was born of Mary. And, if it be said, that the "beginning" spoken of refers to the "new Creation", this is met too: "By whom also he made the worlds" which surely are no part of the new creation!

28 There must of necessity be one sphere and order of beings nearer to God than any other: this is the Christ order and sphere.

29 God, hath in these last days, spoken unto us by His Son, whom He hath appointed

Heir of all things, by whom also he made
the worlds.

30 "Who, being the brightness of his glory, and
the express image of his person, and upholding
all things by the word of his power, when he
had by himself purged our sins, set down at
the right hand of the Majesty on High." (Heb. 1. 2. 3.)

31 "Heir of all things" &c. There is a plain allu-
sion to the law by which the first born son
inherited all his father's property. From which
(reasoning from effect to Cause) we may safely
conclude (even if there were no Scriptures to con-
firm it,) that the beginning of the works of God
was a Son (as regards our world, and of a
Son or Christ Order as regards all other worlds,)
the "brightness of his glory, and the express im-
age of his person;" and "heir of all things," which
God should make. (See Psalm 11. 7. 9.) The law
of primogeniture, established by Moses, giving
the birthright and the property all to the
first born son, was a figure to teach man
this high and sacred truth, that the be-
ginning of the works of God, to us, is a Christ
Order of Beings, who were the first heirs of
all things, and had the Government and do-
minion of all other created intelligences (see
Gen. XXVII. 29.)

32. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they".
(1.4)
33. "When the fullness of time had come, God sent forth his Son, made of a woman, made under the law" (Gal. 4.4)
34. Thus by inheritance he is above the angels who worship him "when he comes into the world". How can these things apply to that being, who was born of the Virgin Mary, and who was made not even equal to, but a little lower than the angels."
35. "God sent forth his Son" &c. As before remarked, it must be admitted, that the Jews did not understand, and did not make the proper distinction between Jesus and the Christ. It was Jesus who was "made of a woman, under the law." &c.
36. "God hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, who is the image of the invisible God, and the first born of every creature". (Colos. 1. 13. 15.)
37. Adam, as to being male and female, was in the image of God. But Christ was so, not

only in that respect; but he was also in the
"Express image of the invisible God," being the
first-born of every Creature," - a pure Spiritual
Being, the first and only direct Emanation
from the Eternal God; (to our world;) the
nearest to him, and the most like him. For
it is said, that "all things, visible and in-
visible, in Heaven and Earth, were Created by
(or through) him and for him."

38.

All these paradoxes, and seeming
discrepancies, in the mere letter of the Scrip-
tures, arising mostly from the imperfect
and partial-light of the Writers thereof, are
easily reconciled, and the whole Subject ren-
dered intelligible, to any Common understand-
ing, upon the principles laid down in this
work.

39.

It is already set forth no immediate
Communication between the great First Cause,
or Person of God, and the Earth, and any
of its inhabitants ever did or could possi-
bly take place. As was said to Moses,
"There shall no man see me and live." (Exod 33.20.)
To which agree the words of John, "No man
hath seen God at any time; the only begotten
Son, which is in the bosom of the Father, he

hath declared him." (John 1. 18.)

And, as is also testified by the Apostle Paul, who, when speaking of the "King of Kings and Lord of Lords," saith, "Who hath immortality; dwelling in the light which no man can approach unto, whom no man hath seen, or can see." (1 Tim. 6. 15. 16.) For it is written; "Thou shalt not see my face; for there shall no man see me and live." (Exod. 33. 20.) And "Ye have neither heard his voice at any time, nor seen his shape." (John V. 37.)

40 Yet as the same Apostle says, "God was in" (or operating through) "Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath given to us the ministry of reconciliation." (2 Cor. 5. 19.)

41 That is the plan from beginning to end: a System of Mediatorship; God in Christ; Christ in the Apostles; - the Apostles the Ambassadors of Christ (2 Cor. 5. 20) to other Souls &c. And what the Agent does in the name of his principal is often spoken of as being done directly by the principal himself.

Chapter IX

Christ Revealed in and through the Souls of Jesus and Ann.

All mankind who believe in the existence of a Soul in man, claim it to be a spiritual (that is an immaterial) body; and the mass acknowledge it to possess an individual identity of organization, both while dwelling in the body, and after death. This is also agreeable to both Scripture and Divine Revelation.

3 All bodies, of one and the same substance and nature, must have space in which to exist in the element, or sphere, for which they were created; and no two of them can occupy one and the same space at the same time. One animal body of flesh and blood cannot enter into and take possession of another animal body of flesh and blood. Nor can one immaterial body (or soul) enter into and occupy

the same place of another soul belonging to the same spiritual sphere at the same time.

3. There have been, even prior to the supposed Resurrection of the body of Jesus of Nazareth, instances of souls re-entering the animal organization after they had been separated some little time. And that a spiritual intelligence, good or evil, of and from a more subtle or refined sphere or element, can enter and take possession of a soul, appears to be generally conceded.

4. Upon the possibility of this, the Scriptural and otherwise universal belief of man's mind in the possession of men by spirits, is undoubtedly based.

5. Hundreds of individuals, who are traveling in the work of regeneration and redemption, witnessed the possession by spirits among their own brethren and sisters in Zion, in all the different Societies, some years before the so-called "spiritual manifestations" began among the world of mankind. These were thus used in the hand of God, as instruments, to convey his word and will to mortals, both in and out of Zion; and the spiritual influence which

rested upon them, we familiarly term "Divine Inspiration."

6. God Himself is an organized Entity, and is the true Source of all organizations; the Foundation of their existence.
7. "Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye shall He not see? He that chastiseth the heathen, shall not He correct? He that teacheth man knowledge, shall not He know? (Psalms. GL. 4-9.)
8. For could He transmit these properties to his creatures, either natural or spiritual, if he Himself did not possess them.
9. And as every thing must have an element in which to exist, so there is an element, often termed God, in which the Divine Being exists, and which runs through all Creation.
10. Thus also is it with Christ the Son of God; the Christ element in which he exists, pervades the "New Creation,"
11. In Christ is all the knowledge of the nature of God that man can attain to. For when we have formed our highest conceptions of the pure, holy, invisible Spirit, who is the most sub.

title, Secret, First Cause of all things, we then come very far short of comprehending and having a perfect knowledge even of Christ the Son of God.

12. And who is it that can understand even his own being? much more that of Angels!

13. Our Confident belief founded upon facts, is that a Spirit can for a season, take possession of a soul, or spiritual body, found prepared for it. Thus Elisha received the Spirit of Elijah, and John the Baptist that of Elias, &c. &c.

14. It is upon this principle, that we assay to explain the way and manner of the first and second appearances of Christ in and through the Male and female Orders.

15. Anne Lee was the distinguished female, who was Chosen for the purpose of revealing Christ the Second time; and being wrought upon by the power of God, she faithfully bore her cross against the nature of the flesh, and against all those propensities which lead to its gratification. — And, receiving the Spirit of Christ, the Second time, (or the Christ) by the operation of which her soul was purified from the fallen nature of the flesh, she rose into a Superior element, and, by her example and testimony she actually led the way out of that nature.

and all its works; and was prepared to stand in a proper order to manifest the Spirit of Christ in the female line.

16. Hence the image and likeness of the Everlasting Mother (Christ) was formed in her, as the first born Daughter, as really as the Everlasting Father (Christ) was formed in the Lord Jesus, the first born Son.

17. She was thus the Chosen vessel, occupied (as an instrument) by the Spirit of Christ, the Lord from heaven, in which the second appearing of that Divine Spirit was ushered into the world.

18. It is this Christ Spirit, which I have constituted her immortal part, the second pillar in the new and spiritual creation; and which, in reality is, the true Bride of the Lamb, and the first Mother of all the Children of Christ.

19. The Apostle said, "We preach Christ, the power of God, and the wisdom of God," but the Spirit of Wisdom, or Mother Spirit in Christ, could not be manifested in her true character on earth, as the Mother Spirit, in the work of Regeneration, until she was revealed as such and through a human female.

20

The foregoing remarks are truth.

The Spirit of Christ (or the Christ) possessed the Seed of Ann Lee. The Character of Spiritual Mother did not belong to her aside from her union with Christ; but it belonged, in its first and highest sense, to the Christ with which she was anointed.

21. When her soul was begotten and born into the element of eternal life, and the Christ element thus became the Spring and Source of life in her soul; then she became the Mother of the Israel of God in the New Creation.

22. Christ was not God nor was he a natural man or woman Jesus was not Christ. Christ was a created being, who was commissioned by his Eternal Parents to effect the Resurrection and Redemption of the human race: as it is written, "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 7.)

23. He first raised one man, and then, in the fulness of time, one woman, into the element, or Sphere of his own habitation, and thereby he laid the foundation of the new and Spiritual Order, which is above the natural, or Earthly Generative, order.

24. In this Spiritual order, the male + female are regenerated and redeemed from the earth, - Resurrected and Spiritualized: Yet their procreative powers & faculties are no more destroyed than are their other senses and faculties. But their whole being is raised from the earthly into the heavenly Element; in which, they, by the joint "Word of their testimony", can beget & bring forth souls of the natural order, as Spiritual offspring, in the image of the Second Adam and Eve, even as Jesus was thus begotten at his baptism, and then travelled to the new birth in Christ, or into the Christ Element. "It is the Spirit that quickeneth; the flesh profiteth nothing the words that I speak unto you, they are spirit and they are life." (John vi 63.)

25. As was the first man, Adam + Eve - who were of the Earth, earthly, and who beget & brought forth a natural and earthly offspring, so are they who are earthly. They also bring forth an earthly posterity, and in so doing, "sin after the similitude of Adam's transgression."

26. And, as was the heavenly man, the Second Adam and Eve, who procreate a Spiritual offspring; so are they who are heavenly — their Spiritual posterity, — who also procreate souls to God in the Spiritual order.
27. The first man redeemed by Christ from the earth was Jesus.
28. The first woman redeemed was Ann Lee.
29. Christ said, "I am the Resurrection; and that, in the resurrection they neither marry nor are given in marriage". Consequently, those who are in Christ, or the Christ element, have become "new creatures", and have risen "in the resurrection", where "there is neither marrying nor being given in marriage"; and where "it is good for a man not to touch a woman".
30. Jesus was not baptized with the Christ Spirit, until he was thirty years of age; and then it became his life. Christ lived in him. From that time, it led, governed, guided and finally raised him into the Spiritual Christ, or resurrection state. This constituted him the Son of God, "the first born of many brethren". And, being thus "born again" he had Eternal life in himself; which life, he could impart, or transmit, to other souls. "To as many

as received him, to them gave the power to become the Sons of God" (John 1.12)

31. He was the Captain, to lead and go before all other Souls; to guide them into the Christ Sphere - towards the new birth; being a perfect pattern for them to copy after; that "as he was, so might they be in this world." Thus Jesus was the first born of many brethren, who must all be begotten and brought forth by Spiritual parents, in the same way and manner that himself had been; and then he will not be "ashamed to call them brethren".

32. It was thus, and for this purpose, that the Christ descended from heaven, and became Conjoined to, and Consecrated with Jesus of Nazareth, until his Soul was Con-stituted a "Son of God." When that was effected, and Jesus could say, of the work of Redemption in himself, "it is finished"; & that the prince of this world had no more any part in him; then (perhaps) occurred the Separation from the immediate Con-secration existing between Jesus & the Christ;

and probably this caused Jesus to cry
 "my God, my God, why hast thou forsaken me"?

33.

And, is it not at least probable, that the
 partial and temporary, withdrawal from, or
 the forsaking of the "heirs of salvation, by
 their guardian "ministering spirits", is also to
 prepare them to have "life in themselves"? This
 would be but as the thoughtful Mother, leav-
 ing her tottering and frightened infant to
 stand alone, though her watchful eye
 and protecting arm are nigh to bear it up,
 lest at any time it "should dash" its tiny "foot-
 against a stone", and thereby stumble & fall.

34

Upon the same principles, and in precisely
 the same manner, did the Christ, "the Second
 Adam, the Lord from Heaven, a quickening Spirit,
 make his Second Advent upon earth (agree-
 ably with the Word of God, "through the mouth of
 all his holy Prophets, since the world began")
 in and through Ann hee; by which means her
Soul was constituted a Daughter of God.

35.

These (Jesus and Ann) were created in the
 image of their heavenly Parents, - the Christ -
 (who are also male & female) And received power
 to beget and bring forth other Sons and Daugh-
 ters in the new and Spiritual Creation of God.

in their own perfect image and likeness, as really as Adam, the first "Son of God", a natural man, in the order of male and female, possessed the power of procreation in the natural order; for (as before cited,) "to as many as received him, (Christ) to them gave he power to become the sons of God" (The true and perfect natural order of the work of procreation, is a type of the order of a similar work in the new or spiritual creation.)

36. Thus Jesus and Ann Lee became the Father and Mother of all the new and spiritual creation of God, even as we read in the Scriptures, that the Mother Spirit of Christ is called "a good nurse," &c.

37. "Thus saith the Lord unto Esau: Tell my people that I will give them the Kingdom of Jerusalem, which I would have given unto Israel" (the Jews) "Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them," (the Jews) "They shall have the tree of life for an inheritance of sweet savor, they shall neither labor nor be weary."

38. "Take heaven and Earth to witness: for I have broken the veil in pieces, and created

- the good: for I live saith the Lord.
39. "Mother embrace thy Children, and bring them up with gladness; make their feet as fast as a pillar, for I have Chosen thee, saith the Lord. And those that be dead (in the Spirit world)" I will raise up again from their places, and bring them out of their graves: for I have known my name in Israel.
40. "I have not Chosen thee, Mother of the Children: for I have Chosen thee, saith the Lord. For thy help will I send my Servant Esau, and Jeremy, after whose Counsel I have Sanctified and prepared for thee twelve trees laden with divers fruits; and as many fountains flowing with milk and honey; and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill my Children with joy.
41. Be right for the widow, judge for the fatherless, Give to the poor, defend the orphan, Clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my Clearness, Keep the old and young within thy walls.
42. "Whosoever thou findest the dead" (prefiguring souls stricken with the second death) "take them and bury them: and I will give thee the first place in my Resurrection. Abide still, O my peo-

ple, and take thy rest, for thy quietness shall
come.

113. "Nourish thy Children, O thou good nurse;
stablish their feet. As for the servants whom
I have given thee, there shall not one of them
perish: for I will require them from among thy
number.

114. "I do not weary; for, when the day of trouble
and heaviness cometh, others shall weep and
be sorrowful; but thou shalt be merry and
have abundance. The heathen shall envy thee;
but they shall be able to do nothing against
thee, saith the Lord.

115. "My hands shall cover thee, so that thy chil-
dren shall not see hell.

116. "Be joyful, O thou Mother, with thy chil-
dren; for I will deliver thee saith the Lord.

117. "Remember thy Children that sleep" (in the
spirit world;) "for I will bring them out of
the sides of the earth, and show mercy
unto them; for I am merciful, saith the
Lord Almighty." See 2 Esdras 11. 10-31; and
see also to the end of the Chapter.)

The above Scripture is as undoubted a ref-
erence to the Mother Spirit in Zion, as the latter
part of the same Chapter is to the Father Spirit, or
the Son of God.

Part V.

Mosaic Law and Church, the Shadow of the First and Second Christ.

Law and Church.

and the Types and Figures of the Law Compared with the Gospel.

Chapter I.

The Two Tables and their Writing.

Assuming the pre-existence of Christ proved, we will now proceed upon that basis, and see how far the types and figures under the law accord with it.

2. The law is said to be a "shadow of good things to come; but not the very image"; that is not entirely perfect.
3. The law was not, according to the more let-
ter, ministered directly of God; for Paul says, "The law was added because of transgression, till the Seed should come to whom the promise was made; and it was obtained by Angels in the hand of a mediator." (Moses) (Gal. iii. 19.) "For if the word

spoken by Angels was steadfast. " &c. (See Heb II. 2.)
"We have received the law by the disposition of
angels." (Acts VII, 53.)

4. Behold I send an angel before thee,
to keep the way, and to bring thee into the
place which I have prepared. Beware of
him, and obey his voice; provoke him not;
for he will not pardon your transgressions;
for my name is in him.
5. But if thou shalt indeed obey his voice,
and do all that I speak; then I will be an
enemy unto thine enemies, and an adversary
unto thine adversaries. For mine angel shall
go before thee. (Ezek. XXXIII, 20, 23.)
6. "I will" (by mine angel) "drive out the Canaanite;" for I will not go up in the midst of
thee, " for thou art a stiff-necked people; lest
I consume thee in the way. And when the peo-
ple heard these evil tidings, they mourned. (See
Ezek. XXXIII, 1, 5.)
7. "For the people had said unto Aaron
"Moses is dead, which shall go before us; for
us for this Moses, the man that brought us up
out of the land of Egypt, we wot not what has
become of him" (Heb. XXXII, 9)
8. It thus appears, that because of their having

corrupted themselves, by turning to idolatry, and its filthy rites. Hence the Israelites had heretofore known as their God, refused any more to minister direct unto them: but appointed a Medium between himself and them, - one whose State and Condition approximated nearest to their own, - "lest he should consume them by the way."

9. It is therefore agreeable to both Scripture and Reason, to conclude, that the Angels who ministered the Law, were sent and inspired by Christ, who was set as a primary Mediator between his Father, and the human race, from the very beginning of the Creation.
10. It is said, that the Fathers "were all baptised unto Moses, in the Cloud and in the Sea. And did all eat the same Spiritual meat; and did all drink the same Spiritual drink; for they all drank of that Spiritual Rock that followed them; and that Rock was Christ." "But who let us tempt Christ, as some of them also tempted, and were destroyed by Serpents." (See 1 Cor. X. 2-9.)
11. How could they tempt Christ fourteen hundred years before he had an existence? which must have been the case, if Jesus were the Christ.
12. Now, it is not a little curious, that Joshua, who brought them into Canaan, signifies Jesus or Saviour; so that there also was a prefigurative union of Christ.

and Jesus, to guide the literal Israel.

13. Thus Christ formed everything to their natural sense, to prepare them for his manifestation in the flesh among them: This is called "following them"; for there had to be mediums between Him and them, both visible and invisible.
14. How unreasonable to suppose, as the Jews did, that God would speak direct to man then; but that, two thousand years afterwards, he must have a Mediator. According to this, the work of God went backward; but Christ said, that no man had seen the Father; nor had any one ascended to heaven.
15. "See," said the Angel to Moses, that thou make all things according to the pattern showed thee in the mount. For, through these types and figures, the law was a "schoolmaster to bring them to Christ." The first figure we shall notice, is the two tables of Stone, spoken of in Exodus XXXI, 18-XXXII, 15-16. and XXXIV 1, 4, 28, 29.
16. "And Moses turned and went down from the mount, and the two tables of the testimony were in his hand. The tables were written on both their sides. And the tables (which were of stone) were the work of God; and the writing was the writing of God, graven upon the tables." There being

Two tables of Stone, prefigured the two Dispensations, in which the two earthly vessels of male & female should be prepared for the reception of the Christ, or Logos.

17. The first preparation of these two tables of Stone, (Earthly) being by the hand of God, prefigured, that the vessel to receive the Christ, in his first Dispensation, would be of the Earth, yet be gotten in a miraculous manner as Jesus was.

18. And as Moses brake these first tables, because of the idolatry of Israel; so was the first Gospel testimony broken by idolatry, the carnal coverings, of professed Christians; this was the "falling away", or apostasy which intervened between the first and second appearing of Christ; during which period, of 1260 years, "the man of sin" sat in the first Christian Church, or Temple of God.

19. "And the Lord said unto Moses: Now thee two tables like unto the first; and I will write upon these tables the words which were in the first table, which thou brakest. And he hewed two tables of Stone like unto the first. (Exod. xxxiv, 1-2.)

20. These second tables represented the second appearing of Christ, in the order of the female, to perfect the headship of the new and spiritual Creation of God. And, in every particular, they were

like the first, except that they were hewn out by the hand of man. The material was the same; showing that the vessel in which Christ would make his second appearing, would be taken out of the earth, as was Jesus, but not in a miraculous, or supernatural manner.

21. And the writing on these tables, being by the finger of God, prefigured the "Christ the Lord from heaven, - the Second Adam, - the quickening Spirit," - with which these two earthly vessels were anointed and baptised.

22. And the writing being on both (or the two) sides of each table, showed the order of male and female, as existing in the Christ, the Second Adam; even as John, the witness for Christ, testified, that "the Bridegroom hath the Bride" with him, in the first appearing; and, by inference, the Bride hath the Bridegroom with her in the second appearing.

Chapter II
The Tabernacle.

The tabernacle. This was a figure of Jesus and
 Our Lee, as being the Head of the first and Second
 Christian Churches, which is the tabernacle in its per-
 fectness or completed order.

2. A tabernacle is something to be inhabited; and
 it took the combined wisdom of all Israel, — all their
 natural knowledge and learning, in every branch of la-
 bor, both male and female, assisted by the inspiration
 of God, (See Exodus, ~~XXXV~~ 3,) to make it. Showing that
 the tabernacle-Jesus — was to come of the line of prom-
 ise, and not in the ordinary line of natural generation,
 but should be formed of natural and supernatural
 agency combined, — out of the most precious materials
 of the natural powers and elements; as is shown in the
 following passages:

3. And Moses said unto the Children of Israel.
 See the Lord hath filled by name Bezaleel, the Son of
 Uri, the Son of Hur, of the tribe of Judah, And he hath
 filled him with the Spirit of God, in wisdom, in un-
 derstanding, and in knowledge, and in all manner of
 workmanship; and to devise curious works, to work in
 gold, and in silver, and in brass, and in cutting of

shews to set them; and in Caring of wood
to make any manner of Cunning work.

4. "And he hath put in his heart that he may
teach, both he and Ahioiab, the Son of Ahis-
amach, of the tribe of Dan. Them hath he
filled with wisdom of heart to work all manner
of work, of the Carpenter, and of the Cunning work-
man and of the Embroiderer in blue, and in pur-
ple, in scarlet and in fine linen, and of the wea-
ver; even of them that do any work, and of those
that devise Cunning work. (Exodus XXXI, 30. & 35.)

5. These passages contain an important principle;
that is, that in the building of the tabernacle (a
figure of the two temples) which were figures of the
two Christian Churches, which were composed and
built of natural and spiritual elements, the Spi-
rit of God inspired souls to work in the type as
in the Antitype:— The Carpenter, the Blacksmith,
the weaver and the farmer, may all look for a
measure of Divine Wisdom, through Revelation, to
be used in their natural as well as in their spir-
itual labors.

6. Every true earthly art and Science, had its
origin in Divine Revelation— as also had sing-
ing and dancing, as acts of Divine worship.
And although the human race have perverted
and corrupted all of them; yet still the sacred,

By the Spirit of God, be again redeemed, and every true Science, and all Truth of Every Mind, pertaining to the three Kingdoms of Nature, will be gathered and appropriated, to build up and adorn the temple of the Lord, or Church of Christ, upon Earth; and this is what the glorious temple of Solomon typified. In its construction, the highest Natural and Scientific Knowledge of Every Mind then possessed by man, was exhausted, and the temple was completed; and thus the house was built by the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zechariah, IV, 6. See also Isa. 66. 13)

7. Thus will it be in the Second Church of Christ: the might, knowledge and power of man, must be a Corroborator with the Spirit. All good will be gathered therein.
8. Truth, which originally proceeded from God, by Mediation, and which man has taken by which to exalt himself, will be reclaimed, and redeemed. The Corn, the oil, the wine, the gold and silver, and even the band will be all Sanctified unto God.
9. And in that day, there shall be upon the bells of the Horses, Holiness to the Lord. And even the pots in the Lord's house shall be like the bowls before the Altar; yea every pot in Jerusalem shall be holi-

ness unto the Lord." (Ezek. 11. 20. 21.)

10. The natural and Spiritual Sciences, the natural and Spiritual faculties of man, and the natural and Spiritual elements, in and by which he exists, will all be Combined, to create and bring forth the "New Heavens and new Earth, wherein shall dwell righteousness."

11. All will be holy, and in the Spirit of holiness, all will be used for the honour and glory of the Creator. "For this is the law of the House: upon the top of the mountain, the whole limit thereof round about shall be most holy: behold, this is the law of the house." (Ezek. 40. 12.)

12. There was, in the tabernacle, gold and silver, purple and blue, goats' hair &c. and when made, it was divided into two parts: thus shewing the order of the two earthly sexes, male and female, in and through whom Christ was manifested in his first and second appearing. It was also marvellous, a good emblem of Jesus, also of the Church, and the work of Christ's first appearing which was marvellous.

13. This was the human tabernacle which the Lord pitched, and not man. (Heb. 9. 2.)

And, when Jesus had done his work, "the
 veil of the" (Tabernacle, or) "Temple was rent," to
 show that the way was then prepared for an
 other Dispensation to be revealed (though the final)

14. "And the Lord said unto Moses, According to
 all that I show thee, after the pattern of the
 Tabernacle, and the pattern of all the instruments
 thereof, so shall ye make it. And they shall
 make an ark. And thou shalt put into the ark
 the testimony which I shall give thee; and a
 mercy-seat of pure gold. And thou shalt make
 two Cherubim of gold; of beaten work shalt thou
 make them, on the two ends of the mercy-seat.

15. "And make one Cherub on one end, and the other
 Cherub on the other end.

16. "And the Cherubim shall stretch forth their wings
 on high, covering the mercy-seat with their wings:
 and their faces shall look one to another.

17. "And there will I meet with thee, and I will
 commune with thee from above the mercy-seat, from
between the two Cherubim, which are upon the
 ark of the testimony; of all things which I will
 give thee in commandments unto the children of Is-
 rael" (See Exod. xxv 9-22.)

18. The Tabernacle was an important figure, and
 the ark which it contained was more so. But of

all the figures are given to man, these
two Cherubim were the most important and
significant.

19. Paul, in speaking of what the ark
contained, - Aaron's rod, the pot of manna,
two tables &c. &c. And over it the two Cherubim
of glory - says, of the latter, "we cannot now
speak particularly."

20. It was not then revealed to him; but
now (being revealed) we may "speak particularly"
thereof.

21. These were more glorious figures than the
two tables; for they represented the two Christs
male and female. These are the two Anointed
ones that stand by the Lord of the whole Earth
(Ech. ix. 1st.) that is, according to the Original
the two Christs, male and female as they are
within the tabernacle, which tabernacle repre-
sented Jesus and Ann Lee: and are the figures
of two human beings (we think of male & female)
made of the purest materials that the earth
affords - "beaten gold" and are figurative repre-
sentations, as between them alone, of all places
on earth, God would meet with his creature
Man or material Israel: for all nations were

to be blessed through Israel. Thus, setting forth an order, which was typical of his spiritual and perfect work, yet to be established in future ages.

22. Thus, in the last Dispensation, wherein God begins to gather his Spiritual Israel, we want and must have the Antitypes of the mercy-seat, and these two Cherubim, in the house or tabernacle of God, as the only medium of the Revelation, upon which Christ will build his Church; for they must be the only foundation of the Church of Christ; and where are they?

23 We feel prepared to answer, both from the Scriptures and from facts.

24 When the Revelator, John, saw (in vision) the second appearing of Christ, he saw the glorious "holy city New Jerusalem, come down from God, out of heaven, prepared as a bride adorned for her husband."

25 And he said "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men: and he will dwell with them; and they shall be his people: and God himself shall be with them, and be their God (Rev. XXI. 3.)"

26. This was the finishing work

(See last) "no more death, sorrow or pain"
after it was accomplished.

27. Here then we must look for all the
Antitypes. We have the tabernacle first;
and that contains all the rest: the ark of
Salvation with its mercy seat is there.

28. The mercy-seat was a fitting and beauti-
ful though simple emblem of God's earthly
throne of judgment and mercy, set up in
man, in the first and second Advent of
Christ. But it derived all its virtue from
the presence of the two Cherubim, that repre-
sented the Christ or "two Anointed or Anointing
ones, that stand by the Lord of the whole
Earth: "which has been committed to and
manifested in and through two earthly ves-
sels, and their successors; and without which
neither justice nor mercy could be adminis-
tered

29. It being made of beaten gold revealed
the mortifying and purifying works
that the two first chosen "earthly vessels"

must be the Subjects of, to prepare them to "hear
the glory" of the two Cherubim, which, having "their
wings lifted up on high," emblemized their descent
from, and union with, the true order of their Eternal
Parents, from whom they derived that "Eternal life",
which they ministered to Jesus and Ann Lee, and
through them to as many as should "receive them";
who truly became the Sons and daughters of God, and
thus numbered with their redeemed followers.

30. Their "faces looking one towards another," indi-
cated and exhibited the sympathy, oneness of feel-
ing, and unity of purpose, by which, "the man," who
"is not without the woman," and the woman, "who is
not without the man in the Lord" are actuated, in
all the degrees of the work of God, from the Eter-
nal Parents themselves, to the least order in the
Kingdom of Heaven upon earth.

31. For the male and female each find their ap-
propriate Relation, Office, and Sphere, in which to
work, in the Spiritual, no less than in the mat-
terial, Adamic or Generative order.

32. "And the Temple of God was opened in heaven;
and there was seen in his temple, the ark of his
testament; and there were lightnings, and voices,
and thundings, and an Earthquake, and a
great hail." (Rev. XI, 19.) - Divine spiritual ministra-
tions proceeding from Zion to the World.

33. Yes, we repeat, the ark of Salvation, with its mercy-seat is there, (the testimony of Jesus is in it,) and the Cherubim, (represented by those whom God placed in Eden, with a flaming sword, a testimony against evil, that turned every way, to guard the way of the tree of life:)- these also are there; and together with the mercy-seat, are the mediatorial throne of God.

34. "And Hizekiah prayed before the Lord, and said: O Lord God of Israel, which dwellest between the Cherubim, thou art God (2 Kings XIX 15) From this it is evident how God dwells with his people and what his throne is.

35. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. On either side of this river was the tree of life." (Rev. XXII 1 & 2) To show more two of them; and as will be shown hereafter, more plainly, these two are the Son of God, and the Spouse, or Daughter of God. And their name is Christ.

36. Many things under the Law, were by twos or duals- as the two goats, the two silver trumpets &c (See (Lev. XVI 5 & 7- Numbers X 2 & 10) which were much used, and represented the preaching of the Everlasting Gospel in the two Christian Dispensations, in the orders of male and female.

Chapter III

The Two Temples.

The two temples undoubtedly, were figures of the two Christian Dispensations. We therefore justly look for the Second Dispensation, to bear the same relation to the first, that the Second temple did to the first temple; and do not expect it to be something altogether different. If "the man of sin" got into the temple of God, and Bar there twelve hundred and sixty years, we want to know, what temple it was that he was in; because, then we shall know what temple or "Sanctuary" it was that had to be Cleansed.

2. We think the people of God was the temple; as saith the Scripture: "Ye are the temple of God," a "Spiritual house, &c."
3. The prophet Haggai (II. 6. 9) says: "Thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations; and the desire of all nations shall come;

and I will fill this house with glory saith
the Lord of hosts."

4. What is the desire of all nations - If we
refer to our type, the natural man, we shall
readily see. Adam was created; and when he
saw that all the orders of animated Existence,
before and around him, were male and female,
he so strongly and intensely desired the Comple-
tion of his own man hood in the same order,
that "God saw that it was not good for him to
continue alone:" and the man with the womb, or
womb-man was created, or brought forth; (This
is according to the Latin, or mother-tongue of the
English Language.)

5. It is not at all probable that Adam possessed
any distinct idea of what he instinctively desired,
any more than does the professed Christian, or
Christian World, now distinctly conceive, what
they instinctively desire.

6. So with the Spiritual man, - Christ, who
came forth in the male order: - Every thing in
Christendom was in the male order: from their
God of three Males, to a Common justice of the peace.

7. All earthly Governments, all Societies, all
Churches, are headed by males, excluding the female
who is but a slave, and in a great measure, a

nonentity, in the Kingdom of Antichrist; except as a means of carnal indulgence.

Yet the universal prayer and desire of all nations, of both true and false professors of Christianity, is that Christ would come again "in his King," - in a female. a woman (though they are ignorant of it.) - an help-meat - a deliverer from Sin, - a mother in Israel, to bring forth, a righteous generation of sons and daughters of God in the new Creation.

8. This is accomplished. "In that day, saith the Lord, will I assemble her that hath strayed, and I will gather her that is driven out, and her that I have afflicted. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the Kingdom shall come to the daughter of Jerusalem.

9. "Now why dost thou cry out aloud? Is there no King (Christ) in thee? Is he, thy Councillor, perished? for prynces have taken thee, as a woman in travail. Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth, out of the city, and thou shalt dwell in the field, and thine shall go even to Babylon: there shalt thou be delivered; there the Lord shall redeem thee, from the hand of thine enemies." (Jeremiah II. 9, 10.)

10. "Thou shalt go down to Babylon": (Christendom):
"There shalt thou be delivered." The Chosen vessel, the Daughter of Zion, did go down to Babylon, internally, as an individual. She was also in Babylon, ultimately, being bound in England, the Central, or leading Kingdom of Babylon, (Christendom) where she was first baptised with and into the Christ, as Jesus had been, many Centuries before.
11. There she was delivered of the "testimony of Jesus", which was gotten of Christ, the Second Adam, in his first appearing.
12. After being driven out of that "bulwark of Anti-Christianity, not violently or not legally but by the Spirit of unbelief, opposition and persecution, she in obedience to Divine revelation was gathered to, and assembled her children in America, under the protection of an earthly government, which neither tolerated nor persecuted any religion; but which proclaimed to man liberty of conscience.
13. Thus when the Woman brought forth her "man-child" (testimony against Sin) in Babylon, the dragon in the Ecclesiastical power, conjoined with the Civil government, (Church and State) cast a flood of lies, Slander and persecution out of his mouth, to carry away and destroy the woman and her Seed, or testimony. But the earth opened its

mouth and swallowed up the flood; that is, an earthly Government, which, by Providential means was founded by infidel powers, into whose hearts "God had put it to hate the whore of Babylon," and who had cast the "dragon" out of the Civil Government (which heretofore was used by the "dragon", or ecclesiastical power, as the instrument of persecution) to the earth, where all the professed Churches of Christ can wrangle and jangle in words to their fill, but have not the power to inflict their vengeance upon one another's bodies, under the hypocritical and devilish pretense of doing good to each other's souls, as was heretofore the case, and still continues to be in the old world.

14. It may not be generally known, that the Catholic Church (or "beast") utterly disclaims all persecution for Conscience's sake; and that the Inquisition is called a Civil tribunal. The Church turned heretics to the Civil power, which inflicted its bloody tortures by rack, gillet and fire, for the good of the Soul of the culprit or heretic.

15. But the curiosity was, that the ecclesiastical authorities, who pronounced any one a heretic, also sustained the Character of Civil officers, who inflicted the penalties.

16. The same plan is observed by the protestant Church of England, "the image of the East"; through the operation of which, the woman was driven out of the Central Kingdom of the East and his image."
17. The Same Prophet proceeds: - "Cise and crush, O Daughter of Zion; for I will make thine horn iron, and thy hoofs brass, and thou shalt break in pieces many people: I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah IV, v. 2, 10, 11, 13)
18. Nothing could better portray the nature of Mother's work in this Dispensation, than the preceding prophecy. - Give up all, is the testimony. "And many people shall go and say, Come ye and let us go up to the mountains of the Lord, to the house of the God of Jacob; and he will teach us of his ways: and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. II. 3)
19. Now is something to be taught and learned in Zion, showing the similarity between the first and second appearing of Christ. The first appearing was a kind of first fruits," (James I. 18.) of which the second is the perfection.
20. And the Lord, by the Prophet Isaiah, said, "Be

Should I create new humans and a new earth; and the former shall not be remembered, nor come into mind. Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. There shall be no more thence an infant of days, nor an old man, that hath not filled his days: for the child shall die an hundred years old. (signifying that all shall fill their sphere in that order;) "but the sinner being" (or although) "an hundred years old, shall be accursed" (So there may be sinners in the earth ever then.)

21. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build ^{and} another inhabit; they shall not plant and another eat; for, as the days of a tree, are the days of my people; and mine elect shall long enjoy the work of their hands." (Isa. LXV, 17 & 22.)

22. Now the Adventists and other professed Christians, must admit, that the fulfilment of this prophecy, is perfectly inconsistent with the Second coming of Christ, as they are and have been looking for him; but it as perfectly accords, with the views of the people called Shakers; as do also all the prophecies that we are re-

viewing touching the building of the Second temple. The first temple was built by Solomon. But the Second by Joshua (Jews) and Zerubbabel, the type of the "Branch" that grew from the "root of Jesse". (stand).

23. Thus spake the herd of hosts, saying, This people say, The time is not time, the time that the Lord's house should be built." (Hag. 1. 2)

24. Is not this the very saying of the people of all classes of religionists on this day; Even of the Adventists now?

25. Minimal Christians universally believe, that Christ will come again, to build another Christian Church or temple; and they as continually pray for it. But, hitherto, every generation, in every age since Christ first appeared, has positively and pertinaciously declared, that "the time had not yet come" for Christ to make his second appearance, or for the Lord's house to be built.

26. But the Lord rebuked them and declared that the time had come. "Is it a time for you, O ye people" to dwell in your piled houses, and this house to be waste? And the Lord stirred up the spirit of Zerubbabel and Joshua, and the spirit of all the (Command) of the people; and they came and did work in the house of the herd of hosts, thus God." (Hag. 1. 14)

"Then the Lord sent unto them, saying, I am with you, saith the Lord."

27.

"Now, be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, and be strong, all ye people. The silver is mine, and the Gold is mine. And the glory of this latter house shall be greater than of the former: and in this place will I give peace, saith the Lord of hosts." (Hag. II. 4, 8, 9)

28.

This agrees with Isaiah (xxxvii. 17, 18) "my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places, and the work of righteousness shall be peace, and the effects of righteousness, quietness and assurance forever."

29.

Again, "Speak to Zerubbabel, saying, I will shake the heavens and the earth. And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the Heathen."

30.

"In that day, saith the Lord of hosts, I will take thee O Zerubbabel, (Branch) my servant, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts." (Hag. II. 23, 25)

31.

This promise of the Lord, that he would make the "Branch" as "a signet", is very significant: for a signet is a most precious seal, ring, or amulet; and is used by the Sovereign of a nation,

to seal his private documents and grants with.

Hence this betokened that the second "Branch", or female vessel, would be as a "signet", or seal to the whole work of God with the race of Adams.

32 The whole document has to be Completed, before the Signet of the King can be attached. This shows that with and in Ann Lee and the testimony brought forth by her, "the mystery of God is finished."

33 And, henceforth, the prayer of the Children of the Bridegroom and Bride is not "Let thy Kingdom Come", but, "Let thy Kingdom increase and extend" far abroad.

Chapter IV
Two Olive Trees, typifying Two Christs:

The prophet Zechariah saw Joshua standing before the Angel of the Lord, and Satan at his right hand, to resist him; and the Lord rebuked Satan, saying, Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, "which were taken from him; and it was said unto him; "Behold I have caused thine iniquity to pass from thee: and I will clothe thee with change of raiment."

2. And the Angel protested unto Joshua (Jesus) saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among those that stand by." (Who are "those that stand by," if they be not beings of the Christ order or Sphere?)

3. Hearnow, O Joshua, the high priest, thou and thy fellows that sit before thee: ^{for} they are men wondered at; for behold I will bring

- forth my Servant the Branch." (Zech, 3. 108)
1. Thus we see that Zerubbabel and the Branch prefigured one and the same thing.
 2. The same Prophet saw a Candlestick of gold, with a bowl on the top, and seven lamps, and seven pipes to them; and two olive trees, one on each side of it. And he said to the Angel, "What are these?"
 3. This candlestick is formed in some measure, after that of the Sanctuary; (See E. xxxv, 31. 32.) but in that of the Sanctuary, there was no bowl, nor seven pipes, nor seven lamps, nor the two olive trees.
 4. The two olive trees were to supply the bowl with oil; the bowl was to communicate the oil to the seven pipes; and the seven pipes were to supply the seven lamps.
 5. In general, the Candlestick, its bowl, pipes, lamps, and olive trees, are symbols of the pure service of God, and of the grace and salvation to be enjoyed by his true worshippers.
 6. In the Hebrew (original) there are all "seven seven," referring to the Seven Orders of God and Christ, and of all their works, in the old and New Creation.
 7. But the Angel (instead of answering the question "What are these?" said: "This is the word of the

Lord to Zerubbabel:— Not by might, nor by power, but by my Spirit, saith the Lord of hosts.
(the Second temple shall be built.)

11. "Who art thou O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone (Should be Cap-stone) with shoutings, saying, Grace, Grace be to it. # The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.

12. "For who hath despised the day of small things? for they shall rejoice and shall see the plummet in the hand of Zerubbabel." (Book IV, 2. 6. 7. 9. 10.)

13. The Lord said, "Take silver and gold, and make crowns" (more than one) "and set them upon the head of Joshua," (Jesus) "and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch;" (Zerubbabel in the figure) and he shall grow up out of his place, and he shall build the temple of the Lord: and he shall bear the glory. "Christ was to appear in his own glory. (See Luke IX 26.) "When the Son of Man shall come in his own glory, and in his Father's, and of the holy Angels;" which glory meaneth the female (for the woman

is the glory of the man; "he shall sit and rule upon his throne; and he shall be a priest upon his throne; and the Counsel of peace shall be between them both." (See Zech. 6. 11 to 13.)

14. None can see who the Crowns are for, until it is revealed. They were to be put upon Joshua (Jesus) and his glory, the Branch. (Ann See) the King and Queen spoken of by David, - the He and She of Jeremiah, (XXIII. 6. & XXXIII. 16.) "And they that are far off shall come and build in the temple of the Lord." (Zech. 6. 15.)

15. "And their Reed shall be known Among the Gentiles, And their offspring Among the people. All that see them shall Acknowledge them, that they are a "peculiar people"; and "that they are the Reed which the Lord hath blessed;" (Isa. LXXI, 9;) Even the virgins that follow the King and Queen in Zion.

16. But to return to Zechariah (IV) we see that the Angel did not answer the question of the Prophet, respecting the two olive trees; and he asked the second time. What are these two olive trees upon the right side of the Candlestick, and upon the left side thereof?"

17. To the question, "What be these two olive trees?" thus twice propounded, no answer was given.*

* See Note C. page IV

Probably the Angel had much the same reason for not answering this question, that Paul had, for not explaining the meaning of the "two Cherubim" that overshadowed the mercy seat. "It was a mystery", not to be revealed, or "finished", until the seventh trumpet should begin to sound.

18.

The "two olive trees" were the source whence the "two olive branches" derived the "golden oil" that they emptied out of themselves into the "two golden pipes". Every branch being necessarily dependent upon its own tree: as is beautifully expressed by Jesus Christ to his disciples, where he says, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." (John vi. 53.)

19.

The "two olive trees," typified the Christ, - his dual order - male and female. The "golden oil" that flowed from the "two olive trees" to the "two branches" represented the Anointing or quickening Spirit that flowed from the Christ to Jesus and Ann Lee, constituting them the "two Anointed ones."

20.

This was also shown in the high-priest - the head of the natural Israel - who to that people, was a continual illustration, or standing type,

of Jesus Christ, the head of the Spiritual Israel, for the olive oil, with which, the high priest was anointed, prefigured the Christ Spirit; while himself prefigured the man Jesus.

21. "And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes, empty the golden oil out of themselves?" (unto the bowl.) "And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones that stand by Christ the head of the whole church!" (verse 11.)

22. The "two olive branches" are Jesus and Ann Lee - (the two Branches spoken of by Jeremiah) who were also represented by the two parts of the Tabernacle, which contained the two Cherubim - the He and She, spoken of by Jeremiah, as before noticed.

23. The "two golden pipes" represented the continuance of that order in the Church, of a male and female in its visible head; yet joined to the "two anointed ones" at one end, and to the body of the Church at the other.

24. This order of the "two golden pipes" began in Father Joseph Meacham and Mother Lucy Wright, under whose ministrations the visible order

of the Church, with its line of Succession of Elders, male and female, was established; and will continue to convey the oil from the two olive trees, into the "golden bowl," - the Church, until all souls shall have passed from a probationary state.

25. Thus typical persons and typical things in the most striking particulars, evidently show the purpose of God, in regard to the order of his spiritual work in Christ, to be in the order of two dispensations, and by "Two Anointed Ones," which, beyond all dispute, have had the beginning of their accomplishment and have been confirmed by many infallible proofs. First, through Jesus Christ and in the Church which was established in his first appearing; and secondly, in Mother Ann and the Church, which through her, is established in this day of Christ's Second Appearing.

26. And to these types no antitypes can be found in the Anti-Christian world; for they have rendered every comparison defective, by placing the Woman from her proper lot and order in Christ, and from her joint and correspondent relation in true heirship, in the work of redemption". (See "Testimony of Christ's Second Appearing" Part VII Chap. VII Paragra. 45 & 46.)

Chapter V.

Deborah a Type of the Mother in Spirit- ual Israel.

It may be noticed, that when the land of Canaan was given to the Children of Israel, as an inheritance, after passing the river Jordan, (or Judgment,) they were commanded, first to drive out the inhabitants of the land, and to utterly destroy them; which work was commenced by Joshua, and finally completed by Deborah.

2. During the interval, the Israelites were brought into captivity to the old inhabitants, (through disobeying the word not to spare, or form any league with them) until Deborah arose. "They ceased in Israel, until that I Deborah arose, that I arose a Mother in Israel." (Judges. 5.) All will agree that these things are figurative of the Spiritual Israel.

3. Jesus came to redeem his people from their sins - the old inhabitants of the land. He set them an example as did Joshua: "As for me and my house, we will serve the Lord;" and com-

manded them to give up all, and be "perfect as their Father in heaven is perfect;" to destroy all the Canaanites; (their sins;) for they could not serve two masters.

4. But like ancient Israel, they coveted ease and indulgence, rather than to be at war with the old inhabitants of the land; and like Saul, they spared Agag. (the lusts of the flesh) and the best of the sheep, and oxen; that is their temporal property, "to serve the hard with." And through these things, all Israel were brought into captivity to the old inhabitants, lust, pride, selfishness &c. And they "lapsed in the villages" (Churches) of Israel, to serve God, like Israel of old, until that I, "Ambee" arise, that I arose a Mother in Israel." This was the true Antitype of Deborah (See Judges V. 7.)

5. The Kingdom of heaven is like unto a certain King, who made a marriage for his son, and sent his servants to invite the guests to the wedding, and they would not come." (See Matt. ~~xxii.~~ 2.) So here we have the Son and the Bride, and the servants as preachers, and those to whom they are sent. This is just what we believe; and is just what many of the Adventists and professing Christians dispute and do not believe.

Consequently, their controversy, after all, is more with the Bible, or what they call the word of God, than with us.

6. It is written, that, "When the Son of man shall come, in his glory, and all the holy Angels with him, then shall he sit in "And upon" the throne of his glory" (See Matt. XXV, 28. and Luke IX, 26.) This is the second appearing of Christ, or the manifestation of the Second Eve.

7. For, as the glory of the first Adam was not made manifest until Eve was set in her order;

8. So the glory of Christ (although she existed with him before the world was) could not be revealed, until the woman was taken from the Church, (or sleeping body of Christ) which was in Babylon, and became cleansed, and made a fit temple for the Bride to dwell in.

9. This is the glory in which Christ came, & in which he set up his throne of Judgment, to commence the judgment of the world; & which throne is continued in the Church. And we believe, without a doubt, that "before him will be gathered all nations;" and that he will separate them one from another, and reward them according as their works shall be. (This surely cannot be an instantaneous work.)

10. This view of Christ "sitting upon the throne of his glory", dispensing his rewards to the obedient subjects of his Kingdom, well Comports with what the Prophet Esdras saw (in vision) "upon the Mount Zion":—
11. "Arise up and Stand; behold the number of those that be sealed in the feast of the Lord, which have departed from the shadow of the world, and have received glorious garments of the Lord.
12. "Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy Children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that the people which have been called from the beginning may be hallowed.
13. "I Esdras saw, upon the Mount Zion, a great people, whom I could not number; and they all praised the Lord with songs.
14. "And, in the midst of them, there was a young man of high stature, taller than all the rest; and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.
15. "So I asked the Angel and said, Sir, what are these? he answered, and said unto me;

These be they that have put off the mortal clothing,
and put on the immortal, and have Confessed the
name of God; now are they crowned & receive palms.

16. "Then said I unto the Angel: What young
person is it that crowneth them and giveth them
palms in their hands?"

17. "So he answered, and said unto me: It is the
Son of God, whom they have Confessed in the world.

18. Then began I greatly to commend them that stood
so stiffly for the name of the Lord." (2 Esdras II. 35 & 34.)

19. It was after the Lamb, or Son of God, was seen
to stand upon Mount Zion (Rev. XIV. 1.) that the
Everlasting Gospel was to be preached to Every
nation, kindred, people and tongue.*

20. "Christ Jesus entered the world in the morning
of a great day, which was a day of prepara-
tion for his marriage, and the setting up of
his Everlasting Kingdom; and that day was
to pass away before the solemn scene could com-
mence; his own and fettings were to be killed,
and all things made ready.

21. "Souls were not invited to come immediately
into that Kingdom; but they were taught to
pray for it to come; and were invited to be ready
against the time when he should appear in
clouds with his glory! And they were warned to watch

* See note R.

and pray, and not be overcome with surfeiting and drunkenness, and cares of this life, lest that day should come upon them unawares, like a thief. "For," said Jesus, "as a snare shall it come on all them that dwell on the face of the whole Earth." (Luke XXI, 34. 36.)

22. To the same import is also the parable of the wise and foolish virgins, who, while the Bridegroom tarried, all slumbered and slept. There was to be a going forth to the Spiritual marriage; after which, the door was to be shut.

23. "The wise and foolish virgins are not imaginary things; they are real persons, wise and foolish professors of the Christian name, who equally expect Christ to make his second appearing.

24. The wise virgins are such as know that Christ is a Spirit, who never was, and never can be seen with the carnal eye; and therefore they have oil in their vessels with their lamps, their understandings being enlightened by the Spirit of God, to discern the Bridegroom at his coming.

25. The foolish virgins, are those who, being asleep in their dead professions, trust to their human wisdom, in a false hope of seeing the Bridegroom according to their own carnal concep-

tations." (Test Christ's Second Appearing. Part VII
Chap. VIII Par. 47 to 51.)

Chapter VI

— Additional —

Prophecies referring to the coming of

Christ in the Order of the Females;

— and the —

King and Queen of Zion

— declared. —

We will now proceed to a consideration of some other of the prophecies, beginning with Psalm XLV, 1, 2, which is so plain as to need but little comment, and is not susceptible of any reasonable objection:—"My heart is inditing a good matter: I speak of the things which I have made touching the King."

My tongue is the pen of a ready writer. Thou art fairer than the Children of men; Grace is poured into thy lips; therefore God hath blessed thee forever." - All agree in applying this to Christ Jesus.

2. And then follows: King's daughters were among they honorable women: upon they right hand did stand the Queen, in gold of Ophir." (v. 9.)

3. And then the Spirit addressing the Queen, ^{said,} "Hasten, O daughter, and consider, and incline thine ear, ("first what?)" "forget also thine own people, and thy father's house." She had a people of her own, and a father's house, like Ruth, which she must forsake, and then, "So shall the King greatly desire thy beauty; for he is thy lord, and worship thine Him." But on no other conditions would he desire her.

4. She evidently has work to do, to prepare and purify herself: The King's Daughters is all glorious within. Her clothing is of wrought gold. This signifies great labor and sufferings on her part, to prepare. She shall be brought unto the King in garment of needle work. Clothing with which we are acquainted saw among the idea of more labor in her dress. #

5. It will not do to say "the Queen means

the Church; for here are the virgins her im-
pious, that follow her, who shall be brought
unto thee.

6. These shall enter into the King's palace.

7. This is the Church, composed of virgin
characters "both old and young". Instead of
thy fathers (children) shall be thy sons (chil-
dren), whom thou mayest make princes in
all the Earth. These are the Church.

8. And then the Spirit declares: "I will make
my name to be remembered, in all generations;
therefore shall the people praise thee forever
and ever.

9. And now, will any of our readers accuse
a people of blasphemy for fulfilling the
Scriptures? which they call the "Word of God"

10. Or can any one think, that the generations,
or generative man, will not remember her, who
has brought forth a testimony against the pro-
cess and work of generation in all who follow
her; so long as her own children continue to
honor her, by sustaining and faithfully bear-
ing the selfsame testimony in Spirit and in
truth? These (the King and Queen) again agree
with the two Cherubim; and evidently show,
that they were male and female.

11. Again, "Behold the days come, saith the Lord, that I will rise unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called (Hebrew he will call him,) "the Lord our Righteousness". (Jeremiah XXXIII, 5. 6.) This is the first appearing.
12. And, a few verses after, he describes the "falling away", so: "Mine heart is broken within me, because of the prophets. For the land is full of adulterers. For both prophet and priest are profane; yea in my house have I found their wickedness, saith the Lord." (See Mid. ch. 11.) This is the Church of Catholics.
13. And, in Chapter XXXIII, 14th, the Second appearing is spoken of, in the line of the female the final restoration: - "Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time, will I cause the Branch of Righteousness to grow up unto David; and he (shall be she) shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely,

and this is the name wherewith She shall be called," (Mal. 4, he will call her.) "The Lord our Righteousness."

14. Thus we have the very same testimony from this Prophet also, for the second appearing in a female, that we have for the first in a male.

15. The Lord hath created a new thing in the earth, A woman shall compass a man. (Isa. 54. 2) It will not do to apply this to the Virgin Mary; for in bringing forth the Child Jesus, she no more "compassed a man" than does any other woman who brings forth a male child; for a child is not a man. Moreover, the bringing forth a male child was not a new thing. But the Daughter alluded to by the "wisdom of Christ," which was manifested in her, did compass and surpass all the wisdom of man; like as it is written of Jesus her Lord, that "he would not that any should testify of man; for he knew what was in man." (See John, 11, ver. 25.)

16. "And there shall come forth a rod, out of the stem of Jesse, and a branch shall grow out of his roots." (Is. XI. 1)

17. The "rod" is Jesus, who came the last of the line of promise; which line was the "stem of Jesse".

18. The "branch" is Ann Lee, who grew up, out of

the Gentile heathen world, or fallen humanity, which was the "root of Jesse", as of all other human things of every race.

19 Thus, is "the middle wall of partition between the Jew and the Gentile," "broken down."

20 Jesus was sent only "unto the lost sheep of the house of Israel," "But in and through the "Branch," the "fulfillment of the Gentiles was being let in."

21 Thus, if the Gentile world is under obligation to the Jewish race, for bringing forth the "rod out of the stem of Jesse;" so also, will the Jewish race be equally indebted to the Gentile heathen world, for causing the "Branch to grow out of his roots."

22 For thereby a union is effected between both extremes of the posterity of Adam, who is the "root" from whence the "stem" the "rod" and the "Branch" have all proceeded.

23 In its higher or spiritual application, the "rod" was Christ in Jesus, and the "Branch" Christ in Ann Lee.

Chapter VII.

Conclusion, or Consummation of the Argument.

It will perhaps be some help to the understanding of the reader, in respect to the Spiritual Coming of Christ, to consider the promise (in Mat. W. 5.) of the Second coming of Elijah, who had once lived upon earth, as Jesus Christ had done:—

1. "Behold, I will send you Elijah, the prophet, before the coming of the great & dreadful day of the Lord". Now, is it not fair to conclude, that, according as Elijah was to come in spirit, not in person, even so Christ should come? The Jews expected Elijah to come personally, as much as the Adventists and other professing Christians look for Jesus in that manner.
3. When Peter, James and John, were with Jesus in the mount, they saw, in a vision of God,

Moses and Elijah; And heard a voice, saying, that Jesus Christ was the Son of God. How which, it would appear, that these Apostles had been in doubt, on that point, up to this time; for they had asked, "If thou art the Christ, why then say the Scribes that Elias must first come?" (Mat. XXII. 10.)

1. And Jesus answered and said unto them: Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not."

5 This is a parallel case. And, if John coming in the Spirit and power of Elias, fulfilled that plain prophecy: why may not Ann Lee (coming in the Spirit and power of Christ) have fulfilled the promise of Christ's Second coming, in his glory? But, as it was never said, that Elijah should come in his glory, to fulfil the prophecy, it was not necessary that this Spirit should come in a female.

6. And if the Second Appearing of Christ must necessarily be in and through a female (who should prepare herself by the power and Grace of God, in a true travail of Soul from the nature as well as the practice of all Sin and Defilement) as is shown, both from the Scriptures and the very nature

of things; then, why may not Ann Lee have
been that female?

7. To sum up the whole matter. It has
been our labour, to prove the second coming
of Christ in and with the female, from the fact,
that Adam and Eve were the image of God,
and figure of Christ. That therefore Christ
the Lord from Heaven, revealed, through human
nature, was the second Adam; and that this
Christ was, in essence, male and female; the lat-
ter descending upon and in Ann Lee, at her true
baptism; (as the former did upon and in Jesus;
and that the two sets of tables showed this un-
ion in both instances.

8. The tabernacle, divided in two, and con-
taining the two Cherubim, represented the same
thing, and more especially did it represent
the two Dispensations; which is again repeated
in the figure of the "two olive trees", which are
plainly declared to be the two Christs - male and
female; - the "two branches", represented the two
partly vessels, - Jesus and Ann; and then the
two golden pipes show their successors in order
without end. And all were confirmed by Jesus Christ,
When he bid the King of Heaven to a

marriage; Having the Bridegroom, Bride and
 Wedding guests, who are invited by his ministers
 or servants to the marriage supper of the Lamb & Bride.

9. The whole is still further strengthened by
 the Apostle John, who viewed all the Test in/ce-
 station, and who saw the most clearly (in vision) the
 work of God in the present day; -

10. "And a voice came out of the throne saying,
 Praise our God, all ye his servants, and ye that
 fear him, both small and great.

11. "And I heard as it were the voice of a great
 multitude, and the voice of many waters, and
 the voice of mighty thunders, saying,

12. "Alleluia!" for the Lord God omnipotent
 reigneth. Let us be glad and rejoice, and give
 honour to him: for the marriage of the Lamb is
 come, and his wife has made herself ready.

13. "And to her was granted, that she should
 be arrayed in fine linen, clean and white; for the
 fine linen is the righteousness of Saints.

14. "And he saith unto me, Write, Blessed are they
 which are called to the marriage supper of the Lamb.

15. "And he saith unto me, These are the true say-
 ings of God." (Rev. XIX, 5 & 9.)

16. "I Jesus have sent mine Angel, to testify
 unto you these things in the Churches. I am

the root and offspring of David, and the
bright and morning Star. let him that hear-
eth, say Come.

17. And the Spirit and the Bride say, Come;
and let him that is athirst come; and whosoever
will, let him take of the water of life freely.
(Rev. XXII, 16, 17.)

18. "I am the root and the offspring of David,
and the bright and morning Star." Christ (Spiri-
tually) is the "root of David," and Jesus (mat-
ernally) was the "offspring of David," and Jesus
therefore (Christ-Jesus) was the "root and Offspring
of David."

19. Thus the "offspring of David" and the "mor-
ning Star" still exhibit the dual (male and
female) order of the "two Anointed ones" - the
"Lion of the tribe of Judah," Jesus; and the
"bright and morning Star" (Ann Lee) who was the
first female that arose above the horizon of
nature, to shed the life-giving rays of spiritual
light and truth, in the morning of the Millen-
nium, over the new creation of God, and who pre-
ceded the second and final rising, or coming
of Christ, the "Sun of righteousness" in the new
creation.

20. While the Pharisees were gathered together,
 "Jesus asked them, saying, What think ye of David's
 Whose Son is he? They say unto him, The Son^{of} David.

21. "He saith unto them, How then doth David in
Spirit, Call him Lord? If David Call him Lord,
 how is he his Son? (See Matt. XXII. 41-45.)

22. As the Natural Root of David and Jesse was
Adam; So Christ is the Spiritual Root; as also
 the Branch.

23. Thus we are carried back to the Christ, as
 referred to by Job, and in the former part of this
 work, where all the Sons of God shouted, and
 the Morning Stars (daughters) "sang together for
 joy." (Job XXXVIII. 7.) Clearly marking and exhibiting
 the male and female in that high and spiritual
 Order.

24. Finally, From the very Commencement of
 this Subject, in the Scriptures, which begins with
 the Creation of man, in the image of God (i.e.
male and female) to the last part of Revelation
 ending with the Fall of the Lamb and a Bride;
 the Dual Orders of Unity; and of the Christ as man-
 ifested, in and through the Male and Female, Jesus
 and Ann Lee, in his first and second appearing, Con-
 tinues to become plain; the figures grow bright-
 er, the Argument strengthening with every step in

the process; until like the accumulated force
of a chain of mathematical problems, it results
in a demonstration as undoubted as it is unan-
swerable;— Even as are the first self-evident ax-
ioms upon which it is based.

Notes.

Note A. Page 2.

Epitaph on a Tombstone.

The following Epitaph, is to be found on a tombstone in the town of Chestnut, Mass:

"Matter is indestructible. Nothing can never become something, nor can something ever become nothing."

Note B. Page 15.

"Godhead," Two word Schvab.

"Godhead".— This is a term of appellation applied to God, and is believed to have been introduced by the Unitarians, to sustain their idea of a plurality of Gods. The two word is Schvab, which, as has been shown, is in both the mas- culine and feminine genders.— being "He," "She" (There is much "Marching of Harts" among mankind at the present time, regarding the two Orders of Unity; and it is hoped that this work may cast some new rays of light into many minds upon that all important Subject.

Note C. Page 13.

The Seed of the Woman are the Children of Promise.

and in the highest sense, those who were begotten through supernatural agency, and according to the order of nature, of whom Jesus was the last; the generative co-operation of man being ended, or cut off in his production. But, in a secondary sense, the whole Jewish nation were "the Seed of the Woman"; the heathen, of the serpent; which was the animal sensuous nature, through which man was led to seek pleasure, rather than use in his actions. Of this serpent the generative faculties were the head that was finally raised by Jesus.

It was "the Seed of the Woman", and the serpent, that were "the flesh and the spirit" typified by Cain and Abel; - the Sons of God and posterity of Cain: Jacob and Esau; fallen Adam and Jesus.

Note D. Page 45

Thus is proved by the following Extract
from that great Jewish writer and Historian
Josephus.

"The posterity of Seth Continued to esteem God

as the Lord of the Universe, and to have an Entire Regard to Virtue, for seven generations; but in process of time, they were perverted, and forgot the practices of their forefathers, and did neither pay those honours to God, which were appointed them, nor had they any concern to justice towards men. But for what degree of zeal they had formerly shined for virtue, they now shined by their actions, a double degree of wickedness: whereby they made God to be their Enemy.

"For many Angels of God (See Gen. VI. 1.) Accompanied with women, and begat Sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own ^{strength}; for the tradition is, that these men did what they doubted the Acts of those whom the Grecians called Giants.

"But Noah was very uneasy at what they did; and being displeas'd at their conduct, perswaded them to change their dispositions and their actions for the better. But seeing they did not yield to him, but were shrewd to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land." (Jos. Ant. Jus. vol. I. Bk. I. Cap. m. 2, 16)

"This notion, that the fallen angels were in some sense the fathers of the old Giants, was the constant

opinion of Antiquity." (Editor, Ibid, page 6.)

Any one familiar with the theology of the Ancients, will be fully aware how very common the above idea, & equally advanced by Josephus, and endorsed by his Editor, was among all the heathen nations of Antiquity;

The whole class of their demi gods were supposed to be the offspring of sexual Commerce between natural and spiritual beings.

It was the persuasion of a truth, that their God Vishnu, has already been some five times an inhabitant of the earth.

Note E. page 34.

Christ and Messiah not the same.

The messiah and the Christ were often, if not always, supposed, to be one and the same Being. But there is good reason to think that the messiah was properly the Son of man - Jesus; whereas the Christ is the Son of God, for Shiloh who is the same as messiah, was to descend from Judah.

Note F Page 92.

Specimen of Costly Woodwork.

A Quaker child, Exhibited at the World's Fair, Eng-
land, Cost one poor woman, thirty years labour; at the Com-
pletion of her task she was Stone blind.

What would be the cost of a whole garment at this rate?

Note G Page 55.

Letter of W^m H. Russel, Wesleyan Seminary, Wil-
braham, Mass. Containing his Criticism upon the 7th verse of
the 11th Ch. of Zachariah.

The following Extract from a letter written by W^m
H. Russel, of the Wesleyan Seminary, in Wilbraham
Mass. to Calvin Fair, of New Britain, N.Y.

Respected Friend; Wilbraham Oct 20th 1856.

In an interview I had with you
last Summer, you made some inquiry of me, respect-

ing the meaning of some Hebrew words in the
Prophet Zechariah (Chap. IV v. 7.) And, intimated
that one of their derivations reads, Anna Lee. I
informed you I would examine the verse on my
return home, when you wished me to write to you,
if I should find your suggestions correct.

I write to give you the result of my examinations.
The last three words in the verse are ׀ 7 ׀ 7 ׀ nan,
nan, nah. grace, grace to it. The word 7 ׀ nan, has the
several significations of grace, kindness, graceful-
ness, beauty, elegance; also supplication, prayer.
From this is derived the proper name ׀ ׀ Hannah #
found in (1st Sam. i Chap.) which has the various mean-
ings of the primary word.

The Greek of this is ΑΝΝΑ. See the Septuagint
translation 1st Sam. also the New Testament. Mark. 31.
ΑΝΝΑ ΣΕΒΑΣΤΗΣ, Anna e prophetess. The word is com-
pounded of the two words & c. to and part of the pronoun
אני הן, it. Hence, taking the derivation of the former
word as it is in Greek, and the first part of the lat-
ter, you have Anna Lee, or removing the aspirate from
the first word and the last, you have Ann Lee.

I suppose you consider this bringing forth
of the headstone ׀ ׀ ׀ 7 ׀ 7 ׀ 7 ׀ to be descriptive of the
work of Christ in his second appearing, to complete
the Gospel temple, or rather to build a second

She is called Anna in the Old Bible.

prefigured by the second temple of the Jewish dispensation, the glory of which was to surpass that of the former.

It must be acknowledged, that if the temple under the former dispensation was typical of the Christian temple, or Church, - And if the Babylonian Captivity prehadomed a falling away after a gospel temple had been built by Christ, then there is a propriety, a necessity even, in supposing, that there is to be a restoration of the people of God, and a rebuilding of the temple that had been ^{destroyed}.

It is admitted that the Jewish temple was a figure of the Christian Church, as the Apostle says, "You are the temple of God", and that there has been "a falling away" of the Church, according to the prediction of St. Paul, no one I think, who is acquainted with Ecclesiastical History, can doubt, tho' he may be inclined to believe that the apostasy was not total.

The following is the rendering of the same by
Prof. Bush, of Columbia College, New York City.

גִּזְרֵי כְּבֹדִי עָלַי כִּי אֶהְיֶה כְּפֶתַח יַם לְכָל
הַיָּם הַלְלֵה לְפָנֶיךָ הַרְצֵה שֵׁשׁ כַּרְדָּשׁ וְשֵׁשׁ עֶדְנָה וְ

MI ATTAUH HAUR CAUDOL LIPNA ZERUBBABEL
LE MISHOR HOTSIA EBEN ROSH TESHUA
ANN ANN LEE

What art thou great Mountain in the presence
of Him who was sown in Babylon? Thou art
changed into a plain.

And he shall bring forth the Cap Stone,
whose name is Ann Ann Lee.

Grace, Grace towards her.

The following is the literal rendering of the
 foregoing by Levi David. A young German Jew.

הַדְּמֵה מִלְּאֵתֶּךָ הַר הַגִּבּוֹר כִּי זֶד פִּנָּה
תִּשְׁאֹר הַהוֹנָה שֶׁל שׁוֹר וְהוֹעִי אֶת־תְּדֵמָה

*Berubbabel lipna hargotul alto mee harranisho hoaven es vachoutee
timshur lute her her deshuos.*

Who art thou great Mountain before I stumbled? She
shall bring forth a head-stone which shall be called
Ann Ann hee.

נִיכָה נִלְכָּה נִלְכָּה נִלְכָּה

NE KA-BAUHTES - O-BAB CE BER. -

A woman protects a man (Jer xxxi - 22.)

Note II Page 31.

Morning Stars &c.

Are these "morning stars" literal worlds, or globes, that float in space? or are they intelligent spiritual beings of the feminine order, the counterpart of the "Sons of God" the "Stars" of glory, with which, in the "morning" of creation, they were crowned? - who, true to the intuitively quick perceptions peculiar to the female, were the first to be inspired with and rejoice together in, the knowledge of the advent of the coming New-born World!

True, the text does not call them daughters; but that they are of the feminine order, may be gathered from the

following Considerations:-

First Why should they be spoken of as a distinct Class, with a distinct appellation and operation, or office, if they were not a Correspondent order of beings? And, if so, what could the two Correspondents be, but male and female.

Second. And, as they existed before the foundation of the world, they must evidently be the prototypes of the human race; and it is not reasonable to suppose that they were less in the image of God than are the human family, who are male and female. - Therefore one great Cause of their joy was, that beings were to be created in the new world in their own image and likeness.

Third Their different operations, shew forth the male and female principles; for it is an inherent characteristic of the females of the human race to express their feelings of joy by singing, far more than for males to do it. And it is equally an inherent characteristic of the males to express their feelings by shouting, or a great Estatic Sound, far more than for females to do it.

From whence now these peculiar distinctive attributes derived, if not from those "morning Stars" and "Sons of God," from whom, in a medium line, they have descended!

Inasmuch as the "Sons of God" are certainly in the male order, if the morning stars were not their Correspondent females, the likeness and image of their Eternal Parents were not Exhibited in these the first descendants and offspring of God ever spoken of in Sacred and Divine Revelation: And the succeeding Order of things could ever have come through them, as a medium of creation, if themselves had not first been created in that order.

Note I. Page 20.

"There is a series of elements within elements," &c.

This position is supported by the order of the Natural Elements, as may be clearly seen, by the gradual ascension from the gross earth, each growing more and more refined, as water, air, fire, electricity, magnetism &c. up to the Spirit.

All the Mineral elements, however refined are compounds of others still more simple; and these join and do exist, one within another without let or hindrance: as water in earth; fire in water; electricity in fire &c. until we come to the most subtle fluid,

or element, which is the medium of all action
or movement, and beyond which is the Spirit
from whence life is derived.

Therefore as the natural is a figure, or out-
growth of the Spiritual, it is evident that the
Spiritual Elements must also begin where they join
the natural, to ascend in a similar manner, un-
til they reach the Divine Element itself, where dwells
the Eternal Being, from whom flows, in regular gra-
dation, through all the intermediate Elements, the
life of all life in creation. Thus is God in all things
and things of his originating, as their Esse, or pri-
mal Source of their being.

What means "the Heaven and heavens of heavens
Cannot Contain thee." (God)? (1 Kings VIII. 27) if it do
not signify that there are Spheres or Spiritual ele-
ments one within another, each being more pure and
refined, and of a higher and higher order; and
yet none of them the habitation of Jehovah?

"Thus saith the high and lofty One that inhabiteth
Eternity, whose name is Holy: I dwell in the high
and holy place, with him also that is of our humble
and contrite spirit" (Isa. LVII. 15.)

This is evidently the Divine Element, the very na-
ture of holy, the pure medium of all purity; Eter-
nal, having neither beginning nor end; the habita-
tion of the Divine Majesty. From this Eternal Esse of
all Elements flows, in gradation, every other, down to

the lowest heaven; such one of which being perfectly adapted to all beings according to their ~~the~~ respective Correspondence to the original Fountain.

From that primary Source everything is conveyed by means of intelligent Agents existing in the various Spheres. And hence it is that angels or spirits, who administer the fire, or life, of and from the Being of all beings throughout all the parts of Creation, according to their respective Elements & are adapted to the State and order of each being, to the ultimates or ends of Creation. "Himself he his Angels Spirits, And his ministers a flame of fire. Are they not all ministering Spirits, sent forth to minister to them who shall be heirs of Salvation?" (Hebrews I. 7 and)

Page I. Page

This prophecy was fulfilled, in a general and outward sense, by the falling away of the primitive Church, into mystical Babylon; and in the witnesses of God being driven into the fields. But the particular and spiritual meaning was not fulfilled, until the way of Restoration was opened by the Daughter of Zion being redeemed from ^{the} Babylon.

This is further confirmed by the Apostle, who saith that "Abraham believed God, who quickened the dead, and called those things that be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall they seed be. And being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform." (Rom. IV, 17-21)

All of which goes to prove, that the generation of Isaac, was truly a miracle, a Supernatural operation, as is so very aptly set forth in the above Scriptures. Because the means of procreation, in both Abraham and Sarah, were really dead, according to the common course of nature.

Consequently the account of Abraham's marriage with Hagar &c. (as recorded in Gen. xix. 1) is evidently, as appears by the first book of the Chronicles I. 32-34, and according to the view held by Adam Clarke on Rom. IV. 17-22, out of its proper Chronological order a circumstance not at all unimportant

in the Scriptures.

A Careful Consideration of the facts of the Case, as originally set forth by Moses, will confirm the Correctness of the Apostles' Conclusion.

The Angels who Came to Abraham "said unto him, Where is Sarah, thy wife? And he said, Behold in the tent. And he said, I will certainly return unto thee according to the time of life: And, lo! Sarah, thy wife, shall have a son. And Sarah heard it in the tent door, which was behind him.

"Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of woman. Therefore Sarah laughed within herself, saying, after I am wroth old, shall I have pleasure; my lord being old also?

"And the Lord said unto Abraham, Wherefore did Sarah laugh? saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

(Gen. XVIII, 10-14.)

Now the whole matter is as much referred to Supernatural Agency as is the generation of Jesus. And that agency in the Case of Isaac, is more expressly and directly attributed to the Lord than it is in the Case of Jesus; that is, one of the Angels is termed "Lord" and "God".

"And the Lord visited Sarah as he had said;
and the Lord did unto Sarah as he had spoken.
For Sarah conceived and bare Abraham a Son, in
his old age, at the set time of which God had spo-
ken to him.

"And Abraham called the name of his Son that
was born unto him, whom Sarah bare to him Isaac."
(Gen. xxi, 1-3.)

It is also stated, (Gen. xxi. 31.) that "Isaac intrea-
ted the Lord for his wife, because she was barren:
and the Lord was intreated of him, and Rebeccah
his wife conceived."

How evident it is, that the intense desire for off-
spring predominated over the corrupt animal
passions in Isaac; and that he trusted only to
supernatural agency, to enable Rebeccah to conceive.

And, when Rachel saw that she bare Jacob no
children, Rachel envied her sister, and said unto
Jacob: "Give me children or else 'die'." (Gen. xxx. 1.)

"And God remembered Rachel, and God heard
her, and opened her womb, and she con-
ceived and bare a son, and said "God hath
taken away my reproach; and she called his
name Joseph." (v. 23-24.)

Thus according to the Scriptures, this was miraculous.

Matthew states it thus: - "For the birth of Jesus

was, in this wise: When, as his Mother, was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. Then Joseph, her Husband, being a just man, and not willing to make her a public Example, was minded to put her away privately.

"But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son; and thou shalt call his name Jesus." (Matt. I. 18-21.)

There is nothing in this account to justify the idea, that the Agent here, spoken of, by whom Mary was found with Child, was the very God, any more than in the other instances; nor indeed is there near so much: for in several of them, it is expressly said, that the "Lord" or "God", did it.

The generation of Jesus was only the Consummation of the operation of the same principles and elements that had existed in lesser degrees, in all Cases of Supernatural Generation, in the time of promise, directed by suitable intelligent Agents, according to the way and time.

The more letter of Scripture would carry the idea, or impression, that all these Extraordi-

many births were the result of a direct inter-
ference of God with the laws of Creation; but, as we
have stated in another place, no immediate com-
munications with God, ever did or ever can take
place with any of the inhabitants of this world.

Apparent contradictions of this position, we
are well aware may be found, not only in the
Scriptures, but also in the history of more mod-
ern Revelations.

As a general rule, in all ages, those who
saw or saw the instruments of the purest and
highest manifestations of God, in that day,
always supposed, at and for the time being, that
they saw God very Deity, This is equally true
of the most ignorant as it is of the most enlight-
ened nations and individuals.

Thus it was with the Jews. But they were
taught by Divine Revelation, that no man had ever
seen God, or ever could see Him, while in the earthly
body. Thus also it has been with later revelationists.
Many are sure that they have seen God; and so they
have; that is, as much of God as they were able to
bear. And that is God, or very Deity, to them.

Throughout the Scriptures, it is plain that the Jews
as a people, were under the impression, that in nearly
all their spiritual visitations, it was the Deity Himself.
Who was the intelligent Agent that performed what
ever was done.

Thus "Manoah said to his wife, We shall surely die, because we have seen God." (Judg. XIII, 22.) "For Manoah knew not that he had seen an angel of the Lord." (16.)

The Creation was and is in a progressive work: not instantaneous. The Original Compound Natural Elements, Composing the Earth, had an inherent tendency to give an organized outbirth to the germinal seed of every thing contained within them, beginning with the lowest, and gradually rising to the highest and most perfect form of life — man.

Yet, although Adam, or the first natural man, was the crowning glory of the whole of the elements of earth, the principle of progression did not terminate there. Adam was only the first link in the chain of humanity. He was strictly a natural, physical man, with but small capacity for spiritual things as yet developed in his soul.

Even the natural elements were far from being exhausted in the production of one man.

Therefore he could only sin, or fall, as a natural man, — could only begin to corrupt the earth. Spirituality was at its lowest point in the Adamic age; and those spirits who began to breathe the breath of life into man, were of a gross, material character, order and quality, who could easily render themselves visible to the natural man, and to whom the moving of a

table or a mountain, were alike possible.

The development of the Spiritual Capacity, Commenced in Adam, and progressed from Generation to Generation, and from age to age, in a chosen line up to Jesus, by the influence and Agency of Spirits, whose Stedfast design and continual labor it was, to cause the generation in the line of the promises, or of the Messiah, to be of more & more perfect physical and Chronological organizations, which should be Capable of receiving greater, and still greater measures of Spiritual influx and Spirit direction and dictation.

This view is confirmed by the facts of the Case. Nearly or quite all who came by Supernatural Generation, could and did hold Communion with Spirits: - Noah was smothered, for his visions of the flood. Abraham, Isaac and Jacob, were Spiritualists; but whoever heard of Ishmael having visions, or spirit intercourse. Moses talked with God; and seventy of the Elders in Israel saw God. - "the God of Israel," and Moses "willed that all the Lord's people were prophets."

In truth, there is no record of any nation, as a nation, being so spiritual as Israel; yet it was those in Israel whose generation was under the highest degree of Spirit influence, and the least degree of the lusts of man, who

were the most distinguished as Prophets and Visionists.

In the first Dispensation, the physical development was at its height. In the second, the moral element was great. In the third, the intellectual prevails; and in the fourth Dispensation, the spiritual or love element obtains: and in the end, that will include all the other three, and thus form the Millennium Stage of humanity.

Of all born of women, none were so great in spiritual capacity as John the Baptist, up to that time. But the least in the spiritual Kingdom of Christ, were as brought forth in that day, was greater than John in that respect. John was born great. But as many as received Christ became great by virtue of their own travail; and not only great, but good.

Every new Dispensation not only opened the way for an increase of goodness, but also of evil in man. By reason of the increase in his powers and faculties, he could be more corrupt. David could have been a more wicked man than Noah; John than David; - and Judas, than any other man who preceded him. Jesus said it would be more tolerable, in the day of judgment, for the people of Tyre and Sidon, and Sodom, whose faculties were undeveloped at the time of their destruction, than for the in-

Inhabitants of the Cities of Bethsaida and Capernaum
of his own time. (See Matt. XI. 20-24.)

Note D. Page.

"Taste death for every man." It was ancient-ly the Custom for Kings to have a Cup-bearer, whose duty it was to taste the liquor before he handed it to the Sovereign. This was done for fear of poison; so that if the Cup-bearer found any poison or death, in the vessel, he warned the King of it, and thus saved his life.

Thus also was it with Jesus. He tasted the Cup of a poisoned fallen human nature, which we are all exposed to drink to the very dregs.

Again: It was a Common mode, in various Nations, of executing Criminals. — They were caused to swallow a Cup of poison. Now, of any person, who should have tasted of the Cup which such Criminal had to drink, it might be said, "he tasted death for every Creature." But that would not by any means, be the Same as drinking up every man's Cup for him in his stead.

Therefore Jesus could only be touched with the feeling of our infirmities. Whereas Ann bee who drank of the Cup of an evil nature ^{to} the bottom could sympathize with fallen man, in every trial

and temptation, to its fullest extent. Thus did she "fill up that which was left behind"; and in the Combined strain the Low-stricken Protestant Soul finds a balm for every wound the broken heart can feel.

Consequently, as in nature, so in grace, the Mother can feel for her children where the Father cannot.!

NOTE 2. Page
Apostasy.

Which Apostasy was predicted by the Revelator, John; (Rev. XXI. 1, 2.) "And the Angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the Court which is without the temple, leave out, and measure it not: for it is given unto the Gentiles; and the Holy City shall they tread under foot forty and two months."

The temple was the Jewish Christian Church, established by the Holy Ghost at the day of Pentecost; it was composed entirely of Jews, who, having been under the Schoolmaster Moses, were prepared for a virgin-life, and a community of goods. While the Court that was without the Jewish Churches, more (by permission, not of commandment) allowed to have one wife, and to hold private property. These Jewish Churches Couverted

and have trodden down the Jewish Christian Church
unto this day - more than 1260 years; hence there
has not been, during all that period of time, a true
Christian Church on the Earth.

All the Churches, called Christian, are Carnal
Gentile Churches: - marrying and being given in
marriage, buying and selling, warring & fighting,
"hatred" in the sight of God, "and hating one another."

Note I. Page

Two Olive Trees.

As though to have the figures of the Christ and Jesus per-
fect and complete, to the question, which was twice put,
"What be these two olive trees?" no direct answer was given.
"By my Spirit, saith the Lord," appears to refer to
the Revelation of Christ, the "Quickening Spirit," as
the Active agent, in building the ferial Church or Second
Christian Temple.

So to the question, put by Jesus to the Disciples,
"What think ye of Christ? Whose Son is he?" no answer
could be given: as the time had not arrived for the
Mysteries connected with the Redeemer - Christ, and the
Redeemed - Jesus, to be unfolded. For which cause, the
Apostle Paul (as already observed) could not explain the
Signification of "the two Cherubim of Glory."

Dear Mr. [Name],

I have the honor to acknowledge the receipt of your letter of the 12th inst. in relation to the [subject] and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
 Yours obedient servant,
 [Signature]

John [Name]

I have the honor to acknowledge the receipt of your letter of the 12th inst. in relation to the [subject] and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
 Yours obedient servant,
 [Signature]

Note R. p.

Again another Angel followed the one who had the Everlasting Gospel to preach, who declared that the hour or day of judgment had come to all who received his testimony, saying, "Babylon is fallen, is fallen," that was the effect of the preaching of the Everlasting Gospel, by the Company who stood with the Lamb on Mount Zion; - to cause Babylon to fall; for it could only be by the law of Righteousness, that goeth forth of Zion, and the Word of the Lord, that proceedeth from Jerusalem. "Here is the patience of the Saints; here are they who keep the Commandments of God, and have the faith and testimony of Jesus".

If, when Christ comes, the material world were to be instantly destroyed, what space or place, would all these various angels, spoken of in the Revelation, have in which to perform their missions? How can the Gospel be preached to all nations in a moment? "the twinkling of an eye"? when the last physical trumpet shall bring to an end this whole physical world - Babylon and all, in a single instant of time.

But, if all this is to be the progressive work of a thousand years, and the coming of the Son of Man is to be spiritual and gradual, as the increasing light shining in the East which in the course of twenty four hours, enlightens the earth all round;

And that in the days of the coming of the Son of Man, they would still continue eating and drinking, marrying and being given in marriage there shall be ample time to test the "patience of the Saints," for all souls shall have heard the sound of the testimony, and it shall have proved with them the Blessing of life unto life, or of death unto death, according as they shall elect.

"Another Angel Comes with a Sharp sickle" - The Word of God, by which the ripe "Clusters of the vine of the earth are reaped", or cut from the vine or field of nature. Then follow other Angels, who administer the wrath of God to and upon the corrupt children of earth. And the judgment of the Great Whore, who Bitcheth upon many waters, and corrupteth all nations with her fornications is executed.

"And the Whore, or Cumaw, which Chew Sawest, is that Great City which reigneth over the Kings and people of the earth" "And the waters where the ^{Whore} sitteth, are peoples, and multitudes, and nations, and tongues." "Darkness" - Great spiritual darkness - "has covered the earth, and gross darkness the people." unbelief, and infidelity both in and out of the Churches. For the Sun of Revelation in the Churches has been darkened through twelve Centuries, and they disclaim any communion, good or bad, with the Spirit world saying that the Parable of Scripture is closed, since

the days of the Apostles. Thus "there is no vision
and the people perish."

And the darkness has increased, until the "Sun"
(of revelation) "has become black as sackcloth of hair;
and the Stars" (Witnesses of God in and out of the
Churches) have "fallen to the Earth"; having been at-
tracted thither again by their own fallen, earthly
passions. For the "tail of the Dragon" (fallen human
nature) which cast to the Earth "the third part
of the Stars of Heaven", is the lust of the flesh and
of the mind.

At this time, "Another Angel came down from
Heaven, having great power; and the Earth (earthly
man) was lightened with his glory." This is the
advent of Spiritualism, which is throwing great
light upon dark Babylon. But this light does
not work Salvation; but rather destruction; and
only increases the confusion in the Kingdom of the "beast
and his image." It is a door opened from Babylon
on earth, to Babylon in the spirit world, another
advent which completes the confusion, and adds
spiritual wickedness to the natural wickedness which
was already as great as it well could be. For they
have now preached the Gospel for hire; than which
a more abominable practice cannot well be conceived
of. Thus to convert their temples into the workshops
of hirelings, to preach and pray, and sing and fiddle,

for so much "filthy lucre".

But now they have added yet this further and still greater Abomination, that they even claim for money; and thus they prostitute their spiritual faculties and Capacities, the same as they do every other faculty which they possess, to serve the mammon of unrighteousness, which reigns in this fallen world.

Thus Babylon is now fast becoming "the habitation of devils" (demons, or spirits,) "and the hold of every foul spirit, and the cage of every hateful & unclean bird."

The very effect of this angel of light, was not only to let in these false spirits, but also to expose the glaring inconsistencies of all the theological doctrines and dogmas of Christendom; this is breaking up the Churches, and causing the formation of new organizations all through the most civilized nations.

For, how can such doctrines as the physical Resurrection, - no probationary state after death, in any intermediate place, between a perfect hell and a perfect heaven, - a literal coming of the Corporeal Man, Jesus, - an outward day and work of judgment to stand before Spiritualism? just as darkness before light; or ignorance before Knowledge!!

Hence another angel followed the angel of light, saying, "Babylon is fallen". And when John heard another voice saying,

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "For her sins have reached unto heaven; and God hath remembered her iniquities." Upon the old system of things, how could his people come out of Babylon after Christ had made his second appearing?

"Therefore shall her plagues come in one day, - death and mourning and famine; - and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." What fire will she be burned with? natural fire? if so, how do the "merchants stand afar off, for fear of her torment, weeping and wailing, because no man buyeth their merchandise any more? This looks as if they yet possessed their merchandise, and would sell it if they could. Their regret is on that very account.

The whole system of things in Babylon is rapidly changing; and the buyers and sellers as well as the crowd-makers therein will feel it by and by.

"Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her."

"And a voice came out of the throne, saying Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God

Omnipotent reigneth in the New Heavens and Earth,
wherein dwelleth righteousness. Let us be glad, and
rejoice; for the marriage of the Lamb has come,
and his wife hath made herself ready.

"And to her it was granted, that she should
be arrayed in fine linen, clean and white: the
fine linen is the righteousness of saints. And
Blessed are they that are called to the marriage
supper of the Lamb." That is, Blessed are those
in Babylon who obey the call, when they hear
it understandingly, to come out of her, my peo-
ple" For the same operation of light and truth
that is trumpeting Babylon, and hastening her
downfall, will ripen many souls for the har-
vesting sickle of the testimony and faith of
Jesus, as it is again revealed, through the (his)
Bride, the Lamb's wife.

1 Cor. VII. 1. "It is good for a man not to touch a woman."
 d. d. d. Wife."

1 Cor. VII. 26. "I suppose therefore that this is good for ^{Necessity.} ^{the present}
 d. d. d. Necessity."

1 Cor. XI. 5. "Have we not power to lead about a sister, a ^{Woman}
 d. d. d. d. Woman"

In all German Catholic Translations it is rendered a "Christian Woman".

1 Tim. IV. 3. "Forbidding to marry, and Commanding to abstain from meats."
 The Greek word *Katavoxos*, which is falsely translated "forbid-
 ding", is denoting "Binding, Confining, restraining, to marry."
 The words "and Commanding" are not in the Greek, nor German
 Versions, but fraudulently inserted. The Text stands thus:
 "Binding, to marry + abstaining from meats etc.
 Hence, this Sentence can in no wise be applied to Believers,
 for it is true and genuine Popery.

1 John V. 18. "He that is begotten of God keepeth himself."
 " is very watchful and " (Greek *nyctei*)

Heb. XII. 1. "A Cloud" of witnesses.
 "A Hoop" (According to the German GVK Version)

1 Tim. II. 15 "She shall be saved in Childbearing see Mr. Edwards
 d. d. from d. d. d. Inspiration and
 Revelation page 54.

Jude ver. 14. "The Lord Cometh With ten thousands of his Saints"
do do in do do do do

According to the Researches of the Learned, the following Statements are very interesting

The word Messiah מָשִׁיחַ, in Hebrew, is signifying the same as Christos Χριστος, in Greek, to wit; "the Anointed"; And the word Χριστος (Christ) the "Anointing". Therefore, not only did the man Jesus receive this Anointing - the "Power and Wisdom of God" (1 Cor. 2:4) - "because he loveth righteousness and hateth wickedness" (Psalm 115:8) but all his true followers who received him, and who followeth him in his foot-steps; to them gave he also power to become the Sons of God and to receive the Christ, the Anointing, and consequently, become also "the Anointed Ones" of the Body of Christ. It is therefore plain and evident that it is the Christ, the Anointing, which we adore and worship, it matters not in whom it dwells, Either in a man, woman, or Child; but in no wise do we adore and worship any person or Anointed ones, neither the man Jesus nor Ann see + their followers.

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