

South Groton, April 21/36.

Beloved Br. Frederick,

Seeing this subject lately brot out by you in New York, and it being one that for a long time has engaged my attention, I that I would write it out in the form of a lecture, and send it, not to provoke controversy, but in token of friendship. If any thing in it would seem useful and correct, so let it be; any thing useles, let it rest. You say, in your N. Y. lecture, or of it, you introduced it to awaken enquiry on this subject; Well, I am among the enquirers; and feel confident, that if this whole theory be incorrect, it is still as true, as the old theory, of how God from the earliest ages, has made himself known to men.

Plante said to Jesus What is truth.

God Manifested in the flesh.

Ex 4. 16. "And the Lord said to Moses, Aaron shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Ex 7. 1. And the Lord said to Moses, See I have made thee a God to Pharaoh.

From these remarkable passages, questions seem

to arise, of the gravest importance. Did God, at that age, set up one man to stand as God to others, as something new in the earth, or was this only a link in the chain of the Creator, dealing with humanity from the period it commenced existence? Was Moses, who was as he says, of uncircumcised lips, and a man of wrath & blood, of so much more consequence than his Father, that he could become as God in the earth, and his more upright Father, be left in ignorance, and without the knowledge of this order? These are the questions, which we will attempt to investigate and discuss.

This order of government, seems to have commenced with Adam. Wherever, however, and whoever, the God was, that gave law to, and governed Adam, It would seem, that Adam in the sense of Moses amounting, was the God who dealt with Cain and Able; or was the first Patriarch, Priest, or medium, established on earth for God.

From the <sup>first</sup> reading and the context, Adam appears to have been the Priest of God, who presided at the first altar; who there received one offering, and rejected the other. There are two reasons to be offered, to prove this. First, One can hardly suppose, that so deceitful, and bloody a man as Cain, could have seen, and conversed with the great God, when all the Christian scriptures, and all nature declares, "that no man hath seen God at any time."

Second, When Cain became a man of blood, and God sentenced him to perpetual banishment from his presence, the first difficulty that arises is, why Cain made so much ado about it, if it was the Almighty Creator. We would conclude, it was the very place, he would select; and would feel pleased to escape, from the presence of him, who cannot look upon sin with any degree of allowance. And when we read, that Cain went out from the presence of the Lord, it is exceeding difficult to imagine, where he went, or how he got ~~there~~ to a place, where he could be excluded from the glance of the all seeing eye of God. Under this view, all have been purposed to learn, where the land of God was, for we read, Cain went there, and there was out of God's presence.

This strange statement at least, needs explaining; and it would lead us to infer, that when the first Adam is spoken of as a man, he is called Adam; but when spoken of as a Priest or medium, between the unseen, and his progeny, he is simply called God. If this was so, when Cain went from his Father's residence, to return no more, he was excluded from the benefits of the first revealed law; order, worship and priestly authority, that there made it a house, or the residence of God; and in this sense, he went out from God's presence, as a banished Jew, or a gospel reprobate, falls from God to a lower sphere.

Believers have said many things, concerning Adam, which would seem to corroborate this. We hold ~~him~~ <sup>Adam</sup> up, and present him to the world, in

number, sex, order, quality & quantity, especially in Parentage, to show up, and bring out the Parentage in Seth. And if this first Adam, really was made so near in the image, and after the likeness of his creator, and that Creator was the God of our race, I can see no inconsistency, with proof at hand, in believing it was his Creator's intention, to make use of him, as his first medium in the natural order.

The great question that here arises is, when Adam fell, did this order of mediumship fall, and come to immediate, and utter destruction with his fall. If so, how could he act, <sup>as God</sup> to Cain and Able, after they were born and grew up to manhood? Who transmitted the God spirit to Seth; for we read, that after his household was fairly established, "Then men began to call on the name of the Lord;" which shows a renewing up, in more zeal & perfection. It does not say they conversed with the Creator face to face, but called on his name, <sup>which seems to mean,</sup> where it was set up, established & known.

If that order of mediumship was not continued, why was Enoch, as Jude says, found several hundred years after, testifying against corruptors of the flesh? Probably against some of the angels messengers, or leaders, which he again speaks of, "Who kept not their first estate, but left their own habitations, and were reserved under chains of darkness for judgment". These Angels were

undoubtedly leaders, who held high estate among the primitive Fathers; presided over certain branches of the more Godly race, like the Angels of Johns Churches. They left their own habitations, leading others into sin and disobedience. For who can see, how foreign <sup>fallen</sup> angels, not belonging to Adams race, can be called into our judgment? Or what business have they here?

If the primitive order that Adam was placed in, was entirely broken down by his fall, why this remarkable language? <sup>some centuries after</sup> "The Sons of God, saw the daughters of men that they were fair, and took them wives, &c." Were these lawless, rebellious, wanderers, the sons of the Most High God; or were they the sons of Patriarchs, or Parental Rulers who stood as Gods representatives, or mediums to the race? Common sense answers, they were the sons of ancient leaders, who ruled for God; Children of those, who were looked up to as God, & placed in Godly authority, over all beneath them, I say, the language seems to mean this, if it means any thing.

Now, if this cannot be successfully contradicted, it would seem like an undisputed fact, that here was a whole class of ancient mediums in nature, on a continued line; that tho' falling, were recognized as above described, by their race; and in however small a degree, the holy spirit running thro', from one

generation to another," driving with the children of men."

Noah is said to have sprung out of such a stock as this; and certainly, was a very peculiar medium; and received a very peculiar clap of revelation; probably from spirits in, and out of the body, as his Father lived till the flood, and stood before him. He seems to have received this notice and favor, first, because he was generated more orderly than the map; secondly, because he was "perfect in <sup>his</sup> generations," and the most righteous person of all up to his age in life, or rather in his own generation.

After the flood, it would appear, that a new order of things was set up on earth; for God said to Noah, "I will establish my covenant with you, and your seed after you". Now it should be borne in mind, that after this covenant was made with Noah, no doubt by spirits who had stood on earth before him, that nearly four hundred years rolled away, before Abraham was called out; and according to Chronological reckoning, many <sup>the leading patriarchs</sup> all of ~~them~~ were alive, including them. Hence when Abraham went out, he went out from them; from under their immediate government. Hence it would seem, if God originally ministered his spirit on earth, thro a line of Patriarch mediums before the flood he did so after it. Providentially, we learn from Noah's own words, that Homs race, (no doubt for a cause) fell under a curse

but he blessed the Lord God of Shem, and said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem". Thus we learn, that the God spirit, was to continue with Shem and his race particularly; and with Japheth and his race partially, for the time being.

Some at least, think they see in Pauly 7<sup>th</sup> Chap to Hebrews, the whole order of Priesthood, that Abraham was called out from; and tho' undoubtedly broken, he still acknowledges, and paid tribute <sup>that order</sup> to David. Pauly Melchisedec, some think, was so far from being one man, or ruler, that the title signified an order of rulers. The Melchisedec who met Abraham, returning from the battle of the Kings, was far enough ahead of him, it is certain, to justify and bless him in what he had done. Who believes for a moment, that Abraham <sup>who was</sup> on, and from the direct line of the Son of God, of that original blood, would receive a blessing, pay tribute, and bow down to a strange priest, not under, and included in the earlier covenant made with Noah, just back of him. The dignitary that blessed him, was a priest of the Most High God; which certainly was the God of Shems line. And as Shem himself was then alive, and in power, and Abraham was passing near his residence, who can we suppose this character was that met him?

The title, I am informed, simply means King

of justice. Paul says, its first original signification was King of Righteousness, and after that also, King of peace. From the beginning, to the end of this chapter, we learn distinctly, that Paul was speaking of an order of priesthood, that was once set up on earth, directly back of Abraham, that was in every respect fit to be taken as a perfect type, of the priestly office of Jesus, in the first manifestation of the gospel, which was in the male order. Paul says, Jesus was made our High Priest, not after the Order of Aaron, (because it was not perfect enough,) but after the order of Melchisedec, which was the more perfect order of the two. Now if Aaron's priesthood was an order of priests, from the High priest down, how can we possibly understand this to be any thing else? He says, this Priest who then ruled, was a higher, & a better man than Abraham. What else can the language mean, where he says, "He whose descent is not counted, blessed Abraham that had the promise. And without all contradiction, the less is blessed of the better." Again, Paul offers one of the strongest reasons that can be given, to prove, that this line of priesthood, was before, above, and better, than the whole line of the priesthood of Levi. He says plainly, that Abraham paid these tithes, not only for himself, but for the whole tribe of Levi, who were yet in his loins, this was one order of priests, paying tribute to another order.

As the covenant next back of Abraham, was



made with Noah, and his Sons, this would place Noah as the High Priest of this order. Before the deluge, no Patriarch ever came into power, without having a Father and Mother alive, and ahead of him, to anoint him there. Noah the High Priest of this order, came into power, Without Father without Mother; Noah generated three Sons in the old world, and never generated any being that had life after coming to the new world; especially after coming to the priestly office. Therefore "he was without descent," <sup>according, or</sup> as all these rulers had issue before him. They came into authority to generate, he came in, to cease from it, and preside over the branches of his race who were to generate. They <sup>of the old world</sup> came into power, when they contained in themselves, both the beginning, of days, and the end of life. He came in to power, when age had carried him beyond the age to generate; therefore, "he had neither the beginning of days, nor end of life" in himself; but like the Son of God, stood up, as a pure imaged, Celestial priest continually. No visible power on earth appointed Noah to office, or appointed him to open a new dispensation, so it could be strictly said of Jesus. Noah was King of righteousness before and after being ordained to the priestly office, so of Jesus. Noah presided particularly over two branches, Shem's race, and the Gentiles, So of Jesus, who called and anointed Peter, & Paul, as ministers to the cir-  
cumsion of emereumissiou.

I once read the speculations, of a certain author among us, in high standing, respecting a certain romantic personage, he called Melchisedec; who he said, came from no one knew where, reigned over a people in ancient Salem, died or departed, no one knew how; and on this singular hypothesis, he built quite a theory. I was sceptical about it then, & wholly disbelieve it now; because I consider it ~~to be~~ dangerous, and trifling, to depart from the old scripture covenants, and introduce imaginary personages, to take rank among the chosen ancients, or in fact take these places.

The first covenant, God made with Adam. It was made by a spirit not seen by natural eyes. This he broke, and his descendants appear to have kept breaking it, till another was made by an unseen spirit, with Noah, and his sons in the New world; which was, as says Paul, figurative of the work of Jesus. The call that was given to Abraham, to go out & introduce a new order of things, Because of transgressions, or rather, <sup>he was commensurate to commence</sup> a continuation of the same order; there are strong reasons to conclude, <sup>this authority</sup> was given him of God, thro a medium before him, who yet inhabited mortality. Therefore Abraham, and all that pertained to him, could not be taken as a starting point, to prefigure the work of Jesus. He was only the continuation of a

broken

line, and his posterity only finished up the figures.

Now if your theory of Gods mediums is correct, and this line of Rulers in any way agrees with it, we get points to start from, wither accredited as yet or not.

The ancient rulers stood as agents, or as Gods to their branches of generation. Noah stood as God to all branches in the New world, and the first <sup>of his children</sup> on these <sup>two</sup> lines of generation, which Noah owned, stood as Gods to their line of the race.

It is certain from history, that Abraham had access to a Melchisedec Ruler, high in standing, after he was called out from Mesopotamia; and if they met once, why not oftener? It certainly seems, from Abraham's biography, that he had two species of revelation; sometimes he saw visions, sometimes the Lord appeared to him.

Noah, as a medium in the body, was a minister of Gods wrath to the old world. Moses as a medium in the body, was a minister of his wrath to the Egyptians; the corrupt descendants of Ham. Both worked powerfully thro the natural elements. And it may yet turn out, that the great spirit, thro just such agents, scattered the builders of Babel, confounded their languages, called out Abraham, restricted him for a season from generation, covenanted with him, returned in the power of an ancient Patriarch to tell him when to have a

proper heir, and even destroyed the cities of the plain.

If the agent for the destruction of Sodom &c. was called the Lord, so it would seem Orlam was; certainly Moses was. ~~so it certainly was~~ From the creation of man, to the end of the Jewish dispensation, the old world, cities and people, who were to be cut off by judgement, had the tidings conveyed to them, or the predictions, of the events, uttered by mediums in the body, and from this particular line, <sup>continued among the Jews.</sup> and shall we, who make so much of lines of order, both in and out of the body, make an exception on the part of the Sodomites, with strong, and almost certain evidence against the general received theory, that it was done by the agency of an invisible God, who Abraham, Sarah, Lot and <sup>every</sup> the wicked Sodomites saw and ~~many~~ <sup>some</sup> of them conversed with.

Abraham was one day, sitting in his tent door, enjoying the cooling breeze, in the heat of the day, he looked up, and suddenly saw three men traveling. It seemed as tho they would have gone further; but he ran to meet them, pressed them hard, and they halted under a shade tree, to screen themselves from the searching sunbeams, as the Patriarch had done <sup>in his tent</sup>. He persuaded them to tarry, & eat, tho they appeared in haste, and at last they consented. They were weary, & he invited them to set down and rest, and according to eastern hospitality, produced water, & washed their feet. Which is the most reasonable, to say this of God,

or of an agent for God? He then thro' the agency of a young man and Sarah, provides the repast, and is particular, to hand down to us the whole bill of fare. This certainly should do something, to prove an agency for God in this awful matter. The leading spirit then enters familiarly into conversation with the hospitable Abraham, respecting an heir, and says; "I will certainly return to thee, at a proper time of life, and Sarah shall have a Son". Sarah too, had vision enough to understand all that was going on, tho' hid from the presence of this Lord, in the tent door behind him. He then converses with her, corrects her misstatements, "And the men rose up to depart:" "And Abraham went with them to bring them on the way." It would hardly seem reasonable, that the Creator of this world, would wish to employ Abraham, to show him the shortest way for foot travelers, to journey from Mamre to Sodom.

This leading spirit, then holds a consultation with the other two men, whether it would be improper, to open their mission to Abraham. And like the Shaker leaders, when it was found it could be done in union, "He then says, Because the cry of Sodom & Gomorrah is great (or concerning them) is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come to me, (as is reported to me.) And if not I will know (for myself.)"

Now my friend, just pause for a moment, and fairly look at all this. Startling reports from various quarters, had reached the ears of some one, respecting the evil conduct, and horrid outrages, of this branch of Flamy race. And that personage was on his way down to Sodom, on foot, to learn by personal observation, all the facts concerning the matter; and rested, and eat, and drank, by the way; and I ask again, who was it, the Great God himself; a disembodied spirit; or an agent who acted in God's stead; and was ruled by the gift of his spirit, to bless or destroy, like mediums before and after him?

If we undertake to reason this into a vision, the further we go with it, the more the difficulties thicken. As soon as Abraham learned of the decision, his sympathetic spirit plead for the transgressor. And so urgent were his entreaties, that twice he qualified his supplicating petitions, by exhorting this spirit, not to show impatience, and become angry with him. Such advice would seem to apply better to an agent like himself, than to Deity. He does not address these requests to him, as the great God, or as an angel or disembodied messenger; but as a medium, judge or mediator, between God and man. The language, "Shall not the Judge of all the earth, (or first ruler on earth, do right"; implies this fairly <sup>conveys</sup>.

The interview being ended, each turned, Abraham retiring to his tent, to wander & reflect; and the Lord went on to Sodom to examine and destroy.

The two angels, or commissioned messengers it appears, started before their leader from Abraham, and got to Sodom before him. The Man Lot was sitting in the gate of the City, and saw these angels approach as men. He urged them, and they altered their plan of remaining in the streets all night, where no doubt their leader was, and they entered Lot's house as men. He washed their feet, fed them, and prepared to lodge them as men. Now, how came these abominable Sodomites, to gather from every quarter about Lot's house, and demand these angels as men, for one of the basest purposes, ever named by fallen man? Where they also visionists? Could they also lay hold of, and abuse spirit angels, or messengers thus? This seems at least, something like bringing visionary gifts, down to rather a low par. So on now with them, in pulling Lot into the house; laying hold of him and his family, and pulling them out of the city; and to the end of their dealings with him, and with all the facts before them, the most wild spiritualists in these days, would ignore the idea in an instant, of all these transactions being effected, by spirits independent of human agency.

It certainly looks, more like the work of some of a class of mediums, extending from Noah to them; from them to Moses; from Moses to Joshua, who as the 17<sup>th</sup> of Lev' says, was sent to destroy the Canaanites, because they had <sup>in nature,</sup> corrupted and sensually, crept every kindred tree, and the land





mandates of death, cruelty and judgement. The Medicator  
 tor Moses, a true descendant from Levi, was raised  
 up to free the descendants of the twelve Sons of  
 Jacob from slavery. He did it in the same power  
 that produced the flood, and destroyed Sodom. Joshua  
 was evidently chosen to establish them in the  
 land of promise: After the death of these two  
 uncommon mediums, for between two and three  
 hundred years, this Patriarchal power run down  
 to a set of judges, nearly as low, and base, as  
 the basest of the people. But still the spirits had  
 much to do, with the birth, and setting up of these  
 rulers, especially Sampson, Gideon &c.

When this ancient government had run so  
 low, that another crisis was rapidly approaching,  
 and a spirit began to work <sup>that produced in them a disposition</sup> that they should throw  
 of the Patriarchal power altogether, and be ruled by  
 Kings, like other nations, the spirits seem to have  
 set themselves diligently to work, to meet the case,  
 and endeavor to keep the balance of power.

When Hannah prayed for a Son, near the  
 cherubim, and before the tabernacle, that ardent  
 desire in her longing soul, was evidently excited by  
 the ancient patriarchal spirit, of her primitive fathers.  
 They took advantage of the emulation <sup>in her, that prompted</sup> of every Hebrew  
 maiden, to wish to be the mother of offspring. Finding

her organism suitable, and her morality quite above the standard of the times, what seemed to her awaked by an adversary of her <sup>own</sup> sex, was evidently prompted by an overruling spirit, till the one prayer of her soul, was excited to an agonizing petition for a son. In the fervency of <sup>her</sup> spirit, she solemnly promised the God of Israel, if her desire could be granted, she would dedicate him from infancy, a Priest of the Most High God forever.

Under these deep emotions, she came to Jerusalem to the feast, where her condition moved the feelings of her husband. The spirits were preparing her as a medium mother; and thro her, aroused his sympathies, and prepared him as a medium father; till they blended in one spirit. When she stood, and uttered her silent prayer before the altar, Eli was so unaccustomed to such devotion, at that low period of spiritualism, that he imagined her drunk; and for that sin, rudely, and inhumanly rebuked her. With broken accents, and a countenance that melted him to tenderness, she replied that such was not her condition; but taught him, that with a sorrowful spirit, she was craving a petition of her God. This being the proper source she should look up to, the departed Father of Israel, used the transgressing Eli, <sup>the</sup> medium, to promise a successor, to supplant him and his sons as priests at the altar of God, tho to him it was veiled in obscurity. When the promise was given, promise never may received in more perfect faith; for she grasped it with a hand of iron.

Accordingly the child Samuel was born, whose spirit was moulded, by all these circumstances, into the faith, fervency, and exalted visionary aspirations of the Mother who gave him being. To me Dr Frederick, there is an indescribable beauty in all that was connected with this important transaction. The fervency of this prayer, was never prompted by sensualism, or a desire for forbidden pleasure. She was beautifully inspired, to pray for a teacher, a law abiding, God fearing Ruler; a prophet; and the spirit who inspired the petition, liberally granted all she desired.

The Prophet Samuel arose, at a dark critical period in <sup>the history of</sup> the House of Israel. It was at that season, when a foreign spirit, began to move the host, to be ruled by Kings, instead of supporting the patriarchal government of God, run down & weakened tho it was. The truest, and purest blood current from Odum, had experienced many changes, but it had never come to this before; and when the tribes, had united on the great question, the spirit knew, that positive refusal, would produce positive rebellion. And tho allowed, it was not approved.

This desire had ripened to a petition, at the ending of the forty years, that the good old prophet had reigned over the house of Israel. In this instance

more particularly than any which now occurs to me, we see the care, and guardianship, of departed spirit friends. By the aid of the holy spirit, which enabled them to look into coming events, they had foreseen this, and prepared, and raised up a medium on earth, thro whom they could plant, and start a new order of mediums, thro whom, they could work from age to age, to correct, rebuke, and chastise, the long unruled line of proud Monarchs, who rose up in Israel.

The greatest achievement produced by Samuel, during the long period he judged the Hebrew nation, was founding the school of the prophets. From this school, arose a class of true hearted noble spirits, who were clothed with the first power in Israel. They were in a certain sense, rulers over Kings, Priests, and people. They were a class of mediums, who passed thro the most fiery sufferings, that pen has ever recorded. The Monarchs of that nation, ruled in the power of man; but they ruled in the ancient power of God. The Kings carried with them the power of a disobedient people, and an idolatrous priesthood; while they carried with them, all the power of the Ancient Father, back to the God that created man. The one was clothed with a transitory power, the other with a strength that was, is, and ever will be eternal. As we pursue this theme, it is evident, that God never resumed his ancient method of ruling his people. The <sup>of prophets</sup> rule was stronger than the rule of Monarchy, and more enduring; for however King changed, and were cast down from authority, these prophetic mediums continued, till John introduced the Messiah. Tho Kings endeavoured to crush out their power, like the mantle of Elijah, a double portion of their spirit would rest on other prophetic mediums, who would

suddenly blaze forth like the crater of a volcano, sending forth the flames of truth, to illuminate the darkened horizen of Judaism. Disobedient Kings drew down the vengeance of surrounding nations on the house of Israel, while the prophets of God, stood ready when practible, to shield the people from that vengeance. Kings often went into captivity, to be scourged and punished; while these prophets, frequently went there, to be honored. In captivity, Kings were invariably, an affliction to their people. Prophets, who were true to the cause they espoused, were invariably a comfort. Kings led the people into idolotry, and under judgment, and the prophets endeavored to lead them out from their idols, and chastisement, back to the ordinances of the living God.

As we have now fairly run this subject into the <sup>of spiritual rulers.</sup> into the question, we will endeavor to enquire, whether these ancient fathers, and their successors, held their power in another world. We will endeavor to see, if the scriptures cast any light, and bring any proof, to show that this long line of rulers, ruled their successors as Gods, after entering the other state or world.

There are a clap of remarkable passages, from the 12<sup>th</sup>. to the 20<sup>th</sup>. of the 5<sup>th</sup>. of Rom! "By one man, sin entered the world, and (premature) death by sin; so death (to law & ripened life) passed on all, for all have sinned. For until the law (of Moses) sin

was in the world, but sin is not imputed when there is no law.

Nevertheless death reigned, from Adam to Moses, even over them, (the Patriarchs and the best of their offspring) that had not sinned, after the similitude of Adam transgression, who was a figure of him that was to come." This language must mean, that a certain class of the descendants of Adam, did not sin, like as he did; not against so much light, or law, or enter generation so early; for he says, death did not reign over them, as it did over the first offender. What other meaning can be applied to the words, "But not as the offence." "For thro the offence of one, many (finally become) dead. By one man, disobedience, many were made sinners. Moreover the law entered, that the Offence might abound; (or be made to appear)." "For thro the offence of one, many (finally become) dead."

I have quoted these passages, mostly to raise one enquiry. Have Believers applied the passage, Adam was a figure of him who was to come, to its fullest, and most important extent? They have used it, to show, that as Adam was male and female, so Christ must be; to show that if a Father and Mother stood at the head of the old creation, so a Father, and Mother, must stand at the head of the New. But if the Parentage of the old earth, prefigures the Parentage of the new, why does not the patriarchal government of the old, apply as a figure of the government of the new? If the figure applies at all, why should it not cover the whole ground? The government of the New Creation, began on earth, and continues beyond it; so then, it must have been, with the old. Thro the parentage of the New Creation, their children look up for the God spirit; and it continues, and will continue beyond time. Then was it not intended, that the paternal government, in the old creation, should in like manner, administer the God spirit, to all in the natural order. We claim a succession from the Parentage of the New creation, down thro the heavens and on the earth; and say, the higher, and more advanced spirit, inspire us as God, enlighten us as God, lead us as God, open to us coming events in place of God, and in a certain sense of the word, are God to us; and in truth,

we can receive God in, no other way. If this is true of us, and the natural order prefigured our work, how was it with them? If the work we are in, is the order of the gospel, set up by Jesus and Mother, why was not Adam and Eve's work, an order in nature, on the same principle?

Enoch prophesied, that "God would come with, (or in) ten thousand of his servants, to execute judgment upon the ungodly". No prophecy, was ever more strictly fulfilled, than this, down to the ending of the Jewish dispensation. He was in the dispensation of nature, and I suppose prophesied for it. Much is said, in ancient scripture, of persons and generations, being gathered to their people, after putting off mortality; the expression is emphatically used; they were "gathered to their fathers". And Isaiah goes so far as to say, <sup>righteous</sup> they walked in their uprightness. On earth, the righteous walked in their uprightness, (what they had of it,) under the rule, government, and authority of their Patriarchal Father; and if they were an order of people, and were gathered to their Father, in order, how did they do it there, in the spirit land?

After the deluge, God made his covenant with Noah, and his Sons, but thro what agency, we are not informed; but all that is reasonable within us, would dictate, that it was thro those, who ruled back of him, in Parental authority; if Adams order was figurative of ours.

If I understand the matter right, from the language of Abraham, to the agent who administered destruction to

Sodom, the one who ruled first on the line from natural Spring the Hebrews, was called by him, "Judge of all the earth." This seems to have been the authority, that the head leader was clothed with, who ruled the tribes of men, under this second covenant. As Noah was high Priest, no doubt the fulness of this title, was vested in him. Else what propriety was there in Paul's saying in Hebrews, when speaking of Abraham, paying tithes to a living Ruler, "And here men that die receive tithes." And to tell us, of Abraham's paying these tithes, for a whole order of priesthood, yet unborn. to the beginning of our order of priesthood that had passed from time? This agrees to the very letter, with the spirit and letter of the covenant made with Noah. In the 9<sup>th</sup> of Gen; 8 & 9, you read, that this covenant was made, and in the 10<sup>th</sup> you read, it was an everlasting covenant; or one that should last during the dispensation of nature.

If the Patriarchy did not rule beyond time, and their government did not come down to the earth, to rule their branches on it thro' mediums, why this remarkable language, from the one who dealt with Sodom, to and concerning Abraham. Gen 18. 17, 19. "And the Lord said shall I hide from Abraham, the thing that I do, seeing he shall become a great, and mighty nation, and all nations shall be blessed in him

For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice, and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him." How did Abraham become a mighty nation, if he did not stand at the head of it as Father of it after death? He never had but one child on earth, that was owned, on the true line. Then how could he command his children on earth, or the house of Israel after him, to make them just and righteous comparatively, if he did not hold authority over them after death? Can you give his rule to earth, and let it end with his earthly dissolution, and no language can be more wide of the true meaning.

When Moses saw the burning bush he hurried separate to it till he was stopped by an audible voice that said



When man fell from his original rectitude, the promise was given, "That the (true) seed of the woman should bruise the serpent's head;" alluding to the birth of Jesus, the great Medium, of all mediums; and it seems, that all the spirits, on the true blood line, from Adam, were deeply interested in that important promise. Hence all the changes, to keep the original seed or blood, as pure as possible, and in a direct line; that when Christ revealed himself in Jesus, there should be as little crooked work as possible back to Adam the first. For if Christ could reach the race on this line, they could reach all branches off of that line. In this sense we understand, "In Abraham and his seed all the families of the earth were to be blessed." On this plan, we can see why, whole tribes and nations, more corrupt and idolatrous, were cut off at times, why they <sup>the Jews</sup> often had to put away their strange wives, and remain an isolated, separate people. Again we can see under this view, why the leaders, and others, all along down on this line till the birth of Jesus, were favored with so many special visitations, compared with all others. And it seems, that each spirit messenger, took extra care, to impress them that the God of Creation, was dealing with them. But even the earlier Fathers, and the darker Israelites, seemed ever suspicious, that they were dealing with spirits, who were special agents for God; Inot why so inquisitive when visited.

James says, "God cannot be tempted with evil, neither tempteth he any man." In Gen 22, we read, God tempted Abraham to slay his son. When he took the knife to commit the deed, we read, it was an Angel that prevented him; an angel afterwards, blessed him for God.

When Abraham required his servant to get a wife for his son, he caused him to swear by the God of heaven, and the God of the earth. After this he encouraged him on his mission with a promise, that he would be guided by an Angel; and this old servant in his petition, prayed "To the Lord God of his Master Abraham". Which would seem to show, that he was sensible he was dealing with a God, for another order of people than his own.

Gen 32, 24, 30. "And Jacob was left alone; and there wrestled a man with him, until break of day. And the man said, let me go for the day breaketh, and he said, I will not let thee go, except thou bless me;" He enquired <sup>the</sup> patriarch's name, and changed it to Israel, (one who prevails with God;) Jacob found this spirit so familiar, <sup>with him,</sup> that he enquired his name. And the spirit answered, "Wherefore is it, thou dost ask after my name." As much as to say, the question is improper; it was so much so, he gave him no outline of it, but blessed him, and departed. "And Jacob said I have seen God face to face and my life is preserved." From such imaginary ideas, of the standing of these heavenly visitors, and the names that ancient ignorant mediums gave them, we

undoubtedly, get the strong statement, that Moses saw God face to face, and so conversed with him.

In the 24 of Ex, 9 to 11. We read, "Moses, Aaron, Nadab, Abihu, and seventy of the Elders of Israel went up into the Mount. And they saw the God of Israel, and under his feet a paved work of sapphire stone, and as it were the body of heaven in its clearness:" Now if this character thus spoken of, who was seen on the Mount by all these, and from the foot of the Mount by all Israel, and <sup>appeared</sup> to the host like a devouring flame, was the great God of the universe, what means this positive statement by another Jew, in higher spirituality than they. Tim's, 16. Paul in speaking of the highest eternal spirit says, "Who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, or can see!" Here then, we bring up against a positive contradiction, or else it positively comes out, that this eternal God, is one character; and as we have <sup>before</sup> stated, The God of Israel, seen here, was an agent, under him, to deal with men on earth. Probably this God of Israel, was the one who sent this messenger spoken of in Ex, 23, 20, 21. before their conquering legions "Behold I send an angel before thee, to keep thee in the way, and bring thee to the place I have prepared. Beware, and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him". The agent who sent this unforgiving messenger before the host, does not appear to have been the

God of mercy, and long suffering, as we understand the God of Zion to be. But still the name of Israel's God was in him; but a name, is not a spirit; and as the name of the early Father, descended to their children as a legacy, we may be strongly suspicious, it was an angel called by their name.

When Joshua saw a man with a sword drawn in his hands, and enquired whose cause he was for, the spirit stated his business, by saying, "I am captain of the Lord's host," but says not one word about his name.

The angel of the Lord, who appeared to Gideon, brot fire out of the rock, to consume his offering; and taught him to go against the Midianites; he did so, and overcame them, in the strength of Israel's God; but could neither tell who commissioned him, or who sent the deliverer.

The spirit of the Lord came upon Jephthah, and in that spirit he conquered the children of Ammon; but tho' unnamed, we know it was not that God, who sent the angels to bring peace on earth, and good will to man, at the birth of Jesus.

An angel of the Lord appeared to Manoah, wife, of the tribe of Dan. He promised her a son, who should deliver the Israelites, out of Philistine bondage. He taught her how she should regulate herself, and her offspring, and the child Sampson was born, who wrought the deliverance. In one of the interviews, Manoah earnestly sought to learn the name of his heavenly visitor; and the answer he obtained was, "Why askest thou after my name, seeing it is a secret." But still these children of Abraham, must have a name for him; they first call him an angel, next a man of God, and lastly Manoah says, "We shall certainly die because we have seen God!"

Daniel saw a heavenly messenger, <sup>who called his name Gabriel,</sup> told him many things, and imparted to him many promises, but tho' he learned his name, he was left in the same perplexing uncertainty; for he could not make out, whether he was a heavenly man, or celestial angel.

∴ All the angels or messengers, ever seen by mankind, and tho' have not been few, <sup>who</sup> have ever varied in character, and however various, anciently <sup>especially</sup> were generally called God, and in a certain sense it was true, as they were his messengers.

When Jacob saw in a dream, a ladder extending from earth to heaven, and the Angels ascending and descending it, they were evidently the spirits of his father, back on his particular line. For they stood between him, and the Spirit above, who said "I am the God of Abraham, of Isaac, & of Jacob." His care and concern was for them, and Jacob their seed.

When Jacob rebuked Laban his father-in-law, who was following to afflict him, he says, Except the God of Abraham, and the fear of Isaac, had been with me thou hadst sent me away empty." When Jacob and Laban made a covenant, they made it, as two rulers then in power, and who expected to remain in power, for themselves, and their offspring; and called upon The God of Abraham & Nahor, (who they said was the God of their father, to judge between them. When they parted we read, "Jacob went on his way, and the angels of God met him; And when Jacob saw them, he said, This is God's host, And he called the name of that place Mahanaim." Which signifies two hosts, This would seem to look, like the spirits that ruled in the old world, united with those who now rule in the new, who had labored in his behalf.

When Moses saw the burning bush, he hastened upward to it, till he was called to by an audible voice that said, "I am the God of Abraham, of Isaac, & of Jacob." As it has long been understood by a dark world, & darker professed Christians, this would seem to have settled it in the mind of Moses, exactly, who he was dealing with. But instead of this, it evidently left him a state of

God  
as  
ame  
y, as  
their  
houn  
spirit  
host,  
on,  
taught  
and  
who  
and  
the  
birth  
wife,  
deliver  
low  
of the  
of his  
y as  
these  
they  
with  
seen  
riel,  
many  
lectus  
aunt,  
man,  
medum,  
charac  
God,  
gers.

positive uncertainty, of the character, who had visited him. The nature of the following question, proves to a certainty, that he was confident, he was dealing with an agent, angel, or some heavenly messenger, instead of the great Creator of man. Ex 3 13. "And Moses said unto God, When I come to the children of Israel, and say the God of your fathers hath sent me to you; When they ask his name, what shall I say to them?"

Was not this a very singular question, for Moses to ask, if he had no other idea of God, than is generally entertained now? Was it not equally as strange, that the Patriarchs should entertain an idea, that the heads of the tribes, would raise such a question? In looking enquiringly under this, we seem to discover something, that is not generally understood. But the strangest feature in this conversation, does not end here; for the way the Spirit evidently evades this question, is full of perplexing and singular. Ex 3 14. "And God said, I AM THAT I AM, and thus shalt thou say to the children of Israel, I AM hath sent to you." As much as to say, I am just what I am, and it is not necessary for you to know more about it, or they either. If you go to them in the name of Israel, God, this will be your wisdom & and strength, and clothe you with more divine authority. Again he says, "Thou shalt come, thou and the Elders of Israel unto the King of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us, and now let us go. Or it might be added, the Judge of all the earth, or the Lord of all Lords, that rule in the earth. For in every instance, when Moses was sent with separate messages to Pharaoh, he was told to inform him, that he was sent by this same Lord God of the Hebrews. Or God, or mediator for God, that the King did not seem to know, or regard, or have any desire to.

Heber was the third leading patriarch from Shem, he begat two sons, the oldest was Peles, the youngest Joelhan. The oldest was chosen to continue the line. Whoever this God of the Hebrews was, he informed the King of Egypt, by Moses, that Israel was his first born, and that if he refused to let his first born go, he would surely slay his first born.

When Pharaoh turned a deaf ear to the messages sent in the name of the God of the Hebrews, Ex 6. "God said to Moses, I appeared to ~~my~~ Abraham Abraham Israel & Jacob by God Almighty.

4 The words (the name of) are the work of translators.

but, by my name Jehovah, I was not known<sup>to them</sup>. And in the authority of this spirit, he afterwards act<sup>s</sup>. This seemed to be a spirit, that stepped in, to the rescue; after the first me

ages had no other effect, than to increase the afflictions of these oppressed children. It was evidently this spirit that informed Moses, & said to him, See I have made thee a God to Pharaoh, and know shall be thy prophet." In the creation of Adam, we learn he was to stand in union, & to be governed by a True God; both himself and his offspring, evidently were to be under this authority; but here is a name, which all commentators agree, signifies something different. They say, it is in the singular number, & in the male order, and, "It never assumes a plural form."

Would not this lead one to suppose, at least, that as man fell from the order of God, in a joint parentage, <sup>in the old world,</sup> that after the flood, in the new order of things, under Noah, a masculine government was set up? If this is not so, how do we account for this? Does God change, or did man fall so far, as to change the order, and government, that God first placed him in? Time would fail us, to pursue this subject, for it seems boundless, and I must close esp.

But on the principle of mediocrity, I can defend the ancient government of God, and in truth I cannot do it on any other principle. On this system, I can explain a changable God, a God that inspired weak, and untruthful prophets; I can depend an irritable, and angry, warlike God. I can depend a God, who gave a very gross law, to govern & punish, a gross people. I can depend a partial God, and one

who seemed to favor the degraded lusts of men; but cannot do it, on any other principle. On this principle, it is comparatively easy to present the difference, between the Hebrews God, the God of the gentiles, and the true Christian God.

In perusing the scriptures, the evidence comes in strong, that as fast as man smelt down, God thro' their fathers, enacted laws, and gave rules, to meet their condition, and to rule them. Moses alludes directly, to this, when he says, Dent 33 2, "The Lord came from Sinai, rose up from Seir, he shined forth from Mt Oaron, and came with 10,000 of his saints, from his right hand went a fiery law for them."

David alludes to it, Psal 68, 17, "The chariots of God, are 20,000, even thousands of angels. The Lord is among them as in Siba, in the holy place."

Daniel alludes to it, and says, "The Saints of the Most High shall take the Kingdom, and possess it, forever; and their government shall extend, over all people, nations & languages; And the people of the saints of the Most High, shall have dominion over all dominions."

Jesus our master, Paul & others, have given us to understand, that the saints are to rule, sit on thrones, and judgment will be delegated to them, to judge the earth. Jesus promised twelve poor fishermen, they should sit upon twelve thrones, judging the twelve tribes of Israel.

Now if all this is true, will there not yet be a million voices, who will yet enquire, who had particular charge of the earth back of this? Will they not investigate, and know certain, whether foreign spirits, or the spirits of their fathers, had the rule.

With all that is moving, they will certainly raise a powerful enquiry, if the Fathers did not rule the earth under Gods spirit, before the Levitical law, was given by angels, and placed in the hands of the mediator Moses. And by the agency, and inspiration of spirit they will yet be able to trace a line of their own Rulers, from Adam to the latter days of time. And I will end, by saying, if no one has any objections, this at present, is the opinion of your humble servant,

William Leonard.

P.S. I wrote my letter, and rode over to Shirley, and read it to the Ministry. In it was embodied many of these ideas; and they made no objection to my sending them. When I returned, finding them quite unpurified, I wrote them more at length; and send them, barely as a private friendly letter. Not as settled, and grounded faith, but a clasp of strong opinions. As such, I hand them over to you, to condemn or approve, as is the best. Please accept my kindest love, and give to all your lovely order, and Bro and sisters. Including the love of all our Elders. Farewell, from your old friend, W<sup>m</sup> Leonard.  
(I think you will not invite me to write again very soon.)

(A line from my friend sometimes would be acceptable)