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The substance of a Discourse, delivered to the Young Believers, at the North house November 21: 1830.

On the progressive travel of the Believers in this day of Christ's second appearing.

Brethren and Sisters,

It is the duty of all to labor to profit by every privilege they have of assembling themselves together, to worship and adore that God who has called us by the gospel of salvation. Who is the fountain of all good, from whom all goodness flows, yea every good and perfect gift, & all true knowledge and virtue. We ought to exercise our minds and power to bring our talents and faculties together; to labor with one heart and one soul for the gifts and life giving power of God, and improve them so that all may be profited by the gifts and faculties of each one; and that each one may thereby be made partaker of the gifts and strength of all.

All who labor in this manner, every such privilege will be edifying and beneficial to them, for they will gain godliness, and "godliness is profitable to all". In this way we shall be in a situation to receive the promise of Christ, "where two or three are gathered together in my name, there am I in the midst of them". It is souls being gathered together in the unity of the spirit of Christ, that constitutes them in his name; the more there are assembled together, the greater is their strength, life and power, if they are in the unity of the one spirit; therefore no one can be idle in this one name, but each one must improve ^{their} talents according to that portion of the spirit that Christ has given to every one.

to profit withall." It is therefore profitable at such seasons for all to improve in such gifts and talents as God has given them. It is very necessary that all should receive instruction according to their state and order. The order of young believers and the rising generation among Believers, are the door thro which all must enter into the Society; among them is established the school of Christ, into which all are admitted and taught the first rudiments of the gospel, and receive their first ideas of the nature and order of the Church, or Kingdom of Christ established in this day of his second appearing. The rising generation are like a nursery, or field, where trees and plants are planted to supply the whole vineyard or gospel field; upon the rising generation it will yet devolve to keep the way of God for themselves & others, to their own everlasting honor, or to lose it, to their everlasting shame and contempt.

It is therefore all important that they should receive suitable instruction, and gain proper ideas of the order and nature of the work of God in the gospel, whilst there are those before them who are able to instruct them, and ^{also} gain the principles of the gospel in their own souls, that they may be able to keep the way of God, and teach it to others, when those are no more on this mortal stage who have gone before them in the progressive travail & various changes of Believers; and who have kept the way of God for them, and transmitted this goodly heritage to them. Without a knowledge of the progressive increase of the work and order of the gospel, and of the various changes which are

produced by the growth of the body of Christ, (for, The Church is his body) souls are liable to lose sight of the work of God, not understanding the work of the present stage of progression; it is therefore all important that every Believer, whether young or old should learn the true nature and order of the increasing work of the gospel so that they may be in their present duty.

God works by measure, in proper times and seasons; and every progressive increase of his work is adapted to the present stage and growth of the elements of the work, in its present operations. It is the greatest wisdom that we can attain to understand the progress of the work of God, according to the present time and season: To know the present time and season, and consequently know our duty, according to the nature of the present work. For want of a knowledge and proper sense of the order of the present work of God, many have come short, by placing their sense and laboring according to a former degree of the work of the gospel, which was necessary in its proper time and season; but the work having increased beyond that degree, and they not keeping pace with the increasing work, are not working together with God, according to the present degree. Therefore it is necessary that all should be early instructed in the difference of the operations of the work of God in its various stages and administrations.

God who made the world and all things in this natural creation, and created man with a Rational intelligent spirit to be his Representative in this terrestrial world, has never left himself without witnesses, that he was the

fountain of goodness and blessings; first by the operations of the natural elements, "that he did good by giving us rain and fruitful seasons, filling our hearts with food and gladness" Acts 14. 15 to 17. but above all, he has raised up a succession of witnesses of himself from the beginning thro' the line of his representative, that is, intelligent rational man. These have borne witness of the existence of the true God, of his omnipotence, wisdom and goodness, and of the present duty that he required of man, and of the unchangeable nature of the great principles of moral virtue, according to the light of their day; and it is a demonstrable fact that there has never been any age without more or less of these witnesses of the Divine Spirit.

In the age before the flood notwithstanding the wickedness of man; God preserved himself a continual witness, for a reproof to the world, and to manifest his goodness and mercy to them if they would accept it.

Such were the whole line of the Patriarchs; & especially Seth, Enock, and Noah, who were preachers of righteousness. Such were blessed and distinguished by the notice of God, while the obstinately wicked were destroyed, as a monument of the righteous judgment of Divine power.

After the flood thro' the Patriarchal line from Noah to Moses, the same succession of witnesses of the true God was preserved in the earth. And when the Mosaic law was given, it was a standing memorial in its ordinances, ceremonies and sacrifices, and figurative representations, of the existence, creation, and goodness of God, and the moral

5

Duties of man, as well as standing types of the final work of salvation in Christ. Besides this, there was a succession of Prophets who were living witnesses by the inspiration of his spirit, of his existence and nature, and of the unchangeable nature of virtue and vice, and of the final establishment of truth and virtue thro' Christ. When Jesus Christ was ushered into the world, he was "The faithful & true witness". He revealed the true nature and order of God "The Father", as the source and Father of all intelligences both in Heaven and earth. He seldom spoke of God in general terms, but calls him, "our Father in Heaven" and "our heavenly Father". God could never be revealed on earth in the line of Father until a Son was manifested who was formed in the very essence of the principles of his nature, and who was able to abide in them to the end as a perfect example of the nature of God, and the duty of man. Previous to this manifestation all that was really known of God was in elementary principles thro' the nature of the natural creation, or by the general impressions of spiritual principles, without knowing the true line of order for the abiding ministration of God. Hence all were in more or less confusion respecting the true nature and order of his existence, or of the unchangeable & real nature of the principles that flow from him. But when the Son revealed him as the only source of good, and unchangeably so for ever; and also as the first source and Father of all ^{good} intelligences in Heaven and earth; then the true line of order among beings could be made known and established, and never before, for as, "no man hath

seen the Father at any time, but the only begotten Son he hath declared him" And as no man knoweth the Father but the Son, and he to whom the Son revealeth him" so no man can know or come to the Son, only thro' those that he sends with his spirit to reveal him; and this spirit as is evident from the scriptures, can be transmitted from those who possess it to other souls, thro' the proper line of God's appointment, and produce spiritual offspring, as really as natural life can be transmitted thro' the line of natural order, and produce natural posterity. Hence saith Christ, "Whoever ^{see that} receiveth whomsoever I send receiveth me, and whosoever ^{he that} receiveth me receiveth him that sent me." (Here is the first foundation of the line of heavenly order - Therefore it was that none before him ever ascended to heaven, for they could never find heaven in the elements of ambition and confusion, since heaven is the perfection of order, where all goodness flows from the Father in a proper line and order of intelligences & gradations, to the last being that ever receives it. But in all previous ages, man had undertaken to find God, thro' ambition and striving to be the greatest by rival power and thus to establish order by force, rather than by finding the true nature and fitness of principles and things, & of all beings. This was really seeking to gain order by disorder and confusion, and to find God by rising above him, for God works by instruments and means adapted to the fitness of things; no force or arbitrary assumption in his works. And as mankind had never before Christ,

had any other idea of God than greatness, and had sought him by striving to be great, and missed their aim; so Christ taught them that they must find him by becoming "the least," that is, so humble and low as to find him where he is only to be truly found; in his own order.

The primitive Church was founded upon the spirit & elements of Christ, manifested in the true line of order, from soul to soul as far as was then revealed. But this order did not long continue, but the true order was lost by pride, seeking to be great, or "serving to have the preeminence", instead of learning and submitting to the order of God. Nevertheless God left not himself without witnesses thro' the whole dark and deplorable reign of antichrist; but raised up by the inspiration of his spirit a succession of witnesses, who bore testimony for the goodness and justice of God, and against the corruptions and pride of all ranks of men, and all the false religions of the world as so many cloaks for iniquity and oppression, and declared the future establishment of the kingdom of Christ, in the principles of all truth, reason, and every virtue. Such has been the succession of witnesses of Divine Goodness in a covenant line of order as the harbingers of his final kingdom. But not only in the line of promise or covenant order has this witness been preserved, but also even among the heathens in all ages God has preserved himself witnesses of his existence, and of the great principles of moral good, and of the just reward of virtue, and punishment of vice. This has been preserved in a greater or less degree, in the universal customs, maxims, and traditions of all nations

8
and all ages; and also has been from time to time renewed and illustrated by chosen witnesses raised up and inspired in a greater or less degree with the Divine spirit amongst all people & sects.

But when the order of times ordained by Divine Wisdom adapted to the nature and fitness of the creation, had fully arrived, for the true foundation in the order of beings to be manifested to build and establish the everlasting Kingdom of God. Then the Divine spirit of Christ again descended & took his abode on earth in a cleansed sanctuary, to reveal both the Father and Mother in united relation. Then the foundation was completely laid for the growth & everlasting order of the Kingdom of God to be established. The first witness therefore of this second appearing of Christ, was necessarily in the line of the female, to complete the headship of a spiritual creation, and lay the foundation of a spiritual union between male and female which had never been laid before.

Therefore Mother Ann was raised up, and purified for this important end, and to her it was given to begin that work which should raise up, and bring forth every gift and principle that the Father ever gave to the Son, that nothing should be lost agreeable to his promise of the last day John 6. 39. To her therefore was given first to bring forth those principles and graces, the work of the Mother, and then to propagate their seeds in the order and appointment of God, by the preaching "of the everlasting gospel" to raise up an endless increase, through successive degrees thro' endless ages. It is therefore highly necessary

9
to get a right understanding of the nature and order of those
progressive stages of the work of the gospel, so as to know
our present duty.

When the gospel was first preached by Mother Ann &
the first witnesses of the testimony, the administration of that
stage of the work was, to administer faith in the principles
of the gospel, to declare that Christ was making his second
appearing without sin unto salvation, to all who would
receive and be led by his spirit. They could not declare
that the Church was found or had come, they declared that
the Church was to come and was coming. The law could
not go forth from Zion, nor the word of the Lord from Jerusalem
for neither Zion nor Jerusalem were established, nor was
the temple of God built, which is the true order of the Church.
Their testimony was that these things were coming, and
that souls were called to prepare for them. This testimony
was different from any that had ever been before on earth.
None ever before could declare that Christ had made, or
was making his second appearing; none could ever before
declare that the work of God had come to bring to light the
principles which were laying the foundation of that
everlasting kingdom which should never be destroyed.
None could before declare that preparation was making
to establish the order of the Church, for to build the temple
for an everlasting habitation of God, and for a refuge
for all souls who would enter in and dwell there.

Herein the testimony of that day differed from
all others, according to the administration of the work,

in that stage, souls were called to separate from the world, to clear themselves from entanglements with it; to settle all just demands; break off from all the ties of a carnal nature so as to stand free and be prepared for the future increasing work of the Kingdom of Christ - to be prepared to build Zion and the temple of God when the proper time & season should come. Those who received faith and were in the work of that administration were very zealous to fulfil this preparatory degree of the work; they spared no pains to be prepared for the future order of the Church. They were willing to suffer all things and to labor night and day, according to the then present administration; while as yet they could only see the ultimate object of their labors thro' faith; for there was no Church established where the fruits and benefits of the principles of the gospel appeared and were made manifest as is now the case. They were like seeds sown, trees planted, and stones growing all in a proper state for future use.

When the administration of Mother Ann in sowing the seed and bringing into light the foundation principles of the gospel had ceased, the administration of Father James succeeded. The administration in his day was according to the progress of the work in that season, which was to gather materials to build Zion and the temple of God, or in other words, to prepare souls to gather into the order of the Church of Christ, in things spiritual and temporal, to dissolve all the fetters and ties of natural connexion, and give up all selfish & natural interest, which was like cutting down timber, and digging

out stones previously purchased, and hewing and squaring them for a building. The testimony in this day could not be from the Church, but that souls were to prepare themselves and be ready to come into its proper relation and order when the time should come. Those who were faithful were very zealous in this work; they were willing to make any sacrifices, and pass thro' any trials - to devote all that they had, body, soul, and spirit; together with all their temporal property, to be ready to build the temple of God, or lay the foundation of true Church order.

But some, not understanding and seeing the present season, and of course the different nature and degree of the work, did not change their sense so as to come into the present increase; but kept their sense in the past administration, & laboring according to their sense of the work in that day; therefore lost sight of the present work, and of course, did not do their present duty, consequently they lost their union with the work of God, in its progressive increasing state, and hence fell off. But those who were faithful in the present stage of the work, were prepared to come into its future increasing stage.

When the ministration of Father James had prepared the people in their faith and feelings to be ready to gather into the order of the Church, the time of that season had ended; There must needs be a further increase - a future measure of the work of the gospel, or else all would be lost; for timber when it is cut down, unless it is put into a building, or to its proper use, is losing, and ultimately becomes good for nothing so like wise stones when they are dug out of the earth, unless they are put to use are of no benefit, and the labor that has

been put upon them is lost. This was the state of Believers at the close of Father James's administration; without a further work of gathering into the order of the gospel, and building the house of God, all would have been lost. But the testimony of his administration was different from what ever had been before for the testimony of Mother's Day, was to call souls from the world, to believe in the second appearing of Christ - to plant the seeds of the gospel which was to produce future fruit. The testimony of Father James's administration was, that ^{the} Church ^{was} ~~had~~ coming that the seed of the gospel had been sown, its principles made manifest, and that now souls were called to be prepared to come into that order which was brought to light by those principles. This testimony could never be declared before.

When his ministration had ceased, then commenced a different season, and consequently a different measure of the work; this work was a progressive and greatly increased stage of the order of the kingdom of Christ.

Mother Ann had foretold the establishment of the Church, or building of the temple, and pointed out its order. Father James likewise pointed out, and gave particular instructions respecting the establishment and order of the Church. The instructions of Mother Ann & Father James to Father Joseph Meacham to whom was committed the administration of the next stage and degree of the work of the gospel, were much like the instructions of David to his son Solomon, respecting the building of the Temple and its order; and their preparations for this spiritual haven were like the figurative preparations of David for the building

of the temple. To Father Joseph was given the Revelation of God to establish the Church, and to gather the people together into proper order, or in other words, to build the spiritual temple of God; to build and establish Zion, as the city of the living God, & to establish abiding and invariable rules and regulations for the Israel of God; & he, together with Mother Lucy, in obedience to this revelation, & by its light, wisdom, and power, founded the true order of the Church of Christ, both in things spiritual and temporal - found a true spiritual relation, and built and established those Believers who were prepared by the preceding administrations in the principles of this spiritual order and relation, both in things spiritual and temporal. There was a great change in the order of the work, & the ministration of the testimony was different from what it ever had been, or could have been before. The testimony now was, that the Church had come in its genuine order, which never could be before; that the spiritual temple of God was building; that Zion was building and being established, where salvation was to be placed, and from whence the word of the Lord was to go forth; that, that foundation was laying, which should never be overthrown. Those who were faithful to that administration devoted all that they had; their faculties, time, talents, and all their temporal property, to build the city and temple of God; or to lay the foundation of the Church, and society, in things both spiritual and temporal. To effect this object, they were willing to go thro' any trials, sufferings, or tribulation; they were willing to labor night and day; spared no pains; no labor of body or mind; they flinched at no sufferings or labor to subdue and bring themselves to the order of the gospel;

in addition to a full sacrifice of their temporal labor & property. Their labor and sufferings to lay this foundation, were such as are unknown by experience in the present stage of the work; because those who now come in, come into possession of all that was gained by their labors and sacrifices.

By the joint ministration of Father Joseph & Mother Lucy, the foundation of all the order and government of the Church and Society was laid, in all its various departments. The establishment of the Ministry, Elders, and Deacons, in their various branches, and the order of worship was accomplished; the abiding order of the Kingdom of Christ. This spiritual and temporal order was set forth in a figure by the order established in the temple of Solomon, & city of Zion; where the order of Priests, Levites, Singers, Porters, & Nethanims or servants of the temple, which was the order of the temporal economy of the temple were all established. The Priesthood represents the Ministry; the Levites, the Eldership; the Singers, the worship; the Nethanims, the temporal order; the Porters, the order of Ministers; or those who are to receive souls into the work of the gospel, or admit them into the spiritual temple. Thus the foundation of the whole order of the Kingdom of Christ was brought to light & established for ever to increase and bring forth fruit, according to the divine elements manifested in and thro' Christ.

When the ministration of Father Joseph had established the Church and Society in their proper order, then the particular measure and work of that season ended; then commenced a new season, or progressive stage of the

work of God; During the building of the Church, the testimony to the world ceased, it was a time of peace; there was no war externally with the world of mankind; it was similar to the days of Solomon when he was building the temple. Believers were shut up from the world; mankind knew little more about them, than they know what is in eternity; there was neither going out nor coming in; this was indispensably necessary; without such a season of peace and quietness, Believers could never have been gathered into their order; the Church could not have been established, nor the spiritual temple built. And after this was accomplished it was necessary for the same peaceable season to continue, in order to effect the internal arrangements of the institution, and to prove by experience the Government, Order, and Principles, which had now been established, in order that it might be practically declared and made manifest that it was the order & institution of God, and that it was the production of Divine Revelation.

But after this was effected, then commenced another season and a greatly increasing stage and manifestation of the work, under the ministration of Mother Lucy. The testimony began to go forth to the world; The law began to go forth from Zion, and the word of the Lord from Jerusalem; the door was opened to receive souls into the temple of God, for "the temple of God was opened in Heaven, and there was seen in it the ark of his testimony." Before this ark we have a privilege to bow and worship God.

This administration is different from any that had been before it; the testimony is that which never was before

since man was created; now is fulfilled what Christ foretold, the call now is, "Come, for all things are now ready" to receive souls into the everlasting habitation of God, or Kingdom of Christ; the word of God goes forth in ~~light~~ ^{right} & power, Zion is established; and according to the promise of God, "salvation is placed in it for Israel his glory". The ~~temple~~ ^{throne} of God is opened and souls may enter into it, and offer pure & holy sacrifices acceptable and well pleasing to God. Here we can worship God in the beauty of holiness, and as it is written, "From the womb of the morning have the dew of our youth." The same dew of heaven which produced the first gospel growth, continues to distil upon us, and waters and nourishes the heavenly plants in every faithful soul, and enables them to bring forth fruit according to their order and the measure of the gift of God given unto them.

The testimony of the present day declares that the kingdom is established in which Christ rules and reigns; and which shall never be destroyed, according to the prophecy of Daniel; "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these ^{other kingdoms} things, and shall stand for ever." That is, the operation of the principles of truth and righteousness established in the kingdom of Christ, shall go forth & operate more and more in the world, until it breaks in pieces all the tyranny and oppression, both civil and ecclesiastical; all the false systems and inventions of man, both religious and political, until they become like the chaff of the summer

17

threshing floor, and the wind shall carry them away. The very life of man having more and more its free operation, discovering his proper rights and privileges, will dissolve and carry away all these systems; therefore while all these things are dissolving, and the flood of destruction is coming upon the world; Zion and the temple of God, or the true Church which is the temple of God, is opened for an ark of safety, where all souls that are sick of the confusion and misery that is in the world, and see that they must be carried away by the flood of destruction that is coming more and more upon it, may flee and be safe; for here the true name of the Lord is made known, and has its abiding habitation; and here souls may find this testimony verified. "The name of the Lord is a strong tower, wherinto the righteous run and are safe."

Now this testimony is different, and far more important and glorious than the testimony of any preceding dispensation of the work of God since the foundation of the world, or in any preceding stage of the work of the present dispensation; the testimony never before could be, salvation is placed, and may be found in Zion; for Zion was not built and established. It could not be the temple of God is opened; for the abiding temple was not built on earth. It could not be, the law goes forth from Zion, and the word of the Lord from Jerusalem; nor that the "Lord shall roar out of Zion, and utter his voice from his holy temple, and the heavens & earth shall shake"; for none of these things existed on earth,

in their abiding order. (Souls could not be invited to the ark of safety, for that ark was not made manifest; but now the word of the Lord goes forth and declares, that all these things are found and established, never to be overthrown; and the roaring of this voice shakes the heavens and the earth, and will more and more, until it shakes in pieces and removes all the buildings and inventions of man; all the fetters and ties of a carnal nature; all the bands of natural relation, all selfish principles and interest, and the spiritual work, union and relation will be established, to increase and never have an end.

While all the systems of the fallen world are dissolving, until there shall be no place found for them, I know by revelation, and by the nature of the work that the order and institution of this people, will never cease on earth, so long as God has a work to do among the children of men; and that agreeable to the prophecy, "The kingdom shall not be given to another people" (for how unfaithful soever many may be that are called by the gospel, and tho' there should be so much unfaithfulness in any family, or even society among Believers, that they should break to pieces and be dissolved, yet certainly the kingdom would stand, the work will increase, and raise up other families and branches, and spread itself more and more until it extends throughout the earth notwithstanding all changes and revolutions that may take place; The principles of the King^{dom} are revealed, and will for ever operate to effect.

19

And, Brethren and Sisters, what is the sum of all that has been spoken? It is to teach us wisdom; to know the present order and stage of the work of God, that we may know how to be workers together with God, and thus be in our present duty. This is the one thing needful, for every soul; because without this, we shall fight as beating the air, and run as uncertain; our labors will be unavailing; because we cannot work to any profit, unless we work together with God; and we cannot work together with God, unless we work according to the order and season of his present work; not in the past work, or a future work. Let every one deeply consider this, and learn this important lesson of wisdom, to work with God, by being in their present duty. Happy are they that do this, for they are truly wise. In all the changes of the work that have taken place to this day; Believers have increased to the view of all reasonable minds. In the light and demonstration of their doctrines; In the stability of their order; In the beauty of their worship; and in the extension and permanency of their institutions; whereby it is manifested to be, the field that the Lord hath blessed; and those who have kept pace with the work, have found peace to their souls, & have been under the evident blessing of God. But many for want of this wisdom, have misquipped the present work of God, and lost the day of their visitation, as the Jews did of old. There have been many who would appeal to the administration of the work in Mother Ann's day, and condemn all succeeding ministrations, because they were not like that; though she foretold the increasing degrees of the work, which had

plainly come; others would go no far as Father James's min-
 = istration, and fellowship that, because there was not so
 great a change from Mothers; but there they lost sight of
 the increasing work, and condemned all following ministrations.
 tho' he also foretold a great change; others would appeal to
 Father Joseph's ministration, and fellowship all to that day
 but lost sight of the succeeding ministration; not considering
 that the next ministration was a declaration and practical
 manifestation of that which had been gained, & was then
 established. All such souls cease to work together with
 God; therefore they lose their union with the present
 operation of his spirit, because they cannot work with God,
 unless they work in the order and degree in which God is
 at work. Hence, as they lose their union with the operation
 of the spirit of Christ, they must fall into union with the
 operation of the spirit of the world; and as this gets the
 ascendant, they must ultimately fall off from the body
 of Christ, and fall into the world, whether they remain
 bodily with Believers or not.

There is another important consideration, that
 may be brought to view by the preceding illustration;
 that is, first; The thankfulness and gratitude which
 we ought to feel towards God, for the goodness & blessings
 which we have received, and for the great privilege
 which we enjoy. We enjoy a privilege & advantages
 which souls never before did since man existed; a
 privilege which none ever before enjoyed not even in
 any former stage of the work of God of the present day.

We enjoy the privilege of being benefitted by all the labors and sufferings of the Lord Jesus Christ; by all the sufferings of the saints and martyrs of old; by all the labors & sufferings of our blessed Mother, and the first witnesses who brought the gospel to us; also by the labors and sufferings of Father Joseph and Mother Lucy; by all the labors and sufferings of the whole Church of God to this time; and likewise by all the labors, sufferings and devotion of all our faithful Brethren and Sisters who have gone before us; who by their faithfulnes, labors and devotion; of their time, talents and property; have laid the foundation of that interest, both in things spiritual and temporal; which we now freely enjoy; and ^{to} which all those of the rising generation who are faithful to improve it, are the rightful heirs.

And, second; Those who are young in faith & young in years, may learn how justly they are required to be faithful, to improve all their time, talents & strength to upbuild, support and extend that interest, of which they are made partakers. If those who have gone before have labored and toiled and suffered to gain that interest to lay the foundation; to build and establish those beneficial institutions - if they even gave up their lives to gain that which is now transmitted to you, and which you may freely enjoy in obedience; can you in justice or righteousness shrink from any labor, trials, toil, or devotion which shall increase, extend and support that interest, and to transmit it to others, as it has been transmitted to you?

Here is the important and special duty of every one who has this blessed privilege of this family and order; to set a Godly example in word and in deed; that it may give a favorable impression of the Society to those souls who are sick of the world, and come to see whether there is an asylum in Zion, from the wickedness, confusion and misery that is in the world. Every one who does this is truly a Preacher of the Gospel; and they will shine like stars; for "They that turn many to righteousness shall shine as the stars for ever and ever". But they that do it not, will be stumbling blocks, & God hath promised to consume the stumbling blocks with the iniquity. Let every one impress this deeply & solemnly upon their minds; let it become a principle of action in all they say, and all they do. Happy will it be for such souls. But if any of those who have this privilege are unfaithful, and lose their relation to the work of God; they cannot overthrow the work of the kingdom of Christ which is now established; for it is the stone cut out of the mountain without hands: that is, one side of all the inventions and inclinations of man. It is the work of God, and not of man; therefore man cannot overthrow it. It will operate and extend more and more, and break in pieces the great and mighty image ^{formed} of the systems and works of man; being guided and supported by Almighty power and wisdom, it will increase and grow, till like a mountain of righteousness, it fills the earth & reaches the heavens, and opens a free communication & circulation

of the divine elements, between the divine & heavenly world, 23
and all souls who are the true subjects of this everlasting kingdom.

In the progress of the increasing manifestation of these divine elements will be effected the final & everlasting separation between the precious and the vile; a clear and final manifestation between him "that serveth God, & him that serveth him not;" and during the days of its progress the final and everlasting state of all souls will be fixed. Then will be fulfilled what was declared by the angel to the prophet "Then shall no man be able to save him that is lost, nor to oppress him that has gotten the victory," for in the close of the work of this day the probationary state of man will be finished; "then shall the righteous shine forth as the sun in the kingdom of their Father," and shall be increasing from glory to glory, and from one degree of goodness to another thro' everlasting ages; while the state of the wicked, who have rejected the gospel, and finally outstood the day of their visitation, will be irrevocably fixed in an eternal separation from the elements and principles of good.

From the foregoing illustration, we may see that the Kingdom of God in its progressive increase, verifies the parable of Christ; "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep & rise night and day, and the seed should spring and grow up he knoweth not how: for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." Mark 4 - 26 to 28. The work of Mother Ann's

Day, was sowing and planting the seed of the gospel, in the ground or earthly vessels; it could in reality go no further. In Father James's Day, the work was watering & nourishing the seed, so that it might spring up and grow, and produce the blade to bear fruit, and there it ended. But the succeeding ministration of Father Joseph, jointly with Mother Lucy, by gathering Believers into the Temporal & spiritual order of the gospel, was like forming the ear, for the production of the real fruits of the gospel in souls. But as the seed was not yet gathered, nor cast abroad in the earth so as to produce a future crop; it showed that the full grain that appeared was not then ripe. Therefore the administration of Mother Lucy, was to nourish & ripen the full grain, or, "good wheat" in souls, with the life of spiritual propagation, to be reown in the earth as fast as "the ground" was prepared in the order of providence, for a future springing up, & growing in the same order, to produce an everlasting increase.

¶ And the work of succeeding ministrations and degrees of the work of the gospel, must be to propagate, cultivate, and gather by the same progression now made manifest of sowing seed, springing up, growing and cultivating, and harvesting, and securing; like the work of the four seasons, the ripe fruits of the seeds of the gospel, into the everlasting kingdom of God, until the harvest of the world is fully ended. For, "when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Therefore as fast as the good seed

is ripe, and cleansed from the chaff and tares, it will be gathered into "his garner", or the kingdom of God; there to be preserved, and for ever glorify God who caused it to grow; and honor and glorify those souls who have brought it forth, thro' eternal ages. While the chaff and tares must be, "burned with unquenchable fire." How beautiful; how eternally glorious then will those souls be, who bring forth the ripe fruits of the gospel. But in all this work, let who will plant, or water, it is God that giveth the increase: for the seed "springeth up and grows, man knoweth not how." Therefore to the Lord God and the Lamb, will for ever flow the praises and glory of all redeemed beings.

A Discourse - On the connective relation, of all the elements and principles of the natural and spiritual Creation. And the intimate correspondency and affinity of all the works of God. As manifesting the eternal laws of life and duty.

"A man need not say, what is this & wherefore is that, for in due time they shall all be well approved" #

In the whole system of creation both in the natural and spiritual orders; there is evidently nothing made in vain, but all have their uses; and all are adapted in their order to the harmonious relation, and correspondent plan of usefulness which the Divine Creator has established in all his works, and which in all its parts increases the goodness of the universal whole.

That this is evidently the case, a just view of the whole system will make manifest. For it is clearly demonstrable by what may be discovered, that there is a complete correspondent relation, of one substance principle and element with another; and that all beings have a relative correspondency and mutual affinity, of feelings, senses, powers and wants, as well as of formation throughout the many myriads of beings that people all the elements of this visible world; and also of all spiritual beings as far as has been revealed to man. For example, Earth is in connective relation with water; water with air; and all three with fire or caloric, as well as with the Electric

see Ecclesiasticus 24 Chapter 30. U

and gaseous fluids, and all of them with the element of light. These are the elementary bases of all material substances. And also all beings have a similarity of sensible feelings - organs of sense - needs of support from the elements of which they are composed - apparatus for the reception of their support, and for circulating it thro' the system. And also they all have means for communicating their wants, their distresses, their affections, attachments, aversions and pleasures. And all these are evidently by the same elementary and sensible principles, operating not indeed in the same form, but in different grades and order, according to their respective degrees. This is evidently the case in all the principles and works of nature - in all the structure and principles of the works of art - and in all the appearance and feelings of animate substances, as far as has ever been discovered. And should the whole system of Creation be searched thro' in all its parts, and all its elements, beings and properties be fully made known; undoubtedly the above position would be completely established; that this is the case thro' regular and connective gradations and correspondent degrees of order and relative affinity; from the least particle of dust, the most subtile fluid, smallest animalcule and the most refined spirit; unto the highest element, beauty and glory of the heavens of heavens. Throughout all this vast system when undisturbed by enmity, the lesser attracts to, and is led by the greater, and receives its best good from the next superior grade in a direct line to the great first cause whom we call God or Divine Spirit. ⁺ Again, there is a direct correspondency thro' the same regular gradations, from the

This is necessarily the basis of order of vast relation among themselves, which is so marked as to hinder in proportion to maintenance of this rule.

First cause, down to the least particle, substance and being in creation. ^{For it is evident that no existence can receive support from any thing that is not immediately connected with it.}

9th This position is shown and illustrated, first by the researches and principles of natural wisdom, & the discoveries of science and the arts; all of which have been brought to greater and greater degrees of perfection. And the more all these principles of nature and art have been explored and understood, the more the truth of this correspondent & intimate relation has been confirmed. The researches of natural wisdom and the improvements in scientific knowledge have discovered such an intimate relation between all natural elements, and all natural beings, & also between visible matter and invisible mind; that there does not appear to be the least chasm or vacuum, but all are so completely filled up and connected, so hardly to leave the real ground of distinction discoverable, yet the line of gradations are plainly marked, and the correspondency in some manner as well as the dependence of the lesser upon the greater is clearly shown. And the universal dependence of all beings upon certain common elements for life, health, & even existence, has been fully demonstrated by the same means; thus proving the truth of the poets declaration that, "all are but parts of one stupendous whole."

Second, By the light of Divine Revelation and intuitive feelings; the correspondent relation of the spiritual and invisible world, with the natural & visible world and their intimate and mutual connection, have been fully made manifest. For the more Divine light reveals

of the nature, elements and principles of the whole system of the world of spirits; the more this intimate correspondent relation is shown, and the more the dependence of the natural world, and all the beings in it upon the spiritual powers and elements, for their first existence, life and powers is brought to light. For it is evident both from scripture and reason, that all this depends upon an invisible power and elements of life, which must be spiritual existences. Because first; all intelligent movements, senses and actions of animate matter called animals, depends upon the will and volition of an invisible power in the mind or invisible senses. Hence this invisible moving agent must be what we denominate spirit or the essence of life. | Second - All the formation of earths production of minerals and fossils; all the growth of vegetables and animals, as well as all life and motion in all the elements that are either seen or felt, together with all the powers and properties of all natural things and beings, are derived from an invisible principle that no corporeal eye can ever see. This elementary principle that is invisible yet evidently the cause of all visible motion; must be natural spirit or invisible natural life, composed of correspondent elements to the natural or visible elements; and capable of entering into and imparting life to all visible elements; & thus forming movement and animation in the temporal world. | Therefore these principles must be the elements of the spiritual world, which have an immediate correspondent relation with, and fill the visible world and all beings in it; like as the soul fills the body and imparts its life and powers to it, and is the

cause of all its intelligent actions. Therefore as soul is to body in its operative relation, so is the spiritual world to the temporal; that is, the spiritual and invisible elements which give life motion, instinct and intelligence in the material world: ^{And} whilst the correspondency and proper affinity between the visible and invisible world, is kept unbroken & undisturbed by the spirit of amity; - all things - all elements & principles administer to the order, harmony, beauty and glory of the whole creation, and to the happiness and good pleasure of all beings. All the elements both natural and spiritual in this state, breathe life, health, enjoyment & happiness to all creatures according to their order and nature. The lesser, honor and acknowledge their dependence upon the greater; and the greater administer to the needs of the lesser, and lead and protect them in their order. Thus each mutually administer to the happiness and glory of the other by fulfilling the relative duties of their correspondent relation and order. Hence the whole creation harmoniously declared the honor and glory of the Creator. "The heavens declare his glory and the firmament his handy work." And the earth in that state must be full of the knowledge and glory of God." see Isaiah 6-3. and 11-9. Therefore it could not be possible that such a system and order, should not be well pleasing to the good Creator; and hence it must be approved and blessed by him. This beautiful & harmonious order and relation, was what constituted the goodness of the Creation when "God looked on all the works (or saw every thing) that he had made & behold all was very good." Gen 1-31.

In every principle & element in existence, there is a leading angel or spirit that watch in the life thereof, as the first agent that directs all the operations of the life in its respective order. That this is the case in all things, from the Divine attributes & dominions of the Almighty, down to the lowest principle and element, is evident from reason & revelation.

But from the present state of the world we may see, that this good and beautiful correspondency and useful affinity, was only the state of the primitive order & perfect arrangement of the system, as it came out of the hands of the Creator, when brought to maturity, so as to begin to bring into operation, its proper principles and appropriate fruit. In proportion as this correspondent relation and affinity of operations and interest is perfect, it constitutes the beauty, order, glory and goodness of the Universe, and the happiness of all its beings. But in proportion as this principle is less perfect, it produces the reverse. Hence whatever causes a separation or lack of this mutual correspondent affinity; evidently produces evil, mars the beauty and glory of the creation, and consequently generates deformity and misery among intelligencies in the creation, in exact proportion to the separation or lack of this primitive order; but it produces these effects in a far more imminent degree, when two near correspondents are set in operation one against the other by an opposite principle. Therefore these deviations from the primitive relation, and the clashing of opposing principles, must be the efficient causes of all the difficulties, destructive operations and misery, that ever did or ever will take place in the universe. Of all sickness, distrest and pain, as may be seen in a sufficiency of cases to establish the truth of the position: that all these consequences arise either from an obstruction of correspondency of relative agents, or elements that compose the being; or else from the separation of parts or qualities, that according to the system of the creature ought to connect and correspond. This is

evidently the case, from the sickness of death, down to the scratch of a pin.

Therefore, the greatest knowledge and wisdom that ever was, is, or ever can be gained, whether of a temporal or spiritual nature, we may see plainly must be, to have a just understanding of this correspondent relation & proper attractive affinity in the system of the universe. By a correct knowledge of the spiritual part of the elements and beings of the creation, the true knowledge of the properties, order and operations, use and final destiny of all visible or material things may be obtained.²¹ Because from the powers and properties of the mind or soul, we may learn the properties, uses and destiny of the body which it moves and operates in. Again, from the visible order and operations of all things in the external world; the spiritual and invisible parts and their order and principles are discovered; since the former can only be images of the latter. For it being evident from all the lights of natural wisdom, and the principles of natural science, that all formations and operations of visible things, are the results of invisible causes; so it must be self evident that those elements and principles that thus operate in them, are either sensible and designing powers, or else the agents of such knowing powers. Because all these formations and operations show evident design of works adapted to the purposes thus effected; if these means are not the effect of knowing design, they must be the results of blind chance, which upon this supposition must in reality be the same as nothing. Hence this supposition is the same as making nothing superior to something; in fact the Creator and

witness the suspension of day & night - the rotation & revolution of the earth.

The return of seasons - the succession of day & night - the rotation of years - the alternate operation of winds & position of the stars, & many other things.

governor of all things - this is the most absurd position that can be conceived in the mind of man; because all the evidences of our senses declare to the contrary. It is impossible for chance to arrange, organize and uphold such an admirable system in all things, and support it so regularly for thousands of years upon the same principles, so that its operations and movements may be calculated with certainty for ages; # if all things come by chance it may as well by its blind operations annihilate all as to form it.

For it is self evident the thing created or derived, cannot be superior to the creator or original; now we know that the creation produces knowing intelligences; then it is self evident that it cannot originate from unknowing chance, but if it be said that this chance is knowing, then the position taken is destroyed; and an all powerful and all knowing intelligence is established. If the advocate of chance does not admit that the effect cannot be superior to the cause he must violate every principle of reason and destroy all ground of consistent knowledge; hence he must admit that when we see such mighty effects, we must recognize an Almighty cause, that is, a cause sufficient to produce them, & every way superior to them; upon this undeniable principle he is forced on to the ground of all sufficient Deity. It has never been found that any thing as to its elements and properties that ever existed, has ever been annihilated, but when once brought into existence and operation, it always increases and grows, until it obtains its visible maturity; and if it is then disorganized in one form, the elements of it exist and its seed has a propagating

power in this world to the end of time.

Therefore every principle of reason and propriety teaches us that the life or spirit of all these things continues, and for ever operates in a corresponding order in the invisible world. It matters not what shape we assign to this spirit, nor where we locate it, in order to verify this position. But the analogy of reason would evidently show us, that the invisible elements, must be in the visible, and that they work not only according to their own principles, but also when unobstructed; according to their own form, by an intelligent calculation; for on what principle could they work in any other order than their own proper form; since they fill every part of the thing formed^{#35}. Hence we see that in all things, sensible spirit is the real actor, and matter is only the instrument by which it acts; and also that spirit is the real substance of all things, for the matter formed or moved must be inferior to the substance that moves it; and upon the supposition that it is not substance, it must be nothing, which cannot be. Therefore we see that the spirit that thus acts must be responsible in its own order and original world for the works and actions; that its future glory and honor must be according to those works; and if not done according to the principles of right, it must bear the shame and dishonor, not by any arbitrary appointment, but according to the nature of unchangeable principles; as much as a machine made by man, or any temporal labor must unavoidably result in the honor

H. invisible life forming visible organizations, by operating in & filling every part, evidently shows its pers. invisible organization.

or dishonor of the workman according to its qualities & operations.

38 Thus on this plain ground, the invisible is discovered by the visible in all things even to the great first cause. Hence the Apostle truly said, "The invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse Rom. 1-20. And these principles are confirmed by all the Divine revelation that ever has been given from the beginning; for by all revelation all the works and powers of this world, are declared to be the operations of spirits, either natural or spiritual intelligences that are invisible.³⁹ "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." Eccles 3-21. Thus both have a spirit; but the spirit of man being rational intelligence soars upwards to a Divine element and order, from whence it must have derived; but the other is drawn by instinct to an earthly and inferior state, and can never rise to rational intelligence.⁴⁰ Therefore if the invisible things of the Deity itself can be clearly understood by the things that are made, namely, the things and operations of the visible creation; how much more the invisible things of an inferior nature? So that man if he will impartially use his reasoning powers, need not be ignorant of all needful truth, when its principles are declared unto him, Hence he is without excuse

41 The knowledge of the whole system of created order and the principles of its author is very simple and plain when viewed in their proper order of correspondent relation, and mutual affinity. That is - the proper order of connective relation

of material substances, with spiritual and invisible things, and the true line of ascending from the visible as the lesser and dependant, to the invisible as the greater and ascendant, even to the first source. And also keeping the same line of correspondent affinity and similarity from the greatest to the least. ^{For} it is an undoubted truth immutably fixed; that any ^{particular} kind of things or beings in the natural world, that are in their visible structure and appearance when their whole system is known, the most like any ^{other} species, are also the most alike ^{to} in nature & qualities when the whole are compared; and the life of all things is evidently invisible; we see only its effects, and by its operations we learn its order, nature and degree, and see its nearest correspondent affinity. By this rule when rightly applied, we may ascend from visible to invisible things to the highest, and descend by the same progression, by the analogy of figurative representations to the lowest grade of visible things and beings, and find the proper order, properties and uses of all in due time. This shows the truth of the position that, "A man need not say what is this, and wherefore is that, for in time they shall all be well approved".

It is for want of viewing things in this line and order, that the wisest natural men on earth, have missed their aim in searching the works and properties of creation, especially of the invisible part, of which without this rule they could never know but very little. Because while they fixed their senses at first upon things far beyond their present sphere of knowledge, or took a great scope at once, and neglected the simple order of progression, by first

taking things that they know and a position which they understood; and then ascending step by step thro' the line of analogical correspondency to the object sought for, they were without a correct foundation to build upon, or a consistent Director to proceed by.

And therefore it often happens that if their works are traced to their source, they are found to be based on a supposition, ¹⁵ hence tho' they may have raised never so fair a structure, plausible and even true according to the principles of the supposition; yet it is destitute of first principles, and of course it must be either certainly false, or at best extremely precarious. This mode of proceedings has been the greatest barrier to rational improvement, in morals, religion, arts and sciences of any thing in all the operations and works of man, from the beginning to this day. For if the supposition assumed be not true, it destroys itself when understood, and in all cases where first principles are not discovered, the position is entirely uncertain. ¹⁶ Hence the more specious the structure built upon it, the more danger of alluring deception, and of shutting out the true knowledge. Multitudes of such systems and works are and have been abroad in the earth upon almost every subject, all differing greatly one from the other on the same subject, and yet assuming a certain position, & then proceeding upon that position to form a system, as if it was true and illustrative of true principles.

But the more such systems or works are multiplied; the more real ignorance and confusion there will be in the world, as far as it respects the natural effects of such works

in themselves. ¹⁷ Because the generality of people are not able to see the absurdity of all those positions with first principles; hence those clashing systems lead the multitude to suppose that the truth of many things easy to be known upon right principles, is shrouded in mystery and cannot be known, at least to but few; and therefore they settle down as it were contented to be ignorant, and thus lose the improvements that they might otherwise obtain, and never rise in this world to the proper dignity of their genius and proper order in nature, and much less in grace. ¹⁸ And being traditionated to believe that altho' all the knowledge and happiness of man depends upon original elements and principles, yet they are mysteries that can never be understood by the reason of man; that altho' they are revealed to a few elected for that purpose as the arbitrary foundation of the will and works of God, yet it is presumption to inquire into their reason or propriety, for these must for ever remain hid from man; that God as a sovereign can fix principles and change them so that they are exactly opposite, that the only rule of right is his sovereign will and pleasure without the intervention of any unchangeable principles.

¹⁹ Therefore upon this plan mankind must take for granted whatever the more subtle and knowing are able to palm upon them, as certain mysterious principles, arbitrarily appointed and made known to them as the will and works of Deity; and upon these they build a system according to their own liking and interested views. Having captivated the senses of their votaries by some means, so that they

believe their fundamental dogmas, they have little difficulty to lead them whithersoever they will.

50 Indeed, many who have by reason & penetration into the evident operations of things, discovered light on natural and spiritual subjects, yet they are so bound by certain principles fixed by the authority of certain great names and which have been supported for a great length of time by general consent, that they try to accommodate their new light to those principles thus venerated by age, and sanctioned by some sect to which they are attached. But as those principles are erroneous, the true operations of things or substances do not agree with them; hence this bigotry destroys the benefits of their discoveries; and in many cases popular opinion caused by the bias of bigotry, will destroy all beneficial effects of new light or discoveries whether the agents thereof try thus to accommodate or not.

51 What but this erroneous principle, could have caused the world of mankind so long to adhere to the system of Aristotle's philosophy and astronomy, and thus to remain ignorant for so many ages, of the true figure and motion of the earth, and also of the stars and planets, when their visible operations^{so} plainly showed the truth? What but trying to accommodate to this principle, rendered the genius & astronomical light of Tycho Brahe of no avail? What but bigotry founded on mistaken principles of religion caused the true astronomical system devised by Galileo to be rejected, and he himself to be obliged to retract it from blind religious reverence? Had not Newton and others broken away

from this blind principle, the true system of natural science and astronomy, upon which so much of the useful arts depend had never been brought to light. Had not Columbus broken from this principle and rose above the popular opinions of his age, he had never discovered this new world, upon which so much has depended; and where that foundation of principles is laid which doubtless will yet revolutionize the whole world, both in natural and spiritual things. Thus we may see that this mistaken principle, that man is not to understand first principles, but to believe without reasonable evidence, upon some mysterious pretensions, is the greatest cause of all false religions and false systems of all kinds in the world; and always has been from the beginning.

54. For the great mass of mankind when they are wrought up by any means to believe that any system is for their interest; look little further but take it for granted; nor will they stop to consider when by some fascinating charm or excitement of awe or fears, they are made to believe that the elementary principles of any system cannot be understood by reason, but that these principles must be received by Divine appointment thro' some favorite agent in an arbitrary manner without being adapted to the reason of man provided the system itself is so moulded as to be pleasing to their natural inclinations. And artful demagogues always know well how to take advantage of the foibles of human nature, and when man once gets bigoted in the belief and support of any system that suits his ^{selfish} interest and fears, it is extremely difficult

for him to be brought to listen to any thing of a different nature.

55 For we would ask, what but this fascinating principle caused the Samaritans to be carried away by the sorceries of Simon Magus? What but the same principle could have so long caused the Jews obstinately to cling to the belief, that they were the only chosen people of God, and the exclusive heirs of salvation? Notwithstanding the most awful calamities that ever befel any people on earth, have been the most distinguishing characteristics of their being the favorites of heaven, and which would in reason appear to mark them out if any thing can, as being under the peculiar curse of heaven, rather than the favorites of its blessings. 56 Still the Jews to this day cling to this belief, because it suits both their fears and interests. But reason would show them by their own scriptures upon which they found their faith; that as God is declared by them to be just and no respecter of persons, and the heathen were promised to be given to the Messiah for his inheritance, and the utmost bounds of the earth for his possession, "that he might be for salvation to the ends of the earth" &c. Therefore their favorite belief must be inconsistent with first & unchangeable principles. But for want of discovering these guides they still remain in their delusion.

57 Again, what but this principle of self ^{blind} interested hopes and fears, and delusive allurements, could have supported under the profession of the gospel of Love and Peace; the most bloody wars, the most tremendous massacres - the most horrid cruelties of persecuting vengeance that the demonic genius of man could possibly invent; and this upon those whom the Christian religion which they

professed, taught them to forgive, and to do to them as they would be done by? But by the influence of the principle of ^{self} interest above stated, they were led to violate in the most unreasonable manner the first principles of their professed religion.

56 And what but the same principle, has bound many of the greatest and most penetrating genious's among men to the belief that God from all eternity elected by an arbitrary decree, a part of the human race to eternal happiness, and all the rest to eternal and unutterable misery; and in their tenets to sentence to eternal damnation, all who do not believe such doctrine, and to suppose that such unbelief is the sure marks of reprobates. And they believe that these were all created of God, one as well as another; and that he has made this arbitrary distinction, and compels them by the arbitrary decrees, to do wicked works to fulfil it. ⁵⁷ But reason would show them the absolute inconsistency of this idea. Because in the first place it would make the author of goodness and mercy, violate his own nature, and be the Supreme author of evil, injustice and cruelty. And second, the book upon which they profess to found their faith declares, that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted." That God is just and true in all his ways - and holy in all his works - Surely then he cannot be the author of injustice nor ordain the unholy works of the reprobate. That, "he is love" and hence can never hate" or grieve willingly the children of men" or any thing that he hath made. That no hatred, nor opposition could ever come from him against them, unless

they had freely partaken with the spirit of enmity against himself

Here then reason teaches them that they violate by this belief and practice, the first principles of the Religion that they profess, because by it they advance positions which contravene the unchangeable nature of Deity. And here the voice of reason is in exact accordance with the Voice of God: for in all these things the suggestions of reason and the light of Divine Revelation are in agreement. Hence God addresses the soul thro' the medium of reason. "Come now and let us reason together saith the Lord; tho' your sins be as scarlet they shall be as white as snow; tho' they be red like crimson they shall be as wool." Isaiah 1-18. That is, when man becomes governed by right reason, so as to learn true and first principles, and will be consistent therewith; he will discover the true work of God and will cease from all evil and unjust ways, and do right in all things, both towards God and man and never before. In this state his whole genius and faculties which were before used to clothe him with the crimson dye of iniquity, will be given up to God in doing that which is good, and will thus be made clean & white and become materials to clothe him with righteousness, "as with a garment."

It is not intended by the foregoing remarks to maintain that man should not be "stedfast & immovable" according to St. Paul's exhortation in the truth; but that he should first discover right principles, and build on them and no other; and this he may do with certainty, if he will lay aside all the tenets and dogmas of interested

systems, the principles of which cannot be made plain to the Rational mind, and attend to the simple Rules of Right Reason upon evident principles and the light of his Rational senses.

63 Let us then attend to the voice of Right Reason, which means consistent and Rational deductions from evident principles, revealed by the operation of Divine instruction, and by the light of the Rational powers upon the intelligent mind. And by this process we shall find it an incontestible truth, that this voice always agrees with the voice of God, and that this Reasonable intelligence is the medium thro' which Divine Revelation is addressed to the soul of man. Therefore man never was and never can be condemned only for a violation of its instructions; and hence never was nor can ever be justified, but for fulfilling them. ⁶⁴ And that the Divine spirit never arbitrarily dispenses rewards and punishments, but that these are the proper effects of works freely done, being the fruits, of unchangeable principles; this agrees with the sayings of Christ. "To whom much is given, much is required" and of St. Paul, "Sin is the transgression of the law, for where there is no law, there is no transgression" and where there is no light, there can be no law; but man must uprightly seek light, or he is responsible for his darkness.

65. The Revelation of the Divine spirit of Christ, manifested thro' the knowledge of the elements of the gospel, is the system by which the most true knowledge of the nature and proper uses of all things, may be obtained both of a natural and spiritual order. "For in him (Christ) are hid all the treasures of wisdom and knowledge" Colossians 2-3.

For the grain of all seed was sown on the heart of a man

66 Hence by attentively and impartially observing
and improving, upon the principles of right reason,
the impressions of the mind; the operation & productions
of nature; the elements and principles which are manifested
in the Universe; and the correspondent connection & relative
affinity of all these things; and especially the different dispensa-
tions and degrees of the manifestations and works of God, both in
nature and grace, as declared by scripture, and confirmed by
the history of man in all ages; all rising into greater & greater
orders of perfection. 67 We shall by this means find that the whole
universe, and all its elements and principles, manifest not
only that "Man need not say, what is this & wherefore is that,
but in time they shall all be well approved." But that, "he
hath made all things for their uses." That all things in their
primitive nature were good in their place; and will be so again
when they are restored to their proper order in the creation of God;
and nothing can be lost but that which remains out of its proper
place. 68 Therefore it is evident from right reason, that the
introduction of enmity and clashing principle which generated
confusion into the world proceeded from the seeds of evil that
were sown into it, and which caused it to fall from its primitive
good order; and this must have been done by a foreign agent,
for it is evidently impossible for harmony to produce enmity,
or order to produce confusion, from the self evident position,
that no principle can clash with itself, or originate its opposite.
And Divine Revelation in Christ has settled this matter, if there
can any thing be known by language, where he says, "A good
tree cannot bring forth corrupt fruit, neither can a corrupt

for the gain of all seed sown in the heart of Adam - Esom 13

tree bring forth good fruit, for every tree is known by its fruits." This is an infalliable rule that none can dispute, so that the creation that was, "all very good" could never generate very evil.

69 But evil could never destroy the original elements and principles of the creation, so that these may still be traced out and improved; hence the whole Universe, and all its principles and beings, notwithstanding the seeds of evil sown in them, ^{do} still display in one harmonious concert The Power, Wisdom, Benevolence and glory of God the great Creator, and also show the right system and order of his works and Divine will. All these things are recognized by the revelation of the Divine spirit thro' the gospel, which is the highest manifestation of Divine light and power ever revealed from the Creator! But we must distinguish between the true gospel and a spurious one. The true gospel is founded on just and unchangeably good and rational principles. But the spurious gospel is founded on positions void of reason and propriety.* Hence the true knowledge of the proper order and uses of all things, may properly be called, the system of the true gospel, and it is therefore in reality the manifestation in its highest perfection of the system of right reason. Section 2nd.

We will now proceed to lay down certain evident positions, and by the principles of right reason, proceed to show a system of precepts or maxims of instruction and duty, that it may be seen how simple is the process of obtaining all necessary knowledge for the good and

* Who there may be some mixture of truth, otherwise it could not obtain credence as a gospel, but which if rightly understood would show the fallacy of the system.

happiness of man.

We learn by these principles above stated, First, Operations of the knowledge and perfections of power.

1st That visible existence incontestably proves an invisible existence; which is its superior, and from which the visible emanates; because it evidently moves and governs it; for the power of all movement in visible existences, as well as its origin and formation is unseen.

2nd There being self evident existences, proves that there is of necessity, one self existent substance, life and power, capable of originating all other known existences, that are not incompatible with his Divine nature. Hence the correspondent and harmonious affinity of his creation, shows that this Divine self existent spirit must be supreme intelligence and infinite power, because it forms, arranges, and sustains all other intelligences, elements and natures, thro' infinite variety.

3rd There can be but one supreme self existent element or power in all good existences; for if every good element was self existent, there could be no superiority; hence no centre of attraction, because no dependance; this must destroy the equilibrium of existence, and produce clashing and confusion because among self existences, each must be an independant whole, and could not be bounded only by coming in contact with another self existence of equal or superior power; it would then be impossible that they should not struggle for supremacy for it is the nature of all life to expand, until it comes in contact with something that is a barrier, and then it will press against

the barrier; therefore the idea of more than one good self-existent intelligence is a contradiction in terms, for if one is good, the other would not be, since they could not be of one nature, but must be opposites. Hence the harmony of all that is good proves the one self-existent good supreme power over all and thro' all; on this ground Christ declared "There is none good but one, that is God-your heavenly Father."

4th Man being composed of sensible & intelligent powers, must of necessity be a free agent in his sphere; because a power that cannot act of itself cannot be sensible, for sense implies self-action and self-feeling; without these all actions are unconscious machinary movements, that must be impelled by the sense, feeling and calculations of the operator. But the soul of man is a thinking substance; a thinking substance must be a being with self-action; a being with self-action must be in its sphere a free agent, and cannot be otherwise, therefore the soul must be a free agent.

5th If man is a free agent, he must have a freedom of choice as to all the motives and actions, that decide his final destiny; and which must ultimately produce his happiness or misery; because he must be alone responsible for them in the final result.

6th The Divine spirit, having formed intelligent man as his representative in the visible world, must have created him with self-acting power to act for, of, and in himself in his proper sphere without foreign control of any arbitrary kind; for otherwise he must represent

a machine and not self acting Deity.

7th The Deity having created man a free agent and responsible for his actions, cannot arbitrarily control him in his sphere, without a violation of his own laws, & showing an inconsistency in his own nature, which is impossible; for no one nature can be inconsistent with itself. Therefore all control over a rational being in his sphere must arise from a willing relation in the choice of unchangeable principles presented to his rational intelligence.

8th God is omnipotent; for it is self evident that a power exists capable of originating, upholding and governing all things; therefore a Divine spirit or supreme life must exist, capable of all things agreeable to his nature, and which cannot be bounded or hindered in the operations of his own will, nor be harmed or hurt by any existence.

9th The Divine spirit or Deity being supreme power. Therefore no principle that ever proceeds from his element, can ever fail, but all those principles are eternally unchangeable, and as he is infinite, so these principles must run thro' all his creation, and will finally bring forth fruits throughout the universe in every element according to their nature, but they cannot produce any fruit contrary to their own nature thro' endless ages, for their course is immutable.

10th Deity being an unchangeable Almighty power, souls that fill up their sphere with his power, and the principles that flow from his Divine elements, must become as unchangeable and safe in their proper sphere and order, as he is safe and unchangeable. Hence it is that,

"he that is born of God cannot commit sin, for his seed remaineth in him, (that is, his Divine elements and principles, have become his life, therefore,) he cannot sin because he is born of God", he cannot rebel against that nature which has become his life.

Second, knowledge & perfections of Wisdom.

11th - God is infinite wisdom, for wisdom exists capable of originating, arranging, ordering and directing all things thro' an infinite variety of elements, productions & works: so as to produce an harmonious correspondency & relative affinity; and ultimately whenever the true nature & order is found, to effect the highest perfection and glory of the great whole. This is evident to every reasonable mind, because we see that a plan exists of perfect order & goodness adapted to the nature of all existences. Hence this must have its source from the infinite wisdom of all sufficient Deity.

12th - Man being the most intelligent, and thro' his faculties endowed with a capability to become the most wise, as well as powerful creature in the visible world, proves that he is the Representative of the Creator, among all visible things and beings; Hence he must represent him by acting in his own sphere according to all the perfections of the nature of Deity; or he does not walk "in wisdoms ways", for he violates his charge, and must be rejected by the unchangeable principles of which wisdom is the Mother. see Prov. chap 8. And being found unworthy of his high trust he must inevitably fall in exact proportion and be degraded into the order of the beast; for the nature of the beast is led only by instinctive

earthly inclinations, and not by intellectual reason, and so is man, when he loses the support of wisdom.

13th The way to heaven or the proper order of the spiritual world, could never be opened on earth, nor the nature and will of the Divine being be known, without a Divine teacher had descended into the world who was endowed with the "spirit of wisdom and might" to know the way, and power to teach and open it. For man having strayed from the spirit of wisdom, by the study and attraction of material things, having no true spiritual guide, is more and more abstracted from the true knowledge of spiritual substances, this operates just as far as he is destitute of Divine wisdom. Hence, "The world by (natural) wisdom knew not God."

14th The spirit of Christ is the only true Divine teacher of the heavenly wisdom, hence he declares, "I proceeded and came forth from God". This is evident because no one before his appearance ever could teach that knowledge, nor dispense that power that could give rest and satisfaction to the rational mind, but he taught the purest system of morals and good principles ever exhibited on earth, and confirmed it by his example, to the confounding of his enemies, and to the satisfaction of the reasonable mind. He settled the certainty of a future existence, and the rewards of a future state, and of the real correspondence of the natural and spiritual worlds, and the ministrations of spirits to man, for he was frequently ministered unto by angels, and promised the same to his followers. see John 1-51. and 14. 16-17. upon which all the wisdom of man had always left doubts. And he showed the

sincerity of his knowledge and faith by sacrificing all the glory of the world which was offered him, yea & his temporal existence also to obtain the spiritual inheritance. Therefore it is justly said he "was made unto us wisdom & sanctification for all who are led by his spirit, are drawn from the natural and sanctified to the spiritual state."

15th If Christ was not the Divine teacher from God that he professed to be, he must be the greatest imposter that ever appeared, because he made the highest profession of any; hence upon this supposition he must possess the greatest deception, and deception must evidently be the primary root of evil - But as he evidently possessed the greatest good of any that ever appeared, as evinced to evident reason. Hence he must possess the most truth, and falsehood could not dwell in him, since they are exact opposites. Therefore he teaches us the paths of wisdom and truth that lead to the heavenly state, and man must follow them if he would ever enter into the heavenly state; hence Moses excited all to him as the final teacher. Deut. 18-15. &c.

16th God being Almighty and all Wisdom, and the Father of all goodness and happiness; Man as his intelligent descendant thro' the elements of his creation, must feel his dependence upon his Divine spirit, and honor him with filial respects as "his heavenly Father" & dispenser of all good; for otherwise he cannot be in a situation to receive his blessings of goodness; for there is no avenue in the mind of man for the reception of any thing of which he does not feel the need. Therefore it is evident that until man senses

his dependence upon the supreme existence, and the need of his wisdom and blessing, he can never receive them for good. Hence such are destitute of true wisdom - This precept teaches us the necessity of prayer in the real feelings of the soul, to seek to him with filial affection and submission for such things as we feel that we need; because this acknowledges our dependence and is the proper frame of mind for the reception and good use of Divine favors.

17th There is a necessary distinction in the elements and beings of Creation, in greatness, dignity, powers & variety. Because otherwise all must be consolidated in one mass, for all that is exactly alike, must be one substance, and if no other substance intervenes it cannot do otherwise than to consolidate in one. But these distinctions so far from marring the glory of creation or hindering the happiness of beings, it shows the beneficent plans of wisdom as the very causes of beauty and glory, and the greatest cause of happiness by opening the pleasures of contemplation, and the glories of variety to the action of the mind; for it is evident that the intelligent active mind could never be satisfied with an everlasting sameness. Therefore wisdom teaches us to make this wise use of all these varieties, then they will be for our profit and eternal happiness.

18th That universal hope or fear in the mind of man of a future state of existence, and of ultimate rewards and punishments in that state - is the indelible witness that wisdom has ingrafted upon the mind, as a certain evidence that such a state exists. Otherwise the idea that excites the highest hopes and fears of rational man, must proceed from nothing

this supposition would make nothing superior to something, yea, able to control and deceive the highest intelligence that exists, even it must have greater power than Deity itself; if such a belief can admit of a Deity; since if so, Deity has never been able to eradicate from the mind of rational intelligences, a principle that if false, has been the moving cause of more misery and trouble to man, than all others in the world. Hence upon this absurd idea, either Deity must yield to nothing in power and wisdom, or else be a God that loves deception rather than truth - But the principle thus implanted by wisdom must be true, for no idea can gain the assent of the rational mind, unless it is a fact in substance, or a deception arising from opposition to fact; for ^{therefore} nothing must originate something.

19th The fear of God is, a reverential awe & filial respect to the author of our being and of all good, that impresses the rational mind with a dread to do wrong, and a desire to do right; it is a most important operative principle; for it is like the polar star to direct the heavenly compass to steer the soul. Hence "the fear of the Lord is the beginning of wisdom"

20th As it is evident that the Divine existence has infinite wisdom, souls who fill up their sphere with this wisdom, will be formed and placed in that order & state that is planned for and adapted to their best possible good, and highest perfection that their nature is capable of enjoying; ^(The nature of their genius) hence "endless satisfaction and happiness must be the result. And she has promised, "They that seek me early, shall find me, and I will fill their treasures."

Third, Lights and perfections of goodness.

21st The existence of some good in all things in the natural world, and in all that has been revealed in the spiritual world (except the spirit of enmity) and the good productions of all the elements and principles of the creation, when undisturbed by enmity and opposition, incontrovertably proves the existence of one self-existent good throughout the universe and all its elements. For in every kind of elements, earths, minerals, vegetables, and animals, as far as has been discovered there has been found some good qualities; or some properties that may be put to good uses. This could not be if there was not a supreme good source; for otherwise all good would be destroyed from all things, by the clashing enomical operations of evil; for it is the self-evident nature of evil to destroy good, if it had the power.

22nd The creator pronouncing all things that he had made "very good" and ending and blessing them all, proves that they were perfect in all their elements and principles, and that there was no evil in them - Hence if evil is found in any thing in existence, it could not be of his creation: for the perfect harmony and peace that reigned in the primitive order of the creation, proves its author to be a God of peace, and there could not possibly be any enmity or clashing principle in him, toward any thing or being that he had created or set in order. Therefore man can never be in his proper order to find peace, so long as he has any clashing principles in him. Nor can he walk the path of peace any further than he subdues the opposite of good.

23rd The creation could not be good and at rest, nor could the creator rest from his works, if there was not a perfect harmony of all its parts so as to produce no jar or enmity, and this could not be without a mutual and exact correspondency and harmonious affinity of all its parts, principles & elements together, and the correspondency of all with its creator; for where this is wanting, and there is any clash, there can be no rest. Hence man ^{find this sphere of} can never ^{Goodness nor} be at rest until he finds his correspondent relation in this state and order.

24th That the primitive state of the creation was goodness and peace without the least jar, enmity or clashing principle is proved, because goodness and peace evidently exist as elementary principles, and they must have a source of their existence and that must be from the creator; for it is evidently impossible for any element or existence to produce its opposite. Therefore goodness in its element is one single operation of beneficence without the least clash. This must take place in man before he is perfectly good.

25th There being enmity, opposition & clashing principles that do hurt and mar each other's operations, and destroy in this world and in the world of spirits; (for if they were no such principles in the invisible world, there could be none in the visible) incontestably proves, that there is an eternal principle of enmity and opposition in existence, that never originated from the good existence. Because no principle can possible clash with itself. Hence enmity and evil must have a separate source of existence.

26th If it be said, that seeming evil is ultimate good; and that all proceed from one source of Deity; this position destroys itself, for it annihilates the idea of evil; for if so all must be good one part as well as the other. But the clashing and opposite principles in the world, prove that this cannot be the case; for opposite original principles appear self evident. And the very idea of all apparent things and operations being contrary to their evident appearance, and thus deceiving all our senses and perceptions and powers of knowledge; shows in itself the highest possible evil. Because if this be so, the whole universe is governed by a deceptive principle and power. Truth can have no place to appear, and there is no foundation for true knowledge, and man must for ever remain ignorant of real truth; for if truth cannot appear in the first principles of existence, & first operating powers, it can never be found.

27th There being self evident principles of virtue and vice exactly opposite to each other; the virtuous evidently beneficent in all its operations, and productive of good and happiness - And the vicious productive of harm, confusion and misery, incontestibly proves the existence of good & evil principles of original power, tho' not coequal.

28th Goodness exists as an infinite principle because it may be discovered throughout the universe; hence it must proceed from an infinite creator. Therefore man must have been originally created good; because a good power could not originate him in any other state.

29th Man being the representative of the Creator, shows that he must have primitively represented him in his

goodness, as well as in his power and wisdom. Therefore the labor of man should be above all things else to regain and secure the perfect dignity of this Representative order and relation; for this was the Divine likeness in which he was created, and his soul can never be happy out of it.

30th - God is good in all his sphere, hence man must become good in all his sphere; or he can never go to God and be accepted and finally blessed of him; he can never become united with the Divine elements and made secure in them, so as to be shielded from the opposite element; nay, not thro' the endless ages of eternity, so long as there is any evil in his sphere. Therefore he can never be happy because the happyfying operation of the Divine elements, can never bless his opposite; so that man must always be unhappy in proportion to this deficiency, & happy in proportion to its perfection.

Fourth

Maxims of the perfections of Light.

31st - Divine light is the source of true knowledge, it is more powerful than any power of darkness, because as far as it operates it expels all darkness both natural and spiritual, just as natural or temporal light is more powerful than darkness and expels it as far as it operates; but it cannot annihilate it, for it evidently always exists in the world, nor does it appear that there is ever any real diminution of either at any time in the world. So is good operating thro' Divine light more powerful than evil & expels it and enlightens whatever it operates in; but good cannot annihilate it, but evil will exist in its own element

It is evident that Divine good operates, & as far as it establishes & completes the order of it, works evil is wholly

let it be expelled from whatever it may, and will enter like all other elementary principles in whatever there is an avenue to receive it. Therefore it will always enter into man whenever he is open to receive any of its properties, but can operate no further, as he has the power of free agency.

32nd To say, that two self-existent powers cannot exist, unless they are equal is a dark idea, an argument that destroys itself; for it must be evident that two opposing powers exactly equal would completely paralyze each other, & nullify all the intentions of each, so that no movement nor work could ever be performed, because every design would be met, with an equal power of opposition. But two self-existent powers may exist, and one be greater and more powerful than the other, because tho' it could not annihilate its opposite, nor prevent it from acting in its own element, yet the stronger could set the bounds that the weaker could not pass; hence there would always be a struggle at those boundaries. & Therefore as light and good are the most powerful, man cannot be prevented from finally possessing them if he will.

33rd God is pure intelligent light, for intelligent light evidently exists in the mind of man, and a portion of it in all ^{known} beings ^{in the creation of God}. Therefore there must be a fountain source from whence this light proceeds: because no visible being can ever originate of his own power, one particle of intelligent light or knowledge. Hence man must acknowledge it to be the perfect gift of "the Father of lights and perfections." James 1. 17.

It is evident that Divine good operates, & as far as it establishes & completes the order of its works, and is wholly expelled, for the order would not be complete if this were not so, but evil can always work without these benevolent, & as Eternity is endless expense it must thus continue this endless age; tho' hence the superiority of the Divine Spirit will be forever shown.

34th - Light and darkness evidently do exist, ^{*} and are directly opposite in nature; hence they are eternal opposites, for one could never proceed from the other, and so it must eternally remain.

Therefore as "God is light (itself, hence) in Him there can be no darkness at all", hence nothing that can mislead man, ^{in the result} or cause delusive operations in his intelligence, can ever proceed from him; for this would be darkness proceeding from light, which is impossible, since no element can produce its opposite.

35th - Man's original constitutional nature, was neutral ground, perfectly innocent but accessible to the action of opposing powers; for it could not be the Divine element, for God cannot be tempted of evil nor can any being that is really in his nature - nor could the nature of man be the element of the Devil for if so, he could never receive any good, since evil is elementarily opposite. But he must have a receptacle for Divine light, and in it a sufficient power of good to have defended him against the assaults of evil if he had used it according to his agency, or he could not be to blame for yielding. Hence his duty is to seek Divine light and power to fill up the ability of this receptacle, to regain and establish his original dignity, or he can never find his place in the creation of God.

36th - Evil having evidently been in the world from the earliest ages, proves that an original power of evil and darkness an enemy to good and light, has from the beginning entered into the world; while man the intelligent guardian agent was off from his watch, or to use the similitude of Christ, "while men slept," and this ^{enemy} saved

61

the evil seeds of enmity and darkness in the field of nature, with the good seed that God had sowed. This the wrongs of all kind among men, and the darkness upon all things that concern their best good, acknowledged by all ages fully demonstrates. Hence Divine wisdom and light can alone direct how to eradicate it; and this can never be obtained by man, unless he receives the Divine light of Christ, for it has been sought in vain in every other manner.

37th The labors that have been made in all ages by all the means which natural man, with all his natural and moral wisdom could devise, to obtain that state which the light of reason and evident principles manifested to be right and for his best good and happiness; yet without effecting the object; evidently proves that nature is fallen from its original rectitude, and hence has not power to restore itself, nor to restore those beings that come of it, to a proper and secure state. Therefore the voice of reason evidently declares the need of a Divine teacher, able to dispense superior light and power, and this confirms the voice of revelation.

38th Man can never be happy while he knows that he is in an inferior state to his original order, nor until he can rise into the highest order of the dignity of his nature; because his rational spirit must sense and feel a degradation. This the universal uneasiness and struggle in the mind of man fully manifests. Hence until man gains his order & correspondent affinity in the creation of God, he can never be happy, but when by the operations of Divine light & wisdom he is established in that order, he will be for ever happy. Because all the elements of goodness will correspond to administer to him.

39th Man having evidently lost the original knowledge of the correspondency between the visible natural elements, & the invisible spiritual world and elements; this knowledge could only be restored by a revelation of light from the spiritual world, sufficient to dispel the darkness of the corrupt elements into which he had fallen. This the mental darkness and debased intellects amongst *all* people who have never had the revelation of any Divine dispensation, must demonstrate to any reasonable mind. Therefore man must gain the light of this revelation to fill his sphere or he can never find his relative order in the works of God.

40th Happiness can only proceed from the Divine source of goodness and virtue, this is evident to reason, because in all men intellectual happiness is always the result only of virtuous feelings and actions. Therefore to suppose that man could not sense happiness without knowing the contrast of evil; is a most dark idea, and is a position that destroys itself; for if the knowledge of evil is necessary to feeling happiness, then happiness is caused by evil as much as good; upon this supposition it cannot be evil, but must be as good as good itself, since equally the producer of happiness. For it must appear reasonable and incontestible that whatever produces happiness, let it be called by whatever name, must be good. But it is evident that if any thing that is good can have any sense or feeling without the intervention of evil; then it must feel happiness without any sense of evil, for such being must feel in and of itself, and evil can have no part in its happiness; and if it cannot thus feel,

then the Divine good being, nor any other good being, can have any feeling without the sense of evil to cause it. Hence upon this supposition all feeling must be the combined productions of good and evil; if so, our first parents were right in accepting the temptation of evil, and good and evil are joint co-operators and parents of all that can be called good. But reason and Divine light show evidently that good and evil cannot harmonize, but are eternal opposites; and that evil is the entire opposer of all happiness to any thing which is of good, and man must utterly reject it or he never can be happy, for he proceeded from the creation of good.

Right Lights and Perfections of Holiness.

41st God is holy; for the principle of holiness evidently exist as an unchangeable element; that is, a pure undiluted principle exists thro' the whole creation; for whenever any substance is resolved into its own simple quality it is pure - so as good and evil exist; when any being is entirely separated from any mixture of evil, and nothing remains but good, it is pure, this is holiness, and as such a principle exists, or there could be no pure good. Therefore this holy principle must have its source in the eternal and unchangeable Divine elements. Hence man must become holy or purely good and separate from all evil, or he never can go to the holy elements and be accepted of their holy God; Therefore Christ says, "Blessed are the pure in heart for they shall see God," And unless man gains this state he can never be ^{fully} happy, because he cannot be sheltered from the conflicting operations of

#. The experience of all ages has incontestably proved, that in every rational being, just and virtuous principles & conduct, especially of a benificent character; have always been productive of happinessing feelings and effects, even if they cause never so much affliction from envy. And on the contrary all vicious and unjust feelings and conduct, tho' they may produce never so much selfish pleasure, yet in the result produce far more disagreeable feeling & misery than sufficient to overbalance the momentary pleasure.

evil in any other state; for short of this the mixture of evil principles dwell in him.

42nd The principles of virtue and vice evidently exist, and are productive of mental and indelible effects in intelligent beings, yea even in animals but much more in man, they bring forth fruit according to their kind, as much as a tree or plant yields fruit after their own kind. Therefore the happiness or misery of man evidently arises from his adoption and improvement of those respective principles in himself, for they have their natural or appropriate effect upon him, not according to any arbitrary appointment of a superior power; but he reaps the proper fruits of his own labors in the final result, as much as he does by sowing and cultivating and gathering the fruits of seeds, and trees of the field.

43rd Virtue when brought to maturity, and its subject separated from evil must bring happiness, because it is congenial to the original elements of the soul as is evident from its agreeable effect upon the rational mind and it thus opens a circulation in the soul to the Divine elements from whence virtue and happiness flow. These elements being superior life, infuse superior life and health to the soul, and hence increase its rational and substantial pleasure which makes it happy in the same manner as any nourishing substance infused into the body increases its health, life, and pleasing feelings of comfort and happiness. † Thus even the unbeliever in revelation may see what is needful to find happiness.

† see M.B. scrap.

44th - That veneration of virtue in the mind of every rational being, how much soever they may mistake its qualities yet it is universally inherent in all more or less. This is a standing witness of the original order of man; for had he not been originally created in ^{the elements of} those principles he could never have exhibited such indelible traces of them. But his nature having been evidently corrupted by the elements of vice, it must bring forth fruit according to that corrupt nature; for we see that when the blood of parents is corrupted, their offspring partake of that corruption. This is the established law of nature & it could only be derived from the spirit of life from whence nature derives all its living powers. Therefore it is self-evident that the spirit of man is corrupted in the same manner, & can never rise into the holy elements of glory & happiness unless purified from that corrupted nature.

45th - Thankfulness or gratitude, is one of the original virtues, it is an indispensable principle, and is the soil that yields many graces in the social relations of life; indeed without it, no real social relation could exist among rational beings; it is a due acknowledgement & a beneficent feeling to make a due return for favors received of God or man. Its graces are the seeds of holiness, and concentrate in an evident precept that show us our reasonable duty, as a part of the corresponding system of creation. namely, that we cannot fulfill our duty nor partake of the blessings of this relative affinity, unless we bestow favors as far as they can be productive of the happiness of any feeling of life, because we cannot otherwise be in a state to receive its

good returns, and that we must make grateful returns for all favors received, or we shall be rebels against the correspondent happiness of life. And to bestow favors on such an one, would be wasting the good fruits designed to promote happiness, where they could promote none, any further than favors might have a tendency to gain the mind to the ^{benevolent} principle, but in that case when mercy meets justice such favors must cease.

46th God is the fountain of truth, for throughout the universe there is an unchangeable principle of truth that declares the true order and real unadulterated nature of all things; it has Almighty power, for all existences cannot alter its nature in the least. Hence it must have an eternal source from whence it proceeds in its manifestations; it is the very nature of Deity and thro' endless ages will be the agent to reveal, separate, and put all things in their unmixed order. Thus truth is most specially revealed thro' the element of Holiness or Divine purity. Therefore man must come into the perfect element of truth, or never be safe and happy to endless ages." God is truth.

47th That principle of intellectual thoughts which is in the mind of man, is evidently a substance of itself, distinct from matter; because it is able to controll all matter, and many times directs the mind contrary to the inclinations of animal matter, or the instincts of flesh and blood. It must then be a distinct & superior principle. Therefore it must be the rational soul, for it is capable of instruction and cultivation almost infinitely beyond

67

the mere animal nature of the beast, and it places its highest hopes and pleasures upon that which is no enjoyment to the animal instincts and inclinations; nor is it possible for man to fully extinguish this feeling. This is conclusive evidence that it is derived from superior elements, and can never be happy unless it is nourished by them. Therefore the final happiness and glory of man depends upon his rightly separating and purifying this intelligent substance from all the corruptions of animal nature. Therefore "without holiness, no man can see the Lord."

48th - We know that the intellectual life must leave the material body, but as we know that it is superior to that body; we rationally know that it cannot lose its sensible existence, for want of that body to which it is so much superior, and which owes its whole intellectual operations and improvements above the more beasts to its powers and senses. For it is impossible for an inferior to control, much less destroy a superior. Hence the dignity of man depends in all cases in his preserving the relative order of these two principles and always letting the rational intelligence govern; when he deviates from this "he hath no preeminence above the beast," and hence is ^{unhappy}.

49th - Purity or a separation from all inferior principles and elements, is the only way that any thing can be seen what it really is and be brought into its proper order.

Hence the soul must be separated from all inferior attractions, or it can never rise to its proper order and dignity, as the most noble intelligence on earth, nor to become the companion of pure and heavenly intelligences who are attracted solely to the superior elements of their nature. Therefore

as the life of the propagation and carnal ties of flesh & blood evidently attract and bind to the earth, and abstract the mind from superior and spiritual contemplations and enjoyments; they are an impurity to the soul, and of an inferior life to that which is purely intellectual and heavenly. Hence the soul must be separated from that life, before it can ever be pure and enjoy the superior spiritual life and intellectual dignity of its order. This is evident because beasts possess the life of carnal propagation in common with man, and it is their highest enjoyment and pleasure. Here is the foundation of a virgin life; as long as man's highest pleasure and enjoyment is in this carnal life, he cannot have any higher; and as long as he has this life in any operation in him, he cannot have a pure life, for this mixture is a corruption, for his life in that state is no higher than that of the beast. Hence he must be purified from it, or never rise any higher than animal & natural life, and thus never become the companion of purified intelligences.

50th - The life of all principles and elements is their operative qualities, and they bring forth fruits of their own kind, in degree according to their improvement and cultivation in intellectual principles. Therefore the reception and improvement of the Divine elements and principles in the soul of man, is the only means by which they can ever be planted in him, & be nourished so as to bring forth immortal fruit, and nature him into an immortal state, and thus fit him to enjoy the everlasting kingdom of God; that is, the everlasting

association and community of pure rational intelligences. Hence so far as he is deficient in any of these principles, just so far he is deficient in qualifications for that state and dignity. Here then is the whole duty of man to obtain and improve those principles: This is the same as, "fearing God & keeping his commandments."

5th Perfections and Beneficence of the Attribute of Love.

51st God is Love, for love exists as an unchangeable principle throughout the creation, that is, a principle that wills good and happiness to all beings, wherever and to whomsoever it operates; and never can will any thing else. Therefore this beneficent and active principle must have an elementary source from whence it has its origin, for it could not proceed from nothing and have such power over all beings: and this source must be the Divine element that must extend thro' the universe, and is the supreme life and union of all ^{moral} existences; for there is nothing so powerful as real love; it appears to represent supreme Deity more than any other principle; in its beneficent operations, it is the essence of divine life.

52nd God being love, could never possibly will or desire the misery of any creature; but must universally will the happiness of all on his part; for he could not possibly will contrary to his own nature. How extremely absurd then to suppose that the very element of love could of itself will the damnation of any soul! If this takes place it must be because they join the opposite of Love. Therefore man can never dwell in the element of love so long as he possesses a spirit of enmity, malice, or revenge; but they who dwell in pure love, dwell in God, and God in them that is in the elementary principles of the good spirit.

53rd Man being now naturally possessed of evil principles enmity against his own species, his highest ambition being that which hurts and opposes his fellow creatures; and being led by passions that cause him to debauch himself and others; proves that he has fallen from his primitive and good state; that he has fallen from the element of love and benevolence into the elements of enmity and pride. Hence he can never be happy until he returns and dwells in love, for the operation of love must make all happy who unite in it.

54th The mutual favors and interchanges of love from the greater to lesser, and the gratitude of the lesser to the greater for protection and benefits; open an universal field for mutual kind feelings and affectionate correspondency of love, that brightens the pleasures, encourages the life, and promotes the happiness of both greater and lesser, and of all beings who are united in its elements; as all, so far as they have experienced it reasonably know. No principle is so great a promoter of real happiness; ^{as true love} and in its praises the voice of revelation in the scriptures is with the voice of reason.

55th The creation of God being established upon the principles, of the mutual affinity of correspondent kindness and gratitude; this forms the social & affirmative relation of beings proceeding from love, & directed by holiness so as not to adulterate love by fixing it upon improper objects. Therefore he that does not do his duty in this respect according to his sphere of action, violates the order of the works of Deity, and mars the harmony and glory of spiritual intelligences: Hence he must become an outcast

from the mutual union of the just correspondency of spirits, whose union can only be in this proportionate duty & affirmative relation; for if spirits were not in a mutual & just correspondent relation, they evidently could neither be happy themselves, nor dispense it to any being: just so far then as man is deficient in this respect, he loses the happiness of having their mutual support.

56th The nearness of mutual affinity among all intelligences must be in proportion to their likeness to each other. Hence those who are the most alike in any one principle or element, will come the nearest together among spirits, and this will doubtless form the distinctions of orders in the spiritual world, and will be the channels of the circulation of the element of love and mutual kindness. For we see that this forms the gemines and affinities of order in the natural world, and the order of the visible world can have no other source, than as an emanation from the order of the invisible world, or spiritual part of creation. These orders do not hinder the operations of love but bring it into the best order to display its beneficence, that all may have their portion according to their sensible needs.

57th As the Divine spirit as the Father of life and all good gifts, has necessarily established a priority of sensible existence among beings, and has by his evident principles shown to all rational intelligences, the propriety of acknowledging him as prior to all things, and the benefits that they all receive from him, shows their dependence upon his spirit for all good things. Therefore the same correspondent order is established among all beings of filial affection and acknowledgment to the prior being from whom they derived their natural or spiritual life.

17
* For it is evident, that whilst the soul is enclosed in the temporary body, it is as it were confined, & cannot enjoy that which is its highest hope. Hence on that state it can only be as a seed sown, which being nourished by the spiritual elements must bring forth a spiritual state that which it shall ever esteem its state.

because they owe their existence to these agents, and for a time all their support and comfort also to them. Whoever therefore violates this filial principle is ungrateful, and the mutual blessings of benevolence and gratitude cannot operate on any such; hence in a natural state those who respect and conform to this principle, have always been seen to prosper before those who have violated it; such as are ungrateful to their parents; and disrespectful and unkind to the aged, seldom go down to their graves without some marked judgments; far as this conduct is detested among men, how much more among the spirits of life. And those who treat with disrespect the existence and power of the Divine being, have rarely if ever been known in any age to go down to their graves in peace. While those who have revered his Divine power and goodness, and sought his favor, even if never so much mistaken in their views of his nature, have generally been marked by being favorably and providentially noticed in proportion to their sincerity.

58th - As spirit is far superior to matter, so spiritual parentage and relationship is as much superior to the natural, and the dependance and acknowledgement due is in proportion thereto. For natural can only be a figure of the spiritual, and in the result the spiritual must superceed it, for it is evident that the spiritual part must finally go to its own elements.* Hence when the spirit comes to take its order, those who cleave to the natural order and relation, neglect the superior for the inferior, and thus keep themselves in an inferior state to the dignity of their souls; therefore in a dishonorable state; for they cleave to the figure,

instead of the substance; but the substance will finally supplant the figure, and then such must be left without any substantial relative affinity in the abiding order of God's works, & of course in that state they cannot be happy.

59th - Mercy is an innate sympathetic feeling in the rational mind, corresponding with the wants and feelings of a fellow being, emanating from the same principle in Deity for it can have no other source than from the fountain of life, since it respects all life. It is properly the offspring of goodness and love, and is the cement of mutual kindness & social relation among all intelligences, as must appear evident to any reasonable mind. Therefore the unmerciful man must be an outcast from the sympathetic relation of the life of all the creatures of God. wherever mercy prevails it banishes all cruelty & tyrannical oppression, yet mercy needs to be bounded by justice, otherwise right could not be done to all, because in its own nature it knows no bounds to benevolence and kindness.

60th - Cruelty is one of the most heinous crimes that a rational being can commit, and want of merciful kindness is cruelty in omission, this is heinous, but not so heinous as wanton and unnecessary pain inflicted upon any creature that has life; where this is done, even upon the animals of any kind, or where man neglects to administer to their wants where it is in his sphere, it is cruelty by commission or omission, and he thereby violates the dignity of man as their superior and representative of Divine power, goodness & love, & into whose power all the inferior animals are committed to act as the merciful representative of his "Heavenly Father".

All acts of cruelty toward human or brutal ^{creatures} is rebellion against the happiness of that life which the Creator has placed in all beings, and which he loves and nourishes by his providence. Therefore he that does it is a rebel against the feelings of universal life: hence he cannot escape the reaction of universal justice, for its equilibrium of affirmative relation has been disturbed thereby, and by its reaction he must be compelled to feel all the misery and sorrow that he has thus inflicted; like as if a man should breast himself against the action of any of the ^{powerful} elements of nature, and try to stop their ^{central} course; he may for a while cause some disturbance in their operation, yet he must finally be borne away by it, and when he is swept away by them he must suffer in proportion to the position he was in to receive their force.

Seventh, The operations and perfections of Righteousness and Justice; which are essentially one.

61st - God is righteous, for righteousness consists in doing right in all things; that is, in a manner that will be for the best good, harmonious relation and glory of the agents of the work, and also in the same correspondent relation for the subjects of the work.

That such a principle exists and extends thro' the creation is evident; for there is a state, order and operation which is adapted for the best good, beauty and glory of all beings and things in existence; hence it could only proceed from that Divine spirit which was able to finish all things right so that "all were very good."

62nd - As God is righteous, hence man must become righteous, or he can never be accepted of him; that is, man must gain that principle to do right according to the light and power of his sphere, both towards God and all other beings and things; or he can never gain the perfect order and goodness of his own creation, and correspondent relation in the creation of God: hence never obtain the glory & happiness which belongs to his proper order.

63rd - God is just, for justice exists as an unchangeable principle, and runs thro' the creation; for there is evidently a principle that is never satisfied nor will cease to strive, until real right is done to all beings according to their needs & works. Hence it must have its source in unchangeable Deity, who is impartial to all; therefore it is impossible that he can ever deal with any rational being in the final result, only exactly according to their dependant needs, and works freely done without the least compulsion or hindrance; for this would contravene the verity of his nature, and destroy the nature of Justice.

64th - God being just, man must become just in all things in his sphere, or he cannot be accepted of him. For the creation and all the works of God, being founded upon the principle of equal and exact justice; any rational being that is unjust in any thing, violates the just correspondent relation of all the works of God; and hence just so far he throws himself out of his order and correspondent relation in the creation, thus he disgraces himself before all intelligences, and must be unhappy in proportion to its magnitude; for Divine justice will for ever operate against men and spirits in proportion to their violation of its nature; and uphold them as far as they

comply with it. Therefore they that are just in any case, need never fear the final result, neither in this world nor that to come.

65th Truth and deception are opposites, and no deception in its nature can be right; therefore no deception can possibly proceed from the God of truth and righteousness. Hence as there can be no deception nor unrighteousness in him, he can never reveal a will as his requirement to man, contrary to his secret or inherent will or real desire & intention. Hence the doctrine of unconditional election and reprobation which is founded upon the supposition that the revealed will of God is, that all men should be righteous (for this cannot be denied) whilst his secret will is that ^{a part of} them should be wicked, and has so irreversibly decreed that they cannot be righteous, that they may be damned. This doctrine must be self-evidently false, because this would be deception and unrighteousness proceeding from truth & righteousness - Awful absurdity.

66th No being can be responsible for any action not done by uncontrolled freedom, because just so far as he is controlled either physically or mentally, the action is as much a machinary operation, as inanimate materials impelled by any moving agency. Hence the principle of justice must operate upon the agent of the action and can act upon nothing else.

67th God is no respecter of persons, because all proceed from his original workmanship, and there can be no ground for partiality of a workman toward any of his works, whilst they answer the purposes he intended, but equal and exact feelings and respect must proceed from him

toward all according to their needs and sensibility & operative
 goodness. Therefore Deity cannot possibly make any distinction
 arbitrarily in his favors or judgments toward
 any sensible being; but all distinctions in these respects, must
 be according to their sensible needs, or works freely done; that is,
 taking the whole operation and final results into account; for
 in the progress of the travel of man to maturity of state for his
 final reward, many seeming evils and miseries, in consequence
 of the conflicting state of the principles in the world; are the
 necessary and sure agents of final good.

68th - As Deity is no respecter of persons, therefore
 the correspondent relation of sensible spirits and powers, must be
 immutably established upon this impartial principle. Hence
 man must maintain this principle in his sphere of action and
 power, otherwise he violates this Divine principle, & can never
 be the true child of the heavenly Father, who is ready to adopt him
 by his becoming one with his goodness and impartial justice, but
 cannot without changing his nature, adopt him in any other way.

69th - All the elements and principles of the creation
 are constantly active and in operation in their respective spheres
 and according to their power, both in the visible and invisible
 orders. Hence these all teach man his duty as a dignified part
 of this creation, that he must be active and industrious, improving
 his powers and faculties both of body and mind according to his
 sphere; for otherwise he violates the order of the active powers
 and principles of which his existence and life is composed, and
 therefore must bring proportionate death upon his body & mind
 according to the order and degree of deficiency. For life is action

and the healthful powers of life in body and mind cease in proportion as their proper action cease to operate; hence he wrongs himself and dishonors the gifts of the Divine spirit of life, and they must dishonor him in proportion. And if he is supported either in body or spirit by others, when he might be capable of supporting himself, he does injustice to them and marrs the just balance of the works of God, and thus every principle of creative properties must press against him so far as he is deficient, for the whole sphere of God's works must be balanced in all its elements, upon this active justice & right operation.

70th A proper system of order is the first law of the universe, both in the natural and spiritual world; for in all organized elements, and operative powers, there is a regular classification and connective arrangement, which constitute an order adapted to the properties and uses of the qualities and species which form the genus of the system. To maintain the harmony of the system, a governing principle is necessarily required, which must be the central power of attraction and movement to regulate all its properties & powers. Without this central power, the qualities that form the order would be scattered and divided and could not maintain a system. In all sensible beings there is a seat of intelligence, both in the body and mind; this is the governing principle. It has been discovered that in the human body, the seat of intelligence lies in the brain, and all parts of the body are so connected with the brain, that the intelligent operations circulate freely thro' all parts of the system; hence a derangement of the brain deranges the operations of the whole.

79
Also any obstruction of the channels of communication with the brain produces a proportionate derangement in the body. The material brain is not itself the power of intelligence, but is the central seat of invisible intelligence which tho' unseen, its power is felt, and governs the senses which operate in the body; because the brain may remain in its perfect order after death, but it has no power; This shows that the power which operated was invisible, and is now taken away.

Hence we are by these things, taught the proper system of order and government among rational beings. Every associate body must be formed of those who have a congenial feeling and interest so as to be attracted to a kindred system. But if this congenial feeling is wanting, every attempt to form an association will fail; and no individual without this congenial feeling, can maintain a relation to such a body; for no association can stand upon arbitrary principles; but every real association must necessarily be founded upon congenial feelings and interests, as much as inanimate formations ^{all} indigences are upon the nature of likeness and properties.

Since therefore no associate relation can be formed except upon the congenial feelings and interests of all those who compose it; so when this kindred interest ceases to operate, the body must necessarily be dissolved. Hence we may see that the governing power of any people must be based upon sufficient power and wisdom to direct all parts of the association, so as to maintain this mutual feeling and interest, and promote its improvement, as the central influence of the life of that interest which supports the body; otherwise it is founded upon arbitrary

^{verse}
 principles, which do not belong to the interest of the associate body, and is therefore not the rightful governing power, but a usurper and must be displaced, or the body will fail. But any one who rebels against that government which supports the kindred and true interests of the body, throws himself out of the administration of its interest and life, and must finally be cut off and perish from that relation. As a limb of a tree must wither and fall off which has in it such an obstruction that it does not receive kindred nourishment from the directing life of the tree. This is shown both by reason & revelation.

When God raises up any people by the revelation of his spirit, or by the light of providence, to accomplish any work for the good of mankind, they are associated according to the nature of their kindred feelings and interests, inspired by the degree of the operations of the spirit and light in them. Therefore the governing power must be where the greatest degree of light and power centres, and is manifested for the support and direction of the whole body, according to the principles of the original revelation which implanted in the members, those kindred feelings and interests that gave rise to the association. And as long as such a body can continue in the same line of order and system, and be useful to further the general plan of the works of God. His Divine spirit must manifest that revelation of light and wisdom, which will clearly demonstrate where the governing power rests; for the source of good cannot do otherwise as long as the institution can be useful and for the best good.

But whenever this fails to be the case, either from

the general declension of the body arising from disobedience, or because it can be no longer useful in the same order, and there is not such a manifestation of governing power which can show clearly that its requirements are just to the honest rational mind, and also agreeable to the original feelings and interests excited by the primitive revelation, a derangement of its life must take place, and in that state if a government and system is maintained upon arbitrary principles and despotic power, even tho' the outward form and general appearance of the original order, is maintained for a time. That body tho' raised to heaven's height in its original light and power, must assuredly finally fall and become a dead body. Because destitute of the sympathetic relation of mutual kindred life, not having a directive power and correspondent relation, to regulate and diffuse the real life of the system to all parts of the body, for the mutual good and honor of the government, of the governed. Hence it is evident from all the principles of the creation, and from the whole system of revelation, that no government can finally direct nor stand which is not the real centre of the life and interests of the body or system that it governs. Therefore the royal prophet sums it up in this maxim; "He that ruleth over men must be just, ruling in the fear of God."

Section 3 The illustration of the foregoing precepts & maxims of instruction, brings to light the directive principles of the whole system of practical knowledge of all the works and laws of the Divine spirit; and of the whole duty of man towards God; to himself, and to all his fellow creatures, whether superior or inferior. And it may be plainly seen that they do not, neither in their individual nor relative order, proceed from any arbitrary will or appointment

of God or man; but they all proceed from unchangeable and everlasting principles, springing from the Divine fountain of all good life and power. These principles are necessarily diffused throughout the whole creation of God, and are adapted to the nature and order of all intelligences & sensible powers, as the only principles that ever could produce & secure their progressive perfection, and ultimately bring all beings and things both natural and spiritual, to their highest dignity and glory; and thereby produce the eternal honor and glory of the Great First Cause.

These 70 precepts or directive principles, extend in many branches, and form the general system of the knowledge, understanding, and practical duties of all rational intelligences; as well as declare the powers & unchangeable laws of the universe. They are formed by the operations of the ten perfections of Jehovah or Deity (for the name Jehovah signifies a being with ten absolute perfections) * An absolute perfection signifies a property that cannot be derived from any source, but must be of and in itself, and to which in its order there can be nothing added, nor any thing diminished from it. These therefore can only be formed in the Divine spirit or life and nature of the Great First Cause.

These perfections are, 1st Self-existence, The existence of God, or the first source of being and power, must be in himself undervived from any source. 2nd Eternity; or eternal life and substance. The life ^{& substance} of Deity must be in himself it can have no other source. 3rd All sufficiency, God must evidently be fully sufficient to accomplish all his

or their various definitions or precepts that the Hebrew names for God are ten and * it is worthy of remark that these ten perfections - also literally the same

purposes, otherwise there must be a power above him, and if so,
 he could not be Deity. 4th Immutability or unchangeableness.
 Deity must be unchangeable, otherwise there must be a power
 with superior influence. 5th Immortality, God must necessarily
 be ever living and everlasting. 6th Verity, or the element of truth,
 reality, and unalterable substance in all its manifestations.
 The nature of Deity can admit of no deception or opposite qualities
 for if so, those opposite qualities would paralyze each other, and
 no work could be performed by him. 7th Omniscience, or all
 knowledge; nothing can be unknown to the source of knowledge.
 8th Omniprescience, perceiving or seeing all things. Nothing
 can be hid from the source of perception and sight. 9th Divine
 or Omnipotent
 essence or spirit; Deity must be supreme, ^{creative} spirit of life, or he
 could not be God. 10 Infinity or unbounded; God must be
 boundless in the elements of his nature and operations, as he
 must be controlled, and if so, could not be supreme. From the
 light of reason; from the scriptures, and from the principles
 and works in the creation; we evidently learn that these ten
 absolute perfections exist in the source of creation; they are the real
 qualities which constitute the substance of Deity & Divine spirit:
 and their operations thro' the seven attributes or manifesting
 spirits of the Divine nature, namely, 1. Power, 2. Wisdom, 3. Goodness,
 4. Light, 5. Holiness, 6. Love, 7. Righteousness & Justice essentially one.
 Each perfection having a primary channel of operation upon
 each attribute; thus form those 70 maxims or directive principles,
 or the substance of them if not the name; they are planted in the
 nature of the twelve primary virtues, as their elementary soil,
 and being nourished by their elements, bring forth Fruits thro'

many branches unto perfect order of all things and beings; both in the natural and spiritual world*^v They manifest a system of true light, knowledge and incontestible principles, which will raise every rational being that truly understands and fully practices them, to the utmost dignity that his nature is capable of; and thus when brought to maturity by their operation he will be formed into a perfect being, fitted for the everlasting Kingdom of the Divine Spirit; because he will be prepared to fill his perfect order and sphere in it. This is what the Apostle John calls being "born of God and cannot sin", because his seed or elements his Divine perfections, having filled up his sphere and "remain in him".

These 70 precepts, are the directing principles or Elders placed by the operations of the Divine Spirit in his perfect work, in the 70 operative faculties in the nature of man. These are formed by the primary channels thro' which the ten passions or operative powers, act upon the seven physical senses, and seven rational powers of the nature of man; each passion having its proper order & operation thro' each sense and power; the former being physical, and the latter intellectual. These constitute the foundation of the number 70 often found in the scriptures among the sacred numbers; and they are especially represented in the first place by the 70 Elders which God gave to Moses, as his court of helpers, whom he anointed with the spirit of wisdom and prophecy, to enable them to assist in the direction and improvement of the twelve tribes of Israel, who were the figurative representatives of the twelve primary virtues

*v. sec. p. 46.

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which are the orders of substances that form the soil & elementary spiritual nourishment, to bring forth all good graces and fruits that ever can be produced thro' endless ages; for the trees in the "holy city, yielded twelve manners of fruit."

As the law of Moses was outward and respected physical duties as figurative of internal and spiritual things and duties; so in each of those channels of the passions in the outward or physical senses; it was necessary that there should be placed a moral director, which should instruct and lead all the operations of its powers; these divine instructors were therefore represented by those 70 Elders and ministers of the outward law which was figurative of the internal and unchangeable law revealed by the Divine spirit of Christ, and they were inspired by the 70 ministering spirits of that law. When Jesus Christ was ushered into the world, he laid the foundation of the spiritual order, by bringing to light the elements of a new and spiritual creation; "wherein dwelleth righteousness" that is, where all things will finally be made right and just. He first chose twelve Apostles, and sent them forth to preach and represent the elements of the twelve virtues, and then he ordained and sent forth 70 disciples, to preach the powers and graces of his kingdom. "And the 70 returned again with joy, saying Lord, even the Devils are subject to us thro' thy name." And he said, Behold I behold Satan as lightning fall from Heaven. Behold, I give power unto you over all the power of the enemy; and nothing shall in any wise hurt you. Notwithstanding, in this rejoice not that the spirits are subject to you; but rather rejoice because your names are written

see Luke 10. 19. 20.

in heaven" what then could those disciples represent, but the 70 divine directors of the principles and law of the eternal & spiritual work of God, and order of his everlasting kingdom; the elementary foundation of which was now first laid; and thro' the operation of which the spirits or living principles of all existences will be overcome and brought into subjection, either to mercy or judgment? But Satan, which word signifies adversary, which is the element and life of all enemies or adversaries of the order and work of God, would according to Christ's promise to them be overcome by the operations of those powers which they represented, and finally be cast out of the creation of God, which is his falling from heaven like lightning. All such adverse powers will fall (when the perfect order of God is established) into their own elementary order. Then will the way to heaven be clearly opened, and souls will be fitted to be written by name and quality in the perfect order of the ^{good} heavenly world. Thus here is the greatest cause of joy to all intelligences which will be everlasting.

Observe-^{1st} All those precepts and maxims, which show the power and governments of God and the security of his work are formed by the operations of the perfections operating thro' the attribute of power. ^{2^d} All that show the perfect plan and ordering of his works; the operations of the perfections upon and thro' wisdom; and ^{3^d} so of all the rest according to the evident nature of the attribute respectively. Under the figurative and moral law; this court of 70 Elders or administrators of the precepts of that law, were presided over by Moses and Aaron as prince and priest, who represented the originating

and operative primary elements or spirits; as Moses was the prophet to discover the elements of the law, and Aaron the first agent to put them in operation, and they were the primary directors of all the rest. These represented the spirit of Christ in his first appearing, as the great prince and prophet to reveal the elements of the Divine spiritual law and order, and the manifestation of the same spirit in a proper line & corresponding relation to his second appearing, to bring to maturity and proper operation all those spiritual directors of the new creation of God which is "created in righteousness." And as there must be a spirit from whence the life of all orders proceed, so there are doubtless 70 orders of ministering spirits; which minister the elements of the work of salvation, and of the everlasting kingdom of God. "For are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation." Heb 1. 14. If then these spirits are ministers they must minister ^{in their own order} according to the orders and degrees of the work; otherwise the visible & invisible worlds do not correspond, nor can we know "the invisible things of the creation by the things that are made" &c.

But by the manifestation of these principles, virtues and precepts, we may learn the perfect system (as far as respects our sphere) of the Divine empire and government of Deity, for it is evidently manifested to the rational mind by their operations; and we may see evidently; that all the operations of the creation; all the knowledge and manifest duties and relative correspondency of intelligences; proceed not from any arbitrary will or decree of Divine power, or of any thing whatever; But that they proceed from necessary evident & unchangeable principles.

For the Creator having established all his works upon principles adapted to the nature and best good, beauty, harmony, & glory of all the creation, and the happiness of all beings in it; could not interpose any arbitrary restraint upon rational intelligences who were endowed with sensible understanding to chuse for themselves, in the use and improvement of those elements and principles, without a manifest contradiction in his nature, & showing that the principles of his nature & works were imperfect.

But as all beings in a state of infancy, need to be under the control and support of their parents or seniors for a time, until they become capable, and of sufficient maturity to chuse for themselves, and gain their own support by improving and using the elements that are. So does our Heavenly parents deal with man until by mature age and growth of intellects and powers, and the maturity of Rational Light, he is qualified to chuse understandingly for himself and gain support for his intelligent life by using the principle which the Divine spirit offers for his use. The foregoing 70 precepts or directing principles, with their primary elementary principles from whence they are derived, and by which they are supported, compose the whole system of Godliness and virtue. They are not founded on the scriptures, but the scriptures are founded on them, and all the laws, figurative representations, prophecies and revelations of the scriptures are but witnesses of their truth. All the impressions upon the Rational soul, and all the works and principles of the creation are a manifestation of them; hence all the elements & works and order of the universe are preachers of Righteousness,

goodness and truth to all rational intelligences. It has been discovered by the science of Chemistry, that there are 70 simple elements in the substances of creation; that is, 70 perfectly pure substances; and these are all directed and combined in harmony by two invisible principles that originate and bring them into order, and are the administrators of their operations & productions. And thus do all these precepts or directing maxims centre in those two general and elementary principles, which teach & direct man in his whole duty towards God and all beings. The first in visible order (tho' not the greatest) stands the all important moral principle. "All things that ye would that men should do to you, do ye even so to them". In this centre all those precepts, which teach rational beings never to act towards others in any case, without first considering whether or not they are going to act or feel towards others as they would that others should do to them in the same state, and to strictly adhere to this principle.

This principle is the offspring of ^{Love & Goodness, & Operates in} Justice & Mercy; and arises from the relative feelings and wants of all sensible beings. Hence he that violates it, is a rebel against the feelings and wants of universal life and its Divine author from whom it originated and who implanted kindred feelings in it, for the purpose of exciting this principle in all rational beings, and therefore he that violates it, must so far be rejected from the sympathetic relation of all life, and from the congenial administrations of that life and its author. But whose keepeth it perfect, his moral conduct is perfect; it was on this ground that Jesus said that this principle "Is the law and the prophets," it made the outward and social conduct of man perfect; and was

a figure of the perfect spiritual law of Divine order & government. Second; The spiritual duty of man and all the precepts which direct it, centre in the all important general principle that teaches us, ^{this important truth} that as the elements and natures of this world, can be only an emanation and figurative representation of the elements and substance of the spiritual and eternal world; and it being evident from the principles of all things, and from the hopes and fears of man, and his being endowed with feelings that can never be satisfied with any thing that this world can afford, as well as from the consideration, that man's greatest powers just begin to expand in time; and that he has powers which can never be called into action but by spiritual contemplations and knowledge. All these things we say teach us, that the rational soul or life of man, must exist in that spiritual and future state, which is as much superior, and more important a state, than the state of life in this world, as the intelligent spirit is superior and more important than the matter that it inhabits and animates; and as much more important as the things of eternal or endless duration are more important than the temporary things of time.

Therefore every principle of reason — every principle of interest; every desire for durable happiness, plainly dictates to the rational mind, that the highest labors and exertions of man, should be to fit and prepare this rational intelligent spirit for its proper order in that everlasting world, of whose elements it is composed. For we know that the temporal state is momentary at best, but it is self evident that sensible spirit and the principles and elements of the spiritual world,

... I give from a state which we find universally felt in the mind of man to be below that

1. + and rise from a state which we find universally felt in the mind of man to be below that state of original virtue & happiness in which he was first created.

91
can never be annihilated or cease. And as the soul can never be happy out of its proper order and relation, to the true system of the works of god in the endless elements of his creation, because it must be destitute of the sympathetic relation of the intelligences of the spiritual world, and hence can have no administration of happiness to it. Therefore if the soul does not learn its proper order, and the use of its powers, whilst it is nourished like a child by that which can cause it to grow into the knowledge and elements of its proper order. When it comes into the world of spirits, it must necessarily be lost, and know not where to go; as much as a man lost in a wilderness, who cannot find the way out without a director. But if man has had an opportunity to find his proper order in this respect whilst in this life, and has refused so to do, he must come into the world of spirits a wild man, and an obstinate savage, for we see that all men in nature without cultivation of their powers, are in a wilderness and savage state; And so the scripture declares, yet there is a principle within him, that shows him that he is lost in an intellectual wilderness, and is morally savage for if this was not the case, he would never struggle to improve; ^{it} but he never can get out of that state without instruction and help from those who know the way. If then the ^{soul} has refused this, and goes into the spiritual world in that state, as he is now in the intellectual elements, he certainly must be more sensible than he could be in this life, of his lost and savage state. And like persons lost in a wilderness he will certainly think the wrong way to get out is the right one, and thus be continually growing more and more lost; and how long this may continue he knows not. What an awful state! Far by his refusal

to be directed until he has lost the sympathetic relation of good intelligences, he can never be entitled to a director, nor would he receive one until he has suffered enough if ever that can be to be cured of his obstinacy and bewildered deception.

On these two principles hang all the 70, hence Christ sums up the latter as the most important, in this precept. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment," for in this centres our whole spiritual duty, and therefore Christ shows us its importance above all, by teaching us to seek a mansion and "lay up a treasure in heaven". And the second which comprehends our duty in all moral respects towards man, he says, is like unto it, "Thou shalt love thy neighbor as thyself; on these two commandments hang all the law, and the prophets".

Thus we may learn that those 70 precepts all centre in, and are administered by those two clear principles, which are the greatest of the seven moral principles. (see Millennial Church.) and in them all is manifested the perfect law of life and justification. And therefore that intelligence that understands and perfectly fulfills them will be a perfect creature. In view of these things well may we exclaim with the psalmist, "O Lord how wonderful are thy works, in wisdom hast thou made them all." What amazing condescension, goodness and love is here manifested in the great first cause; by creating and making known all needful knowledge and power to the rational beings, so clear and evident, that it appears truly as the scripture declares

that the way that God will manifest, shall be so plain that, "The way facing man the 'a fool shall not err therein', for it is so clearly made known by all things when justly viewed, that it appears that none can miss seeing it when declared, unless they do it wilfully.

And every rational being that will, may obtain the light and power of these principles in due time, for God will manifest his perfect law unto all; ^{or his ways cannot be just & equal which cannot be} and Christ settled the uncontrolled agency of man if words can do it; where he says, "O Jerusalem Jerusalem, how often would I have gathered thy children, as a hen doth gather her chickens under her wings, and ye would not! Behold your house is left unto you desolate; for verily I say unto you, ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." From which it is evident, that tho' he would have gathered them in merciful kindness, they would not - not they could not. Hence their house or tabernacle was left desolate of his goodness, and must so remain as the result of their own free choice; until they chose to acknowledge his mission and bless him; then only could they be in a state to receive his spirit and be blessed by him. But had their refusal been caused by any arbitrary decree; or had not their choice been uncontrolled by Deity; his declaration must be a palpable deception and gross imposition upon the reason of man. And who will dare to palm such fraudulent deceptive inconsistency upon the most perfect pattern of truth and charity ever exhibited on earth; even the Divine messenger whom God had sent into the world to manifest all truth? If we believe this, in vain may we ever seek or expect to

find any Divine truth or virtue; since its author & messenger has proved the most fraudulent deceiver; but surely none will believe this, hence free agency is fully proved.

It may be thought that this system is too simple to be the system of the Divine law and government. But let us ask, on what can the work of God be founded if not on unchangeable principles, congenial to man. For he saith, "I am the Lord, I change not." Hence his works must be founded on principles that change not, and the principles of the creation are proved to be such. And what could the first sacred court of Elders that God ever appointed represent, if not the directors of the moral law? And why should the same number be again chosen, and sent forth by him who was the mediator of the new and internal covenant, of which God promised, "Behold, I make a new covenant with the house of Israel, and with the house of Judah (that is, the spiritual Israel.) I will put my laws in their hearts, and write them in their inward parts; and they shall be all taught of God; and great shall be the peace of thy children." What could those laws be, if not the Divine directors in the inner man, or rational powers to form guides for the operations of the passions, or sensible operators upon them? And what could their numbers represent, if not the number of those directive precepts; for the same number of primary channels of the operations of the passions thus formed? Any other supposition would render those numbers arbitrary having no foundation in the principles of the works of God;

95
and hence in this respect the figures of the law would have
no shadow of the good things of the gospel, which St. Paul
declares they are designed for; nor can the numbers & order
of the first church thus established of Christ to represent
his body, convey any instruction; but if we consider that
all those numbers and orders were founded on the unchangeable
principles of the creation of God, we may thus discover from
them the elements and order of the spiritual world, and of
the internal laws of life; and be thereby enlightened into
the work of salvation. And blessed are they that make this
wise use of these things.

Note. The term unchangeable when applied to the principles
laws and elements of creation in this work; applies to the nature and substance of
their qualities; but not to their arrangement and operative systems, for these for the
time being are frequently and progressively changed according to the operative
will of The Creator, to effect His all wise purposes. C. C.

* 1/2 For page 84. These twelve virtues, are the pillars, protection and substance of the new and eternal creation of God, as seen in the holy city new Jerusalem. see Rev- 21. 15. to 21. They may be denominated and arranged in the following order- 1. Faith, 2. Hope, 3. Honesty, 4. Continence, 5. Innocence, 6. simplicity, 7. Meekness, 8. Humility, 9. Prudence, 10. Patience, 11. Thankfulness, 12. Charity. For an illustration of these virtues see-

(2^d edition)
 Millenniumal Church Book. part. VII. Chap I. These constitute the Heavenly soil from whence arises all those principles here set forth-

