

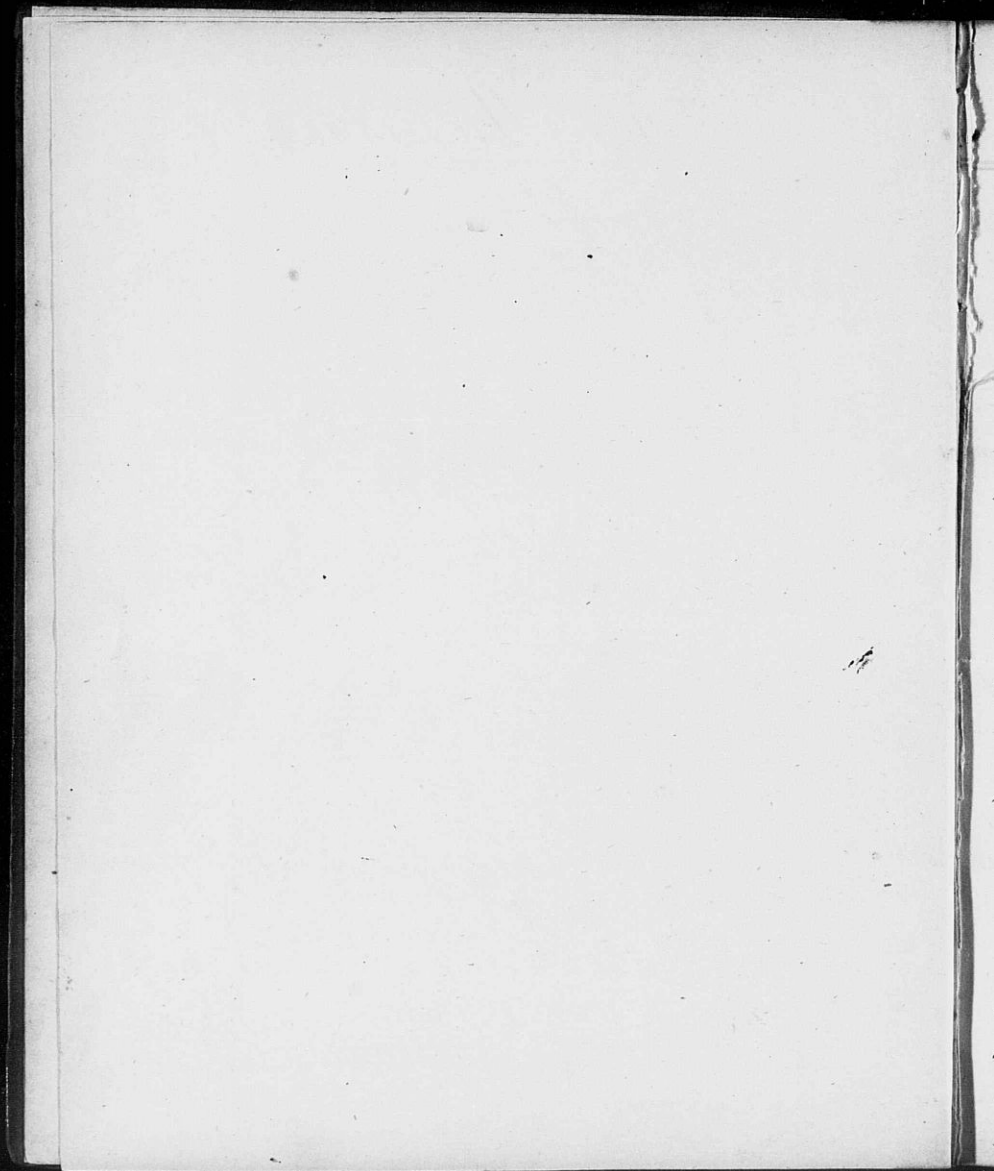
Miscellaneous.
D.C. & John Byers

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Miscellaneous.

Clark's
Country

Proselytism among the
Jews

Works
Chap. 8. St.

Was founded upon these four conditions

First

That he that came to embrace their Religion should come voluntarily and that neither force nor influence should be employed in this business

Second

That he should perfectly renounce all his prejudices, his errors, his Idolatry, and every thing that concerned his false Religion. And that he should entirely separate himself from his most intimate friends and acquaintances. Hence the Jews called Proselytism a new birth and proselytes new-born, and new men (see Mat. 10. 23. John 3. 3 25 2 75 Cor. 5. 17.

Third

Third that he should submit to the Yoke of the Jewish Law, and bear patiently the inconveniences and sufferings with which a profession of the Mosaic religion might be accompanied.

Fourth

That they should solemnly engage to continue in
the Jewish Religion faithful unto death. Nov 14. 74.

Acts 15. 10

The Law of Moses

Closter's County

There is a curious story in Midloth's Shochar where
Korah is represented as showing the oppressive nature of the Law,
and aversion of its priests, in justification of his rebellion.

There was," said he, a widow in our neighbourhood
who had two orphan children: she had one field; and, when
she began to plough it, one came and said, Thou shalt not
plough with an ox and an ass together. When she went to sow it;
he said, Thou shalt not sow thy field with divers seeds. When
she began to reap and to gather the sheaves together, he said,
Leave a handful and the corners of the field for the poor. When she
prepared to thrash it, he said, Give me the mow offering, and
the first and second tythes. She did as she was commanded,
and then went and ~~sowed~~^{could} her field, and bought two ewes; that
she might clothe herself and family with the wool, and get profit
by the lambs. When they brought forth their lambs, Aaron
came and said, Give me the firstlings, for the holy blessed
God hath said, All the first born whatsoever openeth the womb
shall be thine. She yielded to his demands and gave him
ten lambs. When shearing time came, he said, Give me
the first fruits of the wool. When the Widow had done these,

she said, I cannot stand before this man; I will kill my sheep and eat them. When she had killed the sheep, Aton came and said, Give me the shoulder, and the jaws, and the denticle. The widow said

tho' I have killed my sheep, I am not delivered from this man; I therefore consecrate the whole to God. Then Aton said All belongs to me, for the holy blessed God hath said, Every thing that is consecrated in Loureal shall be his, i.e. the priests. He therefore took the whole carcases, and marched off, leaving the widow and her orphan daughters overwhelmed with affliction."

After this it might well be said this is a fable which neither our nor our fathers were able to bear.

Two views of the constitution of the world and of human nature have long been prevalent, differing widely from each other, and which if legitimately followed out, would lead to distinct practical results.

First.

That that world including both the physical and moral departments, contains within itself the elements of improvement, which time will evolve and bring to maturity; it having been constituted by the Creator on the principle of a progressive system, like the acorn in reference to the oak.

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The second hypothesis is, that the world was perfect at the first, but fell into derangement; continues in disorder, and does not contain within itself the elements of ^{its} own rectification.

If the former view be sound, the first object of man, as an intelligent being in quest of happiness, must be to study the elements of external nature and their capabilities; the elementary qualities of his own nature, and their applications; and the relationships between these. His second object will be to carry into effect the conditions physical, moral, and intellectual which in virtue of this constitution, require to be realized before the fullest enjoyment of which he is capable can be attained.

According to the second view of creation, no good can be expected from the evolution of nature's elements, these being all essentially disordered; and human improvement and enjoyment must be derived chiefly from spiritual influences.

If the one hypothesis be sound, a man must fulfill the natural conditions requisite to the existence of religion, morality and happiness, before he can reap full benefit from religious truth: according to the other, he must believe aright in religion, and be

the subject of spiritual influences independent of natural causes, before he can become capable of any virtue or enjoyment; in short according to it, science, philosophy, and all arrangements of the physical, moral, and intellectual elements of nature, are subordinate in their effects on human happiness on earth, to religious faith.

Corn's Constitution of Man.

A Prophetic Psalm Extracted from a
Collection of Inspired writings (so called.)

A call to England

O Engld hear thy Genius loudly call,
O hear, and ere tis fixed, prevent thy fall.
Of heaven thou most abhorred, thou dearest loved,
Whom one by true poetic instinct mov'd,
Well Jews hast called, "A moody murmuring race
"As over tried the extent and stretch of grace."
Alas! take heed, lest thou so headstrong prove
As even to bust the very chain of love;
Still with God's prime indulgent favors blest,
And pained as oft by bitter plagues distressed -
He cannot spare, yet cannot thee forego;
O how his fury tears! how his compassions flow!

Mark thy mild Savior well how once he stood
Shedding at Salem's gates his tender blood

O'er thee again he mourns in tears, in sighs,

Wring from his bleeding heart and melting eyes;
Once more from thee the exuberant mercy store

A glorious day shall touch fair Albion's shore

Take heed, prepare! for if thou wilt not see
The visitation day spring offered thee;

If thou neglect the S.T.A.R. that will appear
First rising glorious in thy hemisphere -

Thou of thy birthright wilt supplanted be,

And heaven's full shower of blessing pass from thee

The Morning Star despised must pass away (glide)

And to a better land, its charming beams display,

Then at thy loss and folly for awhile

Shall the fair sprouting German Silly smile,

Get hind and free amidst thy laboring toil,

Then Britian then prepare for scenes of woe;

Then Nilus shall the wicked land overflow,

Austria's pride must tumble down,

And Babel's lofty towers must kiss the ground.

Then happy who in Goshen's fruitful land

Sheltered beneath the Almighty's wing shall stand

In safety, peace and plenty at command,

Till the short gloomy day be past and gone,
And soon another brighter morning dawn,
God's hand and will shall be to glaring plain

Longer to meet neglect or bear disdain
Jealous - provoked with emulation fire,
Again shall British piety aspire:
As it sunk low so shall it now rise higher.
His First Born, God in thee again shall own,
And pour the vast, the double blessing down,
And England's Monarch high shall wear the Nation's crown.
The five gold portion right belongs to thee.
Then shall the land from curse and toil be free
And England Benjamin restored be

Power of Conscience

It is one of the most remarkable properties of the human mind, that the consciousness of guilt may remain a long time dormant in it, producing no uneasiness and no suffering. And yet after the lapse of years it will burst forth with most terrific power, and drive the victim of it to actual despair. This has often been the case. A man who has committed sin is like one bitten by a mad dog. The momentary pain

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is slight. The wound soon heals. It may keep up from time to time a slight irritation, just enough to remind him occasionally of the occurrence; but ordinarily it is forgotten, and he goes on with his daily amusements and pleasures entirely unconcerned of danger. But tho' the wound is healed, the dreadful infection which it has admitted into the system, is circulating insidiously there. The poison glides harmlessly along his veins and arteries, for weeks months and years. It does not mar his enjoyments or disturb his repose, but still the dreadful enemy thro' slumbering lies there. At last in some unexpected hour, it rises in all its strength, and overwhelms and conquers him entirely. It brings agony to his body, and indelible horror to his soul, and hurries him thro' the most furious paroxysms of madness and despair, to inevitable death. Every person therefore who commits sin, takes a viper into his bosom, a viper which may delay stinging him for many years, but it will sting him at last, unless it is removed. He is unaware of the mischief that awaits him but it must come notwithstanding. This is particularly the case with sins against God; And the wonder is that the sense of guilt will remain so entirely dormant as it often does, so that ^{no} warning

no expostulation, no remonstrance, will disturb the death like repose, and yet at last the volcano will often burst forth spontaneously, or from some apparently trifling cause, and overwhelm the victim in sufferings.

Extracts from a Lecture on Hostility.

L. Graham

Page 75

There is a common error of opinion among young men, which is, perhaps, not wholly confined to the young;— That health requires an emission of semen at stated periods, and that frequent nocturnal emissions in sleep, are not incompatible with health. Nay, indeed, many entertain the notion that to give loose to venereal indulgence, increases the energy and activity of the mind, sharpens the wit, gives brilliancy and power to the imagination, and beautiful and sublime flights to fancy!

All this is wrong, — entirely, dangerously wrong! Health does not absolutely require that there should be an emission of semen from puberty to death, tho' the individual live an hundred years: — And the frequency of involuntary, nocturnal emissions is an indubitable proof, that the parts at least, are suffering under a debility, and morbid irritability; utterly incompatible with the general welfare of the system: and the mental faculties are always

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debilitated and impaired by such indulgences. (see N. F.)

In Note E. Graham says, "This paragraph concerning the frequency of concubial commerce has, I find, given more offence than all the rest of the lecture. But it is marvellous that rational creatures will act so irrationally.

Every one ought to know, that I do not set myself up as an arbitrary dictator or law-giver in this matter. I do not speak as I do, because I wish to have it so; but because as a physiologist and a philanthropist, I cannot honestly speak otherwise.

Further to protect himself from his unclean Christian persecutors he quotes Jeremy Taylor (as follows) on

Chastity.

is that duty which mystically intended by God in the law of circumcision. It is the circumcision of the heart, the cutting off all superfluity of naughtiness, and a suppression of all irregular desires in the matter of a sensual or carnal pleasure. I call all desires sinful and irregular that are not sanctified - 1. By the holy institution, or by being within the protection of marriage; 2. By being within the order of nature; 3. By being within the moderation of Christian modesty. Against the first a fornication, adultery, and voluntary

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olutions of either sex. Against the 2^d are all unnatural
lusts, and incestuous mixtures. Against the third is all
immoderate use of permitted beds.

Concerning married persons, these particulars are useful to be
observed: In their permissions and licence they must be
sure to observe the order of nature and the ends of God.
He is an ill husband, that uses his wife as a man treats a
harlot, having no other end but pleasure.

Concerning which our best rule is, that altho' in this, as
in eating and drinking there is an appetite to be satisfied,
which cannot be done without pleasing that desire, yet,
since that desire and satisfaction were intended by nature
for other ends, they should never be separated from those ends,
but always be joined with one or all of them ends, with a
desire of children, or to avoid fornication and lewdness feel-
ings, and thought and temptations, but never with a
purpose, either in act or desire, to separate the sensuality
from those ends which follow it.

This world has its fashions in all things, & popular feelings are ever ready to be enlisted in
some new enterprise, which, wears the aspect of ostensible righteousness, without the crop
of individual self-denial. These moral paroxysms rise and subside, like a fever
in a diseased body; and generally result in equal exhaustion & prostration, without
accomplishing any permanent good in the progress.

Davis's Social Society Page 74^e

"After deciding on the structure of their Corporation, one of the members, who is most competent, should be chosen to officiate as governor, or president, and recording secretary. He should be qualified to suggest improvements, and to decide upon the most proper mode of organizing and distributing labor advantageously. This person should be the centre around which the rest should revolve or act in unity, & to whom they will look for justice in his dispensations and propriety in his suggestions, & plans of labor and improvement. This one will manage the affairs of the association, and be as a standard to the corporation."

What have we here but a head to whom all the members must yield obedience. In fact the very Order of Believers without its Divine authority. And is it possible for human beings thus to surrender their own private judgment and to be distributed by this head or "centre" like the different parts of a steam engine for the good of the body at large without any prospect of a future reward for present contributions or sacrifices. The individual privations necessary for the universal prosperity of a Community as such as

Words of Jefferson on Slavery

And with what execration should the Statesman be loaded, who, permitting the half of the citizens thus to trample on the rights of the others - transforms those into despots, and these into enemies - destroys the morals of the one part, and the amor patriae of the other.

And can the liberties of the nation be thought secure when we have removed their only firm basis: a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed I tremble for my country, when I reflect that God is just - that his justice cannot sleep forever.

That considering numbers, nature, and natural means, only, a revolution of the wheel of fortune - an exchange of situations is among possible events; that it may be come probable, by supernatural interference.

The Almighty has no attribute which can take sides with us in such a contest.

will not be endured only from the most enlightened and expanded views on the part of members. Which can only be supplied from a spiritual source. Faith in God and in Eternity can alone effect it.

Edgar E. Poe.

Mesmeric Revelation

From the
New World

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

Whatever doubt may ^{still} envelop the rationale of mesmerism, its startling facts are now almost universally admitted. Of these latter, those who doubt are mere doubters by profession - an unprofitable and disreputable tribe. There can be no more absolute waste of time than the attempt to prove, at the present day, that man, by mere exercise of will, can so impress his fellow as to cast him into an abnormal condition, whose phenomena

very closely resemble those of death, or at least resemble
them more nearly than they do the phenomena of any
other ^{at} normal condition within our cognizance; that,
while in this state, the person so impressed employs
only with effort, and then feebly, the external or-
gans of sense, yet perceives, with keenly refined
perception, and thro' channels supposed unknown,
matters beyond the scope of the physical organs;
that, moreover, his intellectual faculties are won-
derfully exalted and invigorated; that his sym-
ptoms ~~the~~ pathies with the person so impressing him are
profound; finally, that his susceptibility to the
impression increases with its frequency, while, in
the same proportion, the peculiar phenomena elicited
are more extended and more pronounced.

I say that these — which are the laws of mesmerism
in its general features — it would be supererogation to
demonstrate; nor shall I inflict upon my readers so
needless a demonstration to day. My purpose at present
is a very different one indeed. I am impelled even
in the teeth of a world of prejudice, to detail with-
out comment the very remarkable substance of a
colloquy, occurring not many days ago between a
sleep-walker and myself.

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I had long been in the habit of mesmerizing the person in question, (Mr Bankirk), and the usual acute susceptibility and exaltation of mesmeric perception had supervened. For many Months he had labored under confirmed phthisis, the more distressing effects of which had been relieved by my manipulations, and on the night of Wednesday, the 15th inst, I was summoned to his bedside.

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

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

'I sent for you to night,' he said, 'not so much to administer to bodily ailment, as to satisfy me concerning certain psichal impressions which, of late,

have occasioned me much anxiety and surprise.

I need not tell you how sceptical I have been hitherto on the topic of the souls immortality. I cannot deny that there has always existed, as if in that very soul which I have been denying, a vague half sentiment of its own existence. But this half sentiment at no time amounted to conviction. With it my reason had nothing to do. All attempts at logical enquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his own works, as well as in those of his European and American echiost. The 'Charles Elwood' of Mr. Brownson, for example was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions which were not merely logical were unhappily the initial arguments of the disbelieving hero of the book. In ^{his} summoning up it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Trinculo. In short I was not long

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in perceiving that if a man is to be intellectually convinced of his own immortality, he will never be so convinced by the mere abstractions of which have been so long the fashion of the moralists of England France and of Germany. abstractions may amuse and exercise, but take no hold upon the mind. Here upon earth, at least philosophy, I am persuaded, will always in vain call upon us to look upon qualities as things. The will may assent, the soul, the intellect, never.

I repeat, then, that I only half felt, and never intellectually believed. But latterly there has been a certain deadening of the feeling until it has come so nearly to resemble the acquiescence of reason, that I find it difficult to distinguish between the two. I am enabled, to plainly trace this effect to the mesmeric influence. I cannot better explain my meaning than by the hypothesis, that mesmeric exaltation enables me to perceive a train convincing ratiocinating - a train which in my abnormal existence, convinces,

but which, in full accordance with the mesmeric phenomena, does not extend, except through its effect, into my normal condition. In sleep walking, the reasoning and its conclusion - the cause & effect - are present together. In my natural state, the cause vanishing, the effect only, and perhaps, only partially remains.

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

I consented of course to make this experiment. A few pages threw Mr. Wankirk into the mesmeric sleep. His breathing became immediately more easy, and he seemed to suffer no physical uneasiness. The following conversation then ensued: W in the Dialogue representing Mr. Wankirk, and P. myself.

P. Are you asleep?

N. Yes - no; I would rather sleep more soundly.

P. (After a few more papers) Do you sleep now?

N. Yes. — P. Do you still feel the pain in your heart?

N. No. P. How do you think your present illness will result?

N. (After long hesitation and speaking as if with effort.) I must die.

P. Does the idea of death afflict you.

N. (Very quietly) No - no.

P. Are you pleased with the prospect?

N. If I were awake I should like to die, but now it is no matter. The meager condition is so near death as to content me.

P. I wish you would explain yourself Mr. Deambriki.

N. I am willing to do so, but it requires more effort than I feel ^{able} willing to make. You do not question me properly.

P. What then shall I ask.

N. You must begin at the beginning.

P. The beginning, but where is the beginning?

N. You know that the beginning is G

(This was said in a low fluctuating tone, and with every sign of the most profound veneration.)

P. What then is God.

W. (Hesitating for many minutes,) I cannot tell.

P. Is not God Spirit?

W. While I was awake I knew what you meant by 'Spirit': but now it seems only a word - such for instance as truth, beauty, a quality, & mean.

P. Is not God immaterial?

W. There is no immateriality - it is a mere word, that which is not matter is not at all, unless ~~good~~ qualities are things.

P. Is God then material?

W. No. (This reply startled me very much)

P. What then is he?

W. (After a pause and muttering,) I see, - but it is a thing difficult to tell. (Another long pause.) He is not Spirit for he exists. Nor is he matter, as you understand it, but there are gradations of matter of which man knows nothing, the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example

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Q impels or modifies the electric principle, while the electric permeates the atmosphere. These gradations of matter increase in rarity or fineness, until we arrive at matter unparticled - without particles - invisible - one: and the law of impulsions and permeation is modified. The ultimate or unparticled matter not only permeates all things but impels all things - and thus is all things within itself. This matter is God. What men vaguely attempt to embody in the word thought is this matter in motion.

P. The metaphysicians ^{maintain} that all action is reducible to motion and thinking, and that the latter is the origin of the former.

A. Yes, and I now see the confusion of idea. Motion is the action of the mind not of thinking. The unparticled matter, or God, in quiescence, is, (as nearly as we can conceive it) what men call mind. And the power of self movement (equivalent in effect to human volition) is, in the unparticled matter, the result of its unity and omniprevalence; how, I know not, and now clearly see that I near

Strip to P. 15.

shall know, but the unparticled matter set in motion by a law, or quality, existing within itself, is thinking.

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

W. The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, color, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace matter in one general definition; but in spite of this, there can be no two ideas more essentially distinct, than that which we attach to metal, and that which we attach to the luminiferous ether. When we reach the latter we feel an almost irresistible inclination to clop it with spirit, or with vitality. The only consideration which constrains us is ~~the~~ our conception of its atomic constitution, and here, even, we have to seek aid from our notion of an atom, possessing in infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution, and we should no longer be able to regard the latter as an entity or at least as matter.

Strip to P 15.

W. Yes - to avoid confusion. When I say 'invested' I mean the unparticled or ultimate matter; by matter I intend all else.

Yes; for mind, existing unincorporate, is merely God. To create individual thinking beings, it was necessary to incarnate portions of the divine mind. Thus man is individualised. Divested of corporate investure, he were God. Now the particular motion of the incarnated portion of the unparticled matter is the thought of man, as the motion of the whole is that of God.

P. You say that divested of the body man will be God.

W. (After much hesitation) I could not have said this it is an absurdity.

P. (Referring to my notes.) You did say that, 'divested of corporate investure man were God'.

P. And this is true. Man thus divested would be God - would be individualised. But he can never be thus divested - at least never will be - else we must imagine an action of God returning upon itself - a purposeless and futile action. Man is a creature. Creatures are the thoughts of God. It is the nature of thought to be irrevocable.

P. I do not comprehend. You say that man will never part
of the body?

A. I say that he will never be bodiless.

P. Explain.

A. There are two bodies, the rudimental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call death is but the painful metamorphosis. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. The ultimate life is the full design.

P. But of the worm's metamorphosis we are palpably cognizant.

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

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who have already acquired the ultimate life.

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

A. When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and I perceive external things directly, without organs, through a medium which I shall employ in the ultimate unorganized life.

P. Unorganized?

A. Yes; organs are contrivances by which the individual is brought into sensible relation with particular shapes and forms of matter, to the exclusion of other shapes and forms of matter. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, of unlimited comprehension in all points but one - the nature of the rotation, or motion of the unparticled matter. You will have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is not; but a conception of this nature will bring you near to a comprehension

of what it is. A luminous body imparts vibration to the luminiferous ether. The vibraticious generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain, also similar ones to the unparticled matter which permeates it. The motion of this latter is thought; of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with the external world; and this external world is limited, through the idiosyncrasy of the organs. But in the ultimate unorganised state the external world reaches the whole body, (which is of a substance having affinity to brain as I have said,) with no other intervention than that of an infinitely rarer ether than even the luminiferous; and to this ether, in unision with it - the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited of the ultimate life. To rudimental beings, organs are the cages necessary to confine them until fledged.

For want of a better word we might term it spirit. Take now a step beyond the luminiferous ether - conceive a matter as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in spite of all the dogmas of the schools) at a unique mass - at unparticled matter. For, altho' we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the spaces between them is an absurdity. There will be a point - there will be a degree of rarity - at which if the atoms are sufficiently numerous, the interspaces must vanish, and the mass absolutely ~~there~~ coalesce. But the consideration of the atomic constitution being now taken away, the nature of the mass inevitably glides into what we conceive of Spirit. It is clear however, that it is as fully matter as before. The truth is, it is impossible to conceive spirit, since it is impossible to conceive what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinite by rarefied matter.

But in all this is there nothing of irreverence?
 (I was forced to repeat this question before the

sleep-waker fully comprehended my meaning.)

v. Can you say why matter should be less revered than mind? But you forget the matter of which I speak is, in all respects, the very 'mind' or 'spirit' of the schools, so far as regards its high capacities, and is, moreover, the 'matter' of these schools at the same time. God with all the powers attributed to spirit, is but the perfection of matter.

P. You assert, then, that the unparticled matter in motion is thought?

v. In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God.

P. You say in general.

v. Yes, the universal mind is God. For new individualities, matter is necessary.

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

v. To avoid confusion. When I say 'mind', I mean the unparticled 'matter' or ultimate matter; by 'matter' I intend all else.

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

Return to P. 11.

2111
30th
P. 17
features, he fell back upon his pillow and expired. I noticed that in less than a minute afterward his corpse had all the stern rigidity of stone.

You speak of rudimental beings; Are there any other rudimental beings than man?

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

As the sleepwaker pronounced these latter words in a feeble tone, I observed upon his countenance a singular expression which somewhat alarmed me and induced me to awaken him at once. No sooner had I done this than with a bright smile irradiating all his

Law.

Form of a Bequest. to a Society not incorporated which is legal.

I bequeath to my Executors the sum of five hundred dollars in Trust, to pay over the same in six Months, after my decease, to the person who when the same is payable ~~shall~~ shall act as Treasurer of the American Tract Society, formed in New York, in the year eighteen hundred and forty five. To be applied to the charitable uses and purposes of said Society and under its direction.

Questions

- 1 Can a child be bound to an Incor
poration, as a Society.
- 2 What age must a witness be to testify in Court.
- 3 What is the process of serving a subpoena must it be personal & must a tender be made of the fee. What is the fee.

- 4 Can a cause be appealed before the cost of court is paid from a lower to a higher Court.
- 5 Can the same cause be brot into a lower Court whilst it is still pending in a higher one.
- 6 What is Malicious prosecution and what remedy is there
- 7 Must a witness appear personally to prove his signature to a sealed Instrument.
How if not sealed.
- 8 What amount of damage can be rendered in a justices's cost from which no appeal can be taken but by a writ of *scire facere*
- 9 What length of time is allowed to take an appeal in.
- 10 Can a parent give any child to another person without a writing.

Can a Man go into any house or place where he knows, or believes his wife to be, by force.

I notice that in the copy that he fell back upon his pillow and expired.

35
A man may forbid Receivers from harboring
his wife and can recover wages if she does any
work above what her support amounts to.

But an article can be given by the Man which
cuts off his claim to wages.

2
3
34

top man

I noticed that in top man
his willow and captured.

don't know

Passover

The evening before the Passover, the master of every house purified it from leaven. He gave each of his guests a lighted torch, and led them in solemn procession thro' the house. He himself had a dish and a brush in his hand, and he proceeded to examine every corner of the house, opening every drawer, chest and cupboard. Here and there lay a piece of unleavened bread, left in the way on purpose; the master took it up, laid it in his dish, and carefully swept the place. After a strict search, the dish was locked up and the guests retired. They ate unleavened bread 7 days. (Sisters Gift B. 119.)

During the festival a little child asked ~~the~~ master what was the meaning of what he saw upon which ~~the~~ of master proceeded to give a circumstantial account of the exodus of the children of Israel from Egypt.

The Passover was a time of joy-
worship.

And no nation ever more carefully studied to remove all trace of sorrow from religious services than the Jews. All their regulations enjoined this, all the

the customs of Israel proceeded upon the principle that the marks of mourning should be carefully remain from their worship. To praise, to give thanks, to sing,

to make a joyful noise unto the Lord, to be glad on the day which he had made, to rejoice in him, are all expressions by which their expressions by which their religious services are described. *ibid.*

Extract

"Of a Prophecy, taken from a Lowell Paper. name unknown

O Lowell! hear the word of the Lord God of Heaven and Earth concerning thee. I came, I visited thee a stranger, and soon found myself a stranger prisoner within walls. My soul mourned because of the monopolies of thy manufactures and consequently of oppression that they have, and must inevitably have upon thy daughters. Behold saith the Lord, thy fall is near at hand, and it shall be more sudden and fearful than thy rise than ~~thy rise~~ was quiet and prosperous. For the Lord in his might-

I noticed that in the Lowell and captured.

is arising, to judge the notions of the earth. —
to judge the Great men the Rich Men
and the mighty men — because of the
crying of the poor, and the sighing of the
needy — for verily they have become the
oppressors of my people, and thou shalt
get ere long have cause to curse thy
manufactories thy Policy thy
Government and thy Religion."

Love

Love is the weapon which Omnipotence reserved
to conquer rebel men when all else had failed; Reason
he pursues; fear he assuages blow to blow, future in-
terests, he meets with pleasure; but love, that un-
yielding whose melting beams winter cannot stand.
That soft subduing slumber which wrestles down
the giant then is not one human creature in a
million; not a thousand men in all earth's
large quintillion, whose obdurate heart is hardened
against love

Chart — for memory.

Strong physical and mental powers.

Veneration and Spirituality large and full

Confiding dependent Mental confidence has been denied.
 Firmness large, slow to form an opinion but very tenacious
 of what is once settled, but yielding when convinced
 Hope, small yet bolstered by Firmness and perseverance,
 Conscientiousness large. Friendship large & love of home.
 Amittiveness small just sufficient to give a just
 appreciation of women and respect for them.
 Combattiveness full. Observation large, an
 intuitive knowledge of human nature penetrative
 do not notice what a man says or does so much
 as the motive — what he means. Love of
 Approbation large, (one organ), but must know
 that it is merit. It must be for what
 is really posited. Love to have that appreciated
 Order large System in all things. Comparison
 large good to buy and sell knowing quickly the
 value of a thing. Causality large wont to go
 to the bottom of of a thing. The Moral and
 reflective faculties large. Secretiveness
 and Acquisitiveness small. Presentments
 knowledge of the future of Prophetic

I noticed that in the...

Hades

The real torment felt in Hades, is the longing after the things of this world, from which the soul has parted forever.

Think of a man, who has lived intirely in sensual lusts and pleasures, and has been unacquainted with the superior felicity of those spiritual enjoyments, which religion affords: he may have been otherwise a good citizen, and not a vicious character, but dies without a serious and thorough conversion, and without having turned with his whole soul to God. What must he feel in that obscure and entirely empty region, which is so utterly destitute of every object which could act upon his senses!

His whole earthly course, with all its gratifications, now presents itself in a lively manner to his mind, he remembers every thing he has left behind, much more distinctly than before: he now longs to return, neither it is for ever impossible to him. He therefore seeks a miserable gratification in his imagination, by representing to himself anew, every thing that was lovely and pleasing to him, and likewise seeks to realize them; but as the material for this are wanting, the wretched phantoms, which his imagination forms, are merely visionary, and his poverty-stricken spirit finds no where nourishment. Thus he carries the seed of hell about with him and every thing now depends upon what course he adopts. There is no more of

good spirits, who kindly and charitably instruct him what he is to do, in order to become a partaker of celestial blessings; that is, he must purify his imagination from every image, and as they depart, gradually loose also the love to earthly things. But this is attended with much more difficulty there, than in this world; here a man lives in the full enjoyment of sensible nature; the mortification of the things of sense takes place by degrees, and whilst he forsakes the one, he continues to enjoy the other, till this also falls away, and he becomes at length indifferent to all things. To this one thing more must be added, which is, that as the man dies to the world, his inward spiritual enjoyment increases, and this is also strengthened and augmented by the consideration of the glorious perfections of God, which are manifested in the invisible world. In short, this present life is entirely adapted to lead back the fallen sinner, in the easiest and most convenient manner, to his origin and to bliss. But in Hades, where all good for the soul is wanting, to be obliged to part with the very last poor enjoyment, before the relish for a better can be obtained, is dreadful! and yet this is the only way of arriving at a state of blissful rest. He that does not follow this path, but seeks to compose

his spirit, by associating with other spirits like him-
self, strengthens the phantoms of his imagination
more and more, and with them, the torment occa-
sioned by his longing after this world, which at length
envelops in him fury, rage, and madness, and makes
him ripe for hell. Praying for departed souls is
not to be rejected.

1. The whole creation consists solely of essential real-
ideas of the Deity, or pronounced words of God, & all these
ideas original existences. No being except God, knows
them all, and none is acquainted with their true, real, and
peculiar nature.

2. Amongst the infinite number of these original
existences, there are various classes, which are fully con-
scious of themselves, form ideas of other original existen-
ces, and possess reason and free will: to these belong
spirits, angels, and men.

3. We mortals are totally unacquainted with
the mental powers, that is, the faculty of imagination,
thought and judgment, and the nith of other classes of
rational beings, and only partially so with our own.

4. In our present natural state, we cannot
attain to any knowledge of created things, in any

4² This way, then through the medium of our five organs of sense.

3¹ If any change be made in our organs of sense, or their inward arrangement be altered, our ideas of things, and with them, our knowledge becomes different; For instance, if our eye were otherwise formed, all colors, forms, figures, directions, and distances would also be different; and the same is the case with all the five senses.

4¹ Beings that are differently organized to ourselves, form an entirely different idea of our world to what we do. Hence it follows, incontestably, that the ideas we form of creation, and all the science and knowledge resulting from them depend entirely upon our organization.

Fresh Air

"To put old or young on short allowance for fresh air, night or day, is a foolish as it would have been for Noah to have put his family on short allowance of mates.* Since God has poured out an atmosphere 50 miles deep.

"It is enough to make a maver whelp to see human beings stunted in breath." Hon. J. M. W.

Sept 20th 1840

A Message from Father Joseph and Mother Lucy read out of

I have often promised many blessings to my children, and know ye that my promises shall not fail. For I daily shower upon you many blessings as many as ye have room to receive. And as fast as ye make room ye shall receive of my love even to the measure. My dear children you must learn to be fervent in spirit, and serve the Lord in power and might. You that are young, I have called you to offer your first fruits unto God. See that you make your calling and election sure. See that you honor your holy call, and gain a principle now while you are young. O my dear children says Mother be without do be engaged in the holy warfare. Be strong, be strong and you shall surely overcome and gain the victory. All ye that are called in this day when the light is so clear and plain, see that you are not cultivating evil in your souls. that you are not laying a foundation which cannot stand when trials come. Remember that the manifestations which you now have will not always be. but you are called to make a good use of what you now have. I love says Mother to see when I bestow my gifts upon you to have them received with a fervent spirit. I love to see you engaged in the work of God. You says Mother I want you to be in earnest to drive ^{away} evil and break every band. Let no evil thing get in to bind your souls, keep them open and free, and you shall have my love and blessing freely.

(Elder Richard
Spiritual Book)

Law.

2

It was formerly 10 years but now no particular age is prescribed it depending upon the intelligence of the child.

3

It must be personally served, and a tender of one shilling be made, to constitute it a legal subpoena.

4

It can, and then the costs go with the appeal.

5

It can, according to Munnell.

6

Where no ground can be shown for the issuing of the Writ. An action will lie for the recovery of all costs and damage that can be proved. to have accrued.

7

He must swear to his own signature
If not sealed, any other person swearing to it will answer the same purpose.

8

Any amount not exceeding £5. can be recovered
in a justices's court

9.

Ten days. is allowed. to make the appeal in.

Blackstone says of Law.

"The law of Nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at ^{all} times; no human laws are of any validity, if contrary to this; and such of them as are valid, derive all their force, and all their authority, mediately or immediately, from this original."

Questions given at
Stratford, Sept. 7th. 1850

1st. Why are the spirits permitted to visit different denominations?

2nd. Will the Lord manifest himself to all unbelievers?

Answers given at New Lebanon
March 25th. 1850

1st. Because in this merciful dispensation the Lord sees fit to become all things to all men.

2nd. Yea, he will continue to meet each one in his own path, and show them his power according to their dark views of his all-wise decesses and mysterious doings

3rd Why are relatives the ones employed to make these communications?

4th Why is there no injury w^o done to any person?

5th Does the Lord intend this manifestation to become universal?

6th Can all persons command the spirits?

7th Will these knockings soon cease?

8th Will man have power to control these knockings by defiance?

3rd Because there is more nearness of feeling, or an undisturbed affection between relatives; and a knowledge of many things can be obtained in this way that is beyond contradiction.

4th This is also an indulgence from a forbearing God.

5th I cannot answer you myself but my friend will soon.

6th No, there will be means provided by a more holy power than we possess, and the spirits will proceed in conformity to the will of the sincere, so far as they have permission.

7th This almighty work will increase & go on, till every nation, kindred, and tongue shall taste of the mercy that quickeneth the rod, sent forth by a just and equitable God.

8th No mortal will have power to do that, altho some have presumed

to defy the Spirit to give them a satisfactory answer.

9th From whom do they receive the correct information?

9th From the Angels and spirits of the justified before death.

10th Why do the Spirits not speak without use of knockings and other manifestations?

10th The Holy Spirit suffers it to be so now for a more perfect confirmation. But the power is sufficient without the aid of philosophy, or of any material substance to act upon the mind.

11th Is it confined to no particular people?

11th No, God nor the Holy Spirit has any respect to person, age, sex, condition nor persuasion, w, nor color.

12 Does it belong to the Shakes only

12th No but their declinations are literally fulfilling, and I doubt not that they w a first formed people, with, rejoice that their fellow creatures are enjoying a similar notice of God.

Secrecy of Proves

The lucid vision of magnetizers, is a phenomenon affording no indication of the moral state of the subject "because the inner magnetic life, is a state essentially distinct from the inner spiritual life."

The beautiful vision of the saints is to be regarded as the prerogative only of those who by true faith, by piety and prayer, and severe crucifixion of the psychical man, have attained a moral condition which renders them fit recipients of it.

This is a very important consideration, inasmuch as it has been claimed by irreligion and antireligious men, that the fact of the rapid exaltation of all sorts of sleep makers is an adequate ground of belief, in the beatitude of all sorts of men hereafter, and of course, of a disbelief in a future state of punishment.

A somnambule can only describe what belongs to our sun's orbit, as the Sun Shown Planets.

"That the friendship of Love is detrimental after death, may be evident from the state of heaven, from the state of hell, and from the state of the spirit of man respectively. As to the state of heaven; it is distinguished into innumerable societies, according to all the varieties of the affections of the love of good; hell also is divided into societies, according to all the varieties of the affections of the love of evil; and man, after death, who then is a Spirit, according to his life in the world, is presently assigned to the society where his reigning love is; to some heavenly society, if love to God & love towards the neighbor had made the head of his loves; and to some infernal society, if the love of self and the world had made the head of his loves. Presently after his entrance into the spiritual world (which is made by death and the rejection of the material body into the sepulchre), man is for some time being prepared for his society to which he has been assigned, and the preparation is made by the rejection of the loves which do not agree with his principal love; wherefore one is then separated from another, friends from friends, clients from patrons, and also parents from their children, and brother from brother; and each of them is joined to his like, with whom he is to live a life in common with them and (properly) his own to eternity. But, at the first time of the preparation, they meet together and converse in a friendly manner, as in the world; but by degrees they are separated, which is done insensibly. But those who in the world have contracted friendships of love one with another, cannot like others be separated according to order, and assigned to the society corresponding to their life; for they are inwardly, as to the spirit, knit, nor can they be torn asunder, because they are like branches

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ingrafted into branches; wherefore, if one, as to his interiors, is in heaven, & another, as to his interiors, in hell, they cohere scarcely otherwise than as a sheep tied to a wolf or as a goat to a fox, or as a dove to a hawk; & he whose interiors are in hell, breathes his infernal influences into him whose interiors are in heaven; for among the knowledges which are in heaven, this also is one, that evil may be inspired into the good, but not goods into the evil. The reason is, because every one, by birth, is in evil; thence the interiors of the good, who thus cohere, with the evil, are shut up, and both are thrust down into hell, where the good suffer hard things; but at length, after a certain space of time, they are taken out, and then they first begin to be prepared for heaven. It has been given me to see such things, particularly between brothers and relations, and also between patrons and clients, and of many with flatterers, who possessed contrary affections and diverse dispositions.

The case is altogether otherwise with those who love the good in another, that is, who love justice, judgment, sincerity, benevolence from charity, especially, who love faith and love to the Lord; those, because they love the things which are within a man abstracted from those which are without him, if they do not observe the same qualities in the person after death, immediately break off friendship, and are associated by the Lord with those who are in similar good. It may be said that no one can explore the interiors of the mind of those with whom he is associated and connected; but this is not necessary; only let him be cautious of forming a friendship of love with every one; external friendship, for the sake of various uses, is not hurtful.

T. C. R. 447-449.

55
Sixty propositions to the Philadelphian Society
whithersoever dispersed —

from the writings of James Leade. 1677.

- 1st There shall be a total and full redemption by Christ.
- 2^d This is a hidden mystery not to be understood without the revelation of the Holy Spirit.
- 3^d The Holy Spirit is at hand to reveal the same unto all holy seekers and loving enquirers.
- 4th The completion of such redemption is withheld and obstructed by the apocalyptical seals.
- 5th Wherefore, as the Spirit of God shall open seal after seal, so shall this Redemption come to be revealed both particularly and universally.
- 6th In this gradual opening of the mystery of redemption in Christ doth consist, the unsearchable wisdom of God: which may continually reveal new and fresh things to the worthy searcher.
- 7th In order to which the Ark of the Testimony in Heaven shall be opened before the end of the world, and the living Testimony which is therein contained shall be unsealed.
- 8th The presence of this Divine Ark will constitute the Philadelphian Church.
- 9th The unsealing of the living Testimony within the Ark of the Lord, must begin the promulgation of the everlast-

=ting Gospel of the Kingdom.

- 10th The proclamation of this Testimony of the Kingdom, will be as by the sound of a trumpet to alarm all the Nations of the earth, and more especially, all the professors of Christianity, because attended with the power of acting all wonders.
- 11th So there shall be an authoritative decision given forth immediately from Christ, to the putting an end to all controversies concerning the True Church.
- 12th This decision will be, the actual sealing of the members of this Church with the name of God; - giving them a commission to act by virtue of the same, This new name will distinguish them from the seven thousand names of Babylon.
- 13th The Election and Preparation of this Church is to be after a secret and hidden manner; as David in his minority was elected and anointed by the prophet of the Lord, y^t, was not admitted to the outward possession of the Kingdom for a considerable time afterwards.
- 14th Of the Stem of David, a Virgin Church which hath known nothing of man or of human constitution is y^t to be born.
- 15th And if it be y^t to be born, then it requires some considerable time before it gets out of its minority, & arrives to the full maturity.
- 16th The birth of this Virgin Church, was visionally typified to St. John, by the great wonder in Heaven bringing forth her first born, that was caught up to the throne of God.

- 17th. For a Virgin woman brought forth Christ after the flesh, so likewise a virgin woman is designed by God to bring forth the first born after the Spirit, who shall be filled with the Holy Ghost and with power.
- 18th. The Virgin, that is hereto designed, must be of a pure spirit, so also of a clarified body and all impregnated with the Holy Ghost.
- 19th. This Church so brought forth, and signed with the mark of the Divine Name shall be adorned with miraculous gifts and powers, beyond whatever yet hath been.
- 20th. Hereby all nations shall be brought into it, so that it shall be the Catholick Church according to the genuine sense and utmost latitude of the word.
- 21st. It must be an anointed Church wholly it may truly bear the name of Christ or Christian; being with him anointed to the Priestly, Prophetic and Royal dignity.
22. Hence there will be no bonds or impositions; but the holy unction among these new born spirits will be all in all.
23. This Catholick and anointed Church must be perfectly holy as Christ himself is holy; so that it may worthily bear the name of our Lords, our Righteousness.
- 24th. Until there be such a Church made ready upon the earth so holy, so catholick, and so anointed, that is without

spot or wrinkle, and is adorned as a Bride to meet her Bridegroom, Christ will not descend personally to solemnize this marriage & present the same to his Father.

25th. But when the Bridal Church shall be made ready, and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then he will no longer delay his coming in person.

26th. There is not at this day visible upon earth any holy catholic anointed and Bridal Church: all the Churches and professions being found light, when weighed in the balance, therefore, they are rejected by the Supreme Judge.

27th. Which rejection and condemnation will be for this end, that out of them a new and glorious Church may arise up, in whom there shall be no fault to be found, like as he findeth none with Philadelphia.

28th. Then shall the glory of God and the Lamb so rest upon it, as the cloud upon the typical tabernacle, so that it shall be called the Tabernacle of Wisdom.

29th. Though this Philadelphia Church is not known in visibility, yet, it may lie hid at this present as in the womb of the morning.

30th. Notwithstanding it will be brought forth into visibility

as coming out of the wilderness within a short period.

- 31.th Then will it go on to multiply and propagate itself universally; not only the number of the first born (which is 144,000) but also to the remnant of the seed against whom the Dragon shall make continual war.
32. Wherefore, the Spirit of David shall most eminently revive in this Church, and most specially in some other selected members of it, as the blooming root, which is to precede the day of Solomon in the blessed Millennium; these will have might given them to overcome the dragon and his angels, even as David and his army overcame Goliath and the Philistines.
33. This will be the standing up of Michael the Great Prince of Israel; and will be as the appearance of Moses against Pharaoh in order that the chosen seed may be brought out from their hard servitude.
- 34.th Egypt doth figure out this servile creation under which each one of Abraham's seed doth groan, but a prophet and a prophetic generation will the Most High yet raise up, who shall deliver his people by more force of spiritual arms.
- 35.th For which there must be raised up a certain Head, persons to bear the first shock who are to be persons of

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great eminence and favour with the Deity, whose
dread and fear shall fall upon all nations (visible
and invisible) because of the mighty acting power of
the Holy Ghost which shall rest upon them.

36th For Christ before his own distinct and personal appear-
-ance, will first appear and represent himself in
some chosen vessel or vessels anointed to be leaders
unto the rest, and bring them into the promised land,
- the New Creation state - . Thus Moses, Joshua &
Aaron may be considered as types of some upon whom
the same spirit may come, yet to rest in a greater
proportion; whereby they shall make way for the van-
-ished of the Lord to return to Mount Zion.

37th This will be a fiery trial, which few will be able to pass
or bear up in; Wherefore, the waiters for the visible
breaking out of this Church, are strictly charged to
hold that fast which they have.

38th And to wait together in Unity and Love, praying
in the Holy Ghost according to the Apostolical pattern
that they may be sent forth to multiply more universally.

no copy of W. 39 -

- 40th This trial will be of absolute necessity to every one in particular and to all in general, for the constituting and cementing of the true Philadelphia Church, by clearing away all that there is of hay, stubble or drop which they may have added to the work of the Lord.
- 41th For nothing must remain in this pure Church but what can remain in the fire; for as a refiner with the Lord purify the sons and daughters of it, and purge them as gold and silver, that they may offer unto him an offering in perfect righteousness.
- 42th Though the operation of the Holy Spirit in these waiters may be for a long time contending with many infirmities and evils; yet if it be kept continually warmly watched to, it cannot but work out a perfect cure, and bring about a full and total redemption from the earth.
- 43th There be some at present living, who may come to be thus fully and totally redeemed, having another body put on them, that is one after the Priestly order.
- 44th This priestly anointed body will render them impregnable and qualify them for that high degree of spiritual government which they are called to.
- 45th Wherefore it is required on our part to suffer the spirit of burning to do upon us the refining work, fanning

us with his fiery breath and searching work within us, until all be pure and clear, and we thereby arrive to this fixed body from whence the wonders are to flow out.

46th

This body will be the sealing character of the Philadelphia Church.

47th

Upon this body will be a fixation of the Urine and Pneumonia that are to be appropriated to the Priests of the Melchisedechian order, whose descent is not to be counted in the genealogy of that creation which is under the fall, but in an other genealogy, which is from the restoration.

48th

Hence these Priests will have a deep inward search and a divine sight into the secret things of the Deity; will be able to prophecy in a clear ground, not darkly and enigmatically, for they will know what is couched in the first originality of all beings, and in the internal archetype of nature; and so will be capacitated to bring them forth according to the Divine counsel & ordination.

49th

The Lord, whose hand is lifted up, sweareth in truth and righteousness, that from Abraham's line according to the Spirit, there shall arise a Holy Priesthood.

50th

Abraham and Sarah, a type of that which should be produced and manifested in the last age of the world.

51st

The mighty Spirit of Cyrus is appointed to lay the foundation of the Third Temple, and support it in its building.

- 52^d. These are the Characteristics or marks whereby this pure Virgin Church so founded shall be certainly known and distinguished from all others, and whereby the Union and true sound of the Holy Ghost shall be discerned from that which is false, low and counterfeit.
- 53^d. There must be a manifestation of the Spirit whomwith to edify and raise up this Church suitable to the resurrection of Christ.
- 54th. This manifestation must be in the absoluteness of power as well as in the beauty of holiness, so bring down Heaven upon earth and represent here the New Jerusalem state.
- 55th. In order to which, Spirits that are purely begotten and born of GOD can ascend to the New Jerusalem above, where their Head in great majesty doth reign
- 56th. None but those that are risen with Christ in the regeneration, can thus ascend; and none but those that have so ascended, and received of his glory can descend again upon the new earth as subordinate Priests and Princes under Him.
- 57th. Now He that is ascended and glorified, has made himself, as it were our debtor; consequently he will

not be wanting in qualifying and furnishing out certain high and principal instruments, who shall be most humble, and as little regarded as David was whom he will dignify with great honour and Priestly sovereignty, for the drawing to them the scattered flocks, and gathering them into one fold, out of all nations and languages and kindreds.

58.th Therefore there should be a holy emulation and ambition stirred up among the lovers of Jesus, that they may be of the first fruits unto him that is risen from the dead, and so be made principal agents for him and with him; that they may if possible, be of the number of the first born of the New Jerusalem Mother.

59.th All the lovers of Jesus, and true waiters for his kingdom in spirit under whatsoever professions or forms they are dispersed, ought to be numbered among the Philadelphian Spirits to whom this message appertains.

60.th The Society is not the Church of Philadelphia; it consists of those who have apositated to wait in the unity of the Spirit for its glorious appearance & manifestation. Wherefore there is such a strict charge given to them throughout this Message, to be watchful of quicken up their face.

part of A Vision had by Jane Leads

December 13. 1676-

In the night I had a bright shining about my bed; which was signified to me, that as without so it should be all light from the seven oily lamps, that should be as a covering flame to clothe the Virgin Woman, who should be impregnated with the birth of the Most Holy Seed of GOD. Then queried I, who this woman should be? It was said, the name was known and written in one, that was to be perfect, meet for high and holy converse, and so, thereby contract a sunshine body of light, chrystaline and clear, to wing into the heavenly sphere, which is the habitation of Spirits of light.

This woman that was certified of by John in the Revelations, has not had its fulfilling prophecy to this day; therefore yet to come. It was in spirit said to me, The birth of Jesus was great and marvellous, but this shall far exceed it because it will be of such high extracted quality, as no terrestrial can or shall see its godlike form; but as its going forth may be felt and understood by effects, to be indeed the birth of the Holy Ghost. The word of life opened and testified "that in the human birth of Jesus there was no visible

I should I should that in the

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shew of distinction because of the corporiety which then was
needful to be born; but in this case it will be otherwise

for this is a birth of mere Spirit without any commixture
of humanity, only it will pass and act, sometimes through
this Virgin humanity which it hath chosen to be its
birth womb or temple body, whereby, it may act its
deeds of wonder, answerable to its birth Deety; so that
here the Mother of Virgins birth will be more dig-
nified and honoured, than the foregoing ministrations
in the birth of Jesus was. Therefore an oriental bright
and shining garment is allotted her, with a crown
beset with Stars, plainly declaring that to her is given
the command and power to bear sway within the
celestial region; and by and through that near rela-
tion and conjunction with this mighty birth when
born, to go forth to deal and save the nations, that shall
bow to its sovereignty. In this one pure Virgin, she
(Virgin Wisdom) will first unseal that everlasting
source of treasure; and therefore distribute according
to the degrees and measures of the Holy Ghost, who
shall give his quickening powers first in them who
for this successive birth, have their minds purified
and refined; for by way of birth it will grow in all

that therefore will participate, and after like manner
 generate: that is, Spiritually, as the woman will
 literally — But Oh! here will be a great
 thing, Who shall be counted worthy to be the first
 of this Ghostly generation for Him to begin withall.

The little flocks are the chosen of God
 for his work and they stand in need of each other in their
 peculiar Talents. If we are rent asunder by divisions
 and contentions within the fold, and cannot fully
 exert our own talents; but are under binding weights
 and restraints from one another. But as we abide in
 unity, we may both display and propagate our own
 and participate in each others gift, or even make our
 brother's talent our own.

Your brethren come on as fast as they can, be
 not to hard upon them, nor hurry them on faster than
 they can bear, when lower than yourself; but gently
 bear with their infirmities; and like Christ, lead on
 gently and tenderly those that are with you.

Stand not to contend worm with worm, but
 on directly in your way, and give the nobler agent
 scope to move and act. While hampered

in contention and opposition to the creature, you bind and preclude the Spirit's conduct and act of Creator.

In the greatest exigences and under the greatest pressures, resign, stand still, and you shall see the salvation of God. Christ says here to the soul that would be interfering with his brethren's weakness and infirmities, or staying to contend with him, as in another case. What is that to thee follow thou me.

Jesus in your spiritual brother, (who is the better part and your friend in him,) will take it kindly whatever you bear with, and forgive his outward and more defective vehicle. forgive forgive for Jesus sake in them.

Ascend in the spirit of faith and take a prospect into the eternity of God, where time past, present, and to come, coincide in one; and where all the wonders of time, and of the decrees of grace, appear already wrought out in their original patterns, and thro' the eye of God in his great love, look upon your brethren and sisters here offending or injuring you, and then foresee what they will be, and how dear to you are long.

Behold the future love of the beauty before hand; and in this consideration run to prevent and embrace them in their rays and bonds.

'Tis the best way you can take to help them on in their travel. Forget and forgive is the shortest way to peace, all other ways are wrong or round about.

In resentment of injuries and contentions thence arising the enemy holds us fast down in the worldly Spirit or principle of corrupt nature; and fixes the eye by a kind of spiritual enchantment upon the defect and evil in our brethren. But the true doves must turn away their eyes from the fascination of this Serpent, that they be not caught hold of by him. But let us look deeper and keep our eye on the better part of our brethren and we shall thereby elude the wiles of this subtle and dark Magician. If thy brother be forward and passionate or have entertained jealousy animosity or enmity against thee here is indeed an army of dimes to be engaged but the true heroic lover may even here rush on and charge thro' the pikes that are held out against him, and by patient hearing the wounds and injuries & Christ-like forgiveness of them and the return still of good for evil he may conquer the most ob-

5

Occasion and Design
of the

Epistle to the Hebrews by Thomas Olivers.

" The Christian Religion being so contrary to the corrupt principles and practices of the world, those who embraced and propagated it, were on those accounts rendered very odious wherever they came. The consequence of this was, that heavy persecutions were raised against them in most places. The converted Hebrews, because they had turned their backs on the Lane of Moses, and embraced the religion of that Jesus, whom their rulers had crucified, were exceedingly persecuted by their country men. Sometimes the unconverted Hebrews, persecuted their converted brethren themselves; at other times they stirred up the Heathen who were round about to do it. By these means. By these means the believing Hebrews had a great fight of afflictions, ch. 10. 32. and were made gaming-stocks both by reproaches and afflictions vs. 33. and experienced the spoiling of their goods, which for a while they took joyfully vs. 34.

But this was not all for as the Christian Religion was than a new thing in the world, it is natural to suppose that the new converts had a great

many scruples and reasonings in themselves concerning the lawfulness of what they had done in embracing it: and what added to these scruples, was the constant endeavour of the Judaizing teachers to lay stumbling blocks in the way of these Hebrews, which they too often effected, by means of their divers and strange doctrines, mentioned Ch. 13. 9 The consequence of this opposition, both from within and without, was, that great numbers of the Hebrews apostatised from Christ and his Gospel, and went back to the Law of Moses; while the fluctuating state of the rest gave the apostles too much reason to fear a general, if not an universal apostasy.

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

Volume 6. Introduction to E. Hebrews.

Clarke Com. 13.

Daemons.

In the Chaldaic Philosophy mention is made of the Metrical Daemons. Psellus says
 "These Metrical Daemons fearing to be sent into abysses, and standing in awe of the

Angels who send them thither, if even a man threaten to send them thither, and pronounce the names of those Angels whose office that is, it is incredible how much they will be affrighted and troubled. So great will their astonishment be, that they cannot discern the person who threatens them. And though it be some old woman or little old man that menaces them, yet so great is their fear that they depart, as if the person who menaces them had power to kill them." See Stanley's Chaldaic Philosophy.

Prophecies

Philip Olivarius, a Monk of Orval, in the year 1544, predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany:

I would not be a King in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850. But I would be whatever you please in 1851. New York Tribune.

London

In length is 8 miles, in breadth 3, in circumference
 over 26. It contains 8000 streets, lanes, and alleys
 and courts, and 65 squares. It has 246 churches
 and chapels, 307 meeting houses, for dissenters,
 43 chapels for foreigners, and 6 synagogues
 for Jews. — total 202 places of public worship.

Population 2 000 000. Seminaries for
 education, 10 Institutions for promoting the
 arts and sciences. Asylums for the indigent
 122. for the sick and lame 17. 13 dispensaries,
 704 charitable institutions. 58 courts of justice,
 4040 Law men.

13,300 vessels trading on the Thames in a year.
 40 000 waggons going to London in the year
 Exports £66,711,222 annually, property
 floating in the City in a year £120,000,000.

Creation

"Is there any such absolute nature of specie, as
 to preclude the possibility of an unbroken succession,
 by generation, of organic life, from its earliest ap-
 pearance on the earth to the present moment,

admitting unlimited time, and altered conditions of the surface, as the elements and causes of progressive change? or, dismissing this doctrine, whether there be any true ascending scale of perfection, in successive creations, and evidence of higher and more consecutive organizations of living beings, as we rise upward in the fossiliferous strata, and bring the series to the types and forms which now exist around us."

Extract from Swedenb. g.

In what manner Virgins are educated in the other life and in Heaven. They ~~are~~ kept there four or five together and each has her own bed, and joining which is a small chamber for their clothes and for utensils.

They have also perfumes given unto them, as also boxes or drawers, with which they are much delighted and in which they keep such articles as they esteem. They are always occupied in their proper work, that is, needle work, this often consists of embroidery upon white linen, whereon they work roses, eyes and similar things: and they apply the articles they produce either to their own use, or make presents to others; they never sell them.

They have clothes for their common use, and better clothes for festival days, given them gratis without their knowledge of how or from whence they come.

They have likewise a little garden in which, as long as they continue virgins, there are many

sorts of flowers but not fruits until they become
 mines. When they see spots on their dress, it is
 a sign that they have thought something amiss,
 and done something they ought not to have done.
 The spots cannot be washed out as from garments
 in the world - In consequence of seeing these spots
 they are induced to examine themselves to discover the
 cause, and when they have found out what they
 have thought or done amiss, and thus have dis-
 covered their faults, and their evils, if they repent
 of them, the spots vanish from their garments of
 themselves. In like manner when they find some
 of their garments swarming in their chamber, they
 immediately know they have done something
 wrong; and their minds are upon it in order to
 find what it is, and if they cannot obtain the
 knowledge themselves, there is a married female
 who informs them. If they find a new gar-
 ment in their chamber, they inwardly rejoice be-
 cause they hereby know that they have done well.
 Moreover when they see that the flowers in
 their little garden have become faded or changed
 into an inferior sort, they apply themselves to
 ascertain the cause. If they should be changed
 into a better and more beautiful flower

They are glad because it is a sign that they have well employed their thoughts. Likewise they have pieces of money given them both of gold and of silver. These they take great care of because they are signs of diligence and virtue. They have also they written word and a psalm or hymn book, which they take with them to the place of worship. They also employ themselves in reading them. And if they neglect to do so, or if they have acted peevishly towards others, or practised arts of allurements they word vanishes.

They are at times visited and examined by the preachers.

An honest face.

We love to look upon a frank, open, honest face, in this world of craft and impudence of sneering scornful haughtiness and self important looks. How grateful to the heart is an honest pleasant smiling face. In the midst of fears, of perplexities, of sorrows, we feel we have one whom we can trust. In whose words we can confide, and whose actions will never give us pain. We are sometimes insulted, sometimes harshly treated but in beholding such a face we are calmed and reconciled - justice will be done us, tho we should not open our lips. Heaven multiply such faces, true indexes of generous feelings and Christian hearts. The popepires of such must be renewed, regenerated, and sanctified by a power above the earth.

Christian and his Echo.

C. True faith producing love to God and man,
Say Echo is not this the Gospel plan.

Echo. The Gospel plan.

C. Must I my faith "Mother constant shew,
By doing good to all both friend and foe.

Both friend and foe

C. But if a brother hate and treats me ill,
Must I return him good and love him still.

Echo. Love him still

C. If he my failings watches to reveal,
Must I his faults as carefully conceal.

Echo. As carefully conceal

C. But if my name and character he tears,
And cruel malice but too plain appears;
And when I sorrow and affliction know,
He loves to add unto my cup of woe:
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless.

Echo. Still love and bless.

Whatever usage ill I may receive
Must I still patient be, and still forgive.
Still patient be, and still forgive.

C. Why Echo how is this? Thou art sure a dove,

Thy voice will teach me nothing else but love

Echo

Nothing else but love

C. Amen with all my heart, then be it so,

And now to practice I'll directly go,

Echo

Directly go.

C. Things being thus, then let who will reject,

My gracious God me surely will protect,

Echo

Surely will protect.

C. Henceforth on him I'll roll my every care,

And both my friend and foe embrace in prayer.

Echo

Embrace in prayer.

C. But after all these duties when their done,

Must I dependence on a lead still own,

And rest my hopes on charity alone

On charity alone

C. Echo enough! Thy counsel to my ear,

Is sweeter than to flowers the dew drop tear,

Thy wise instructive lessons please me well,

Till next we meet again, farewell, farewell.

Echo

Farewell farewell.

The Gospel teaches Ethics or Moral philosophy in its highest & purest form, by which the individual is taught how to retain peace of mind, and union with God, under all circumstances.

Groaning and Sighing or Crying

A french surgeon lately published a long dissertation on the beneficial influence of groaning and ^{crying} sighing on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish, and that he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations, than those who suppose it unworthy a man to betray such symptoms of cowardice, as either to groan or to cry.

He is always pleased by the crying and violent roar of a patient during the time he is undergoing a severe surgical operation, because he is satisfied that he will thereby so soothe his nervous system, as to prevent fever and ensure a favorable termination.

From the benefit hysterical and other patients (nervous) derive from groaning and crying, he supposes that by these processes of nature the superabundant nervous power is exhausted, and that the nervous system is in consequence rendered calm and even and the circulation of the blood greatly diminished. He relates a case of a man who by crying and howling reduced his pulse from 120 to 60 in the course of two hours. That some patients often find

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a great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless hypochondriacal subjects, or those who are never happy but when they are under some course of medical or dietetic treatment, the French Surgeon assures them that they cannot do better than groan all night, and cry all day. By following this rule and observing an abstemious diet, a person will effectually escape disease and may prolong life to an unlimited extent.

Stand not to contend ^{man} with worm, but on directly in your way, and give the nobler agent scope to move and act. While hampered in contention and opposition to the creature, you bind and preclude the Spirit's conduct and act of creature. In the greatest emergencies, and under the greatest pressures, resign stand still, and you shall see the salvation of God.

Christ says, here, to the the soul that would be interfering with his brother's weakness and infirmities, or staying to contend with him, as in another case. "What is that to thee, follow thou me."

1st

Questions

Mat. 24. 22. And except those days should be shortened, there should no flesh be saved: but for the Elect's sake these days shall be shortened.

What is meaning of the days being shortened.
2

Rev. 19. 20. And the Beast was taken and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image; These both were cast alive into the Lake of fire burning with brimstone.

Who and what is the Beast and the False Prophet.

There is no way in which we can more surely increase mutual love than by praying for one another. If you would retain warmth of affection for an absent friend, pray for him. If you would live in the regards of another ask him to pray for you. If you would conquer enmity in your own soul towards one who has wronged you, pray for him. Dispension or coldness cannot abide between those who pray for each other.

Prayer is as the dew of heaven or as the Universal Power it cures all the troubles and afflictions that flesh is heir to. It is the path way to Heaven.

U. S. Government v. s. Gospel

The rise of this Government and the Gospel were simultaneous; and without the one the other would not have been they are related as the body and soul.

"The multitude of the righteous is the salvation of the City;" and as the house of Abel Edom was blessed because of the Ark of God which rested there, so has it been with the American Nation. Her just and liberal laws, her intelligent and talented people, have drawn many favors down from heaven upon her, because of Zion. She has suffered Jerusalem to grow and flourish, therefore has she grown and flourished.

But, if her Civil Government become lifted up, and cease to honor the "God of forces", and allow the Spirit of persecution to tear and rend, to afflict and trouble "The people of the Most High" they will be torn and rent, afflicted and troubled.

The true followers of Christ are the "salt of earth" of Governments. But how can they pay for the peace of the City or Nation wherein they find no peace.

So long as the leading prominent men of the State bless they will find in their labors a Blessing

8.

In every age, and in every nation, God always had, and has, a peculiar people, upon whom his blessing for that nation rests; to be by them dispensed to all below them.

Therefore if a careful and truthful history of America and the Gospel be written some 100th of years hence this connection would be manifest throughout.

Fourier

The Phalanx system would naturally first be introduced in to the field of agricultural labor. There, gradually and simply, without disturbing a single established relation, it would succeed and exceed by its own merits. Radiating thence into all trades and professions, it would ultimately prevail over the whole globe. Then would arise a new set of relations, associating the separate phalanxes one with another, according to the most beautiful series. In all there would probably be about 300,000 phalanxes on the whole globe. The governor of a single phalanx would be called a Monarch; the governor of four phalanxes a Duarch; the governor of twelve phalanxes a Tetrarch; the governor of twelve phalanxes a Governor of forty eight phalanxes a Doanarch; and so on, up to the whole of the ^{whole} world, or Omnarch. This association of the phalanxes by series would supersede the present arrangement into provinces, nations, &c. performing all that is good in the functions of such arrangements. Certain phalanxes would stand related

to one designated as the capital of this common district; and the associated districts again would recognize in one established spot the central phalanx of the nation. Finally there would be one gold-dramed phalanger, towards which, as the metropolis of the world, all the railways, and all the telegraphic wires would converge; and here receiving the letters of all nations, and issuing his despatches - East, North, South, and West. would sit the Omnicarch with his clerks. His phalanger should be somewhere on the Bosphorus. All general planetary business would be transacted in the Office of the Omnicarch. Thus in case of a disjunct in Art or Science it would be circulated quick &

Attraction

- 1st Material attraction, discovered by Newton.
- 2nd Organic attraction pervading the inner constitution of ^{bodies}
- 3rd Animal attraction - of imponderables
- 4th Instinctual attraction - of instincts and propensities.
- 5th Social attraction - of man to his future destinies

The entire duration of the world will be 50,000 years; half will be a period of ascendance and half of descendance. The world, as yet, is only in its youth year. It is young and foolish, and far from being what it will be.

God peopled the world originally with sixteen distinct races of men, 9 of which were placed in the old and 7 in the American hemisphere. All these were made with the same fundamental dispositions, hence, their mingled progeny forms but one specie. God has also reserved for himself the power of 14 supplementary creations of men. In the act of creation there is a conjunction of Astral and Rascal fluids; hence as the supplementary creations come to take place, the earth will gradually become a beautiful garden; the masses of poles ice will be melted away, the whole sea will become navigable, and the salt having been disengaged will consist of excellent fresh water, which sailors may drink.

The soul of man being immortal is subject to new forms but always superior one. Each soul will have 110 transmigrations. The various planets also will at the periods when they have attained their full developments exchange their spirital burdens - each planet, as it were, emptying into the one immediately above it in the scale of importance.

Submission to the law of passion attraction is the true theory of conduct. Duty is entirely a human idea; attraction only i.e. physical tendency comes from God. All passions are good. It is impious to resist

any of them; and true wisdom consists in entire abandonment to their impulses. What we call evil or wrong has no real existence. all misery has its origin in misconception. The passions are not to be denominated or struggled against: they are to be utilized. If the medium in which the passions act, offers resistance to their free play, then that medium must be modified.

"Between the Creator and the Creature there has been 5,000 years of misunderstanding"
 saint Simon

It is incompetent for man to legislate for woman. He looked for the advent of some woman of genius who would bear the same relation to her sex that he bore to the males. To this "coming woman" alone it belonged to indicate the avenue of her sex. Might she not even then be on the earth! What if she were in Paris? In that case probably she might be discovered and even illumineate as to the fact of her own mission. In a perpetual succession of Ballois fetes de she was sought for and not found. These numerous brilliant fetes but the expected woman was not forth coming.

A List of the wars which have taken place between England and France

1841	1 year		years
1161	25	do	52
1191	15	"	49
1224	9		one month
1294	5		2
1339	21		6
1677	2		1
1666	1		2
1689	10		11
1744	4		7
1793	9		11
1815	14		
		1863	52
		1472	49
		1492	one month
		1512	2
		1571	6
		1549	1
		1557	2
		1702	11
		1756	7
		1803	11

Nothing within a period of 900 years
 266 of desolating wars, and the loss
 of millions of lives.

Men talk to convince the Understanding,
 women to please, to amuse, or persuade.

Boys and girls under proper restraints should be brought
 up together. The male thus acquires softness, polish and
 flexibility of character and the female hardness, strength,
 and

"Conversations in another life are wonderful, and are comparatively as relationships on earth, in that they are acknowledged as parents, as children, as brethren, as kinsfolks, as relations: according to such differences is their love; the differences are indefinite, and the communicative perceptions so exquisite, as not to admit of description; no respect at all being had to parents, children, kinsfolks, and relations on earth, nor to any person whatever he might be, consequently not to dignities, nor to riches, and the like, but only to the differences of mutual love and faith, the faculty of receiving which they had received from the Lord."

If then no respect at all is had to "earthly relations" The Marriage of one man and woman is, an earthly relation. Therefore, the conjugal tie formed on earth has no power in the Spiritual World.

The following syllogism is submitted for consideration. Swedenborg fully establishes the doctrine of uses. What therefore he must agree with us in our assertion that the original design of God in creating the human race Male and Female, was that their peculiar

88
The Cholera

By river and fountain, By desert and plain,
Over valley and mountain, I am coming again,
To execute judgment—an angel of wrath,
With terror and anguish and death in my path.
In the East I began, Over the dark jungles sweeping,
In the old Hindostan Was wailing and weeping,
From the plague smitten city, the Parisians flee.
And Gunga corpse buttressed, rolls on to the sea.
On the flower scented gale Is the linc of my breath,
And Persian wives wail For the Angel of death.
In the land of the rose his shadow hath cast
And riven the hopes of their hearts as he passed.
Then Siberian snows In my passage I crossed,
And the death wail arose in the regions of frost;
For the ice monarch's ^{mantle} was there no defence
'Gainst the life quelling tetch of the pestilence.
By the sign of salvation I paused for a time;
From each Christian notion Rose voices of crime
Tho' the symbol was there, the substance was gone
To the howl of death I passed speedily on

Then Rufia - the cold -
In my pathway I swept,
And in Moskwa the old
The grey headed have wept.

Who saw without tears, their palaces fired,
For him whose commission at Moscow expired.
And onward advancing, Like a strong man from wine
Where the sun beams are dancing, In the land of the wine
With the step of a giant death's wine press I tread,
Before me the living, behind me the dead.

Weep maids of Vienna!
Howl, Paris and Rome!
The gates of Gehenna
Are opening for doom.

The plague - cart shall wait by your mansions of pride,
The rich with the poor to the dark house shall ride.
At the last I shall sail For the star bannered West
And my bark shall not fail O'er the ocean's broad breast.
To land me long dreaded tho' ship-mates may sleep
Where'er ^{o'er} the buried the Mermaidens weep.

There were Giants in those days.

Professor Lilliman says that men have degenerated in size, as well as all animals. A Suroid was found 80 ft in length. He gives a list of human skeletons that have been found at different times.

The Giant exhibited in Rouen in 1745 measured
over _____ feet. 80

Gorapus saw a girl who was " 10

The body of Grestus was 11 1/2

The giant Galbrara brought from Arabia to Rome under Claudius Geases 10

Funnum who lived in the time of Eugene 11 1/2

The Chevedler Scrog, in his voyage to the peaks of Teneriffe found in a cave the head of a man having 80 teeth supposed to have been at least 14

The Giant Ferragno, slain by Attilando nephew to Charlemagne was 18

In 1644, near St Germain, was found the tomb of the Giant Isoret, ^{he} was 20

In 1490 near Rouen a skull was found that held a bushel of corn 18

Platerus saw at Lucerne a body or skeleton. 19

The giant Brent was his bones were found 22 1/2
in 1705 near the banks of the river Madere

In 1613, near a castle in Dauphine a tomb
was found 30 feet long 12 wide & 8 high on which
was cut on a grey stone the word Reutolochus Rex

The skeleton was found entire long — 25 1/2
and 10 across the shoulders, and 4 feet deep
from the wrist bone to the heels

Near Moresine in Sicily in 1519 was found
the skeleton of a giant who was 30
his head was the size of a boy's head
and each tooth weighed 4 ounces.

Near Palermo in Sicily in 1548, was
found a skeleton 30

And in 1540 another 33.

There is a time in every mans education when he arrives at
the conviction that envy is ignorance, that imitation is suicide,
that he must take himself for better or for worse, as his portion;
that thro' the wide universe is full of good, no bœœvel of nourish-
ing corn can come to him but thro' his toil bestowed upon that
plot of ground which is given him to till. The power which
resides in him is new in nature, and none but he knows
what that is which he can do, nor does he know until
he has tried.

The Lungs and the food.

Liebig says an adult man receives into the system by the atmosphere, by respiration, daily, thirty and a half ounces of Oxygen. The weight of the whole mass of the blood is $7\frac{1}{2}$ lbs. Respiration will convert the whole of the Carbon and Hydrogen of the blood into Carbonic acid and water, ^{in $4\frac{1}{2}$ days.} and it is necessary that these elements should be restored again in the form of food.

If the respirations are increased by exercise or work, a greater quantity of Oxygen is inhaled, and a greater supply of food is needed. In Winter more Oxygen is received by respiration than in Summer, because the air is denser, and more at the foot of a mountain than at its top for the same reason. The mutual action between the element of the food and the Oxygen conveyed to all parts of the body, is the source of animal heat. The food is the fuel, and with the proper supply of Oxygen we obtain the heat given out by its Oxidation or combustion. The cooling of the body increases the amount of food necessary.

A starving man is soon frozen to death. The first effect of starvation is the disappearance of fat, given off through the skin and lungs as oxidized products: afterwards such solids as are capable of being dissolved. Death is produced by the chemical action of the atmosphere.

A remarkable prophecy

A Correspondent of the New York Journal of Commerce

"All agree that the year 1849 is to be fraught with events - and whether better or worse for mankind remains to be seen. One of the most curious predictions I ever read, was brought to my notice yesterday by a Clerical gentleman of this City.

It is in a letter of one of the most eminent Divines as follows

They write to me from Orvieto, in date of 19th of March.

Lately in Rome, in the Library of the Augustinian Convent, a very curious prophecy has been found. It is printed in a work, entitled *De Fluvibus mistore navis*. by

Nedelpho Galthine Aug 1474. 150th page. Thus

Before the middle of 19th century, sedition will be excited every where in Europe; Republic's will arise; kings will be put to death together with the nobility and ecclesiastics; & religionists will desert their convents. Famine pestilence & earthquakes will spread desolation over many Cities. Rome will loose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own people, & the Chh of God will be placed under tribute, divested of its temporal possessions. In short there will be no more Pope. A prince from the North will overrun Europe with a great army, destroy the Republic's, & exterminate all rebels. - His sword wielded by God, will vigorously defend the Chh of Christ, uphold the Orthodox faith, & subdue the Hohonston power. A new pastor, the final one, will come by a heavenly sign, from the shore, in simplicity of heart and in the doctrine of Christ, and peace shall be restored to the world."

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Josephus

Now as to Hades, wherein the souls of the unjust and unrighteous are detained; it is necessary to speak of it.

Hades is a place in the world not regularly finished, a subterraneous region wherein the light of the world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but that must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which Angels are appointed as guardians to them; who distribute temporary punishments agreeable to every ones behaviour and manners. In this region there is a certain place set apart as a Lake of unconquerable fire, whereinto we suppose no one has yet been cast: but it is prepared for a day predetermined of God, in which one righteous sentence shall be passed upon all men.

Mind against Mind

There is a strong disposition in men of opposite Minds to despise each other. A grave man cannot conceive what is the use of a wit in Society: a person who takes a strong common sense view of subject, is for pushing out by the head and shoulders, an ingenious Theorist who catches at the lightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him, who tests exquisitely the fine feelings of the heart, and is alive to nothing else; whereas, Talent is talent, and mind is mind, in all its branches! Wit, gives to wisdom of its best flavors; common sense leads to immediate action, and gives Society its daily motion; large and comprehensive views, its annual rotation; ridicule, chastises folly and imprudence; and keeps men in their proper sphere: sublimity, seizes hold of the fine threads of truth: analogy darts away to the most sublime discoveries: feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for all the sorrows that come from without. God made it all! it is all good! We must despise no sort of talent; they all have separate duties and uses; all the happiness of man for their object: they all improve, exalt, and gladden life. Sidney Smith.

Creed of Christendom

"Creeds always afailed and never defended are sure to perish" Wicks of sceptics are not answered.

"He who does not like living in the furnished lodgings of tradition, must build his own house, his own system of thought and faith for himself."

"In the ordinary affairs of life, this common ground is sure to exist, and therefore remains a mere latent condition of belief. Our disposition to receive a witness's evidence depends on our having the same preconceptions of causation with himself

But the slowness to admit a miracle arises from the failure of this common ground. And if the heores reserved in the background of his own mind, and in equal readiness for action, the same supernatural power to which the readers asperition refers, he would feel no more temptation to incredulity than in listening to some matter of course. The reluctance to believe is proof that his store of causation is limited to the natural sphere. And every phenomenon irreducible to this drops away from all hold upon his mind. It is easy to believe a witness where the hearer has the same list of causes in his mind with him who makes the attestation."

Jesus

Blessed be God that so much manliness has been laid out, and stands there yet, a lasting ornament, to mark how high the tides of Divine life have risen in the world of man.

Sin

Long after God himself has forgiven and embraced the soul again, necessity - the creature of his legislation, will continue to wield the lash, and measure out with no relenting the remainder of the penalty incurred; and he that yet dregs his bes then and visibly limps upon his sin may all the while have a heart at rest with God.

"We firmly believe that man was sent upon the earth to live in it, to enjoy it, to study it, to make the most of it. It is his country on which he should lavish his affections and his efforts." Antichristianity separates the spiritual and the natural things which God has joined together.

Hidden

The entire plan of the Divine Government has been an intire and profound secret during the ages of its progress. and with open into clear view at the hours of its catastrophe. Not only was there more in it than had been surmised, but something sitterly at unonce with at expectation. Its whole conception has remained unsuspected from first to last; undiscerned by the vision of Seers & unapproached by the gazes of the ^{"wise"} of the

Never absent from the mind of God, and never pausing in its course of execution, it has got evaded the notice of all observers. And surmounting its way thro' the thorny of Nations and the labyrinth of centuries the great thought had passed in disguise, using of men and known of none.

Divines exhort their hearers Sunday after Sunday to detach their hearts from the earthly life, as inane, fleeting, and unworthy, and fix it upon heaven, as the only sphere deserving the love of the loving or the meditation of the wise.

This appears to us, we confess, frightful insincerity, the enactment of a wicked and gigantic lie.

The exhortation is delivered and listened to as a thing of course, and an hour afterwards the preacher, who has thus usurped and profaned the language of truth, is seen sitting with his hearers comfortably enjoying themselves over their flaret, they are fondling their children, discussing public affairs or private plans in life, with profound interest, and yet can look on each other without a smile, or blush for the sad and meaning less force they have been acting.

Old Dispensations

The Apostle in seeking for the Divine Element in these would not consult the projects of their founders and Ministers or their beliefs.

In his view, the very scheme of God was to work thro these without their knowing what they were about. to let them aim at one thing while he was directing them to another. to pour thro their life and soul an energy which should indeed fire their will, and flow from their lips in their own best purposes, but - stand quiet by behind them for his; so that what was primary with them, was perhaps evanescent with him; while that which was incidental, and dropped from them unannounced, was the seed of an eternal good.

What Moses planned, what David sang, what David led the people to expect, was not what heaven had at heart to execute.

Protestantism

Exists only in the books, the bible, the History. every dispute must be settled by reference to its pages.

Catholicism

Is an institution committed to certain men. The Chh is the depository of the truth not the Scriptures. And this was the true form of godliness, but when the power was lost, it became open to monstrous abuses. It was the Beast Babylon Whore of Babylon.

But it did and has maintained its unity because all doctrine is submitted to the Chh.

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Protestantism has no tribunal but ~~the~~ Books
of which each one is his own interpreter. Hence
the endless rise of sects and Divisions. among ~~the~~

Philosophy must know what it teaches,
but Inspiration while giving the most interest
light to others may be all darkness to the
Instruments thro whom it comes.

Westminster Review July, 1854

Shakerism.

"With the Shakers so nick-named, I have some personal
acquaintance, and I am not ashamed to own that
I have been instructed & cheered by them.

They have never been fairly appreciated by the world.
Their utter condemnation of Marriage and of Indi-
-vidual Property, the grotesque ceremonials of Divine
worship, and their incessant declamation against
all departures from celibacy as impure and sinful,
have repelled and disgusted nearly all who are not
of their own body. But might not a more expansive
philosophy, a more liberal culture, discover in
these very excesses a moral worthy of the gravest
imitation's attention?

Are our relations as men and women so univer-
-sally pure and exalted that we may rightly

despise those who, unable to separate the palpable evil, from the latent good, reject both together?

Its exclusive property so beneficent a feature of our Social Order, as practically exemplified around us, that we may fairly stigmatize those who, not needing its incitements to thrift or industry, see fit to decline them?

The peculiarities of Shaker worship I readily abandon to the ridicule of the caviler, only wishing that theirs were the only absurdities committed in attempting to honor our Father in Heaven, and that no Religious errors more popular and more enduring than theirs were worse than simply ridiculous.

When all that may be said against these simple-minded ascetics has been fully admitted, there is yet left enough in their character and history to challenge our admiration. They present the sublime and hope inspiring spectacle of a Community founded and built up on the conquest of the most insensate appetites.

Lust, Avarice, Ambition, Revenge, — these are not merely discountenanced by the Social economy of the Shakers, but this economy is based on their entire eradic-
-fixion. Nor can I see how any man can rationally con-
-clude, as some have nevertheless asserted, that all this show of subduing the appetites is hypocrisy and a delusion.

I can conceive no earthly motive for practicing so much outward self-denial, at so great inconvenience, and with no hope of honor, or popularity, but a certainty of the reverse, if not based on obedience to an inward conviction.

The uncharitable theory supposes a refinement of absurdity and self-annoyance which never yet possessed for any period the brain of any one sane man, much less of a whole community for ages.

Let us, then, profit by the lessons which these enthusiasts teach us, while discarding their unpardonable errors. Let us remember that they have solved for us the problem of the possibility, the practicability, of a Social condition from which the twin curses, Pauperism, and Servitude, shall be utterly banished.

They have shown how pleasant may be the labors, how abundant the comforts, of a community wherein no man aspires to be lord over his brethren, no man grasps for himself, but each is animated by a spirit of devotion to the common good.

When I have stood among the quiet homes of this unambitious, unpoetical people, and marked how they have steadily, surely advanced from abject poverty to amplest competence — when I have observed how their patient but never excessive

Toil has transformed rugged barrenness into smiling fertility and beauty, how could I refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing man to labor except for their own selfish gratification, and affirming the necessity of the stimulus of personal acquisition to save man-kind from sinking back into the darkness and the destitution of barbarism?"

Hints towards Reforming by H. Brady nos. 278. 279. 280.

Evils.

"The first lesson of Evil usually imprinted on the infant mind, is Sensuality - or more precisely Guttony. An excessive and diseased appetite is commonly created in earliest childhood, which is never fully conquered. Does its healthy instincts revolt against bandages which are stifling out its life, or an atmosphere which through stagnation and exhausting combustion or respiration has become noxious and insupportable, its cries are hushed with needless food.

Whatever its ailings or source of disquietude, even though it be reptition and oppression, the universal elixir is more food. I need not speak of nourishment which is in itself, regardless of quantity, unsuitable and depraving, of sweetmeats, stimulants and spices. Against these a rational being needs no other caution than such as a momentary reflection must afford. Yet these are soon lugged in to spur the flagging appetite - to overcome the repulsion of nature to a treatment which she feels to be fatally destructive.

The sad result too commonly is that the child arrives at the knowledge of good and evil - if it be so fortunate or unfortunate as to survive the severe probation of infancy at all - completely depraved in all its physical instincts - a ready-made sensualist - but a miniature glutton. To talk, after it has passed this point, of its constitution requiring this or that, or receiving benefit from one thing or the other, is to talk as blindly and absurdly as though we spoke of the constitution of an opium-eater in his last stages, or that of the victim of delirium tremens.

Would that I could hope that the fearful infatuation on this subject in which the great majority are wilfully slumbering is breaking away, but facts will not allow it. The records of mortality in our own time and country undeniably show that, while the average duration of life is somewhat improving, the tenure of infant existence grows gradually feebler, and already one half of the human race are consigned to the grave before attaining their fifth year — an increase of ten per cent in half a century. I adduce this fact only to avail myself of its moral bearing; yet it has other relations, which must ere long arrest the attention of the most heedless.

The second lesson of evil to which the child is subjected is Fraud. With all its perceptions fresh and wakeful, it early learns that human speech and action have two uses — the first, indeed, to express or convey ideas and emotions; but the second, hardly less common, to conceal them. Of what a perpetual comedy is not the little denizen of the cradle too often the quiet, but by no means the unobservant spectator! The loud and angry altercation hushed into blandness on the appearance of a stranger; the vinegar aspect exchanged for one of forced "weathered smiles"; or perchance the slender just playing on the lip in his absence now turned to flattery and compliment in his presence!

But not alone of the grosser forms of Fraud does the young observer, puzzled, rather than amused, imbibe the spirit. The yawn of indifference chased by the smile of courtesy; the spruced appearance of robe or room; the hollow show of wealth and luxury with which Pride & Opportunity ill-assorted yet frequently inseparable pair, contrive to reconcile the semblance of their fortunes to the reality of their desires — these & a thousand like incidents, are constantly teaching the infant mind that the world on which it is entering is not single but double — a world of things, & a world of shows; & that the latter holds the higher place in the estimation & effort of the multitude.

The third fatal vice of our system of Practical Education, is the low estimate which we palpably put upon Labor. On this subject the world is not so specious and hypocritical as upon others, but weaks its faultily and with an air — In the Divine order, Labor is not merely a universal duty, but a universal necessity. "Whoso will not work, shall not eat"

is the immutable law, & he who strives to evade it, but vainly
sacrifices himself on the sharp thorn which everywhere hedge
in the narrow path of Right. Take what you need at the
bounteous table of Nature, says the decree, but pay its price.

Fruitless the effort, preposterous the desire, to obtain by trick
what can only come by equivalent. The fisherman is caught
in his net,—"the angler hoist in his own gizzard."

The scheme reaching forth his eager hand to the fruit that looked
so tempting on the bough, and grasps, not that which he cov-
-eted, but apples of Sodom—fair without, but within bitterness
and ashes. What was coveted as luxury, unduly acquired, has
become disease, vice and death.

All History, all Tragedy, all Romance, is full of this; yet
the blind world goes on scheming to circumvent God, and
enjoy the pleasure, without fulfilling the condition, as though
all that the wise have observed & the good have written for its
admonition were but a shallow fable, invented by the cum-
-ming of those who have, to secure themselves against the covet-
-ous assaults of those who have not.

In fact, all vice, all transgression, roots itself in this fundamen-
-tal error, that the laws of the Universe, which have vindicated them-
-selves from eternity, may in this particular instance be evaded—
that the good which is coveted may be separated from the condition
which underlies it, that the magnet will for once have a positive
pole, and no negative—that there shall be summer without winter
—day without night—sun without shade.

To detach the sensual good from the moral good—the enjoy-
-ment from the use—the transient from the everlasting—has seen
the struggle of perished Humanity through sixty centuries of
wretchedness. Monstrous delusion! idle dreaming of
a disordered intellect. The stone rolled with subtlest
intent to the summit of the precipice rebounded instantly
& vehemently to the bottom, overthrowing the contriver in its
headlong career. If the primary requirement may be
evaded, the penalty is swift, unrelenting, inevitable!

From the same as the preceding nos 89, 90, 91, 92, 93.

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Bible

The Gospel of Jesus Christ, where is it? and what contains it? The Gospel was committed, not to a book; but unto living souls. This treasure was put into "earthen vessels," not upon paper, or parchment like a deed of land. If a book, or books, could have contained the Gospel, there had been no falling away: for the books would have remained the same unto this day. But inasmuch, as it was put into the hands of man, there could be a falling off, from the practice, and a ^{consequent} perversion of its doctrines and principles, by disobedience.

If the Gospel of salvation, had been, like the Law of Moses, an external system of statutes rites and ceremonies; then like that law it might have been written upon stone or paper.

The people of God in Jesus's time, were the Temple of God, and they ~~possessed~~ possessed the substance of all that the first Temple of Solomon contained.

And as that first temple, built by Solomon, was defiled and spoiled, by the Heathen King of Babylon; so was this true temple defiled by sin and spoiled by the lust of the flesh.

Then as the children of Israel exhorted the golden calf (which they worshipped by setting

down to eat and drink, and rising up to commit fornication) above God, whom they could only worship by self-denial, and thus, cut off all further communication with the invisible world, and the heavens over their head became broof and the earth under their feet iron.

So did the carnal Christians begin to exalt the Bible above God. They preferred this book to the Holy Spirit, because they could render all its prohibitions of none effect by their commentions, and could make it say just what was the most agreeable to a debased sensual nature. And thus they were eating and drinking, and marrying and being joined in marriage until the day that the Son of man ^{the second time} came, and began to take them away from those things.

Thus do carnal Christians worship God under their Bible direction. Every man according to protestant rule, interpret the books as they see fit, hence have arisen hundreds of sects already, and the number is constantly increasing; yet all live in the full perfection of a fleshly fallen nature.

Not so was the Gbk of Christ established. It differed from the Mosaic Gbk, in that it was spiritual and its principles were written in the character or life of Jesus and his disciples, and its ministration was by ~~the Holy Spirit~~, not by

thro the letter, but by the power and demonstration of the Holy Spirit.

When Jesus sent out preachers, he gave them neither books nor tracts, but a power by which they could cast out Devils, heal the sick, raise the dead, and befriend the poor. When he commisi^on^d as ordained them after his resurrection, it was not a written formula, like unto Moses, and a pile of stones to commemorate it; but he breathed upon them, and said, "receive ye the Holy Spirit." as he had before told them, "I will send you the Comforter, & he shall guide you into all truth." Not, I will that ye write a book which shall be "yours only rule of faith and practice". The inspiration of the Chh now by that Spirit.

Inasmuch, as the Protestant religion is in the Bible, its Priests have no rightful claim to the character of Ambassadors of Christ. They are nothing but the interpreters of a book, just as the Levites were the interpreters of the Law. This is why they need Theological Colleges, and Academies, in which to learn Hebrew, Greek, and Latin, that they may be well versed in letter learning, for the letter is their dependance for salvation, it being the only rule of faith and practice. Blind to all spiritual light, they lead the blind into the chuck of ^{sin}.

and then affirm that there is no power to protect them from
white in the body.

But after Jesus left his Disciples they prayed for the
spirit to lead and guide them and the spirit they
received. And what a good instructor, the Holy Spirit did
prove; how it changed the views of 3000 people in one day.
taught many of them the languages, and converted them from
being selfish, and sensual, to being universal and spiritual.
From loving the world and hating their neighbors to a love
to God and a oneness with their neighbors.

How long would it take one of our learned Colleges
to educate and reform 3000 people like that. And is not
the same spirit able in this day to produce the
same effects upon precisely the same kind of beings.

Doth not God make foolish the wisdom of this
world and will he not bring into contempt all the hon-
orable of the earth when they come in contact with
his sin destroying Spirit.

Then again these converts made by the Spirit were
endowed with new and surprising powers. They
healed the sick, restored the lame and the blind,
raised even the dead to life; and above all they
lived a virgin life; had all things common; sepa-
rated themselves from the governments of the
world: and thus shadowed forth the order of the

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vine of Christ in his second appearing.

The word of knowledge, of faith, of power, of love of wisdom and of reproof was with them from day to day, to direct instruct guide and edify them, as the genuine Ambassadors of Christ. It was not their duty to quote the records of a former dispensation only and interpret them. But from the wells of salvation they drew water, even for "thine own wells and not another's". At what time the Beast made war with the Saints, and overcame them there was their nothing left but the letters, (the Bible) the Spirit had departed. Revelation was at an end, as an abiding source of wisdom: yet occasional openings to individuals always continued to be made from time to time.

This was the night wherein no man could reach the words of God. The sun of Divine Revelation had set in darkness, the moon only in the stars of heaven gave a dim light, and the letters upon fell to the earth.

Thus did matters stand for 13 centuries, at which time the Sanctuary was cleansed, sin was brought to an end, and everlasting righteousness established both in spiritual and temporal things.

A new heavens, & a new earth, having a beginning, a progress¹¹
and a climax.

Now if it be objected that the earth is to be burnt up, &
then the present abominably selfish, unjust & unholiness
state of humanity, is ~~now~~ to be reformed; but every thing
move on to its final consummation. In which case
we may well say: that as God was foiled by the un-
believers, who so utterly gathered to the enemy of all
good; that "every imagination of their heart was only evil
continually" & for which cause they were all drowned
but 8 souls. So will he be foiled by the whole
inhabitants of the earth, for they will be eating &
drinking marrying & give marriage until the Son of
man come. And if his coming is to be their ^{temporal} ~~final~~
destruction; where is the day in which the power of good
is to be proved, as superior to that of evil.

When shall it be said, "now is come salvation & strength
& the power of God in the Kingdom of his Christ."

When shall every one sit under his own vine & fig tree
& none to make them afraid? When shall the
ransomed of the Lord return to Zion with great
rejoicing. Build houses & inhabit them, plant
vineyards & eat the fruit of them. Smelling in
pleasant habitations sure smellings of places and
quiet-peaceful places.

1112
Is it then so, that God can only redeem the human race by destroying them? Where then are all the glorious promises of restoration with peace and plenty, which forms the burthen of all the Prophets &

Poets, & every age of the world from Adam to Anna Lect? Will these not be fulfilled: or only in some other world? Then has God grossly deceived poor humanity: or he himself has been grossly deceived by some power stronger than himself.

What mean the deep breathings of the human soul; the groanings of spirit, of which even the Apostles were partakers? The endless struggles, the hopes & aspirations; the immortal longings; after a better, a more perfect state of happiness than has yet been realized by mankind in this earthly state of being.

Is the irrepressible conviction of all leading minds, of all nations, in all ages; that there would be a golden age; a happy era, a Millennium Period; destined to meet with total disappointment? Have these hopes & expectations no foundations in truth, in nature, in the creation of man, & in the nature & constitution of the universe?

Surely if Ante Christ be right in his decisions then have
we trusted to our God in vain!!

How much more beautiful, & cheering & glo-
rious the contemplation, that God has put to
his hand the second time to restore Israel. And
that inasmuch, as the first effort, like the
Law, failed, & came to nothing, as far as the
actual redemption ^{of the race} was concerned.

So shall
the second be crowned with that triumphant
success, befitting a cause of such magnitude, &
of him who has undertaken its accomplishment.

That as heretofore, the earth has been the theatre,
upon which the principles of good
& evil have carried on an incessant warfare,
in which evil has thus far had the best of
the battle.

That now the Creator, the
source of all life, the fountain of all good,
will send forth reapers, & they will reap the
earth, & the work of thrashing will be per-
formed; also the process of cleansing &
separating the chaff from the wheat.

And that all men will be judged in mass
as in judgment, from the evil on the earth,
that is all who shall exist upon earth, at
some future given time.

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And thus will God be honored in his works, in the creation of the Earth, and of man upon it

When he finished the works of forming the temporal world, it was pronounced good.

We may therefore, reasonably believe, that he will not leave off to strive with Man, and all things placed in subjection to him; until he can again pronounce the Earth and all that it contains not only good, but very good.

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