

To the
Banterbury Ministry.

They sing the song of Moses the servant
of God, and the song of the Lamb.

Beloved and honored Gospel Friends.

I have now before me a letter
written by one of your little ones, dated
Dec 13th 1853. it was duly received, and
extensively read by the brethren and
sisters. To myself it is particularly in-
teresting, from the fact, that it was the
first of the class I have ever received
from any of my relatives in the new
creation. Indeed it would be sheer
affectation in me to deny that I
was deeply interested in the subject
matter of that letter; or to pretend
that I have not watched, with earn-
est solicitude, the course of the refur-
matory movement that has been in-

augmented at Canterbury, &c. Not the least, ~~but~~ ^{the} most significant feature in it, is that the active agents therein were sisters, and more than that the beloved Ministry were favourable to it: This has rejoiced my spirit exceedingly; and I have "thanked God, and taken courage," in my continual prayers for the welfare, physical and spiritual prosperity, and perpetuity, of Zion upon earth, and with one of old, I can exclaim: "If I forget thee, O Jerusalem; let my right hand forget thee cunning, If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

You will doubtless ask me two questions; first, Why did you not answer that ^{letter} before? and second, Why do you answer it now?

To the first I respond: Because

I was not sufficiently acquainted with all the existing circumstances, and all the various elements, that were operating at Canterbury, to feel safe in my reply, sure that, (unintentionally,) by interfering with the moral growth that was in progress among the young, intelligent and active minds at Canterbury, I should not do some harm. For the growth of a tree is always from within not from without external influences may accelerate or retard that growth; but that is all: they can never say, We did it.

To the second question I reply, that I have ever intended to answer it, when I should feel that the right time had come both out of respect to the writer and on account of my deep unflinching interest in the subject.

From the fact of my being a Materialist when called by the gospel

in my first faith I was planted not in the scriptures, which are but an imperfect record of Revelations; but in Revelation itself; in principles of truth, that are older and far superior to any or all of the scriptures that were ever written, and held as sacred, and worshiped as idols are worshiped by any nation of the race of Adam.

Consequently to me a thing was not true because some scriptural writer asserted it; and much less did I feel at all bound by the mere interpreters of the scriptures whether in the old or in the new creation.

I was gathered by means of sound reasoning, (on my own part and that of others) and spiritual manifestations to myself and (through others) to the living orders, through whom the Revelation of God

flowed in a stream of burning words of truth, all sufficient (Independent of Scripture) to save and redeem me, or any other human being from all wrong doing. Therefore as I have said, a thing was not true to me from the mere fact that a scriptural writer had recorded it.

But I suppose that the perception of a truth or principle was anterior to the record thereof. In other words, human experience must precede human history, profane or sacred.

Before I believe a proposition, even if Jesus propounded it, I wish to have the same evidence of its truth that Jesus himself had. If a man believe a thing simply because Jesus believed it, he is a son, or partisan of Jesus, but if he believe it for the same reason that Jesus believed it, he is a son of God, a of truth. "And to as many as receive him, to them gave he power to become the sons

of God." When it was made plain to my understanding that judged from the stand point of deity, human beings were fallen I also perceived that they were "out of course" in all the departments of life, physically, intellectually, and spiritual; they were under the dominion of the "lust of the flesh and of the mind"; and that from all of these the gospel is designed to finally redeem them. I saw that the first degree of it had commenced with two or three of the most potent of these lusts; and that the seventh and last degree would end with the least of them, and that, as the first degree did make an end of sin "only so far as the "man of sin" was revealed; so the last would make a final end of sin and a sinful nature; for then the entire "man of sin" would be revealed in all his parts; and that then could be brought in and established, "everlasting

righteousness." Those who settle down under the impression that the work is done, and that they have no further travel to make, are "at ease in Zion," and are in danger of not keeping pace with the increase of God; notwithstanding that they may have gained a victory over the most prominent lusts; such as the lust of generation, the lust of war, the lust of selfish property, the lust of generative affection, relation, &c.

It was revealed to my understanding, that man was sick, not only in mind, but in body also; and that, while the priests of antichrist's kingdom provided an atonement for the soul so did the doctors of the same kingdoms provide an atonement for the body; and that neither of them taught their blinded subjects either the cause or the cure of their maladies. But then I believe that "in Christ were hid all the treasures of wisdom and knowledge" pertaining to human welfare

and human happiness; and that; through the Christ element, there would be redemption from all the "ills that flesh is heir to."

Looking back, and perceiving the course of the river of Divine Revelation, (the "streams whereof make glad the city of God") as it went meandering through past dispensations, I asked myself "What did it effect? and what were its teachings, and their use? and what was the connections of the dispensations, and their relation to each other? and what is the bearing, upon the present work of God, of former Divine truths? The object of these truths may be compressed into a few words: To teach man nutrition and propagation.

Took well into the Mosaic Dispensation, Did it ever utter a thought, or make a requirement beyond these two? Not at all. Its great object was to furnish the individual with such natural

and healthy producing food, that all sickness and disease might be unknown; and thus to render them prolific in the work of multiplying and replenishing the earth with healthy human beings.

These two objects could only be accomplished by a revelation of natural truths, that should bring the recipients into a just and normal relation to the laws which God and nature had established, in the mundane sphere, between man and the elements of which he is composed, and by means of which he subsists as an individual, and also continues the existance of the race. It becomes an interesting inquiry. What are those laws; obedience to which would banish all sickness, and disease be ^{come} impossible? and how far do the truths of past dispensations commend themselves to us who are subject to the last and final work of God to man?

From the fact, that the gospel

raises us above the work of propagation,
 we are all agreed that, although the
 mosaic laws respecting it were wise
 and judicious, we do not need them
 for our use. We have outgrown them,
 as we have the laws and statutes con-
 cerning private property; that is, by ceas-
 ing to ~~propagate~~^{perpetuate}. In no other way can
 we claim exemption from them.

Do we need the military instruction
 that was given in the two first Eras.

But, how is it with the former revelations,
 pertaining to nutrition and Morals?

The ten commandments are said to
 be of perpetual obligation and force,
 because man is forever a moral being,
 in consort relation to his fellowmen.

So also is he an alimentive or eat-
 ing animal, and as such he requires
 the light of Nature and Divine Reve-
 lation, to guide him in the proper
 selection of articles of food; and hence
 we ought still to be subject to the

Mosaic economy, in the teachings, promises, and threatenings, respecting nutrition and consequent individual existence.

But we do not need to be subject to the laws of propagation, property and war. For man is not necessarily and forever a propagating, private ^{property} holding property, and fighting animal. We have dropped those characters, put them off, as we would put off any dirty, ragged garments. Thus we are legitimately and legally delivered from all laws relating to those carnal worldly subjects. And, although there was much truth respecting those things given by Divine Revelation to the ancient people of God, and which to them was exceedingly important; yet, for the reason above assigned, they have no bearing upon ^{us} what-ever. The same power that introduced lust, also introduced war ⁺ private property into human nature, through the person of Cain; and then the God, or

rules of the dispensation, introduced laws by which to regulate them, and thus through the saving operation of those laws, prevent the extinction of the race.

Divine Revelations were also made respecting the proper mode of cultivating the land, and of doing everything else connected with the subjects of nutrition and health; all of which are as true to day as they were when first given to man; and they are ~~as~~ equally essential to the temporal prosperity and happiness of Believers, as they were to the prosperity and happiness of the Jews, and are of equally binding force upon us.

True religion upon earth commenced simultaneously with the existence of the human race. Natural religion is the intuitional perception of truths pertaining to earthly things conjoined to the system of ethics, touching the duties of life, which children

derive from their parents. Revealed
religion is truth derived from super-
 mundane intelligences. Religion in full
 is all truth pertaining to human hap-
 piness; and comprises a knowledge of their
 rights, duties privileges &c. physical and
 spiritual; as a whole race.

Consequently the first teachings of
 religion were concerning physical things.
 eating, drinking, clothing, building, &c.
what to use! and how to procure them!
Physic and physiology.

Neither God nor Nature ever designed
 that man should be the weakly, diseased
 being we now find him to be. And
 what he is physically, he is by a con-
 tinual and persevering disobedience to
 his intuitional instincts, and his re-
 ligious instructions, given by Divine Re-
 velation expressly to save him from falling
 into his present degraded and disgrace-
 ful condition; for he is now the most de-
 ceased animal. ^{upon the earth} Having made physiology

a specific study for some thirty years, during which period I have read much, and thought much more. I am somewhat familiar with the subject as a branch of human knowledge. Its importance is not likely to be overestimated by beings who so generally "seek pleasure in unrighteousness," who are prone to seek pleasure as an end; whereas, all pleasure or gratifications, should come unsought; being added as a consequence of right doing; so that; "whether we eat or drink, or whatsoever we do, should be all done to the glory of God." That is we should be fully convinced that we are doing the best we know and can for the present and future well being, and of course final happiness, of ourselves and all others, regardless alike of appetite, taste, or fashions.

Two things are desirable in all who are called to have a part in

God's new creation;— First— A full surrender of the individual to the order of God; to the mediator placed as an altar of sacrifice, and for a source seat, to dispense mercy to repentant sinners. And, Second, when a full surrender is made, so that nature is subdued, then, as a living stone in the temple of Zion, the soul should be open to receive ministrations from the angels of truth standing upon either of the four planes, the last of which has now been opened for all human spirits whether in or out of the body. It is well to discriminate between abstract truth and conventional truth. The Jews thought that "an eye for an eye," and the Mosaic system of divice, were truth abstractly, whereas it was only conventionally truth, as near truth as they could bear at that time. What truth is abstractly, and what has been revealed in former ages, pertaining to human

existence and well being, are inquiries that should be sincerely pursued by every individual. The internal, the external, the spiritual, and physical, are of solemn and momentous importance; and should be alike open to serious and honest inquiry and investigation.

Propensities, passions, appetites, and prejudices, whether of education or inheritance, of custom or of authority, should be alike subjected to the fire of this crucible, of close impartial scrutiny, and disquisition. And ~~shall~~^{should} a result be reached, that will cause a truly honest and conscientious soul, to be, in theory, projected beyond the present degree, a sphere, in which the main body of believers are at this time moving, whether in doctrine, theological, physiological, or economic, it will not induce a high minded spirit of rebellion, or a false judging temper

of mind, which says "Stand back, I am holier than thou: I am in possession of knowledge of truth and right which you do not and will not practice." Nor will it lead to a supercilious, tyrannical, forcing system, which would put all upon an even bedstead, to be stretched, or cut off, as the occasion might seem to demand.

But it will lead to a condition of hoping, waiting, praying, suffering for the increase of the work of God at home as the only true and legitimate means of causing it to increase abroad; knowing that "judgement must begin at the house of God" "When a dispensation or a degree of a dispensation has grown to a state in which it can no longer attract to itself materials from the elements that surround it, that is the period in which the plowman has overtaken the reaper, and

when more fallow ground requires to be broken up, or when the harvest field should be again ploughed, and reserved for a superior crop. In other words: at such times, an increase in the degree, or dispensations, is called for, and seed should be planted, that a new crop may be forthcoming. Nothing else will reach the case. A new dispensation, or degree, will be the result, in which some of the hitherto conventional truths will be exploded, and purer forms of truth, nearer to abstract truth, will take their places.

It is manifestly and palpably unreasonable for us, as a people, to settle down, and lay up any remaining lusts of the flesh, or of the mind, as though our redemption were completed, and the work of God among us had ceased to be an increasing work; while at the same time we

are very zealous to cause others to break the bands of their evil habits, and long established customs, and to arise and shake themselves from all sensuous indulgences appertaining to the same carnal nature, that ourselves are not redeemed from, and which we feel unwilling any further to molest or crucify.

Would not this be as it were binding upon others, ^{heavy burdens} which we ourselves are unwilling to touch, or take up and bear? That is the increase of God, to us, is as difficult to be brought to our understandings, and will, by those who are our ministers, as it is for us to bring the hitherto ^{-thought} gospel truths to the understanding, and will of those souls, who, as we express it, are "without (our measure of) God and of hope in the world. Is not this the only principle upon which every work of God among any people hitherto upon this

earth could increase? by "the kingdom being given to another people."

And, consequently, the continued increase of the work of God among men has filled the world with names^{ja} and sects and parties.

But the kingdom of God now established will not be given to another people: yet, "of its increase there shall be no end." But this can only be effected as Jesus declared: "They shall come from the East, West, North, and South, and shall sit down with Abraham, Isaac, and Jacob, and all the Prophets in the kingdom of God," while the children of the kingdom, (some of them) will be "thrust out" because they will not increase with the increase of God. Consequently as one generation of believers passes away, the succeeding generation must take up, not only all the crosses against "the old man"

that their predecessors did, but also some things in which they indulged without compunction or condemnation, must by them be utterly repudiated, and forsaken; or there will not only be no increase, but that which has been gained cannot be retained. It is unreasonable and cruel, for the younger class of believers, to require the older class, who have borne the heat and burden of their own day, to also bear the brunt of the battle that belongs to the junior class. The way by which Zion will travel to her full glory, without the kingdom having to be "given to another people," will be for each generation to do its own work, under the instigation of their own faith. Thus will the people of God travel ^{from} "faith to faith" until the watchman on the walls of Zion shall see as God sees.

The great river of God, rushing by

Revelation, that has run right down through former dispensations, never did, and never will will change its nature, to accommodate itself to the fallen, perverted state of humanity; but streams running therefore, like the bayou of our western rivers, may yet be mingled with other waters that are not the waters of life. Hence the Lord said: "Wherefore I gave them also statutes that were not good, and judgement whereby they should not live" always.

If an army of solid columns ten miles deep be (at the sounding of the trumpet) required to advance, of course it would be indispensably necessary that the first rank should move first, in order that the hindmost ranks might be able to follow.

And what are believers but the first rank, of those solid columns of human souls, who are moving

heavenward, stepping from one place to another, and from one degree to another, of the dispensation of which they live: Then is it not necessary that we be up and advancing, that we may keep out of the way of the ranks of those who are pressing upon us, lest we be trampled down, and (like Bonaparte's army at Sedis) be made a bridge of by the army behind, for them to pass over:

It is morally certain, that, as a people, we are only in the first or second degree of the fourth dispensation upon which we have truly entered. And if as Luther James and Joseph asserted, the church will go through seven trials, or degrees, before it will be perfect: and before the full testimony of the gospel, and the whole counsel of God, will have been delivered; we may reasonably look for each degree to open with a new and increased testimony, which will demand

the sacrifice of some more of the members of the "man of sin" which is thus to be shown in pieces progressively and not cut down at one blow, a in one degree of the gospel.

It was thus that Samuel destroyed Agag who fondly (but vainly) hoped, that being taken prisoner and bound, was all, and that "the bitterness of death was passed" and that his life would be spared. And we may expect that the next degree will cut off some more of the members of our old nation "that are upon the earth" and so on to the seventh when though the prince of this world may come, yet as it was with Jesus, so will it be with his Church; there will be nothing therein of the element of the world a of an evil nature — final death upon the old man will be executed. The ladder (of which Jacob was a figure) is composed of two parts, physical, and spiritual, earthly, and

heavenly. The two great dispensations are the sides of this ladder, and their degrees may be designated the rounds thereof. Antichrist removed all the rounds that were inserted therein by Moses and his predecessors, and also many of those that were put in by Jesus; so that hitherto "no man hath ascended up to heaven;" except such as have ascended by virtue of the second appearing of Christ.

The first round of this ladder rested upon the earth. Thus, before the flood, religion taught men the means of preserving his individual existence;

To him was given the vegetable kingdoms, whence to derive his food. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to

every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat" but no liberty to each other. (Gen. 1. 29. and 30.) But outside of this department of nature, neither man, nor beast was to go, nor had any wish to go.

Neither animals, nor minerals, were used as food during this dispensation, except in and through disobedience; and human life extended to hundreds of years. During the antediluvian period, there were neither Doctors, medicine, nor ^{is} diseases, in its central church.

But it appears that the wickedness of man so affected and disordered the external physical elements, that, ~~at~~ ultimately the race died by the flood, as modern physical sinners, die by the cholera, or a fever.

After the flood, and in consequence of the "hardness of their hearts,"

and because they could bear nothing else, the whole animal kingdom (in addition) without any reserve, was given to man as food. "Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things." But one restriction was placed upon him, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 1. + 3 and 4.)

And that was all the crop they would or could take up respecting food. This change of diet, however, by the various diseases it engendered, which were irrefragable evidence of the physical and moral degradation that had befallen the once noble race of man, was the cause of the abbreviation of human life.

Even yet, we do not find any evidence that man took into his system anything, under the name

of either food or medicines, from the mineral kingdom. This was reserved for the kingdom and works of anti-christ; as was also the administration of positive and universally acknowledged poisons, mineral and vegetable.

The habitual use of betel, opium, tobacco, cicuta, belladonna, and a thousand other kinds of poison; together with numerous stimulating drugs, and alcoholic and exciting drinks, evince a degree of irrationality and insanity on the part of the race, (not on individuals merely,) which could only have been reached by a gradual descent and declension of some thousands of years duration.

I consider that those who do not extensively and frequently use those things. (for all have used or do use some) as being as really, if not equally, involved with those who do; for it

concerns us as a race.

The using of such things is a wonderful and horrible perversion of human reason and human appetites, and must be astonishing, if not incredible, to beings of a purer and more exalted order.

Indeed I do not doubt that we are a cause of bewildering amazement to those intelligences who are before us; nor that we shall yet be such to ourselves, when we come to look at what we are now, by the light of what we shall be when we are in a future period of our existence, that is, should the work of full redemption find in us its entire accomplishment.

But to continue our survey of the rivers. The next revelation (to Abraham) did not touch the subject of physiology at all. In truth in him it was the commencement of what it would teach in the line of his posterity.

During the four hundred years so-
 journ of Abraham's posterity in Egypt,
 they had ample time to experience
 the full effect of the latitude in
 dietetics which had been allowed
 to man since the flood. All the
 diseases of Egypt were their inheritance
 by a logical consequent possession,
 a connection between cause and
 effect. Of these diseases Moses has
 favored us with a long (if not accurate)
 list. It is no less profitable than
 interesting to trace the course of the
 rivers of life through this part of
 ancient history. Not only Egypt,
 but all the world, had lost the know-
 ledge of God and Nature, in rela-
 tion to earthly things; and they were
 all lost in, and given up to, ~~the~~ re-
 volting and gross physical transgres-
 sions; violating, in the most shame-
 ful manner, the first principles of

physiological truth, and indeed every law of their being, established for the guidance and protection of man as an animal earthly being.

Proofs without limit of the truth of this statement might be adduced, from both sacred and profane history. Every form of physical and dietary abomination that Moses forbade the Jews to practice, saying "for after all these things do the Canaanites follow," or practices; and he might have said the same of other contemporaneous nations, and not only of them, but of their successors, the Persians, the Medes, the Greeks and the Chinese, (who eat almost every thing;) for they have followed the same ruinous habits, until the knowledge of right and wrong (physiologically) was and is nearly lost from among men; and as the consequence thereof, the race would have become extinct, if Divine

Revelation had not begun to reproduce the truth, which had been lost by transgression. — "The penalty of Men was ~~lost~~ ^{lost} & Men sinned against themselves (as in our time) without knowing it. Before Moses brought the people out of Egypt, he commenced to change their physiological habits, but so low and debased were they, that it was useless, to reason with them, they could not be reached, except thro' their spiritual faculties by authority of some supernatural being, "Thus saith the Lord," Seven days shall ye eat unleavened bread; even the first day shall ye put away leavened bread out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even

That soul shall be cut off from the congregation of Israel, whether he be a stranger, a born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." (Ex. xii. 15, 19, and 20.)

The rational principle was not less persecuted than the other powers of the human soul. And when reason becomes diseased, only authority can supply its place. Authority is the exercise of the reason and will of another in place of our own; as with children and parents, and as with lunatics and their guardians, and all fallen beings—

Now it is possible that even Moses understood the rationale of his own institutes. The passover was one of the first established ordinances. It was a no less important hygienic principle ~~re-established~~ than that of a perpetual condemnation of leaven

as a constituent of human food in bread. The putrescent matter, a corruption, yeast, was never anything but a disease-creating and tooth destroying substance. This was to have been "an ordinance forever." It was the dictate of authority; the scientific reason is not given. But doubtless in the mind of ^{the} ministering spirit; and in the nature of things, there was unreason, as it was not a revelation of truth beyond what the diseased state of their reason could comprehend.

Faith in God produces both the fear and love of God; and these produce obedience; and obedience to truth will gradually restore the reason to a healthy condition, so that the person comes to believe truth as the superior revealer perceives it. This is the process of redemption. And, what above all things we need to learn is, that

truth is unalterable: and that it is a rewarder of them that diligently seek it: that the measure and kind of truth revealed to us today, is determined by our state and condition, and by the wisdom of God; and that all revealed truth, in its several departments, is necessary to our perfection.

We are the recipients of a class of truths which no people ever before received. And the people of the former dispensations were the recipients of a class of truths which we need just as much as they did, but of which we have ^{not} hitherto been recipients, or have practically ignored them.

Is it not manifest that we are composed of the same elements as were the Jews; that we live in the same world; and that natural causes will have the same effect upon us as upon them; We eat and drink

and cultivate the land equally with them. We are the subjects of health or disease, as were they. Why then do we not require the same divine truths that they did, to guide us in these things? yet not in the things before mentioned? such as private property, war, generation, &c. for being returned from them of course we do not require any of the laws pertaining thereto.

By the law was the knowledge of (physical) sin. And by it, the Jews were shown how wickedly men cultivate the earth; causing it to produce poisonous plants; and ^{even} wilfully and knowingly cultivating hundreds of ~~other~~ wet and often injurious things. The abuse of the vegetable and mineral kingdoms, caused them to swarm with ^{noxious} ~~wet~~ and poisonous insects, innumerable, each by its genera. The mildew, the blight, the potatoe rot,

The yellow of the peach, &c. are all effected by different tribes of insects. The Hessian fly, the ciculid, caterpillar, poliner worms, locusts &c. are but larger species of the same character, which fly and creep, and feed upon every good and useful plant, that man attempts to cultivate.

Corresponding with these are the countless diseases, that in the animal kingdom, of which they are the cause, And man, eating these corruptions of the vegetable and animal world, is himself the victim to plagues, innumerable, the empirical cure of which, give employment to a large class of persons, who are exclusively devoted to the making of a bad matter worse, by adding to these products of the two above named kingdoms, the most deadly poisons of the mineral kingdom; thus

completing the work of destruction.

Altogether it appears, that whom the gods would destroy, they first make mad, and that they punish man for his self-indulging abuses of the two upper spheres of his earthly residence, with the destructive, disorganising poison of the lower sphere, the mineral, which perhaps had been held in reserve for this very purpose; on the principle of the antichristian hell, where one class of intelligences are represented as tossing about another, ^{with pitchforks} and tormenting them in the same elements in which they all reside together. So that it is like devil, like sinner, like priest, like people, and like doctor like patient, for all are equally involved in the same error, and the consequent and legitimate misery. And from this condition there will be no redemption, until we have help from on high; for only God can save us, either spiritually, or physically;

In Him is our hope, he is our strength, and the health of our existence. To effect this physical redemption, a salvation, was unquestionably the design of the Mosaic Law in all its bearings.

No sooner were the children of Israel in the hands of their God, and perfectly dependant upon Him, for their food and drink, then He furnished them with vegetable food (manna) and for drink water. These made nothing but good blood, (and this is the only religious way by which to purify the blood,) which gradually changed over their whole system, and thus effectually and radically cured the whole body of the people of their Egyptian diseases. No doctors no poisons (mineral or vegetable) no quackery, and yet the people were all cured of their diseases and sicknesses. These were written for our admonition upon whom the ends of the world were come". This was accomplished

by a system of hygienic treatment, which, if adopted, would be just as of fecal today as it was four thousand years ago. But the lust of the people were not destroyed; and the people murmured and complained, and it displeased the Lord, (or more properly angel) for the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them, until they cried unto Moses, their Mediator; and many were destroyed by the fire of the Lord.

And the mixed multitude that was among them, fell a lusting, and the children of Israel, also wept again, and said, Who shall give us flesh to eat? We remember the flesh which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; and there

is nothing at all, besides this manna before our eyes. (Num. 21. 6 and 8.) This shows that the quails which came before the manna did not continue.

When the people thus murmured, it displeased Moses; "and the anger of the Lord was kindled greatly, for he heard the people weep throughout their families, every man in the door of his tent. Then it was said unto them; Sanctify yourselves against tomorrow, and ye shall eat flesh, for ye have wept in the ears of the Lord, saying 'Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty: but even a whole month; until it comes out at your nostrils, and it be loathsome, unto you, because that ye have despised the Lord, that is among you, and have wept before him, saying,

"Why come ye forth out of Egypt? And the Lord smote the people with a very great plague" (Num. xli. 18 to 20 and 33.)

This plague is supposed to ~~be~~ ^{have} been the cholera. We however see that the animal appetites of the people were all the time causing them to rebel; and that a great and prolonged battle, between the physiological truth taught by Moses, and their Egyptian lusts, was vigorously ^{ously} going on in them.

By following the course of this history, we find a succession of laws and statutes, all having a bearing upon the one great object of the Law, to save the people from physical sin.

There were certain first principles laid; to these the people would not submit, except just while they were obliged. Consequently in as much as they would not eat vegetable food exclusively, the Lord did with them the next best thing.

He gave them rules and statutes respecting animal food, as he did respecting war, marriage and private property.

To these laws and regulations, we as a people, so long as we eat animal food, or use them as medicine, ought to be subject.

Why not? Will unhealthy animals, as lions, tigers, dogs, cats rats, &c. be any better for us than for the Jews? And if we do not eat we have left Mark to Bullen Moses in some things - there, it is because Moses has had some effect upon us. We obey him in part, why not obey him throughout.

The Jews were only allowed to offer (in sacrifice) five kinds of animals, oxen, sheep, goats doves, and pigeons; and of these the people were not allowed to eat either blood nor fat.

Marrionides, says, It shall be said to a proselyte, who wishes to become a Jew: Are you sensible that, before you embrace religion, you may eat fat, and not observe the Sabbath; and that after you

become a proselyte, if you eat fat you will be excommunicated? and that if you break the sabbath you will be stoned.

So not the whole Mosaic law, then, binding upon us, until we are legitimately released therefrom? Jesus says it is.

His words upon the subject are:-

"Think not that I have come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. In verily I say unto you, Till heaven and earth pass, one jot, or one tittle, shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Math. v. 17-19.)

The Mosaic commandments are certainly here meant. "I am not come

to destroy but to fulfil" the Mosaic laws!!
 Is there a more important part of scripture,
 than this? And is it right to read it through
 antichrist's spectacles? or under the influence
 of his blinding commentaries and mis-
 interpretations?

Jesus was a man who bathed con-
 tinually in the river of revelation; nor
 did he ~~not~~ attempt to dam it up, or turn
 it aside from its true course, in order to
 save any of the lusts of a perverted nature.

For he said: "Heaven and earth may
 pass away, but not one jot or tittle of the
 law shall pass away, till all is fulfilled,"
 or obeyed. "The law was added because
 of the transgression;" and, when the trans-
 gression in any one thing shall cease,
 then the law respecting that particular
 thing will have passed away, and not
 before, for "the law (plural) ^{was} made for
 transgressors."

"While heaven and earth remain,

we shall need Divine Truth to guide us aright in all things, spiritual and temporal. Even one of the least commandments must not be broken. And in as much as Moses (~~the Jews~~) gave them the law, and yet none of them, not even of the Scribes and Pharisees, kept the law; if our righteousness, in that respect do not exceed theirs, we cannot remain in the kingdom.

Thus does Jesus, in the most unqualified manner, endorse Moses, saying, "If ye had believed Moses, ye would have believed me." Thus showing that physical error produces spiritual sin. Jesus was sent only to the Jews, because of all people, among them only were some prepared to receive him,

The hand of Jacob held fast to the heel of Esau. Let us candidly consider this. It is those who are actually within the kingdom of heaven, who shall

be called "least," or "great" therein, according as they "break," and "teach" others to break, or "keep," and "teach" others to do and keep. the commandments of Moses: not the ten commandments, merely, but all that constitute the "law of Moses," including his statutes and judgements; and not only the "law," but the "Prophets."

Here is food for thought, matter for serious reflection. Who are we? What are we? And what are believers, as tried by this rule? In the fulness of the gospel of Jesus Christ and His Father? or merely in the first degree thereof, except our righteousness, in respect to keeping the Law, shall exceed that of the Scribes and Pharisees we have no promise of our entering into the Kingdom of Heaven.

Many of the commandments of the Law are disposed of upon the principle heretofore laid down: as the command to not forswear "ourselves" is kept

by not swearing at all." The command to not commit adultery," by observing the prohibitions of Jesus, to not look or think upon a woman, or man, to lust after her, or him; the commands respecting wives, by following the example of Jesus, is not taking a wife at all; the command to not kill," is kept by not being angry with any one, or even speaking contemptuously to a fellow being, saying, Thou fool," &c. And, finally, the whole law relative to our moral conduct towards others is kept by obedience to that comprehensive gospel precept; "As ye would that men should do to you, do ye also to them likewise;" and by loving our neighbour as we love ourselves.

[But how are the commands of Moses respecting Diet and agriculture kept? We cannot live without eating; nor without cultivating the land; and we ought to do both subject to the

command and directions of Moses;
 for he was the "schoolmaster, to bring us
 to Christ," by teaching us earthly things,
 and how to attain to temporal prosperity,
 in all that we put our hands ~~unto~~; and
 how to be blest in all our goings out and
 in all our comings in. Revelation, is
 the rock upon which the Church is built;
 and revelation always takes effect upon
 earthly things first. And obviously by it
 Moses delivered the people of Israel from
 their earthly physical bondage; then he, by
 continued revelation, fed and clothed the
 people during forty years; and at the same
 time taught them the best systems of Phy-
 siology, Agriculture, and Horticulture, that
 was ever established among men. The mechanic
arts were also learned, by the workman being
 filled with the spirit of God, "previous to
 the making of the tabernacle" according to
 the pattern that was shown unto Moses in
 the mount;" See (Ex 25, 26, 27.) as also in
 the case of those who were employed, under

Solomon, in the building of the temple: so that they could work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue," &c. (See 2 Chron. 2, 3, &c.) The ultimate of all was, that the Jews knew how to avoid the cankerworm and the caterpillar, the blighting mildew, the rust, and every other form of physical evil, the direct results of man's violation of the laws of God, ^{in the} natural world, and which modern religionists bear so patiently as visitations of the Deity.

The pulpits of Great Britain resounded with ~~anathemas~~ ^{anathemas} ~~against~~ ^{against} Jenner, the discoverer of vaccination, as an impious person, who was thwarting the designs of the Almighty, in punishing with the small pox, ^{the} manifold sins of the people. But both ~~Galileo~~ ^{Galileo} and Harvey were religiously persecuted; the one for declaring the circulation of the blood, in the human body; the other for declaring the earth turned upon its axis.

The work of Moses was "to save his people from their (physical) sins." For he it observed that, in no one instance, does Moses go beyond physical and moral sins: In so much as the earth abounded with vegetable and animal poisons, diseases were very easily generated in the human body, which could only be removed by a truthful system of agriculture, horticulture, and dietetics; and that was just what Moses instituted. The land was scientifically ^{dr}undrained, aerified, irrigated, trenched, or (subsoiled), and fertilized; then it was scientifically sowed, or planted, and harvested in a moral manner: All this was by divine revelation through Moses. Proofs of the above statements would take up to much space; but doubtless would be interesting. Suffice it to say that ancient history independent of the bible, gives full and authentic details thereof. The ultimate object, then, of the Mosaic Dispensation being to save the

people from their physiological sine, every act of transgression was punished with its appropriate penalty. If strictly and faithfully obedient, the promise to them was, health of body, as thus expressed

He made for them a statute and ordinances, and said; If thou wilt diligently hearken to the voice of Jehovah, your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I am Jehovah which healeth thee;

This promise was made to Israel at the time when for them the bitter waters of Marah were rendered sweet.

The same promise ^{was} reiterated at another time, as follows; "Wherefore it shall come to pass, if ye ^{will} hearken to these commandments, statutes, and judgements, and keep and do them, that the Lord thy God shall keep unto thee, the covenant

and the mercy which he swear unto thy fathers; and he will love thee, and bless thee, above all people. And the Lord will take away all sickness from thee, and will put none of the diseases of Egypt, which thou knowest, upon thee." (Ex. xv. 25 & 26 and Deut. vii. 2 & 15.)

This was a special covenant, the conditions of which were equally binding upon both of the parties to the covenant.

The four orders of Jewish sabbaths were a part of the plan by which to ~~bring~~ effect the fulfilment of this covenant; to which we ~~may~~ ^{may} probably hereafter refer.

The Israelites, under the action of their Egyptian appetites, soon forgot this health covenant, and began to rebel against the means by which to accomplish the object. The whole assembly broke out ^{into} ~~against~~ open rebellion and murmured against Moses, and Aaron, saying, "Should to God we had died by the hand of Jehovah, in the land of Egypt, when we sat by the fleshpots, and

when we did eat bread to the full!
 So ye have brought us forth into this
 wilderness, to kill this whole assembly
 with hunger. (Ex. xvi, 2 and 3.)

Thus do we easily learn wherein the
 cause of the difficulty lay. It was ~~for~~
 their unmotivated appetites, and cravings,
 for which in Egypt they had long been
 accustomed. When they were reconciled
 to the cross of their Dispensation all was
 peace; and the manna acceded with
 "every ones taste, or appetite." But when
 they were unreconciled, they looked it as
 "light food." Then they preferred their Egyptian
 lusts with all their accompanying diseases,
 and to be tormented with filthy medicines;
 and to "suffer many things of many
 physicians," rather than to enjoy uninter-
 rupted health, at such a cost. When their
 Elohim "granted them their request" (flesh
 food), "but sent leanness into their souls."
 As a person may have a vision of what
 to which, by a faithful gospel travel, he may

in due course of time
 attain; so the forty years in the wilder-
 ness was a national vision of a state to
 which centuries of true obedience would
 have ~~forgot~~ brought the whole Jewish
 nation. As it was, only a remnant attain-
 ed to it; the last and most perfect of whom
 was Jesus, a Jew, free from ^{physical} all infirmities;
 and consequently able to administer the
 power of health to other souls and bodies.
 His obedience to the Mosaic Law saved
 his body; and when whole multitudes of
 Jews, afflicted with divers diseases, came
 to him, he healed them all; telling them:
 "Think not that I am come to destroy, but
 to fulfil" them, as they were never before
 fulfilled; for as he said, Moses gave you
 the Law; yet none of you keepeth the Law. Jesus
 and his disciples needed the law as much as
 did the Jews, so far as nutrition and morals
 were concerned. This was the faith and un-
 derstanding of the Jewish Christian Church.
 And Maria Child says, that, for a hundred
 years, they taught that no heathen could

become a Christian without first becoming a Jew; and that for three centuries they kept the Mosaic Law intact, and that they possessed the gift of healing.

John the Baptist came preaching repentance to those who had broken the Law, and thereby induced disease.

The Gentile converts finally had a ^{Bishop} ~~minister~~ of their own; for they could not come to what the Jewish converts did. They ^{were} even allowed, for the present, to retain marriage; and, as they gradually increased in numbers and power, they more and more threw off what they termed the yoke of the Law. How be it the Jerusalem Church required them to observe so much of the Law as not to eat animals that had died of themselves, or blood, or swine's flesh; the latter ~~had~~ ^{has} been twisted to mean "fornication."

But they soon imbibed the idea, that, in as much as the salvation of the soul could not be attained by the works of the

Law" the Law was of "none effect" whatever, that it had done its work, for they could be "saved by faith." In fact, the word "saved" lost its meaning altogether, and became a word of senseless jargon, and productive of endless fruitless controversy.

And just in proportion as Moses was ignored and the Mosaic Christian Church was "trodden under foot by the Gentiles", doctrines of devils began to be introduced into the church; such as the Trinity, the Atonement, the Resurrection of the body, justification by faith, &c. ^{together with} ~~and~~ all the diseases of the Egyptians, ^{as they} the plagues of Moses, and a countless host of other sicknesses which neither the Jews nor the Egyptians, ever knew, were the results of antichristianity, and are now the inheritance of all ~~W~~ professing Christians, all of which must be righted in this day of Christ's second appearing.

All the reformatory movements of the day, in agriculture, horticulture, physiology, and mechanics; in morals and religion, will finally be supplanted by Revelation from the ^{fontain of} divine truth ^{opened} to the Church. That will be "the times of refreshing from the presence of the Lord; and the restitution of all things which the Lord hath spoken by the mouths of all his holy Prophets since the world began."

Here then is the unbroken stream of Revelation, the great river of life, that has been flowing ^{on} and ^{on} ever since "the morning stars sang together, and ^{the sons of & daughters of God shout} for joy," which will never cease to flow, while an intelligent being exists, pouring ^{golden bowl of} right into the Second Christian Church.

But in as much as the members of the church of Christ's second appearing, are all Gentiles. They have, from their childhood, been taught that the consumption, fever, inflammation, extreme

burning, the ^{sword} ~~and~~ blasting, mildew,
 the blotch of Egypt, emvods, the scab, the
 itch, which thou canst not be cured;
 madness, blindness, astonishment of heart.
 These are evils that the Lord sends, because
 it pleases him to send them; and that
 he also ~~sent~~ ^{curd} the land, equally without
 cause, which Moses declared was the pri-
 mary source of all their troubles and
 diseases: — "And thou shalt carry much
 seed out into the field; and shall gather
 but little in; for the locusts shall con-
 sume it. Thou shalt plant vineyards, and
 dress them; but shall neither drink of the
 wine, nor gather the grapes; for the worm
shall eat them. Thou shalt plant olive
 trees throughout all thy coasts; but thou
 shalt not anoint thyself with oil; for
 thine olive shall cast its fruit. All thy
 trees and fruit of thy land shall the
 locusts consume," (Deut xxviii, 22, 24, 28, 38 & 40, 41, 2).
 And he might have answered You shall
 sow wheat, but the weevil shall destroy it.

you may plant plum trees, but the
 canker-bill, shall sting them; and you may
 plant potatoes for their appropriate in-
 sect; and peach trees for the blow, and
 the yellows; and even the apple tree, to
 be disappointed. All this because the
 land does not have ^{enjoy} its sabbath of rest
 every seven years, in order to be trenched
 and manured with every kind of proper
 material, compounded and incorporated,
 with the soil in such way and manner
 as that all ^{weeds and} ~~noxious~~ insects might be
 destroyed, instead of being generated,
 as they now are, by our unclean and
 insane system of putting green ma-
 nures upon the land, and growing
 vegetables therefrom the same season,
 without even a proper mixture of alkaline
 substances, ~~and~~ ^{and} to neutralise the
 acids, and fix the gases. & of salt & lime.

The Jewish lands were trenched
 and manured during the seventh
 year for the other six; and of course

insect life had but a poor chance.

Healthy vegetables made healthy animals; and healthy food made healthy men and women; No animal was allowed to be eaten by a few ^{that had} not first been inspected by a priest; and, of those pronounced proper and wholesome for food, only certain parts, or joints, were allowed to be eaten.

Query, Is diseased animal, or improper vegetable food less unhealthy and improper for a Shaker than for a Jew? Or is sickness and disease any more necessary to Christianity than to Judaism? If so, why did Jesus go about healing the sick? And why did he promise that his followers should have the power of laying hands upon the sick, so that they might be healed? And why do not believers possess that power at this time? ^{but} ~~that~~ from the fact, that they have not traveled to their Isops as Gentiles; and

have not yet had all the truths, pertaining to their bodies and souls, that have been revealed in former times, restored to them.

John the Baptist came preaching repentance to Moses, The people came, and were baptized, or washed clean: having first brought forth fruits meet for repentance: that is they had ceased to violate the Mosaic laws by eating unclean animals, fat, or blood, or swine's flesh, &c. &c. They had truly repented; having broken off their physical sins by righteousness, and their sensual iniquities by turning to their Lord. Then went Jesus amongst them, and healed them of all the diseases, ~~of~~ which it was a shame and a disgrace for a few to ^{be} possessed. And, after thus making good few of them, he preached the gospel to them, it being manifestly evident, that a person whose disease

would have excluded him or her from the Mosaic Church, was an improper candidate for admission into the Church of Christ. It pertained to Moses to clean up the man externally, - to save him physically. Then - he was prepared for the higher class of truths which Jesus taught. "Great multitudes followed him, and he healed them all" (Math. xii 15.) See also the interesting account of the restoration of sight of the man who was born blind; who, after he was made to see, ~~he~~^{he} came a disciple of Jesus, and for which, ^{he} was turned out of the Jewish Church. (John ix)

And when Jesus sent forth his Apostles, he thus commissioned them: - "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease; saying, Go ye to the lost sheep of the house of Israel;

and as ye go, preach saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the leper, raise the dead, cast out devils," (Math 10 6 to 8.)

And he ordained twelve, that he might send them forth to preach, and to have power to heal sickness, and to cast out devils." (Math 10, 14, 15)

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick. And they departed, and went through the towns preaching the gospel, and healing everywhere." (Luke 10, 12, 16.)

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come; and said unto them: Into whatsoever city ye enter, heal the sick that are therein, and say to them: The

kingdom of God is ^{come} ~~at~~ nigh unto you,
 And the seventy returned again with
 joy, saying, Lord, even the devils are
 subject unto us through thy name. And
 he said unto them, Behold I give you
 power to tread on serpents; and over all
 the power of the enemy; and nothing
 shall by any means hurt you.

Notwithstanding in this rejoicing,
 that the spirits are subject unto you;
 but rather rejoice because your names are
 written in heaven," (Luke x. 1, 8, 9, 17, 20.)

For what reason could it have been
 that the disciples of Jesus were joyful to
 rejoice in those glorious gifts, except that
 they (the gifts) all belong to Moses, and are
 therefore not peculiar to Christianity; but
 simply the fulfilling of the righteousness
 of the Law; and consequently the seventy
 were to rejoice that their names were
 written in heaven; that is they were Chris-
 tians according to the Dispensation of
 Christ's first appearing.

And last of all, in setting forth some of the characteristics of a true convert to Christianity. Jesus said to his Apostles, "Go ye unto all the world, and preach the gospel, to every creature. He that believeth and is baptised shall be saved. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark XVI, 13 to 20)

Why are we Christians subject to the diseases of the Gentiles? if it be not from the fact, that we have not yet fulfilled the Mosaic requirements.

Do we have any harm in knowing our latitude and longitude?

And thereby having distinct ideas and knowledges, as to the directions in which to steer the Ark of Christ, so as finally to arrive at the Harar of eternal truth, where the full light of the Sun of Divine Revelation shall fall upon us, forever and forevermore.

But there is hope in our latter end; for, as a body we ^{have} obtained a large amount of victory over the "man of sin." A fleshly, worldly, carnal mind, as well as having considerably subdued our natural will, and become subject to the will of God.

We have become established in the principles of non-resistance, We have taken up a full cross against honor and fame, and riches, and grandeur. We have come into a oneness of spirit, that no other people ever attained to; into a degree of purity, which up to this time, by the men and women of the world, had been deemed impossible; - brethren and sisters living together in social relation.

mingling together and ministering, to each other in purity and love, as no mortal eye has ever witnessed out of this community. The Church of Christ today professes more spiritual power over evil, - the evils that were pointed out to her to conquer, - than would or could be comprehended by earthly men and women. And it is not because of a defeat or failure of the fast passing away age, but because its work is well nigh accomplished, that the trumpet is blown in Zion, to show her, her sins, and her people their transgressions, which the glorious Lord has a controversy about, which remain for the work of the next age, and against which, its testimony, like a thundering battering ram, will be directed.

Before there can be a further salvation, there must be a further conviction. A person afflicted with the sick head ache, is not very likely to be

saved them from, until first convicted as
 to the physiological error in his ^{or her} conduct
 that generates it, and ^{is also} ~~is~~ convinced that
 they ought to deny themselves ⁱⁿ that partic-
 ular. ~~As has been observed~~ ~~the~~ God of
~~the Jews was only commissioned to convict~~
~~and convince them of physical sin~~
~~and convince them that he ought to deny them-
 selves in that particular.~~

As has been observed the God of
 the Jews was only commissioned to
 convict and convince them of physical
 and physiological sins, and to save
 them from the commission and consequent
 effects thereof and (in their obedience)
 to bless them with temporal blessings;
 all of which we need as much as they
 did; for all of those are to be "added"
 to the spiritual blessings of the gospel.

Moses was a school Master to bring
 souls to Christ free from physical sin
 and disease, or sickness of body; and
 then Christ could take them as he did
 Jesus and the Apostles right up higher

They were the "natural branches" and did not require to be grafted.

Jesus was the "Rod that grew out of the stem of Jesse" by a natural law of progression. But Anna Lee was the branch that grew out of his (Jesse's) roots.

The roots of Jesse were the Gentile world and Anna Lee was a ^{Gentile} ~~and~~ and came or grew up out of the ^{highest} gentile ~~tree~~ ^{tree & nation} ~~tree~~. Thus we have Jesse the highest production of earth and Ann from the other extreme of the human race.

The Gentile world is the lowest branch of humanity; ^{and although} ~~but~~ Ann was from the highest line of that branch; yet her salvation would not have been possible, but for the help she derived from Jesus and his associates in the spirit world.

That is the reason that, although we are in the last and greatest dispensation, yet, having been so low on the earth plane, we have a double work to do. Even as a person who has had little or no moral

or physical training up to the time of being called by the gospel, would require (as Father Joseph said,) seven years faithful travel, in order to gain as much as some were in possession of at the time of being called.

Hence Jesus went about doing good, in healing the bodily infirmities of the Jews, as a means of preparing them for the gospel; although this ^{was} a work that Moses should have done before Jesus came.

He as a Jew, did that in Moses' stead, and so the Jews thus first fulfilling the righteousness of the law, as preliminary to the righteousness of the gospel on the principle that should be induce them to believe in Moses and his work they would certainly believe in and obey the Christ spirit in him,

~~A~~ even the Apostles and Disciples, generally could not at once bear all the truth that Jesus possessed; for he had so administered it as they could bear it; then

how much less could the poor lost
 gentile be able at once to bear, a full
 revelation of all the divine truths of
all the dispensations! As well might
 parents send to the colleges of Oxford
 or Cambridge, their sons who had never
 been under any schoolmaster, and expect
 them to ~~do~~ ^{perhaps equally} with those who ~~are~~ ^{had} ~~not~~ ^{been} fully
 prepared, by a previous schooling,
 for those institutions; and that too
 without having to go back, and pick
 up and learn the rudiments of reading,
 writing, and arithmetic.

We have begun at the foundation.
 We have received the revelation of the
 gospel truth against generation, root
 and branch and we can now understand
 the Mosaic teachings respecting its use
 and abuses far better than could even
 Moses himself. We have all of his
 salvation relative to that work, and
 much more than he ever could conceive of

and then how neatly we escape all
 his washings, ^{rites} rights of purification
 sin-offerings, &c, which resulted from
 the marriage order. It is like ceasing
 to hold private property to escape his
 taxes, or debts, and also the penalties
 attaching to theft. And at the same
 time, what a strong and enduring foun-
 dation, by a virgin life for physical
 health. What is there to hinder us
 from clearing ourselves legitimately
 from the requirements of the Mosaic
 law relative to animals? The distinction
 between clean and unclean, and the priestly
 inspection of all ^{those one do} we eat ~~them~~ of, &c, &c,

It is only for us simply to abstain
from all animal food, and our release-
 ment will be perfect.

Do we not claim, that those who
marry should observe the Mosaic Law
 in reference to that order? And do we not
 charge it home upon the Antichristians
 that they are neither Christians nor Jews

but a Babylonish, mongrel breed,
 belonging nowhere in Gods creation;
 being subject to no Divine ^{Law} in their
 generative works, and to no penalties
 for their uncleanness.

And is not this exactly our position
 in relation to Intuition? Is it not
 perfectly analogous to the position of
 the antichristians in relation to marriage?

Thus said Jesus: "He fulfilled the
 whole Law," and made it "honorable" and
 through ^{gone} ~~the~~ the priests could exact no pen-
 alties from him. He was legitimately
 and legally released therefrom!

But how has it been with our-
 selves, as a people in this respect?

For a long time we read in the
 scriptures, that the hog was ^{an} unclean
 animal, not fit for human food;
 and as such the Jews would not
 eat it; yet, under the impulse of our
 Gentile ideas and appetites, we con-
 tinued to eat the abominable thing,

of *scorpions* & *locusts* & *concretes*¹⁵
and suffer the consequences. And
in how many other things are we
still lost in the same manner, and
subject to severe penalties for our
transgressions? It would not be wisdom
on the part of our ministering spirits,
to give us full information and revel-
ation upon these subjects, lest we be-
come appalled at the great work there
is before us; and lest we should live
in pointed rebellion to known truth
as do the disobedient Jews, the fleshly
antichristians, and the lawless heathen.

If we partake of the physiological
sins of Babylon; how can we escape
her plagues, or diseases, or her inevit-
able doctors? Is it not a simple fact;
~~that~~ many of the most spiritually righteous
souls in *Lion* have ^{had} their usefulness
in great part, or even totally destroyed,
through being "sickly" and "weakly," and
by premature death? which no true
Shaker ^{could} feel any union with, or

16. acknowledge to be blindly, or
understandingly any spiritual reason
for, and that ~~yet~~ too where no blame
in the least attaches to them ^{as} ~~as~~ indi-
viduals.

How can persons so
Gentile antichristians obey Laws of
which they have no knowledge? and
respecting which, under the present
degree of the Gospel, they have received
no instruction; and having had no
privilege under the schoolmaster, Moses,
to learn his class of God's truths, by
which to effect the salvation of their
bodies, from disease and premature
death?

But has not the time
almost arrived for the opening of a
new degree in Zion? We have pretty
faithfully attended to the first branch
of human knowledge, - Direct self
preservation in providing for those
imperative wants, which hunger,
nakedness, &c. originate, in the way
of food, clothing, houses, barns, and
their "fixings" Suppose we now begin

to pay equal attention to the second branch of human knowledge, indirect self preservation "seeing the evil afar off and hiding ourselves."

We have long enough been going on blindly and ignorantly, as to the remote and proximate cause of physical sickness, weakness, and death, devoutly and idolatrously trusting and "looking to physicians," as did the Jewish King, Aza, who in the thirty ninth year of his reign, was diseased in his feet (no doubt the gout,) until his disease was exceedingly great, yet in his disease he sought not to the Lord, but to the physician and as the consequence ^{died} (2 Chron. xvi, 12, 13.)

And we are ^{implicitly} ~~implicitly~~ relying upon drugs of the most poisonous quality; and even (insanely I think) compounding them with our common articles of food. -

Let us look at it and consider

the matter coolly and dispassionately, and see whether beings from whom has been withdrawn the precious gift of reason, would or could be more suicidal.

Suppose that some enemy should mix alkalis with flour in the barrel for sale, would he not soon find his way to the State Prison? as a proper place for so untrusty and infamous a character.

It should be remembered that the human ^{being} mind is so constituted, that there is no form of poison, mineral, vegetable, moral, or spiritual, but that, by becoming familiarised to persons while young, or even afterwards, by habit can be rendered perfectly agreeable to the physically ~~is~~ ^{depressed} appetite

"Poisons" to be hated, needs but to be seen; yet seen too often becomes familiar to the face. We censure

first, then pity, then embrace."

What was the true simple meaning of Jesus when he said he came to "fulfil the Law?" or did he mean nothing? Upon what principle do we eat what Moses prohibited? Can does any one suppose that a diseased sheep or ox that even a modern Jew would not so much as touch, is fit food for a Sisker?

One thing in relation to this matter appears pretty clear, namely, that if there ever was in existence a people, a whole people, who possessed a knowledge of certain principles, by means of which they raised vegetables, fruits, and animals, free from parasitical insects (which are always an evidence of disease) and by means of which they banished physical diseases from among them, the same thing can be done again, and in a far superior ^{measure} manner, by

believers; because the last and superior Dispensation always includes the truths and principles of the preceding Dispensations.

Some perhaps may think that these things, if they are truths, are only abstract truths, far ahead of the actual state and practical ability of Believers to be ever attained to. But, on the other hand, it should be remembered, that abstract truths lie at the bottom of all true progress; and that ^{the} house, or a steam engine, must exist in theory before it can become a fixed fact in the material or physical world.

That total abstinence from animal food, would dispose of the whole question of what kind and what part of animals we should eat is easy to see. But whether ^{there} be any other method equally ^{expeditions} unexceptionable, I leave for the —

consideration of those who are more particularly interested in that branch of the subject. Personally, I have no controversy with any of my gospel friends. These pages are submitted to those who may see them, ^{or hear} for their ^{condid} consideration, deliberate reflection, ^{for their} serious meditations or amusement, just as may be the frame of mind and spiritual condition of the parties themselves.

Nothing can be further from my feelings, than the wish to excite division of sentiment and opinion, or a party spirit or strife in any form, for any or all of these would be more to be deprecated than any form of more physical evil; inasmuch as that can ^{only} kill the body; while the former would lead to the final destruction of the immortal soul itself.

Moreover these things would injure and prevent true gospel union

union by means only of which
 can any important reformation
 ever be effected in ^{the} Zion.

Not by might, nor by power but
 by the spirit of God ~~above~~^{above}, the house
 will be built and true progress in
 righteousness be made by the peo-
 ple of God. Give our everlasting
 love to the youth in particular
 and to all the dear brethren and
 sisters generally. For yourselves we
 include a double portion.

J. W. Evans.

New Lebanon.

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