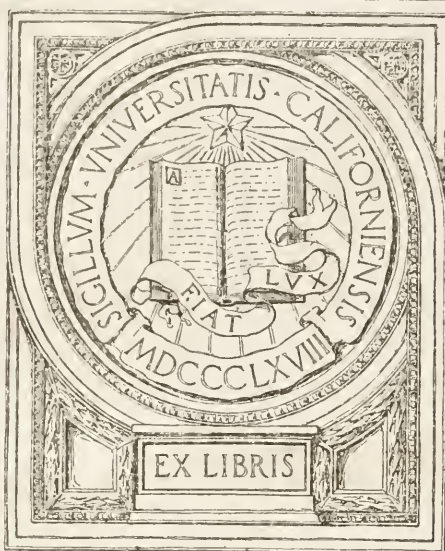


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HISTORY

OF THE

EARTH'S FORMATION.

ITS FIRST INHABITANCE

IN

CONNECTION WITH THE EXPLANATION OF THE BIBLE

BY

A CONVOCATION OF GOD'S MESSENGERS,

THROUGH THE

MEDIUMSHIP OF M. E. WALRATH.

NEW-YORK:

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INTRODUCTION.

HISTORIES that have been given to the earth's inhabitants from generation to generation, have been the records of different nations, illustrating the civil, moral, or religious character of the most noted men, who have gained power over the ignorant and avaricious people, by possessing a predominant organization of intellect, or by the civil rights of the law. And as different minds and principles have governed the unprogressed people of earth, it has given a wide field for the historians to illustrate the increase or decrease of power within the different nations with accuracy, seemingly without a fault.

But not being endowed with full spiritual sight, they have been unable to discern the secret power that has been wrestling within the heart and consciousness of every living soul, for the purpose of bringing forth civilization and spiritual sight, that the human family might more divinely appreciate the God that giveth life and intellect.

Historians have accomplished a great work in bringing the character and habits of the most noted men before the eyes of earth's inhabitants, as it will enable the present and future generations to discern the broken channel, as was illustrated by the first communications given in picture form, but were unintelligible to past historians not endowed with spiritual sight.

But without possessing a clear organization to receive a clear and perfect impression from their spirit-guides, they have accomplished a great work in bringing forth the knowledge that is in the world, as it has been a laborious task to extract thoughts and ideas from the writings of antiquity to fill the vacancy progression has made within past generations.

History is, and has been throughout all past generations, a feast for investigating minds; and the same histories will be a feast for some grades of minds for generations yet to come. But the most intellectual

portion of the earth's inhabitants have allowed their minds to partake lavishly of all the knowledge contained in history, and it refuses to give the proper nutriment for the soul when well digested within the intellect.

And when the soul is unable to gain a supply from the intellect, it seeks to obtain a reason, (for as soon as the soul gains strength and wisdom from the intellect, it possesses reasoning powers;) and to satisfy the cravings of the soul, the intellect returns to the study of both ancient and modern history, with a prayerful thought and desire that God would open their minds with wisdom, that they might see and comprehend the true channel within the writings of antiquity that corresponds with the progression of the present age. In the generations of Abram, Isaac, Jacob, Joseph, and Moses, they received their inspirations through susceptible temperaments, and the knowledge they received was considered worthy of an investigation. Also, in later years, there were very many susceptible temperaments who received the title of prophets; and wherever they prophesied, they established wisdom and civilization in the midst of all grades and classes.

But after the temporal desires gained power over spiritual investigation, they looked back upon the inspiration of antiquity, saying, Prophets were necessary in former years to develop literature for the pleasure of coming generations. But those prophets were not highly educated, like those that have read their written manuscripts, therefore are not considered an equal companion in thought with those that aspire to learning. Very true; the most able writers have been self-educated, and that self-education emanated from an inspiration from their spirit-guides, who possessed the strength and ability to see the inward susceptibility that would enable them to educate the desiring mind and give literature to the earth's inhabitants. Some minds are inspired to write, others are inspired to go forth in the different forms of charity, and perform, as near as they are able to discern, the desires of their heavenly Father.

Historians who have been endeavoring to illustrate the temporal channels of earth instead of the spiritual law of God, (that governs all portions of His universe,) have been inspired by their guardian spirits that exist in the same sphere of mind, and were not capable of giving many new ideas for the necessary progression of earth. But having a desire to advance from the lower spheres, they have been striving to accomplish the work of educating their earthly brethren. But before they were progressed to understand the true channel in nature, they were

swallowed up in death. Thus the different educated generations have passed from earth unable to discern the true channel in nature. But within the last century God has commanded all the spirits of the higher spheres to cast their wisdom within the midst of the earth's inhabitants, that they may be impressed to see the true channel that will carry them safely through the abyss called death. Having a willingness to comply with His commands, the historians have all become united in developing one principle. And by working studiously with that united love, we have been able to discern the true channel in nature. And as we have gained the knowledge, it is a joy and happiness to our soul, and we desire our brethren living in the body should partake of the same healing balm, that it may produce peace and happiness one with another. At first it will produce disturbance, as the different grades of mind will not be ready to comprehend the knowledge we are prepared to give them.

The convocation of spirits who are now controlling and writing through the susceptible temperament of the present medium have been connected with the theological schools of earth. But as we have passed from those temporal laws and societies, we have sought to mend the broken link we found at the time our spirit separated from the body. But we were unable to give the whole history of the earth until the spirits within the higher spheres became united to one thought and principle; and as soon as they all became united, it gave an opportunity for every mind to search into past antiquity if they possessed a desire. This was accomplished by coming in connection with minds of past generations.

When God commanded all the spiritual spheres to connect into one magnetical channel, we were able to read the book of life that existed within the seven spheres. As soon as we gained the knowledge that was required for the progression of future generations, we formed a battery containing twelve spirits of the same temperament, and then were unable to write or give a communication until we could find a medium that was susceptible in temperament with the magnetical battery. But by searching among the inhabitants of earth, we found our present medium in close proximity with our spiritual temperament. And by magnetizing the natural organization, we shall have power to use the spiritual organs in unison with the arm, to communicate by writing the knowledge we have gained within the seven spheres. It will not be necessary to give our earthly names, as it will be sufficient for the investigating minds to know that we are God's worthy messengers, which they

will confess after they investigate nature's laws in connection with the true formation of the earth and planets, as we shall illustrate within this volume; also the growth of the earth, as God hath guided, from the mineral to the vegetable, the vegetable to the animal, and the animal to the human, with His commandment to bring the human to a state of perfection of body and mind without pain or affliction.

Man's disobedience unto God's commands, and the evil it brought upon the human family up to the present time—in connection with this channel we shall give the explanations of the Bible from Genesis through Revelation, showing the guidance from God's spirit-messengers, within every generation, that developed the divine law of affinity with love and affection, so that susceptible temperaments could be born as a channel for communication with the higher spheres. Every generation that sought knowledge and guidance for the purpose of progression has received it in some form. But the nations that despise progression, yet seek to obtain it for the purpose of gaining riches and building up pride and vanity, will soon crumble away into equality, which is fast penetrating through the iron doors of aristocracy. For the earth, in her progressive channels, is in advance of her inhabitants. And as she throws off her electric powers into the atmosphere, it will affect the human system until they will be obliged to search into the laws of nature to learn the causes of the changes; also a remedy to prevent pain and death before the time and years God hath allotted to man. Knowing this to be the condition of earth and her inhabitants, we have obtained the requisite knowledge that will cause the inquiring minds to understand the natural and physical laws of nature. We could not have given this knowledge to the earth's inhabitants in this advanced condition of nature, if we had not been studious scholars while living in our earthly bodies; for it has given us light and power in the spirit. And if this generation will read and investigate the knowledge given them, with the same love and diligence that we possess while obtaining it, they will be able to enter the spiritual spheres with their mind well stored with wisdom, that will shine forth as the illumination of the sun, to guide their pathway through the channel leading from death into life again.

But as we are obliged to place this knowledge within the midst of ignorance and superstition, we do not expect that it will find a ready reception within the decorated halls of aristocracy, as they will be looking for something different from simple nature to guide honored minds, that have received their education through the classic societies of earth.

But these classic societies will remain a few years longer, and then they will pass away into simple nature.

For the minds of earth are rapidly changing from year to year, and they will soon become aroused from their long night of darkness to see and comprehend the truths of dawning eternity. When once aroused from their superstitious slumbers, they will all search for knowledge that will prepare their mind for the change that is sure to come unto man at some period of his existence.

All we ask is for our earthly brethren to give our work an investigation thoroughly contrasting it with natural laws, and we shall have no fears of its being cast aside.

For it contains the wisdom half the earth's inhabitants have been searching for within the writings of antiquity. And as yet, all appears a mystery to the investigating minds, as they compare it with natural laws before them.

The written manuscripts of later years, either historical, theological, or spiritual, have not filled the vacancy, as they have only been extracts from nature's laws, or mystified versions of the Bible, not connected with the changes of nature, as was made manifest in the beginning of time. Many of the earth's inhabitants have been, and are at the present time, inclined to believe in spiritual manifestation. But if they are not prepared to tell or reveal all the mysteries of heaven and earth in one week after they pass into the spirit, the inquiring minds pronounce it a false humbug, without looking into the principle, which would show them that a man, woman, or child, passing into the spirit, without the knowledge of electricity and magnetism, could not give a communication until they study and learn, the same as while in the body. A man, passing into the spirit without the knowledge of natural laws, can give his desires to a convocation of spirits that possess a magnetical battery, and they can pass it through the mind of a susceptible temperament to the friend upon earth, but would be unable to control a medium until they possess strength and knowledge.

We will admit that there are many mediums, or persons possessing a susceptible temperament, who are somewhat given to avariciousness; but as soon as the spirit-messengers see that they seek a principle for the purpose of making riches, they withdraw their magnetical power, and leave them to their own consciousness. A vast accumulation of riches is not necessary for the progression of the mind. In accumulating riches very many become selfish and avaricious; and those prin-

ciples destroy all pure affection man should give unto his heavenly Father.

Within this book we shall give the most minute particles belonging to natural laws; and will endeavor to express the workings of this nature in the most plain and simple language, that all grades of education may read and comprehend the necessity of preparing the mind for the approaching change, without being obliged to call upon the uncharitable educated men to explain the condition of their soul; for the souls of past generations have been greatly deceived by superfluous societies of earth. God desires but one society. And within that society love and charity should exist, by helping and progressing one another, without the desire of gaining riches. Every human being should cultivate the feeling of love; for without that feeling penetrating through every nerve, it is impossible to enter the higher spheres of happiness, as it is the highest attribute that connects man's soul with God, as we will distinctly illustrate if the reader will consent to follow our explanations from page to page, while we unlock the door of hidden mysteries, which have been accumulating since the beginning of time.

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HISTORY OF THE EARTH'S FORMATION.

CHAPTER I.

1. My kind reader, as we have found your mind partially in a passive condition, having a desire to learn and investigate God's natural law from the beginning of the earth's formation, we will, with your permission, carry your mind for a time far beyond the reach of mortal eye.

2. On, onward, to the abyss of earth, and yet farther, which will appear as chaos or nothingness, as you view the condensed atmosphere that surrounds you.

3. And as you gaze from north to south, east to west, you will exclaim with the psalmist, O God! Thy works are mighty, and past finding out.

4. But we, as spirits, have not found it so; for we have traversed the immensity of space, and with the assistance of the electrical and magnetical laws of nature, we have examined studiously all the philosophical and astronomical portions of the universe.

5. And have passed on still farther than the imaginary mind of the great poets, or learned philosophers, who have exalted the mind of man to the highest extent of joy and ecstasy, then carrying it down into dark despair, until it is lost in deep reverie; soliloquizing as if speaking to the God of wisdom, desiring an explanation concerning the philosophy that surrounds and intersperses all portions of the earth.

6. But we are thankful to the progressive power that has carried us beyond the reverie of dark thoughts, as we can speak to the God of wisdom, and see that His glorious works are not imaginary, but perfect in their construction.

7. Which we will now leave in its natural form, and, with the permission of the same guiding Hand, carry you into the immensity of space, to learn concerning the beginning or foundation.

8. As we walk forth upon the condensed atmosphere, darkness surrounds us; but onward we move, as if drawn by some magical power, strengthening us to behold a light in the distance, and, as we approach near and nearer, we feel a happiness permeating our soul, an out-bursting of mortal coil, and the inner man appears; our spiritual eyes are opened, and as we gaze forth upon the light, there appear innumerable colors, and our eyes are dazzled by the brightness. We look again. Ah! behold, it is the hand of God that is to point out and instruct us in the formation of the earth.

9. Behold! the Hand moveth and the immensity of space is shaken; the heavens are opened, and with a glorious light appear the sun, moon, and innumerable stars.

10. As their bright rays fall upon us, we feel a new revelation of wisdom entering our soul, and while gazing upon the picturesque scenery around us, we have a desire to sing with the psalmist, Oh! for a thousand tongues to sing our Maker's praise.

11. The guiding Hand now pointing upward to the mighty work above, tells us to investigate; and while examining the magnetical powers each orb contains, we learn that they were formed one after the other, as they became perfect in natural law, and were brought to perfection by the electrical and magnetical properties which every one contains.

12. And were so formed in the immensity of space, that they would produce light and heat for each other, as they turned upon their axes, to bring their magnetical properties on a parallel line, so as to produce a friction.

13. Light and heat are produced by a friction from different magnets; the friction of heat expands and penetrates into different magnets that are buried deep in the interior of the planets.

14. But as soon as the heat from the different planets meet, they pass into a light to illuminate the atmosphere that is existing between the planets, and is termed the sky or heavens.

15. By examination, we find an equal space separates each orb in the heavens; and as they turn upon their magnetical axes, so as to bring their magnets in contact, they give the light of the sun, moon, and stars, for each other.

16. The magnets that are in the interior of the orbs, being larger, possess more power than those near the north and south poles, or axes

on which they turn, consequently they throw off more friction to produce light and heat.

17. The yearly revolutions of the planets produce the changes, as termed spring, summer, autumn, and winter.

18. Each orb receiving strength from its neighboring planet, they are able to furnish their inhabitants with all that is requisite and necessary for bodily assistance. As they are all inhabited, they require the same magnetical power to keep them in existence.

19. Thus, investigation teaches us, that all the planets were formed one after the other, as they became perfect by magnetical attraction.

20. Now that we have been instructed in the outward form and attractions of the different orbs in the heavens, the guiding hand of wisdom tells us that these bodies could not become perfect until the vapor and mist within the condensed atmosphere (or space that separated the planets) should be consumed.

21. And to consume it, and make a clear illuminous atmosphere, (or sky,) it requires another planet to absorb and give assistance, by supplying magnetical friction from a dark space in the atmosphere, apparently near us.

22. The guiding Hand is again moving, the space is shaken as with a great power; hark! we hear a voice whispering in our ears, saying, Open your intellectual powers, and ye shall see the earth's formation as in the beginning.

23. Now, for the want of wisdom, we will open our intellect, and endeavor to comprehend, as from the beginning, our world of mystery.

CHAPTER II.

1. As the Hand of God moveth to give the formation to His last planet, it extracts from all the magnetical properties that each planet contained, as the rock, iron, coal, all the substantial particles for the foundation; then interspersing the different particles, as gold, silver, and copper; then again the finer, which we will call granite, sapphire, rubies, pearls, diamonds; these particles were given for gravitation and beautifying the planet.

2. And as we look upon the different particles, as they congeal together for the foundation of a new planet, we see that they are emblematical of the Hand that is doing the work.

3. Now that the most substantial work has been completed, we see the Hand moving over its surface, as if to examine its perfectness.

4. But to our great astonishment we see it moving, as if it had received the breath of life; and as the magnets received power to breathe, the electricity vibrated through the bowels of the earth, and electrified every vein and sinew with heat, which gradually consumes a portion of the different minerals contained in the congealed foundation.

5. This work continues many years, every function performing its own work, until the earth's surface has a thick covering, and as the heat penetrates through to the surface, it collects the moisture or vapor from the space between the planets.

6. Thus it continues attracting water until the whole surface is covered. The guiding Hand now passes over the great deep, and a voice saying, Let the dry land appear, and behold! it is as He commands.

7. The earth is now a formed body by itself, surrounded by a condensed atmosphere like unto other planets we see in the heavens; and as the voice passes over the deep, we see that it heaves to and fro, as if a great power had shaken it from its foundation—a loud sound, as if a tremendous crash, and the new planet begins to turn upon her magnetical axis.

8. The great body is opened and a portion of the water is swallowed up in the depths below; the dry land appears in hills and valleys; the

remaining waters are divided into oceans, seas, lakes, and rivers, and interspersed through different portions of land, as the different properties require moisture.

9. A voice resounds through the earth again, saying, Let there be light; and as we look upon the heavenly bodies above, we see every planet shedding its magnetical rays upon its new-born neighbor.

10. As their magnetical properties penetrate through the atmosphere into the depths below, the electric powers come in contact, and vibrate forth into the atmosphere, producing light and heat, until the horizon is filled with magnificent rays, apparently of many colors.

11. This He calls day; but as the earth turns upon her axis in unison with other planets, they come in contact with particles that do not possess the power of friction. Every planet is equally interspersed with particles that produce friction, and those that do not vibrate with friction; and when the inactive particles come in contact, darkness pervades over certain parts of the planets, which He terms night; and as they turn upon their axes, that they again receive friction, light then takes the place of darkness, and He calls it the second day. We learn that it is not the friction of one planet that gives light unto all the heavenly bodies, but that all the planets send forth friction to produce light.

12. The heavenly orbs are so formed within the condensed atmosphere, that they concentrate their magnetical friction upon some one of the planets, once in twelve hours.

13. Then, as they turn upon their axes, it falls obliquely upon another, producing half light in the same place, while the full force of friction gives light in another portion of the atmosphere, giving light and dark shades to the different portions of the planets at the same time. While they are turning upon their axes, giving their yearly revolutions, they vary in their friction, producing cold and heat, or the four changes, spring, summer, autumn, and winter.

14. As the earth revolves to give the four changes, vegetation begins to shoot forth from the soil that was formed from the consumed minerals, each particle sending forth its own substance, sweet, sour, poisonous, or palatable;

15. All receiving their life-nutrient from the magnets in the interior of the earth of the same affinity. As the earth revolves, some of the magnetical substance vibrates from one side of the earth to the other; and when the life-nutrient leaves the roots of the grass, and small shrubs, the life substance all passes into the root, leaving the blade or stem to wither and die; but as the electrical nutrient vibrates back

with the revolutions of the earth, the root is again replenished with nutriment, renewing the old stem or sending forth shoots to the surface.

16. The trees and shrubs that receive their yearly nutriment from the substantial magnets retain their verdure through the changes of the four seasons.

17. As all the vegetation has germinated before our eyes, the hills and valleys covered with grass and bedecked with flowers, with here and there a tree or shrub rearing their heads in grandeur, we look with great amazement; and with breathless and silent thought, we ask our God to tell us why the earth is productive in the centre and all the remainder bleak and barren, apparently without friction.

18. Our eyes are instantly replenished with strength and wisdom, and we are able to see that the magnets which send forth heat are small and unable to send electric heat from the north to the south, sufficient to give growth for vegetation; but as the earth rolled upon her axis the magnets would grow, and in time be able to give heat and vegetation to the extreme north or south, the same as in the interior.

19. The growth of the magnets was soon brought to our view. While contemplating upon the impossibility of the magnetical heat passing through the solid rocks, we see it vibrating with great velocity, breaking the rock and sending its fragments over hill and valleys, giving it a channel to pass to its neighboring magnet of the same substance.

20. Thus they passed from one to the other, increasing in size and strength, and as they increase in size, they send forth more heat and light to blend with the planets, in unison with her attraction.

21. While the revolutions of the earth are bringing the four seasons within the interior portions of the globe, the remainder is covered with a frozen substance, as termed ice and snow, formed from the mist or vapor passing between the planets.

22. But as fast as the magnets penetrate into the cold, lifeless particles with heat, they will gradually pass into a temperature of heat, which will lessen the heat in the interior of the earth.

CHAPTER III.

1. AND as year after year passes away, we see the earth making the same revolutions: the magnets increasing in size and strength, vibrating with great power; we see the hills increase in size until they become great mountains; the valleys lowered into gulches, with streams of water gurgling through its untrodden soil.

2. Many of the trees grown to stately oaks, and a great variety of others striving to do their duty by sending forth their young branches covered with leaves and blossoms, for the purpose of multiplying its kind upon earth.

3. While looking upon the growth and grandeur before us, not possessing the power of seeing into the workings of God's natural laws, without investigating and learning, we exclaim, For what purpose has God given this growth of earth and vegetation? All is stillness, excepting the gurgling of water.

4. Through the stillness vibrates a voice which echoes from shore to shore, saying, Open your mind and seek for wisdom, and it shall be given you.

5. When we heard the words, Seek for wisdom and it shall be given you, we cast aside all feeling of doubt, saying, Father, tell us what can come from these rocks and hills.

6. The same voice replies, saying, Investigate nature before you, as I draw it forth little by little, and it will speak volumes to the soul that language can not utter or make you appreciate.

7. The thoughts of volumes lying before us in perfect silence aroused us, and we looked forth upon nature, and a voice spake, saying Come forth, all ye pure particles.

8. And we behold the pure particles coming forth from the mountains, hills, and valleys—from the stately tree down to the smallest shrub and grass,

9. All working in unison at the moment of His bidding. As the particles came forth, He formed the beasts of the field one after the other, the fishes of the sea, the fowls of the air; each one partaking more or less of every particle contained in the depth of the earth.

10. The minerals gave the particles for the bones, the nutriment or the soil of earth giving for the sinews, making a channel for the magnetical vibrations to pass over the bones or mineral substance, like the body of the earth; the vegetation and different water for the blood; the magnets, passing upon the sinews between the bones and blood, equalize the mineral and vegetable substance, and pass to the surface as flesh or covering.

11. When the body is formed to receive the magnetical vibration in connection with the earth, God's natural laws inflated the porous sinews with magnetical air, to give life and motion; magnetical vibration gave sight and hearing.

12. As the organs of sight and hearing are put to usury, or when the body is made to exercise, to give force to the magnetical vibrations, they consume the blood or vegetation; and as soon as the mucous substance is consumed, the magnetical vibration comes in connection with the mineral, which produces a gnawing sensation throughout the whole body. This organ of sensitiveness seeks for food that will work in unison with that which gave formation to the body.

13. If the body obtains it, the flesh will increase; if not, the mineral will gain power over the vegetable substance, and the magnetical life will pass from the body.

14. But as God formed all the beasts of the field, the fowls of the air, the fishes of the sea, from the substance of earth, she supplied food in abundance for the cravings of nature.

15. Therefore they grow with power to multiply and replenish the earth at nature's bidding; and as they consumed the vegetation which had extracted a portion of the magnetical substance, it gave the surplus power to escape through the pores of the earth and pass into the atmosphere.

16. And as they vibrate from one to the other, the velocity produces a breeze or wind. When these magnets meet in the atmosphere, they pass and re-pass through each other, until they become porous. As they are made porous (and possess magnetical attraction) they extract particles of water from the seas, lakes, and rivers, as they pass over them. When they are filled with the magnetical water, they have the same attraction toward each other, and when coming in contact, and the magnets vibrate together, the friction is as fire through the air, to burn up the impure gases arising from decayed matter of the earth.

17. These porous magnets we will call clouds. The vibration, when fully charged with magnetical water, we will call lightning. When the

electric power escapes from the porous magnets, they fall back to the hills, that they may gain power to rise again in the atmosphere, to refresh the surface with showers of water from the oceans, seas, lakes, and rivers.

18. The electric power that passes from the clouds unites and forms air or wind, within the atmosphere, forming roads or channels as far as their power extends, and then gradually dies away.

19. They are not connected with the wind or breeze that passes from north to south. The breezes that pass north and south are formed from the gases that pass off from the magnetical axes, or poles, and follow in unison with their attraction.

20. If a body or ball is raised into the atmosphere, for the purpose of passing around the globe, it must get into a channel, pass on to the extent of its power; then stop and inflate the ball with gases, at that place; pass on to the next channel, so on, until the ball passes around the globe. The gases must be collected in different parts of the earth, if a ball is inflated to pass around the globe.

CHAPTER IV.

1. As we have investigated the most essential portion of earth's magnets, we will look into the different bodies of water. By examination we find every particle of water impregnated with magnetical power, in unison with the substance that surrounds the body of water, for the purpose of giving it proper equilibrium as the earth turns upon her axis.

2. The salt water contains more magnetical power than the fresh, and as we look into the depth of the ocean, the magnetical particles apparently congeal into one body; but as the magnetical rays from the different planets fall or penetrate into its depth, they separate and receive their power, which causes them to swell and rise to the surface until they change their power in another direction; then the water recedes to its former position.

3. The swelling of the salt water appears at the change of the four seasons, as the planets send their rays through the mist and vapor that has not as yet been consumed by the pores of the earth.

4. But God's wisdom teaches us that the earth will gradually consume this vapor; and as it is being consumed, the planets will penetrate with more power and cause frequent swellings in the water, and rise to a greater depth than at the present time.

5. Now that the clouds are formed to supply the heated surface with gentle showers—the beasts of the field, the fowls of the air, the fishes of the sea, all multiplying the earth in abundance, as was commanded, we exclaim again, For what purpose has God given this great and sublime structure?

6. In answer, we hear a voice saying, The sublime grandeur before you has been given for the purpose of making and progressing man, which I shall make in mine own image.

7. As we look from north to south, from east to west, we see the generated particles coming forth at His bidding.

8. While the particles are coming from the depths of the earth, He forms an embryo from mother nature, which receives all the generated particles, from the highest mountain down to the lowest valley: the

highest tree down to the grass and creeping vine; from the largest beast down to the smallest creeping insect; the fishes of the sea and the fowls of the air, that had germinated, give up their pure particles for a superior purpose.

9. The mineral substance is extracted from the vegetable and animal for the bones; from the birds and fishes, for the sinews; the nutritious particles from the vegetable, for the blood and outward covering.

10. As we look into the embryo of mother nature, we see her magnetical heat congealing the particles as they are dealt out to her, giving a beautiful formation. This formation being unlike any other upon earth, we will call human. And as we examine the embryo, we find six human forms ready to receive the breath of life.

11. And as God passes His hand over the embryo, they move with life, possessing the action of His soul beating through their brain, different from the other forms that had received life through the magnetical actions of nature.

12. This taught us that there was a difference and a great distinction between the animal and the human. As the breath of life passed through all portions of their bodies, we see a connecting link or sameness with the six bodies within the embryo.

13. And from the head of each form vibrated a beautiful light, far surpassing any thing we have seen in nature. This light connected with the great light and wisdom of the God that giveth them life.

14. At the reception of this light within the particles of earth, all nature begins to smile, the dreary look is changed; the animal, the fish, the fowls of both sexes, begin to feel the vibrations of love, calling them to care and protection of their own kindred.

15. As the vibration of love is smiling with happiness from all particles of nature, God again calls forth the purity from it, and from the six human forms that lie sleeping in the embryo of nature.

16. With these particles impregnated with love, and the affinity of these six forms, He makes six forms in proportion, to act in unison of both mind and body with the former bodies.

17. And as they receive the breath of life, the functions of instinct, and with the same organization, their affinity attracts each form to its own companion, as He designs them.

18. As the six males and six females receive their full organization, He awakens them from their slumbering birth to know and love each other.

19. Being six positive males and six negative females, connected with

His channel of wisdom, He forms a magnetical battery with their mind ; and as the vibration of His voice or thoughts falls upon their organ of hearing, they know His desires as regards their food and development.

20. He commands them to keep their affinity as they multiply and replenish the earth; and if they obey His commands, He will always come to them with the same still voice of instruction, whenever they shall have a desire for their thoughts to vibrate upon the magnetical channel with His spirit.

21. He also gives them the controlling power over every beast of the field, the creeping insects, the fishes of the sea, and the fowls, so that each one shall come and go at their bidding.

22. We look forth from shore to shore; all nature is smiling as she brings forth her flowers and fruit for man. The beasts, the fishes, the fowls, all seem to say, with an instinct, We love mankind because they are connected with the power that feeds and governs our vitality.

23. And while this feeling of unity and love exists, all is peace and happiness. The earth is heaving the rocks from the depth of its foundation; the clouds are sending their rain in torrents, yet there is not one link broken.

24. And as we investigate each individualized form that is connected with the channel of wisdom, we see that each one contains twenty-four organs in connection with the acting function of the earth. These organs are all connected by a spiritual organ, which is in the centre of the head, and forms the magnetical battery with God.

25. And as each organ develops and passes into the spiritual, it increases the spiritual that carries thoughts and desires to the throne of God; and His love vibrates back in appreciation of their work.

26. But whenever their desires and love turn toward the beauties of the earth, their spiritual mind or battery loses its strength, and they are unable to communicate with their God.

27. Their twelve organs have great attraction for the beauties of the beast, fish, and fowl, also the grass and flowers, as they have them for their constant associates.

28. And as they have all they desire, they have no inclination to gain wisdom, or communicate with their God concerning the beauties before them; and whenever He tells them that it is their duty to learn, they refuse to obey, and remain in their indolent condition, collecting fruit in quantities to last from one season to another. Otherwise, time passed unheeded by them.

CHAPTER V.

1. As years roll along, one after the other, their animal nature obeys the command of multiplying their kind; but their children are in the same condition of mind as the parents, because the parents have not sought to improve the twelve organs with the wisdom God gave them concerning the fruit, changes, and temperature of the seasons.

2. For the seasons could not always remain alike; the working of the magnets under the surface would send forth heat and prevent the vegetation from growing to supply them with food.

3. When they were made sensible of the wisdom He had given them, (by not having their usual fruit,) their minds began to be aroused, and they saw beauty and happiness in listening to the still small voice that penetrated through the organs of every one of His children at the same time. Being all united with the same channel of love and affinity, they receive the same vibrating power of wisdom.

4. The children that are conceived by earthly parents receive the same organization as the children that received life within the embryo of mother nature.

5. While the body is forming, it extracts nutriment by the power of its own magnet, which it receives at the time of conception.

6. There are twelve primitive principles in nature, and these were given to man, as God gave them the breath of life.

7. These twelve organs are of God, not from the nutriment or extracts of bone or sinew, but require the nutriment of bone and sinew to give them individuality.

8. When a child is conceived, (or extracted from nature,) its growth commences at the head, that being the spark of magnet that was formed from the magnetical substance of vegetable and mineral, consumed by the parents.

9. If it is formed from vegetable and mineral consumed by man, (and passes into the embryo of mother nature,) the conception produces a male child. If the magnet is from the vegetable and mineral con-

sumed by the woman, and conceived within the embryo of nature, from the man and woman, the production is a female child.

10. As soon as these magnets are conceived within the embryo of nature, they commence extracting from the vegetable and mineral of their affinity until every function is formed.

11. When the functions are all formed, the twelve acting magnets (which were formed within the head, from the one conceived) commence to grow upon the twelve organs of the mother for the purpose of gaining its own individuality. The twelve organs being united by a spiritual organ, (that contains the channel, or a spark of God's infinite power,) vibrate to the purified magnets that are calling for an organized spirit to give life and vitality to the twelve organs.

12. And within the midst of these twelve organs He places a spiritual organ, as a connecting link with His own channel of wisdom, that He can supply the twelve organs if they desire His assistance, and also to receive the purity from each organ, as they are in after-years brought to perfection.

13. If the man or woman has received any growth within their twelve organs, (whether it is good or evil,) the child will partake of some of its influence through nature's growth.

14. God gives every child twelve organs, and they are placed in the head, and these twelve are to work and extract a particle from the twelve that are in gross nature, or body.

15. When they shall have gained the twelve from gross nature, the increase will be equal to four and twenty, and then they will possess the knowledge of heaven and earth.

16. As God's wisdom is continually vibrating through their brain, (guiding their spiritual organ,) they will increase in a desire for knowledge, and begin to ask for assistance.

17. God tells them, if they will obey His commands, they will always have happiness, and He will remain with them, giving assistance and knowledge until they become an individualized being to comprehend all nature.

18. But if they should disobey His laws, and seek for the beauties that are in gross nature, in any other way than by developing the twelve organs, they would gain evil thoughts and desires.

19. And if they should gain an evil mind, it would dismount His battery from their twelve organs, as it would be impossible for Him to unite with evil. And they would be obliged to remain away from His knowledge and love until their unhappiness could bring them to a state

of conscientiousness, that would destroy their evil by doing good works, until every evil thought is removed, saying, Not until then will ye be able to hear my voice.

20. He also commands His children to watch faithfully the workings of earth's magnets, as He would direct and guide them when and where to escape from danger while the earth's magnets were purifying the particles beneath the surface. If they disobeyed when He gave them instruction, some of their number would lose their earthly existence before their twelve organs could receive the necessary development that is required before the spirit should separate from the body, as this was the work he had set apart for His children.

21. After they had listened to all these commandments, He gave another, which He said He would give for the greatest command, and as it was the most essential, He wished them to keep it in remembrance.

22. This great commandment was, that they should continue in their affinity as He formed them. For saith He, If you should cohabit with those that are not of your affinity, you will destroy the minds that are now working for the wisdom of heaven or happiness

23. And the children you conceive will have an evil mind; they will not be one individualized being like yourselves. But mixture of affinities will come forth into the world, possessing a wicked and adulterate mind. They will be as two persons in one body; one temperament working against the other, causing some to be quick in temperament, others sluggish, not having activity enough in their system to purify the body.

24. The organization will be changed, and that will destroy my electric battery and prevent me from communicating with the children of earth. I shall not call them my children, until the true principles of love shall call their temperament back to its own affinity.

25. And that will not be brought back until the magnets underneath the surface shall purify the greater portion of the earth, and be able to send forth electric powers into the atmosphere, that will electrify every human being, and gradually change the condensed affinities back into their individuality.

26. Changing the affinity and electric battery I have given you, will not only change your mind and temperament, but will change your color.

27. Those that are born with a mixture of affinity will have a gross temperament little higher than the beast. Intermixing the affinities will prevent the action of the twelve principles to throw off the gross nature which is consumed by the human.

28. And those that will have the greatest depth of the mixture within their temperament will only have the use of a few organs to gain vegetation sufficient for bodily substance.

29. And their color will be very dark, like unto the substance from which they are formed. And according to the depth of the mixture, will come great nations, possessing different minds, temperaments, and color.

30. This change would bring a great evil within the midst of my happy children, that are now commencing upon the first degrees of learning.

31. But if they obey my commands, and receive my instruction, the seventh generation will be able to understand all the powers and laws that govern the earth as she moves upon her axis.

32. Therefore, I strictly command every generation to obey the very moment they receive the impression passing through their organization.

33. I can not force you to obey. But if you will allow me to instruct the organs I have given you, you will obey by the feeling of love and attraction.

34. Whosoever cometh unto me with love, shall have tenfold added to his happiness.

35. As you are now existing, all your knowledge is good; but on the day that ye shall disobey my commands, ye will know of good and evil.

36. As we listened to the instructions and commandments that vibrated from an All-wise Being with love and affection, we were able to see that man was not placed upon this earth merely to gain bodily subsistence.

37. But that the twelve organs was to be cultivated, from day to day, until they were filled with knowledge and purity. And when the organs should be brought to perfection, man would have the control of all the magnets that governed the earth.

38. And as we looked again upon the human beings possessing the twelve organs, we thought it an impossibility for them to deviate from the right channel.

39. But as we examined closely the organs of each individual, it appeared to our view like unto a quiet, uninhabited garden, filled with trees, which would bear fruit of good or evil. But within the midst of the garden we beheld a tree in full blossom, sending forth its sweet fragrance over all, without the least appearance of change.

40. And we are able to see that it will remain in the same condition;

until its fruits are ripened, and well supplied with the fecundating dust from the other trees, (or organs.)

41. But if not, the life-essence would pass back into the tree, to live within its own nutriment ; until it should gain the assistance for the bud and blossom.

42. Outwardly, we are unable to see any traces of evil, to prevent the minds from gaining knowledge as fast as the growth of the bodily organization will admit.

CHAPTER VI.

1. THE magnets underneath the surface are working steadily, year after year, to purify gross nature. Occasionally they burst the rocks and send them above the surface with heated air that destroys vegetation for many miles.

2. At other times the rocks are broken and carried into the bodies of water that are interspersed throughout the interior of the earth; great portions of the surface are swallowed up in the depths below without a moment's warning.

3. All these changes begin to arouse a feeling of fear within the minds of the faithful children.

4. And the destruction of vegetation brings the evil thought of avariciousness. And when they are instructed to go from place to place to get their food, they obey with reluctance.

5. God warns them of the evil of disobedience, saying, The day that ye shall disobey my commands, ye shall surely die.

6. He again guides them to a fertile spot of ground, covered with fruit and flowers. But as the magnets are changing with the revolutions of the earth, He warns His children to quickly escape to another garden.

7. All except one woman instantly obeyed; and as she thought to gather a supply of fruit before obeying her God, she was soon swallowed up in the depths below.

8. The evil of avariciousness and hunger had been coiling around the woman's mind like a serpent for many days, as she was recovering from sickness, which caused her hunger.

9. Many others stopped to wait for the woman, after they had escaped some distance from the garden where they had been gathering fruit. But as she did not come in sight, they had fears that she had been injured or died from the effects of the magnetical eruption.

10. And as their fear for the safety of the woman increased, they disobey their God, and return in pursuit of her. But, as they come in sight of the spot that, a few days before, was covered with beautiful trees, bearing delicious fruit, they now behold it a body of water. •

11. As they look upon the change of scenery before them, they re-

member the words, On the day that ye disobey my commands, ye shall surely die. As they recall these words to their memory, they believed the woman was swallowed up in the water.

12. A great terror instantly came over them; and they hastened away to their comrades, endeavoring to express in their simple minds what they had seen.

13. But when they began to think of death, they were unable to comprehend the change, as they had never seen death within their midst; but they could see that one of their number was missing, and that she disobeyed her God.

14. The four that disobeyed their God and went in pursuit of the missing woman, now begin to sicken from the effects of the poison they inhaled as they approached the place where the magnets had been sending the poisonous substance from the minerals in the interior of the earth.

15. Disobedience soon brings death within their midst, and they are now able to see death in its natural form, as the lifeless bodies lie before them.

16. As they look upon the lifeless bodies, fear and terror pass through the mind of every individual, and they have the inclination to run from the terrible scene, like the beasts of the forest.

17. But God speaks to their troubled mind, telling them to quiet their fear, bury their dead underneath the surface, and remain in the garden until He commanded them to depart.

18. Hearing His voice, they instantly obey. After the bodies were buried, He explains to their minds the change called death, by first telling them how they received their first formation. And from the first twelve many hundreds had been born.

19. And it would be well for all of His children to obey the commands He gave, as He did not wish them to die until their mind was filled with wisdom, that would enable them to return to their brethren living in the flesh, and communicate by the laws of attraction, the same as He was communicating.

20. Knowledge of earthly laws had been given them, but their gross nature had not become sufficiently refined to allow their minds to comprehend divine laws in connection with their sight and hearing, consequently could not tell from whence came the voice of God.

21. But believed He lives in the garden, and speaks with a loud voice that every one is able to hear. He has often told them that He impresses their minds with His electric mind, and as it vibrates to their organization, they are able to hear the vibration upon their organs of

hearing. But it is necessary to keep constantly speaking to them in order to make them remember.

22. He explains death by saying, Death is inevitable to every body that receives the breath of life ; but it is not necessary to die until you all gain knowledge, if you obey my commands.

23. But if you do not obey, the moment you hear my voice vibrating upon your organs of hearing, you are liable to eat something, or receive an injury that will destroy some function of the body, that the spirit or life can no longer remain in the body of flesh, but will pass out from the nostril, extracting all the pure particles that are left in the body, to make a covering for the spirit. If the body is injured or diseased at the time of death, the spirit will be deficient of the diseased member of the body ; and also of the power of electricity to guide them from place to place, while the spirit will have a desire to follow the attractions of their earthly brethren until they gain wisdom to pass into a higher sphere.

24. This knowledge they were unable to comprehend ; but through fear of death, they obeyed all the commands that were given them, until fear passed from their memory.

25. As fear passed away, those that had lost their affinity companion had a desire to cohabit with others that were not of their affinity ; and as their desire increased, they defied the warning voice of God and turned their knowledge to evil.

26. And evil soon begat evil, as their mind was not filled with wisdom to guide their animal inclination, one after the other defied the warning voice of God, until they all became corrupted with evil.

27. Consequently, the next generation became a mixture of affinities. This mixture has broken the channel of communication with their God for many generations in the future.

28. He will communicate with those that possess their natural affinity when He finds them in a passive mood to receive His congenial vibrations, with counsel, not with love.

29. But when the first generations shall have passed away, God will be unable to form a battery with the children of earth, until wisdom teaches them to return to their affinity and purify themselves from evil.

30. As generation after generation comes upon the earth, the mixture increases, and with it an increase of fear and avariciousness, also a desire for animal food.

31. The desire for animal food causes them to turn all their thoughts and ability to catching the beasts that roam over the hills and plains, also the birds that fly in the air, and the fishes that swim in the small bodies of water.

CHAPTER VII.

1. IN this condition lived many generations without receiving the wisdom or counsel from God, only in the time of famine.

2. Famine, or the scarcity of vegetation, is produced by the heat from electricity coming near the surface, and preventing the roots from receiving nutriment for growth.

3. While the famine continues, they all gather around the few aged persons that possess the natural channel with God;

4. That they may learn where to gain food to keep them from perishing with hunger; and they are unable to gain knowledge otherwise; for their channel of communication is broken by the mixture of affinities; yet this generation is unable to see why they are not to receive knowledge from God, the same as their forefathers.

5. They see that these aged fathers and mothers are able to say, My God saith, Go ye north or south, east or west a few leagues, and ye will find a garden filled with vegetation.

6. While they are in want, they ask their God to give them the same power of communication that He is giving to the aged parent; for in time the parent will pass from our sight like unto others that have gone before them.

7. God now places His magnetical power upon the susceptible children, and makes them speak with His voice and wisdom.

8. Saying, I would gladly come and communicate with your organ if it were possible; but the channel is broken that would have brought thee to me, and me to thee.

9. The spiritual organs you possess have been covered by a mixture of affinities, through the disobedience of your forefathers,

10. But if the generation possessing the mixture would obey my commands and gain wisdom that would increase the growth of the spiritual organ over the gross organs that I have given for the protection and development of the physical system, the next generation would return to their own affinity and unite with my channel of communication.

11. If you freely partake of my wisdom, and thereby gain knowledge

within your twelve organs, it will give you a light or an intellect to discern between right and wrong.

12. And the same intellect will tell where to select a companion that is in unison with the physical system, also why the necessity of uniting within the channels of affinity.

13. This organ is not to be used or cultivated for the purpose of giving an increase of evil, but to remain in the midst of the twelve organs and receive the purities as they progress with knowledge.

14. And as it receives the purities, it will soon gain power over all the gross organs, and be able to guide every organ to its own channel of knowledge without the least struggle or confusion of thought. All thoughts will bring happiness and unity.

15. Within this condition of mind your Heavenly Father will be able to come to you upon the channel of love, that will emanate from your spiritual to connect with His affectionate embrace, which will always be in readiness for His children.

16. He will not only receive their love, but will add tenfold to their pool of knowledge; also remain with them and partake of their happiness.

17. But if you bring the spiritual organ down on equality with the gross organs, and not give it the food of purity that it can gain strength,

18. The gross organs will increase with great rapidity; having no balancing power of love to guide the organization, the spiritual organ will soon be covered within the depths of ignorance and evil.

19. And as it increases within your mind, there will appear a great gulf between me and thee. This gulf will be formed by your gross ignorance, that will cover up the spiritual organ and prevent it from gaining light, the same as if your body was placed in the depths below the surface, and prevent your physical eye from gaining light to assist in obtaining subsistence for the body.

20. This ignorance will bring selfishness and avariciousness to gain the treasures and beauties of earth; and as you gain them, your ignorance will make you believe you have gained all by the labor of your own hands.

21. Thus will self-aggrandizement continue until all your natural affection is destroyed; and when your Heavenly Father shall approach with outstretched arms, you will say, I know the voice, but why doth He not speak with us as in time past, not come in an indirect way, as if His communications were coming through a forest or wilderness?

22. The depth of ignorance that I shall be obliged to communicate through will appear to you as a great wilderness thickly shaded with trees.

23. The only way in which I shall be able to give you a communication will be through a channel that I shall form with the minds that have passed from the body into the spiritual form. Those that possess their natural affinity shall receive my teaching, and they shall have the knowledge of all the electric laws of communication.

24. And whenever they find a susceptible temperament, they will impress the knowledge I give them upon the spiritual organs, and cause them to speak my desires to the people of earth.

25. But all will appear as a mystery until you learn the straight and narrow channel that brings thee to me and me to thee.

26. But your selfishness has driven me from you at present, not allowing me one tree (or organ) within the garden that I have given you. You have gathered all your organs together and placed them in a low condition, and I consider it a great evil, and you will repent of it.

CHAPTER VIII.

1. As they listened to the words spoken in tones of injured affection, they were sorrowful and sought for a time to replace their affection and make atonement for their wrongs.

2. And by searching for their lost affection, they found intellect sufficient to discern the great gulf they had made between their mind and their Heavenly Father's affection.

3. And also that it would be an impossibility to penetrate momentarily through its depths, and destroy the evil that had been accumulating for years.

4. In their search they found the words of their Father before them, which He had spoken years before, saying, Ye can not cast aside your evil by merely saying, Father, we love Thee, we adore Thee, take us to Thy arms of affection, and we will sin no more.

5. They found it an impossibility to change their wrongs without doing good deeds to overcome the evil; and by searching for good deeds they saw the fruits of good and evil that had been accumulating together.

6. God's holy law was given and distributed through nature, as He gave life and existence to every particle of His work.

7. And His law can not change to please the minds of men whenever they have a desire to say, Do ye thus and so.

8. But they are to progress and change as nature dictates, and nature will always take them onward, as it is impossible for her to go backward.

9. As they investigated the words of their Father concerning the past and present, they could see the love they had for each other had nearly all disappeared, and that love was a treasure more precious than all they could gain by accumulating the beauties of earth.

10. And with these thoughts they hid their heads with shame, saying, (within their own mind,) We will work diligently to regain the treasure we have unwisely hid within the gulf of darkness.

11. God, seeing that His word was working freely within their minds, spake again through the susceptible channel, saying, It gives me joy when I see my children, when they come to me with penitence and love,

desiring wisdom to carry them onward to the higher spheres of heaven.

12. And as thou art seeking for a hope within my love, I will forgive thee all and take thee within my affection; but to be replaced within the channels of communication, that will take time, as you will be obliged to undo the wrongs of past generations.

13. This work can be accomplished by selecting a companion as near your own affinity, or mind, as possible within the present condition of nature. This law must be strictly followed for three generations, and the third generation will be able to come within my channel of communication: restoring your affinity will separate your spiritual organization from the gross inclinations, and you will cleave to that which is good, and progress onward to happiness.

14. If you wish to progress within my affection, you must strictly obey the laws of nature, until you are free from spot or blemish, then supply the spiritual with pure nutriment from the well-cultivated gross organs, and you will soon find your progression within the channels of happiness or heaven.

15. The gulf you have made will change into a living stream of wisdom, wherein you will be able to reap a reward more precious than the beauties of earth.

16. All that I have placed before you is for your pleasure and happiness; but you must not allow your affection to be placed within its charms, as I shall exact all your pure affection as a recompense for your pleasure.

17. I am not placing a burden upon your shoulders to keep your souls mouldering away upon earth without pleasure; but if you follow my commands, you will receive the pure essence of pleasure; happiness will pervade through every sphere of your existence, and the wisdom I am able to give will show you how to use all that I have placed before you.

18. As their Heavenly Father ceased speaking, the children all fell upon their faces, imploring their Father to give them strength to overcome and throw off the burden that is weighing heavily upon their souls.

19. The reformation lasted for some length of time; those desiring companions sought the counsel of their Heavenly Father and He directed them to those nearest in affinity; and they brought forth children possessing more affection than any generation before, since man generated upon earth.

20. This was produced by exercising and bringing their minds down

to the principle of love and the desire of knowledge, which had heretofore lain dormant.

21. Before the second generation could come to the years of strength, the susceptible minds that gave a channel of communication with their Heavenly Father died, and they were left without a channel of communication.

22. The parents taught their children concerning the communication they had received from their God, that is, as near as their memory would permit.

23. But as their memory is limited and their affection wavering, they are unable to give the instruction with the feeling of love to attract the young minds, from the beauties that surround them; consequently they all fall back upon the evil of uniting with different affinities, which again destroys God's channel of communication for many generations.

24. But knowing that it is necessary for the children of earth to have wisdom, He teaches his first-born that have passed into the spiritual form the laws of magnetism, of earth and its connection with the human bodies existing in the flesh, also how to control and form a battery of communication with the physical system of those that are nearest to their affinity.

25. Giving them this knowledge, and developing their organization so that they are able to understand and operate upon the physical system, requires the time of one hundred years, because they were in an undeveloped condition before they separated from their physical organization.

26. And they require the knowledge of primitive nature, as the teaching God gave them while in the flesh was as seed sown in uncultivated ground, taking little depth of root, and soon overcome by the attractions that surround them.

27. While teaching them concerning the channel of communication, He takes their minds back to the animal creation, from whence He extracted the human.

28. Saying, The power or magnetism you are to use in controlling the physical system is the same that caused you to move, or walk from place to place while in the body; every particle which you see, possessing the animation of growth, contains magnetism.

29. The earth is filled with the same divine power, causing it to turn from east to west in unison with all other planets.

30. The vibration of all magnetical force is from north to south, connecting with the condensed magnet, which is interspersed between the

planets, that they shall work in unison to produce light and heat. Light and heat upon the different magnets give growth to vegetation, and fulfill the demands of natural law as they pass into the animal, giving the instinct to discern their affinity by the smell from the nostril, their organization giving the nostril the most active and sensitive magnet.

31. And whenever the animal receives the least impression or action upon the few organs which are allotted to them for gaining bodily subsistence, the vibration instantly falls to the nostril, producing snorting, neighing, howling, mewling.

32. All the animal creation possesses the positive and negative, but not the passive; that would give them magnetical power one over the other, with a channel of electricity.

33. Some of the fowls of the air have their sensitive magnets within the nostril, the same as the beast.

34. But the greater portion of the feathered creation have their sensitive magnets within the ears and eye, acting intuitively upon the brain, that the most trifling motion is sensibly felt like a shock, often producing instant death. According to the sensitiveness they possess, they are endowed with the passive, causing them to be sensible to their affinity.

35. But when I made man and woman, I extracted the purest particles from every beast, bird, and fowl that had germinated, giving them an organization for seeing, hearing, tasting, and smelling. Also, twelve organs to work in unison with the vibration, connected by the magnetical channel which vibrates back and forth until every organ is set at work; and the organ that has received the greatest development will become the most sensitive to the shock when the organ is fully charged with power; the same organ will send its force to the tongue, giving utterance by words and sounds that express the growth of the organ.

36. These organs are placed in the head, being separated by the little cells of the brain, all having the connecting vibration with the tongue and the whole organization of the body.

37. These sensitive magnets are extracts from the animal and fowl creations, and a connecting channel with all the magnets that produce the revolutions of the earth, thus enabling the whole human family to feel every vibration passing through the atmosphere.

38. Within the organization of the brain, man has the spiritual organ, and if allowed to progress, it will possess the power of attraction and cohesion, taking that which is good, and casting aside the evil.

39. But if they do not progress the spiritual, the gross organs will

predominate, and they will eat and drink every thing the appetite craves, whether good or bad for the system.

40. The physical system is so formed that it requires a certain portion of food; and if they get any more, it injures and inflames the stomach, producing an unnatural growth of the gross organs.

41. The same as the first children that disobeyed my commandments and broke my channel of communication with the children living in the flesh; and they require instruction.

42. Now that you have disobeyed my commands and broken my channel of communication, you are to study the laws of magnetism until you are able to search out your channel of affinity within the mixture you have formed.

43. I will give you the instruction, and you are to do the work, now that you are searching within the mixed affinities to find a mind that is susceptible to your temperament. But this is an impossibility, as they have been crossed; some have too much of the negative, others have too much of the positive temperament.

44. Those that possess the positive to a great degree, either male or female, have a predominant disposition, with a desire to make all subservient to their will; if a man possesses too much of the positive, he is selfish and without the feeling of love for mankind, and it is an impossibility to form a channel of communication, as the firm, positive mind throws aside your influence or impressions.

45. If a man possesses more of the negative than the positive, he becomes more of the female than of the male temperament, and loses the natural law of attraction and cohesion, preventing him from loving or being loved, without the mind is cultivated to wisdom, which throws aside all mixture of affinity and purifies the body and soul for a high position of communication.

46. A quiet, thoughtful mind possesses more of the passive temperature than those possessing a fearless mind, seeking to injure all for the sake of their own happiness.

47. Again, if a child is conceived by parents that are of the positive temperament, it will have an unhappy disposition, (either male or female;) it will have a desire to bring all subservient to its will, as it believes the power of speech and outward manifestation superior to all above and below.

48. And if they can not accomplish the full extent of their feeling, they are of all nature the most miserable; they will not see pleasure in gaining the wisdom of the higher spheres, as they will see nothing higher than their own individuality.

49. The only change that they will be able to receive, while they remain in the body, must come by reducing the physical by sickness; this will subdue their predominant will to see their frailty.

50. But if sickness does not come to their relief, they will carry the same predominant disposition into the spiritual sphere.♦

51. As they pass into the spiritual, they will see their evil, as all will be weighed within the scales of love and wisdom, and all possessing the sameness of affection will be placed in a class by themselves, until they progress by increasing the desire for love and wisdom, and accomplish a good upon earth.

CHAPTER IX.

1. THE minds will be divided into seven classes, (or spheres,) and according to their development they will receive their position in the spirit.

2. Therefore, as you have not gained wisdom and love while in the body, you must work diligently to impress the minds of earth to do that which is good in every degree of life.

3. And to accomplish this great work, you must form a magnetical battery, consisting of six males and six females, possessing their natural affinity.

4. And then you are to form a circle around every individual you can find upon earth that possesses a passive temperament, and continue magnetizing them until you gain a power over their gross organs that will enable you to impress ideas into their spiritual organ, so that it can gain power to instruct the gross organs to seek for wisdom.

5. As you are now in the spirit, you must necessarily obey my commands if you have a desire to pass into the higher sphere. My laws consist of love and justice unto every human being.

6. Now that you know my desire, you must gain a feeling of love for your kindred living in the flesh; then you will go about your work without compulsion.

7. My laws are not enacted with force or compulsion, but with love and a desire for wisdom. The nature of your organization is progression; give it good instruction, and there is nothing upon earth to prevent its progress; with love and affection, you will be able to attract all the children of earth heavenward.

8. As you will have a desire to visit all the brethren remaining in the flesh, you will require the knowledge of passing through the magnetical atmosphere.

9. This can be accomplished with a magnetical battery of passive spirits, if they will learn to control the power they possess.

10. Within the atmosphere you will find many channels, and they will change from one into another as often as you find the changes

with the surface of the earth, as the magnetical properties are constantly escaping from the particles contained underneath the surface, to make the different channels.

11. The spiritual bodies occupy the interior channels, which shelter them from the changes produced by the different magnets. And as you pass from one to the other, you will be obliged to extract particles from both channels, until you can unite them with your battery; then you will be able to pass onward to the next, and so onward through all the different channels, as fast as you learn the different properties they contain.

12. As the earth's magnets consume the gross substance contained therein, you will be able to pass upon the electric channel of nature without extracting particles to connect the different channels.

13. Every particle of nature will progress onward until all is made pure; and mankind must do the work that is set apart for them. If they do not accomplish their work while in the flesh, they are to gain knowledge after they pass into the spirit, and then return to their brethren living in the flesh, and impress their minds with all that is good and instructive, preparatory for the change from death into life in the spirit form.

14. Those that are in the spirit will learn my desires more readily than those of the next generation, as they have not the mixture of flesh or affinities to contend with.

15. I have given you all the instructions that are necessary, and more than you can readily comprehend; but will continue to impress your mind as fast as you are able to comprehend and administer it to the children existing in the flesh.

16. As God ceased speaking or impressing the minds of those living with Him in the spirit,

17. He formed them into susceptible batteries, and placed them near their affinities living in the flesh, that they would be able to learn the workings of the physical mind.

18. Also that they should learn the necessity of giving instructions of love, and working for the good of each other without force of mind or compulsion.

19. As soon as the spirits learned the art of magnetism, they became highly elated, and endeavored to impress the beasts and birds; but, as they could not succeed,

20. They turned their attention to the improvement of mind, and whenever they found a susceptible mind, they sought every means to give assistance.

21. If the changes of the seasons were to be unfavorable to the growth of vegetation, they impressed the susceptible minds to see the necessity of securing sufficient for food until plenty should be restored.

22. They also impressed the susceptible minds with the art of catching the beast, bird, or fish, as they had the desire.

23. But as this created jealousy with those that did not possess a susceptible temperament, they were obliged to abandon this enjoyment, only in times preparatory to a long famine;

24. And then impress them to discern the changes by the heated appearance of the atmosphere. But this was not sufficient to enlighten or improve their minds, as the knowledge and instruction God had given through the children of the first born had passed into memory with fear and superstition.

25. God's spirit messengers saw the minds required something that they could see, and hear with their ears; also a law that would compel them to respect one another, before they could teach their brethren to love their God, or seek to learn the laws He has set before them.

26. Therefore they sought means to gain minds that would be more susceptible; and those that they could find with susceptible temperaments, they impressed to live together.

CHAPTER X.

1. AND as they brought forth children, the spirit-messengers commenced impressing them while young, and by this means they gained many very good temperaments.

2. One of the male children which was born within the seventh generation possessed a superior temperament.

3. This child received guidance in every action of life, and as he had a natural mind to roam in the wilderness, the spirits had a greater opportunity to make him exercise his natural powers in subduing the beasts of the field, especially the sheep; his natural attraction would cause great flocks to follow him in the midst of habitation.

4. And as soon as he tamed them to the guidance of habitation, he divided equally with every man, far and near, and then returned to the forest to capture every animal that he thought would be of any service as meat, or skin for covering, or to lay upon while they slept.

5. Making himself useful to every nation or family, they all learned to love and look to him for decision and guidance.

6. And as he possessed great power over the sheep, they gave him the name of Aram, which was to signify the male sheep in their uncultivated language, as it was nearly sounds and signs. All were able to comprehend the guttural sounds and signs, as they had very little business to transact with each other.

7. Having gained the confidence of all, he became their earthly guide; and by the assistance of the spirit-guidance he was able to give them more distinction in the sounds as they articulated their uncultivated language.

8. Many of his brethren received impressions from the spirits; but they were in continual fear that it would produce death; and as they felt the magnetical influence upon their brain, they ran like the wild beast until the influence left them.

9. Aram had no fear of death, consequently the spirits could place their whole power upon him, causing him to speak of the past that had been nearly forgotten by his forefathers.

10. While he related the past, they listened with fear, thinking some great power near, perhaps to destroy them.

11. Fear and ignorance prevented the most of God's children from receiving the knowledge given through the organization of Aram.

12. As the spirit-guides saw they were afraid of the knowledge they gave, they endeavored to attract their attention in another direction that would interest them, and thereby gain knowledge before their superstitious ideas could be aroused to fear.

13. Aram ceased speaking to them for a time and disappeared in the forest, where, and for what purpose, they knew not.

14. And there was great lamentation within every family, all wishing for some power to tell whether or not he was dead or alive.

15. At last they ventured into the forest in search of him. When they found him, they were greatly surprised, seeing the work he had accomplished.

16. For with the assistance of a sharp-edged stone, he had taken the bark from trees, and placed it between the limbs of trees that he had broken and prepared for the purpose.

17. He had also extracted the substance from the colored leaves that he had gathered from different vegetation,

18. And with the watery substance he was forming different figures and colors upon the bark or covering he had taken from the trees.

19. By examining the figures upon the bark he had prepared they found they were to resemble different animals he had seen in the forest.

20. As they gathered around him in amazement, he took the figures he had formed and explained the disposition each one possessed.

21. Then showing in like manner the resemblance the figures had to those standing around him, possessing different grades of temperament, naming each animal in unison with different being belonging to the human family.

22. The most ferocious was a mark of anger within all grades. A young lamb he had pictured as being the most affectionate and pure, perfectly free from the appearance of anger.

23. This he illustrated as being like in disposition with the God who made the world and all they could see around them.

24. These illustrations gave them thoughts and ideas that they had never experienced, and they became interested, and began questioning the source from whence he gained his knowledge.

25. And as he had made several figures resembling the innocent

lamb, he placed them upon trees above their heads; then taking one of his brethren, he laid him upon the ground in the position of death.

26. Then illustrating, after they were separated from their animal life, they became as the lamb in the skies.

27. By these illustrations the whole multitude became immediately interested, all desiring to learn the art of painting.

28. And in their desire and eagerness for learning, they withdrew all the jealousy that had heretofore been existing toward him, and in its stead gave him their utmost regards and love for his ability.

29. Thus they gave him the name of Abram, a high-father of light, all bowing before him, asking for his knowledge of painting, as they considered the art a beautiful employment for pastime.

30. The spirits, seeing their enthusiastic desire, impressed Abram to see and understand the necessity of having all the people of earth united to one principle of progression.

31. And while they were interested in the art of painting, and connecting their thoughts with different figures, would be the time when they would be easily persuaded to unite and sign a peace covenant wherein they could all be at peace, and teach each other as they received instructions.

32. Abram called all nations (or families) together, and as they assembled with a desire for learning, the spirits impressed words of great wisdom upon the mind of Abram.

33. And he illustrated the use and beauty of painting in a simple manner, that both men and women were able to comprehend.

34. He gave the most minute description of every beast of the forest, their exact propensities and action, whether quick or slothful.

35. And in comparison, he illustrated the resemblance of the animal propensities with the human family, and that the painting of beast, bird, or creeping insect in any position to represent their ideas, should be considered the expression of ideas within their nation, without producing any jealousy or evil thoughts one with another.

36. This law they considered right and just, and were all ready and willing to sign the covenant Abram had given them as soon as he could teach them to paint the signature of a lamb, which he had proposed as the resemblance of innocence and purity: this was to be the young ewe lamb.

37. As soon as they learned to make the form of a lamb, each family procured a soft stone, and every member of the family that was capable of making the form of a lamb, painted it upon the stone as their signa-

ture to the laws of the covenant, readily consenting to obey all the commands the spirit-guides should see proper to reveal to them, if they would only give them the knowledge of painting like unto their father Abram.

38. The stone containing the family signatures was given to Abram for safe keeping; and as the younger children learned to make the form of a lamb, they had the privilege of placing their signature upon the family record as life members of the covenant.

39. As they began to progress in the art of painting different figures, their spirit-guides could see that they were only learning for pastime, not for the purpose of improving the intellect toward a higher principle preparatory for the change of death into life in the spirit;

40. Which they considered the most essential part of man's existence and learning, and without a principle of love emanating from learning it is as nothingness to man in the spirit.

41. Therefore to teach the different minds how to obtain a principle from knowledge, the spirit-guides adopted the law of sacrifice to the covenant,

42. Wherein all could cultivate the pure principle of mercy and forgiveness, one toward the other.

43. The laws of the covenant were to be considered sacred; the law of sacrifice was to have a hearing and forgiveness.

44. But the art of writing was with less limitation; the communication with one another could be written as they saw proper; but the communication from the spirit-messengers should be kept separate from their every-day thoughts and desires.

45. And whosoever disobeyed this law was to be expelled from their covenant without a hearing from father or brother.

46. The law of sacrifice was divided into two forms—peace and sin-offering: for peace-offering, they were to prepare an altar or a platform of stone; upon the stone they were to lay the branches of young trees; upon these branches they were to kill the ewe lamb, and burn the body; while the body was burning, all were to gather around and receive spiritual communication through the mind of Abram, as he exhorted them to watch the smoke from the lamb as it ascended upward toward the skies; and if they would endeavor to cultivate a pure intellectual mind, it would ascend upward as innocent and swiftly as the smoke.

47. Every family was to furnish a lamb in their turn, and at the time when the moon should look full in form, they were to meet in peace and

happiness, and offer the innocent lamb as a truthful love to their God for the knowledge He had sent them.

48. The sin-offering, a young bullock, to be killed and burned upon a platform or a pile of stone: while the bullock was burning, all were to assemble around the fire, and those that had any difficulty or evil thought or feeling against their brother, were then to make it known before the people. Abram reasoned with those in difficulty, pleading with them before their God, and in most all cases made them separate in peace and asking forgiveness from the eldest of each family.

49. The sin-offering was administered once in three or six months, (or moons, as was their mode of recording their time.) The time varied according to the contentions and different ideas arising between different families.

50. As the nations progressed in the art of painting upon soft stone and the bark from trees, the spirit-guides taught Abram the art of preparing the skin of the lamb for painting his spiritual communications.

51. They had always burned the skin upon the lamb that was killed for sacrifice; but the spirit-guides told Abram to take the skin from the lamb and prepare it for spiritual communication, and that it should be kept sacred and separate from all other communications, as it would pass down into future generations, and they wished to have the progressive principle visible and tangible to all nations.

52. These laws were received with love, and all promised with a vow to believe and obey.

53. The family that should bring the lamb for sacrifice was to have the skin for spiritual communication; but Abram was to prepare it for them, as they were not prepared for the knowledge.

54. Abram had the knowledge of preparing the skin two years before he gave it to the inhabitants of earth, for fear they would disobey the laws of the covenant before they could comprehend the principle of right and wrong.

55. But as they increased in painting the exact expression of each character and expression, Abram was pleased with their progression, which gave him a desire to increase their knowledge and lessen their labor from preparing the stone and soft bark.

56. This desire gave him confidence in their truthfulness, and he taught the art of drying the skin with a preparation of bark from a tree.

57. But they were not to use the skin from the lamb of sacrifice. Abram was to prepare it as a covenant property, or belonging to their God.

CHAPTER XI.

1. AFTER they learned to prepare the skin, the spirit-guides gave them the knowledge of building houses of stone and cement. These were built with one room—covered from the bark of trees, to keep them from rain and wind, which blew with great violence after the eruptions of the earth.

2. They built them the same height of their head, for fear the wind and the shaking of the earth would demolish them and destroy life.

3. As they gained this knowledge, they had something to occupy their mind and time, and all were becoming progressive and happy in the art of mechanism.

4. All were striving to select their congenial companions when they took a woman to wife, that is, as far as they could comprehend their affinity. They were not all able to select from the gross mixture, but with the assistance of the spirit-guides, they selected those nearest to their temperament.

5. Abram, being the most passive mind, was guided to his affinity when he was well stricken in years. His early life had been wholly occupied in working for the progression of his brethren.

6. But the spirit-guides advised him to take to himself a wife, and bring forth children that would inherit his temperament as a guide for the next generation.

7. Bringing forth children they all considered a strict command; and if any condition prevented them from bringing forth a child, to be represented within the next generation, it was considered a disgrace upon the man.

8. Sarai, Abram's wife, was barren many years, and she grieved for fear of the disgrace that would fall upon her husband.

9. And she persuaded her husband to lie with her favorite companion, that she might bring forth a child for them; and they would deceive the people and call it their own.

10. But as the woman conceived and brought forth a male child with noble features, her love increased and could not separate from the

child, and sought the counsel of her family; and it was brought before the sacrifice of sin-offering, and the majority gave the child to Abram.

11. But withal there arose some contention, and the woman fled into the forest and hid the child from their sight until they should consent for her to keep him.

12. Within the time of confusion and excitement, Sarai conceived, and in time she brought forth a male child. The appearance of the child quieted all past desires, and was greatly beloved by all nations.

13. All nations believed the child was given to them in answer to their fervent prayers, so often given, for God to remember Sarai.

14. And that God had seen their desires and sent a male child, that they should have a guide and teacher for the next generation.

15. As all became quiet, they increased in knowledge and happiness, as they met for peace-offering.

16. The desire for spiritual instruction increased within their soul; all feelings of love progressing, they could look back into the past traditions that had been handed down to them by their forefathers, with fear and superstition; yet they could see there had been some knowledge given, many generations before them; but they were unable to call to memory that which they had received from their forefathers that would correspond with their form of sacrifice.

17. The first children of earth, which are called spirit-messengers, endeavored to give the mind some satisfactory points concerning the first inhabitants, saying their God made the world and all therein, and from the purities of the earth (as numerous as the sand of the sea) formed man and woman.

18. Woman was made from the man, as they gave the illustration to them in picture form. They pictured the idea to them, as man being in the embryo of nature, or sleeping, and, as it were, God took a rib from man and made woman, and breathed into their nostrils the breath of life; they became living souls; and He gave them the command to live, and multiply the earth; and if they would obey His laws, they would never know sin.

19. They did not illustrate to them the number, or how they were taken from nature, as they had no means of giving them the perfect illustration in picture form.

20. But many for their disobedience were swallowed up in the depth of the earth. If they had lived seven generations without sin, they would not have required the law of sacrifice to guide them onward to the principles of love and happiness.

21. The law of sacrifice will pass away as the minds learn to love God through a pure desire. It is only given to unite your minds to one principle, as the smoke of the lamb ascends heavenward.

22. And they were to bring the wisdom from the channels of God, and give to each individual of earth, until they should be able to comprehend the pure principle of law for themselves.

23. Thus the spirits continued giving knowledge of the past and future, as they were able to illustrate the knowledge in picture form.

24. But while they were giving this knowledge, the interior of the earth was passing through many changes, and God instructed them to learn concerning the effect of these changes.

25. As they were not permitted to give the knowledge they received until they investigated the principle, and were able to comprehend some particles of the subject they were to communicate.

26. Therefore, seeing some great change in the atmosphere, they sought for the cause and effect, as God gave them the guidance to learn that which He had taught them before.

27. By investigation, they find that the minerals in the interior of the earth are being consumed by their own friction, caused by the force of the magnets, which attract different particles from the four points of the globe.

28. They produce a friction that comes near the surface; the soil becomes heated, and deadens the different vegetation.

29. The earth requires seven years to accomplish her changes to the four cardinal points; and as she has not perfected her electric channels, they work somewhat irregular; and when the magnets at any given point begin to attract from the opposite side, heat will gradually collect around the magnet.

30. And every year will send the heat nearer the surface; and at the expiration of the sixth and seventh year, the heat will pass through the soil into the atmosphere, and all the vegetation within the reach of the electric powers is either killed or deadened for a time.

31. When the electric channel shall have exhausted all her powers into the atmosphere, the magnets at the next point will begin to collect electricity.

32. And then the soil will begin to renew her former activity and send forth vegetation little by little; and at the expiration of seven years, every tree and shrub will be covered with her natural verdure, bearing flowers and fruit.

33. As God's first children of affinity were more able to comprehend

His laws than while in the flesh, they learned the changes quite readily.

34. And by learning these changes, could see that it was necessary to communicate these laws to the inhabitants of earth, to prevent them from being destitute of food when the magnets should come forth to destroy vegetation.

35. They saw at once that it would be impossible to impress every family with this knowledge, and awaken the slothfulness, at the same time, to accomplish the work that would be required to preserve vegetation sufficient to last three years, which time they would not be able to gain sufficient to sustain life.

36. But the work must be accomplished, and progression required the knowledge to be given to every family, that future generations should see that ignorance was caused by indolence, not for the want of knowledge.

37. Therefore the knowledge of the famine was given to Abram, with instructions that he should instruct every family, and they would endeavor to impress their minds to action if possible.

38. Abram received the knowledge with a truthful feeling, and hastened to communicate it to every family, also relating to them the experience of their forefathers:

39. How they were guided from place to place to get food, and found scarcely enough to supply the cravings of nature by eating the decayed particles, which produced disease and many deaths.

40. All the people listened to Abram with great interest, and promised to obey all that he should dictate to them; but at the same time they preferred their lazy, indolent life, with food at their hand; if it was decayed, all the same, if it satisfied nature.

41. They could not justly avow their true feeling of indolence; but Abram knew their slothfulness by their past life.

42. But he had hopes of invigorating them with a new feeling of activity, by setting the example of industry and obedience to the command.

43. And as the next season brought forth her fruit and seed, he commenced the work of gathering and drying as long as it was suitable.

44. All his brethren did likewise, and watched faithfully all the different changes in the fruit and seed, yet could not discern any particular change in the atmosphere.

45. And it continued about the same the next season, and they became disappointed, because they had no opportunity to consume the fruit

they had gathered ; and the quantity they had gathered appeared sufficient to keep them through the allotted time.

46. And told Abram they had plenty to keep them through, and have some to give to the wild beasts, and there was no need of collecting any more of the vegetation.

47. Abram contended that they had not collected enough to keep them half the allotted time, besides the required food for their cattle, for the four seasons that the earth would be unproductive.

48. But they could act at pleasure, work or remain indolent ; if they continued in their slothfulness, they could not gain knowledge.

49. Abram gave the knowledge he had received to every nation ; and seeing they worked slothfully, he told all that had a desire to work with a true spirit to come and join his possessions, and they should share equal.

50. As he gave them this opportunity, many hundreds joined his labor, and all worked with diligence, while Abram went into the forest and gathered in all the cattle, fowls, and birds that he thought he would require.

51. The next season all vegetation became very scarce, and so badly blighted with the heat, they found a small quantity that was suitable to dry.

52. But so long as there was a seed suitable for gathering, Abram placed it within his possessions as food for his cattle.

53. As the people saw the quantity he had gathered and the cattle he possessed, they accused him of avariciousness, and that he was no longer the kind, affectionate Abram he had been in years past.

54. And their proofs were, that he did not divide the cattle equally with every nation when he returned from gathering all that would follow him home.

55. But with all their censure he was innocent and happy, thinking the time would come when he could divide with them ; also make them see the necessity of obeying God's wisdom when He specified the time and result.

56. The next season gave them the evidence. The hills and valleys were destitute of vegetation, and they were obliged to eat of their dried fruit and vegetables, also to feed their cattle, which consumed nearly all they had collected.

57. Two years consumed all they had gathered ; then they were obliged to call upon Abram to gain food ; and because he would not openly divide all his possessions equally,

58. They became enraged, and laid plans to destroy his life and take his possessions ; but before they put their evil designs into execution, the spirit-guide impressed Abram to see their evil.

59. And told him to call all nations together for sacrifice, and to convince their evil mind of his innocence by placing his son upon the altar for sacrifice.

60. And as they gather around, explaining all his desires concerning the distribution of food and cattle, and that all were to have an equal portion as they should require it for food.

61. And if they could not believe his word, he would slay his only son upon the altar for sacrifice before they should put him to death for jealousy.

62. Hearing their evil designs openly proclaimed before the altar, they became overpowered with fear and were speechless, and apparently paralyzed with the sight before them.

63. And as they did not reply, Abram raised his sharp stone to kill the child. At this moment a vision appears in their midst, and they saw a sheep, as it were, speaking with a loud voice upon their ears,

64. Saying, Take the old sheep instead of the aged man that has been your guide and preserver through all the changes of your life.

65. As they saw the vision and heard the voice, they all fell upon their faces, asking forgiveness, crying with a loud voice for a lamb to be placed upon the altar, that they would again be brought to unity and love.

66. When Abram took his son from the altar, the boy leaped forth into their midst with laughter, and for his laughter they gave him the name of Isaac.

67. A lamb was soon placed upon the altar, and as the smoke ascended heavenward, they believed God had forgiven their sins ; and they all became united and happy.

68. Thus they continued for one year ; then the sheep began to be scarce, and they were unable to get the skin for painting, only as they took the skin from those they found dead in the forest. Many died for the want of food.

69. But the people were indolent, and thought it folly to exert themselves when they believed Abram had plenty, or at least so it appeared to them.

70. Although he had many hundreds to feed and clothe from the beasts that were in his possession, and in their primitive and uncultivated condition they were able to eat a great quantity of food, which rapidly

consumed the great riches they thought Abram had avariciously collected.

71. But as he was not able to give them all the skins they wanted for painting, they took the parchment that Abram had given them from the skin of the lamb of sacrifice, and used it for common figures representing their own evil.

72. This was practiced for a long time before Abram let them know that he knew of their evil, because it gave unhappiness whenever he thought of enforcing the law and expelling them from the covenant.

73. But as soon as the vegetation began to appear, and he was confident the famine was disappearing, he divided his possessions,

74. Telling them to take their portion to their own home. As he divided the cattle, he gave more to those that had assisted him in gathering vegetation, than to those that would not listen to the knowledge he gave them.

75. This division caused jealousy and dissatisfaction, and they would not attend the sacrifice because they were guilty; but, to cover their guilt, accused Abram of being unjust in all the knowledge he gained from spirits.

76. After he had fulfilled all the commands to the utmost of his ability, and they still refused, he told them the evil they had committed against the covenant—that they had broken their vow, and that he had known of their evil for some length of time,

77. But refused to take notice, because it made him unhappy to think the law compelled him to erase their name from the covenant;

78. But as they had accused him of not keeping the law, he would be obliged to show, then, the effect of the law, by expelling the guilty from the covenant, never to return or receive guidance from the spirits, until they should pass a perfect examination through the laws of sin-offering,

79. And become penitent at the sacrifice of peace-offering, openly acknowledging their sin before God and all nations.

80. But this they refused, because all eyes were upon them; and they felt the disgrace so deeply that they hid themselves in the forest.

81. And while hidden from all good influences, they became indignant, and vowed never to return in obedience to the covenant.

82. And all agreed to make laws for themselves, without the counsel of spirits, or father Abram, excepting one man; he endeavored to persuade them to return and atone for their evil; but all persuasions were

in vain ; he could have the privilege to return, if he had the desire, but they would not return.

83. Being one among the number who had committed a great evil before God, he felt ashamed to return alone, and (as he believed) bear the sins of many people.

84. And when he found it an impossibility to persuade them, he consented to join the new covenant of laws, which forbade all spiritual instruction to their future generations.

85. And that they should select the most despotic man of their number for their guide and counselor, obeying him even unto death.

CHAPTER XII.

1. AFTER they signed their new covenant, their counselor told them to go into the forest and search until they found a pure stream of water with vegetation sufficient for food.

2. And when they found such a place, they would return to their homes by night, and remove their possessions, and all that they could secretly take from Abram without being detected.

3. After their evil was fully accomplished, they forbade any dealings with those belonging to the spiritual covenant, without they would come and join the covenant of evil.

4. And whenever they found a child any distance from its home, they would steal it away to their own habitation, and conceal it until the parent believed it devoured by the wild beasts.

5. And when they wished to learn any new mechanism that the spirits gave to Abram, some of their number would falsely appear before him and say he wished to atone for his evil and return to the covenant.

6. And with a forgiving mind, Abram would receive, in hopes of making them see their evil, and become satisfied to remain within the laws of progression.

7. But as soon as they gained all the knowledge they could from the communication the spirits gave those belonging to the covenant, they would return with the evil-doers.

8. The spirits told Abram of their evil intrigue, saying it would be useless to persuade them to return until they should gain a feeling of conscientiousness that would enable them to see that their evil would bring them sorrow.

9. But as their evil is firmly rooted in their minds, it will require years of progression to change and make them seek for the principles of knowledge.

10. And to prevent them from stealing your children; also, from imposing their intriguing stratagems upon your nation, to gain the knowledge we give,

11. It would be well to put some mark upon all those belonging to

Abram's covenant; and when they wish to join for the purpose of gaining knowledge, you can tell them the laws you have adopted.

12. And if they accept of the mark we give you, they will be faithful to the covenant; and if your children are stolen, you can claim them at any age, as the mark will remain as long as life.

13. Abram communicated this knowledge the spirits had given to every nation, and they all consented to adopt any law that would prevent the evil-doers from encroaching upon their rights, or stealing their children.

14. When they met before the altar of sacrifice, the spirits told them the best mark they could adopt would be to cut the foreskin, as that could be easily accomplished without endangering their lives at any age.

15. The children that should be born after the adoption of the law, were to receive the mark between the seventh and eighth day after birth, in memory of the long famine that had just passed.

16. These laws were subsequently adopted, and all came to Abram, and he gave them a mark upon the foreskin, which was afterward called circumcision.

17. When the evil-doers came again to unite with the covenant for an evil purpose, Abram told them they could join with them and receive the benefits of all their knowledge and possessions, if they were willing to receive the mark they had adopted to the laws of the covenant.

18. These laws they refused to adopt, and immediately went their way; and Abram was never more troubled with their evil intrigue, in order to gain spiritual knowledge.

19. And for many years they were obliged to remain in the same condition of mind—destroying men, women, and children, if they mentioned the sight or belief in spirits.

20. But they were exceedingly anxious to excel in mechanism; and all those of their number that were found quick to perception were called forth to labor.

21. They being ignorant of natural laws, were unable to comprehend the channel that gave man a quick, active mind.

22. And as they had made an example of all that had been found receiving communications from spirits, their tyrannical ruler believed he had driven them over to Abram's covenant.

23. But they knew not the secret power that could impress the mind to action without an outward demonstration, when they learned it would not be acceptable.

24. With all the outward demonstrations of evil, it did not prevent

God's messengers from seeking for a channel of light; and when they found they were unable to give assistance in one channel, they commenced upon another.

25. And as they saw their greatest desire was for mechanism, they impressed all the susceptible minds to invent something (as they thought) from their own mind.

26. And those that gained the greatest progress, were highly esteemed by the rulers, and allowed more privileges to seek for the inward improvement than the indolent.

27. When the rulers formed the covenant of laws, they saved all the communications they had received from spirits, that they thought had something of a guide, if they could not get knowledge from Abram.

28. But the rising generations were not to know concerning spirit instructions; and only the most active children were to receive the knowledge of painting the life and characters of different individuals, for fear they would be induced to receive spirit instruction, and overpower their laws, or learn of the evil through which it was formed.

29. But there was one man among their number, who signed the evil covenant, that always felt a guilty conscientiousness preying upon his soul.

30. And as he possessed this secret feeling of remorse, the spirits collected around him, and impressed his brain with all the arts of mechanism.

31. By this quick growth of intellect, the rulers were delighted, and placed him highest in the mechanical arts, and gave him the name of Noah, or its illustration, which was the increase of intellect, or the rising of water.

32. When the rulers saw his mind rising above what they were able to conceive without the use of sacrifice, they became excited to the belief that they were upon the right channel, and could receive knowledge without the assistance of Abram or his painted communications,

33. And immediately destroyed all the parchment that contained any account of Abram or spirit communication, so that the rising generations should never know they were ever united as a nation.

34. Noah was soon impressed to see visions of whatever he desired to make, also of the past famine and his separation from the true channel of light, which had given him the knowledge he now possessed.

35. Every vision he received increased his conscientiousness and desire to return where he could tell his visions, and meet with his friends at the sacrifice of peace.

36. The new covenant that he had united with did not ask them to meet only when they had business for building, or some evil deed they wished sanctioned by their rulers.

37. As their evil increased, Noah's desire for spirit visitation increased; but he was not allowed to pain this visions or tell his thoughts or desires to any person under the penalty of death.

38. Thus he endured the feeling of wrong and labor for five years; he had plenty of hard labor, because he was the only one who had the knowledge of building, or making earthen jars and pitchers from the sand.

39. Knowing he was master in mechanism and different arts, he commenced reprimanding them for their evil; at first they threatened him with death: but they could not part with him; for they had destroyed all the painted knowledge they received from Abram, and Noah was the only man who had a talent to give them assistance.

40. When he saw their threats were of no avail, he increased in his reprimands, and talked with his family and kindred concerning the evil that was arising within their midst.

41. And as the rulers heard that he had been telling his family concerning their wicked deeds, they became enraged, and told him if he did not go and confess before them that he had told a falsehood, they would put him in a dark cell until he was dead.

42. But as they had deviated from their laws by saying they would put him to death, and then not put their laws into action; only by saying they would put him in a dark cell, only increased his will to continue until all should know the evil laws they would be obliged to follow.

43. The spirit-guides impressed him to continue, telling him they would protect him against all their evil threats, and if he wished to go away, they would assist him in getting his family and possessions, if he wished to return to Abram.

44. These impressions floated freely in his mind, and for a moment he felt happy; but then a feeling of doubt came over him when he thought of the restrictions that existed in their law.

45. The thought if he escaped from their hands he would be obliged to leave his family and possessions, with a feeling of regret, he lost his resolute mind; yet the spirits continued to impress him to return to Abram, and leave the people in their ignorance and sin.

46. Seeing their impression could not last but a short time in his brain, they gave him a vision, and, for fear he would forget a portion of it, they caused him to paint it upon parchment; although it was against

the law, they told him he could keep it a secret until he should get beyond their reach.

47. Thus they impressed a figurative vision upon his mind, in the form of an ark, that could be made firm and tight, to float upon the waters, and pass over all the troubled seas.

48. And the likeness of this ark they wished him to build within his own mind; and it must be built of the most firm tree of the forest.

49. And within the brain he must give it length, breadth, and height thereof; having a door and window, cementing it within and without, and letting it thoroughly dry before using.

50. When firmly built, according to the directions they could give, he would be able to enter it, and take with him his wife, three sons, and their wives; and every animal, bird, fowl, or creeping insect which he had within his possession; also, food for their keeping.

51. And if he wished to save himself from the evils that were arising, he must commence building; for, saith the spirit-guide, God will send us with wisdom, to pour upon their brain, as rain from heaven, to drown their evil mind against spirit communication for a time.

52. And within this time they will not be so much opposed to the spirit manifestation as they are at present; but they are very obstinate, and will not be convinced of the true channel.

53. But while we have a partial influence upon their brain, that they will not destroy your life, we wish you to prepare your mind to do as we direct.

54. The ark was figuratively given to Noah to illustrate the condition of minds around him. It was not to receive its formation from wood or iron.

55. But it was to be built of firmness, representing the hardness and durability of wood; the length, breadth, and height were to the full extent of the twelve organs.

56. The ark was to have two apartments or two decks: the lower (or within the gross organs) for gaining subsistence for himself and family, by purity and just deeds.

57. The upper deck (or spiritual mind) to be furnished with wisdom and happiness, from good deeds performed in the lower deck, for the instruction and progression of his family.

58. The door of the ark was to represent the organs of hearing and sight, which conveyed or gave entrance to the whole animal nature; but the window in the upper deck (or spiritual organ) is the opening of the whole organization by the purity of intellect.

59. This window gives to the sight the clear representation of heaven; and to the hearing, voices of the departed brethren of earth, saying, Follow the true channel of wisdom that we will give you, and it will carry you beyond the contentions of earth.

60. As soon as Noah received the vision of the ark and its illustrations, he was able to comprehend the evil designs of the law he had vowed allegiance to obey;

61. And from that moment commenced laying his plans to get away from their tyranny; and, as he became firm in his resolution, he saw the ark building within his mind.

62. And when he had all his plans laid and well sided and covered with strong and firm principles, he cemented within and without, until their evil persuasions could have no effect or find a crevice to gain entrance.

63. Then he commenced talking with all his relatives, persuading them to return to the true covenant of wisdom.

64. And if they did not, God would send wisdom from heaven, as the rain from the sky, and destroy all the channels of knowledge they now possessed.

65. After he explained his vision to his kindred, they began to open their intellect, and as they did so, they could see that his words were true.

66. Then came one after the other, saying, Noah, what thou sayest is true, and we will unite with your plans, if you are sure they will take us away without being detected by the rulers.

67. Noah talked with some that were envious with the knowledge he possessed, and went and told the rulers, thinking they would have him put to death.

68. But they could not spare him, as he was their guide in mechanism; consequently there arose a great tumult with all the people within the covenant;

69. Saying, if Noah was allowed the privilege of talking as he pleased against the covenant without receiving punishment, they would have the same privilege.

70. From this they commenced warring with the rulers, saying, if they could not have justice with all, they would make a new covenant, and go away by themselves or return to Abram.

71. As the spirits saw this division, they placed all their power upon them, to persuade all they could to join with Noah.

72. They gave Noah another vision of the condition of the minds,

telling him they were sending wisdom like rain to persuade them to follow after his advice.

73. And as the impression fell upon their mind, their power increased, and the greatest number united with Noah's ideas, and went to him secretly, and told him they were ready to depart at any time he would say.

74. And he told them he would watch for a good opportunity, and let them know. Forty days and forty nights the wisdom was pouring down upon them like rain before they saw an opportunity to make their escape.

75. Within this time, Noah's ark (or mind) was tossed to and fro with the wind and tide, in order to dash it in pieces.

76. But his firmness carried him and his family safely through the billows; not one ventured to molest him with their threats of cruelty and death.

77. As he looked from his window of knowledge, his spiritual eye went forth as a dove, in search of a good opportunity to depart from the trouble and confusion.

78. The eye of intellect returned, wearied in search of a place of happiness; but in a few days the intellect again went out, and met with the guiding spirit, who said, The floods have abated;

79. And this night you will all be able to take your possessions and return to Abram without harm; for, saith the spirit, we will cause a sleep to come over all the rulers, until you are all safe.

80. Noah gave warning to all who wished to depart with him, and they quietly passed over and united with Abram, taking their cattle, birds, and fowls, saying, I am now happy; my possessions can be divided equally, to repay the wrong I have committed against my brethren.

81. Noah told his brethren concerning the wicked men destroying the parchment that contained the spiritual instruction of mechanical arts, because they believed it was endowed with knowledge superior to that which they gained by spirit instruction.

82. And now that he had left them, they could have no guidance, and would be obliged to remain in their ignorance until the next generation, that might bring a susceptible temperament through which they could gain knowledge.

83. And on the account of their evil conduct, Abram forbid giving them any instruction in mechanical arts, until they should return with penitence.

84. Being deprived of instruction, their place was called Egypt, or a place of darkness, unworthy of spiritual instruction.

CHAPTER XIII.

1. As seven years of plenty had passed, they began to feel a change coming within the atmosphere, and the spirit-guide told them another long famine was coming, and it would dry up the small streams of water.

2. But if they would follow the advice they could give, they would be able to gain water sufficient for use.

3. Abram, as before, received the counsel with a thankful mind, and immediately commenced his work, as he received his instructions.

4. Nearly all his brethren followed the example; and when the famine was at the full height, all the water from the streams disappeared.

5. This caused great fear, and a dry disease of the skin destroyed many of their number. They had been in the habit of bathing in the streams during the whole period of the famines, which kept them free from the disease of the skin while deprived of green vegetation, which is required for the nutriment of the whole body, to keep the skin from cracking and falling off, until it comes to the bones or vitals, which produces instant death.

6. While in this condition, Abram told his brethren if they would all become prayerful in thought, and ask God to give them assistance, He would immediately send His spirit-messengers with knowledge to guide His children where they will be able to obtain water.

7. They immediately called a sacrifice, and asked their God to send them knowledge. The spirit-guide impressed Abram's mind where to find water, by digging a deep hole in the earth, which was afterward called a well.

8. Many commenced digging for water; but they dug in the high or low lands, without any respect or thought for good instruction; consequently, very few succeeded in getting water.

9. When they found it impossible to get water, they went to Abram and related their misfortune; and when the spirits saw they became penitent, and were willing to ask for knowledge,

10. They impressed Abram to go out and select a place for each family to dig a well, and within every place they found water.

11. This caused them to believe they could always receive guidance

if they asked for it in the truthfulness of mind, to create a feeling of love within their soul.

12. They were all thankful to Abram for the benefits they had received from his hand, and had a desire to fall down at his feet.

13. But Abram said, Look to your Heavenly Father with thankfulness for the blessings upon you; for His ever-watchful eye is upon you, and desires all His children should receive an equal portion of food and knowledge.

14. But as you will not listen or heed to the counsel given you, He is obliged to give it to me, because I will receive and obey His commands without a murmur.

15. And as soon as I receive it, I give it you; and when the famines are coming upon the land, I receive the knowledge; I give it you; and if you do not heed to the commands.

16. I go about the work—gather for the benefit of every family, and divide equally, yet you call me avaricious, and desire to kill me.

17. But I do not desire the riches or the inheritance of earth; I wish to do the will of my Heavenly Father, that I may gain eternal life in heaven.

18. I am not selfish, with a desire to have all the happiness, but give to you all the knowledge or blessings I receive, that ye journey onward, and all become partakers of the same land of happiness.

19. The people all listened with heartfelt joy, and within the minds of many of his hearers, he dug a deep well, and in it found living water, which gushed forth from their lips with shouts of praise to their God, and went their way rejoicing.

20. As soon as the famine began to pass away, Abram again divided his possessions and seeds to sow upon the barren soil, that they could have a cultivated vegetation and a superior fruit.

21. All the knowledge they received was illustrated by something visible upon earth or in the heavens.

22. The illustrations were carefully painted upon parchment by Abram, and a copy given to each family, that all should have the opportunity to study and learn for themselves.

23. Whenever Abram found them indolent, (being their guide,) he reprimanded them, saying, Ye know not the necessity of improving the mind for eternal life.

24. After he gave them a good lecture, they would arouse from their stupidity for a few days, and then return to their slothfulness until hunger called them to action.

25. Those that were the most active would endeavor to build houses for shelter, make earthen jars and bowls for their food when cooked.

26. Noah excelled in all the mechanical arts because his mind had been impressed by spirits to gain his freedom by labor, and thereby learned a lesson of conscientiousness, which told him to work for the good of all mankind, and not for a selfish motive.

27. This principle he endeavored to teach to all who came to learn the different arts he had studied out, from the visions he received.

28. Some families thought it was not necessary for them to labor or care for their cattle, as the spirits always provided for Abram.

29. And as long as Abram had plenty, he would divide equally; but the spirits were able to see this sluggish disposition growing to a very great extent,

30. And they devised means to destroy it to prevent disturbance and a division with those belonging to the covenant.

31. They told Abram concerning the condition of their mind, and that he must talk with them of the principles of right and wrong, and then if they will not improve, compel them to gather their own food.

32. Abram did as he was requested, but did not succeed; for instead of obeying, they compelled him to give them food, or they would take his life.

33. And from this there arose another disturbance and division; and when the evil minds were aroused to revenge, they persuaded one belonging to Abram's household to follow them by night, and steal all they were able to carry from his possessions.

34. This man they called Lot, because they intended to hide all their evil by saying, He told us that the possessions all belonged to him.

35. When Abram heard of their departure, and that they had taken his nephew away with them, he was very much grieved, saying, They might do what they pleased with all they had taken if they would only return to him his nephew and wife, for they had stolen them away.

36. Abram prayed that God would send spirits to impress him to return before they could make him evil.

37. The spirits answered to his prayer; pursued the evil-minded people who had strayed away from their homes, because they were indolent; and now that all their food was exhausted, they were obliged to gain their own subsistence.

38. But their evil mind was aroused to revenge, and they thought

they would follow in the same channel of evil as the first brethren that had broken the covenant.

39. But they did not destroy their parchment or object if the spirits would come and give them knowledge to gain great possessions, and build them a great city, superior to those of Egypt.

40. And each family was to have what they made for their possessions, and every family should endeavor to excel the other in any art of mechanism he should desire.

41. Their mind soon expanded over a great city of buildings, and walls that not a human being would be able to penetrate,

42. And their possessions would be perfectly safe from Abram or the Egyptians. As they looked from evil eyes, they believed Abram would follow their example.

43. Abram had no desire to follow after their evil; for he was able to see and appreciate God's holy laws, and it gave him more happiness than all they could accumulate,

44. But it grieved him when he thought of his own family stealing away to mingle with the evil-minded people to make riches, when they could have made all the riches they would have required, if they had been industrious and kept themselves cleanly, as the spirits desired.

45. The spirits told Abram concerning their plans of excelling all other families if the spirits would only give them assistance;

46. But, said the spirits, we will not give assistance to any nation or people without there is a chance of bringing a progression within the mind by having the many blessings God is willing to bestow upon His children that are within the channels of love.

47. Those that seek for a principle with a desire of gaining knowledge to improve the mind of future generations with purity, are God's children, and will receive His blessings by instructions that will create happiness.

48. Those that seek to gain knowledge, and then debase His pure principles to the future generations, are not considered His children:

49. But are as the channels of earth, rolling onward, waiting for the electric powers to purify their mind for eternity.

50. But the channels of earth and the organization of the mind require different instructions, and neither is able to perform the other's work.

51. God made man, and gave him twelve organs of the body, in unison with the twelve channels of the earth.

52. And the twelve organs of the body are obliged to work and ex-

tract twelve pure principles for the nutriment of the twelve organs of the mind.

53. And this is all nature can perform for man; from nature man must study and gain twenty-four pure principles for the spiritual existence.

54. God giveth this portion of labor to every human being that breathes the breath of life, and every individual is obliged to gain and thoroughly comprehend every particle God has placed before them before they are able to enter His throne of knowledge.

55. And if the children of earth accept of His guidance with a pure desire, they will progress with great rapidity; and with it there will no remorse of conscience grow to prevent happiness and love.

56. He will give guidance and knowledge to every nation or individual that asketh in truth, if they have a desire to progress their mind with its use.

57. If they obtain it with truthfulness, and then turn it to evil, they will not be able to gain sufficient to accomplish their evil,

58. As the knowledge will be withdrawn, and their plans will eventually come to naught, and they will be obliged to commence their work anew, and work within the true channels of love, before they are able to accomplish the work God designed for them.

59. Neither prayer nor supplication will bring God to a position to perform man's work; the law He has made forbids.

60. But a truthful thought and desire filled with love caused Him to send us as messengers to give assistance wherever it is required.

61. But as we look upon those who have strayed from the channel of knowledge, we can not see a desire that is for a good purpose.

62. And we would perpetrate a great crime if we should give them knowledge to build a great city for an evil purpose; the evil would be upon us, which would add ten-fold to our misery, knowing the fruits of good and evil.

63. Therefore we will not give them the knowledge to build the city they have planned within their imagination, but we will go within their midst and impress all the minds we find susceptible to throw aside those evil desires, as it will be useless to build a city with a thought of riches and vanity.

64. For God will send wisdom from heaven that will gradually consume every thought of evil, as fire consumes wood into ashes.

65. And we will impress Lot to separate from them and return to his kind and brethren with penitence.

CHAPTER XIV.

1. As the spirit-guides went to visit the avaricious people, they found them anticipating the time when the spirits would come and give all the knowledge to build their city and tell them how to gain riches.

2. Because they had not been wicked and destroyed their parchment as did the Egyptians, but asked for the spirit-guides to give them assistance in every act, either good or evil.

3. The spirit-guides looked upon their minds with regret, saying, one to the other, We will give them assistance by destroying their ideas of a large city, and send them back to the channels where they will gain riches for eternal life.

4. While they were sleeping, the spirits formed a battery around all that had a passive mind, and caused them to dream dreams and see visions of a power coming down from heaven as fire, to consume every particle of riches they would be able to collect for years.

5. Lot, being more impressive than his companions, retained his vision for many days; also a voice speaking in his ears, saying, Take thy family and return to Abram; for God will send wisdom as fire from heaven to burn up your city.

6. And if you can not persuade others to follow, leave all and go away by night; for they will soon follow.

7. Lot told his vision, and heard others tell concerning the great fire that would come to destroy their city; not knowing it was the city they were contemplating in their mind, they believed they could persuade God not to burn their possessions.

8. And they formed resolutions to remain, but Lot could see nothing save the vision bringing fire and brimstone from heaven, and the voice saying, Return with thy family, and Abram will forgive all, and receive thee with love, giving thee whatsoever thou askest.

9. Lot endeavored to persuade his wife to return with him, as it would be impossible to gain the riches they had anticipated; for God would

certainly destroy all they could accumulate; for the vision of fire was still before his eyes.

10. His wife listened for a moment, and then consented to follow her husband if he would stop in the valley near by Abram, as it was well watered, and furnished abundance of fruit.

11. And by so doing Abram would give it them as their possession, and they would be able to call it their own; if he would not consent to comply with this request, she would remain with those that had resolved to gain possessions for themselves.

12. Lot told his wife that it was impossible for him to remain, as God had warned him to flee away from the thoughts of a city or any possessions, as all those thoughts would be burned by fire from heaven.

13. As the fire was before him ready to consume all, he looked for his wife to consent and follow; but as he gazed upon her, she appeared in his vision as a pillar of salt, indifferent and selfish.

14. The spirit caused Lot to see his wife as a pillar of salt, figuratively illustrating her disposition toward the principle they were endeavoring to teach.

15. Salt being of a cold, uncongenial particle of nature, that has not the quality of congealing with any other substance, but continually extracting and collecting for its own substance, illustrating her disposition when she neither loved him nor the principle,

16. But, with a cold indifference, desired to gather all for herself, and, if she could not get it from Abram, she would remain with those who had a desire for gain.

17. Lot returned to Abram, and confessed all his evils; and Abram gave him the valley near by for his possessions.

18. His companions and wife soon followed, and he gave them a portion of his cattle and land to till, calling upon Abram for their guide when they thought of building another city.

19. Their visions were painted upon parchment for the benefit of future generations seeking riches and gorgeous display.

20. The vision was pictured as a great city built of stone, (which they had been contemplating upon,) and from the heavens were pouring fire and brimstone to destroy the city and its multitude of people.

21. All their knowledge was given in a figurative form with painting; they learned to compare the different particles of nature and the acting organs of the animal with the human, and the primitive condition of their mind would admit of no other teaching.

22. In this condition they lived and multiplied to a great nation, one

after the other dying with old age. Occasionally fifty or a hundred would separate their possessions, and seek for valleys bearing good fruit and vegetation,

23. But returned at the time appointed for sacrifice, bringing fruit and cattle to eat upon their journey.

24. As Isaac (Abram's son) came to mature age, he desired a companion, and his father selected one that was congenial with his affinity, that they should bring forth a guide for the next generation.

25. But, like Abram and Sarai, they were well stricken in years before they brought forth seed; and then Rebekah, Isaac's wife, gave birth to two male children, one with small, delicate features, the other with large, gross features.

26. This was something new in nature, as they had no account of twin children being born upon the earth.

27. Abram, being old and feeble, could give no account from the spirit-guides, but gave his blessing to his son, as was customary, and then died, while praying that the spirits would guide his son to learn the true laws of nature.

28. The spirits impressed Isaac's mind to many changes, but could not give him power and instruction like unto Abram, because he did not possess the quick electric temperament to accept of a magnetical battery, like the father.

29. Isaac's sons created a great anxiety, all wondering which child would receive the father's blessing, as it was customary for the eldest son of every family to receive the father's blessing before he died.

30. But as these two children were carried the same time in pregnancy, and only a few moments' difference in the time of birth, no one was able to give a decision upon the birthright.

31. The children were different in temperament and look; the first-born being of the animal nature, with gross features, he was called Esau; the brother, being delicate, was called Jacob.

32. Jacob, being of a passive temperament, the spirits could impress him much more than they could his father Isaac.

33. By having spirit-guidance while young, made him very attractive to his father, mother, and brethren.

34. But for fear his brethren would think he was favoring his youngest son, by listening to the spirit communication, he would take Esau and go far into the forest, endeavoring to make him attractive in catching sheep, like his father Abram; but he did not possess the attractive powers, therefore the sheep would not follow him.

35. Isaac tried all the magnetical power he possessed, but all in vain; they were not able to attract any animal in the forest to follow them home.

36. But would not ask the spirits to give him any knowledge through his son Jacob, because he had his mind firmly placed upon their former law of giving the oldest son the guidance of the family,

37. And was unable to understand the changes of nature produced by eating different animal food, or inhaling a different channel of atmosphere during pregnancy.

38. And when parents are not perfectly congenial in mind, or bearing the same affinity, their children will possess different temperaments. Some will have the temperament of the father, others of the mother, sometimes of both parents.

39. Then again, they may perchance receive a channel from past generations, unlike father or mother; but if their forefathers had not crossed the affinity belonging to nature, the changes of temperaments would not have existed.

40. But this generation is not sufficiently developed to comprehend the cause or effects of disobedience in nature.

41. Therefore they complain against God's laws, because they do not agree with their ideas as regards the eldest or youngest son.

42. God has no respect to age or position, or giving to one more than to all His children. He requires every soul to do the work he has set apart for them to accomplish,

43. And not one, either old or young, male or female, will be allowed to enter into the full extent of his knowledge and happiness, until they shall have made all perfect within their channel.

44. God made those laws in the beginning of time, and no threats or persuasions can change them. Every soul is received with love when they shall have accomplished the work He has given them.

45. Every individual has the instinct of good and evil within them, and they feel the power of love and happiness permeating their soul when they shall have done their duty within the channels God has set apart for them.

46. When they perpetrate an evil act, they are made sensitive of the evil by being carried away from their natural channel of thought to seek for something to blind the eyes of those around.

47. If they accomplish it for the time being, the action will have wrought a wrangling in the mind, that they will be unable to overcome until it is all destroyed by good deeds.

48. Thus, as Isaac saw that his first-born was not of a passive temperament, and could not be as useful in guiding the nations as his second son,

49. He was determined upon making him passive, by compelling him to perform all that he had seen his father accomplish that gained love and praise from all nations.

50. But he did not possess the passive powers, and Isaac could not give or force them into his child; neither was he able to force the people to believe the child possessed the passive mind by his look and actions, as they were gross and selfish in every respect.

51. And instead of his father gaining knowledge from the spirit-guides to instruct the child's organs to overcome the gross temperament, he taught him not to listen to the spirit communications until they would consent to give him power to guide the people; for he was his first-born, and he should have his blessing.

52. The child was not taught good principles, and it was impossible for the spirits to impress the organs with knowledge while they were in a gross condition.

53. Those that work within God's laws are obliged to work by the laws of attraction; and wherever the spirit is attracted, he must accomplish his work; for every individual has more or less attraction and cohesion.

54. And when they pass from the physical into the spiritual, the earthly will can no longer force the body to move, but is guided by attraction, according to the power of its affinities. No force or persuasion from man can get them from their channel.

55. If the mind is allowed to progress with good deeds, it will destroy the mixture within the temperament, and in time they can become passive, and unite with God's magnetical power of progression.

56. After Isaac had waited for years and refused to be guided by spirits, he began to see that he could not compel them to go where they were not attracted.

57. And as he was getting in years, he felt the wrong he had sought to hide from the people; although they had told him of his errors, yet he had been blinded by pride for his first-born son.

58. And when he found he could not compel the spirits to impress his first-born, he consented to listen to the communication given through Jacob, the second son; and they explained by the word of the mouth and by painting in characters, that it was impossible for the spirits to impress him while in that gross condition.

59. And in painting out his grossness of temperament, they pictured with the hairs of an animal; and as it was customary to show affection by giving each other food to eat, they painted Esau giving his father food, to show the unity between them.

60. Again they painted him in the forest enticing the sheep and other inoffensive beasts to follow him home, the same as father Abram; but Esau did not possess the magnetical power, and was unable to attract the wild beasts.

61. These pictures were placed with Abram's records for the benefit of future generations, that they may see the progressions from primitive nature.

62. Isaac began to see that it was an impossibility to force power upon his first-born, and reluctantly listened to the guidance given through Jacob.

63. The spirits told Isaac that it was wrong for him to make any difference with children; for it was not their perfection or imperfection, neither was it an honor to be considered the eldest son, as the preference had been given in past generations when ignorance reigned supreme.

64. But now that you have knowledge given you through the channel of God, you should allow it to give you reasoning powers, which would tell you that it made no difference through whom it came, young or old: if God saw proper to send wisdom through the open channel, all should thankfully receive.

65. This reasoning caused Isaac to see the evil mind he had gathered, and taught the same selfishness to his son, who had become unhappy and revengeful.

66. Now that he was made to see his errors, he desired the spirits to direct him in wisdom to overcome the wrong disposition he had cultivated in his son Esau.

67. But this required the work of a lifetime, and he was well stricken in years. And as Esau saw his father receiving guidance from Jacob, he became enraged, and refused to obey his father.

68. When Rebecca saw Isaac receiving instructions through Jacob, she persuaded him to divide their possessions equally with the children, because they were twins, and could not interfere with the law made previous to their birth.

69. Abram made a law after Lot and his companions returned, that every family should hold and maintain their own possessions until death; then it should be given to the eldest son, and he should have the guidance of the family.

70. These laws were given for the purpose of keeping the people together until they could gain wisdom, and then they would not require law to force them to deal justly with each other.

71. Abram left the law and guidance of the people with his son Isaac; but his children being born twins, brought dissatisfaction and contempt against nature.

72. The disturbance of mind prevented him from receiving guidance; consequently he did not receive any improvement until he was compelled to listen to the instructions given through Jacob.

73. And after he consented to listen to the guidance given through that channel, he had become well stricken in years, not possessing the power of mind to cast his primitive instructions aside for the knowledge more advanced, which would have been suitable for the improvement of the next generation had he been in a good condition of mind to have changed the law, as the spirits would have guided, if he had opened his mind to understand why the laws had been given, and for what purpose they were changed.

74. But as he was unable to understand, or make the people comprehend, the same law must pass into the next generation without receiving much change.

75. By degrees, Isaac became delighted with his son Jacob, and wished the spirit-guide to communicate with him every moment he was at liberty.

76. And when he learned that it was a passive temperament that was born with the child that gave the spirits power to communicate, he grieved that he had treated him with contempt.

77. And to atone for the wrong, he gave Jacob a small portion of his possessions, not dividing it equally, as his wife had wished, thinking it would not offend Esau if he made a great difference.

78. But it was an impossibility to change Esau's temperament so that spirits could impress his mind, until he should reduce his gross system and allow his intellect the free desire of progression, which would require many years to bring the change.

79. And Isaac was well stricken in years, unable to give counsel; and the people desired Jacob for their guide, as they could gain spiritual instruction from him, which would add knowledge to his guidance.

80. Isaac was very much grieved when he learned the preference they had for his sons, and, according to their request, he was obliged to consent, because he knew they were right, and it would be wrong to counsel against truth.

81. True conscientiousness blinded him against his first-born; and for the will of the people, he blessed his second son, as guide for the people of the covenant.

82. As soon as Esau learned that Jacob had taken his birthright, he became enraged, refusing to listen to reason from the people, or a word from his father.

83. But with a vow of revenge, he refused the possessions his father had given him, saying, as they had disobeyed the laws Abram had given, he would make a covenant of laws for himself.

84. Thus, refusing all the possessions, he wandered in the forest until he met with a nation of people that had strayed from the covenant with anger, at the same time Lot (Abram's nephew) set out to build the (so called) city of Sodom and Gomorrah

CHAPTER XV.

1. AFTER Abram died, many nations or families separated from the covenant because they did not like Isaac as guide or counselor, as he refused instruction from spirits, and sought all means to make them believe his first-born was equal to father Abram.

2. The families that fled with Lot (or the so called Ishmaelites) were at enmity with Isaac; and when they heard Esau's story concerning his father's behavior toward him, also disobeying the covenant, giving the blessing and guidance to his brother;

3. They told him to remain within their laws, and he should share with their possessions; and as soon as their number increased, they would go with him and destroy Jacob and his brethren.

4. But as years came to change his jealousy, he felt a desire and wish to see his father, but his pride hesitated; then a thought of the past came to him, which caused him to exclaim: If my father loved me as in time past, he would wander through the forest to meet me; for he must know that my mind is reconciled, and I have a wish to see him.

5. His father would have wandered in the forest to have met him; but he knew not of the change,

6. As he had no means of communicating excepting by spirit-power, and they refused giving him any knowledge of his son, saying the time had not come for them to see or know of each other.

7. They had some work to accomplish before they could bring a reconciliation, and it was not best for them to know of each other's acts until the time arrived, and then they would give instructions.

8. The guiding channel was with Jacob, and the spirits desired a channel for the next generation; and they persuaded him to seek for a companion that would be suitable for him to live with through life, and bring forth a temperament that would be susceptible to their power.

9. Jacob was willing to seek for a companion, if the spirits would guide him where he could get a congenial mind, that he would converse with and love as his mother.

10. They directed him to the nations that had become enraged with

his father, and separated from the covenant, seeking a home in the forest.

11. Jacob disliked the idea of going among his father's enemies; but if they directed him, they would guide him from all harm.

12. These thoughts made him happy, and he journeyed into the forest, not knowing where or which way they would direct him. When he became fatigued, he lay upon the ground to rest.

13. While resting alone in the forest, his mind was quiet, and the spirits impressed his mind with visions in a figurative form.

14. He had always had a desire to know how the spirits moved within the atmosphere unseen, yet he could hear their sounds of speech upon his ear.

15. Seeing his anxiety, they formed a battery around him, and through this magnetical battery his spiritual eyes were enabled to see spirits moving upon the atmosphere.

16. And the channels on which they passed appeared to him like a ladder; but it was represented to him in that form that he could learn how to make a ladder to reach a high branch containing food.

17. As he looked upon the ladder, he saw forms of his departed brethren descending and ascending upon it, showing him the power that exists within the channels of nature, if they have a susceptible temperament through which they can approach to give instruction from their heavenly Father.

18. As they approached, he heard a voice whispering in his ear, saying, If thou wilt obey as we direct your mind, we will guide you onward to happiness, like unto your father Abram.

19. If you will select the companion we dictate to you, and tell the reason for choosing that individual, you will have no trouble in persuading her parents to consent. If you do not follow our guidance, you will have some trouble in gaining your congenial companion,

20. Which you must have to bring forth a susceptible temperament to guide the next generation onward to progression.

21. As the vision passed from his eyes, he arose and journeyed onward; as he passed the land belonging to the Egyptians, he became thirsty and asked for a drink, which they refused because they had no dealings with those belonging to the covenant of circumcision.

22. When Jacob saw the selfishness that existed with other nations, he went away with grief; lying down, he slept until his mind was refreshed; as he awoke, the spirits impressed him to see an altar, which was to signify peace and forgiveness with all mankind.

23. They were ignorant of the pure love God desired upon earth, or they would not have made evil laws to gain revenge.

24. These laws you will find existing within every nation that has separated from the first covenant, and the law was made from the feeling of jealousy and revenge.

25. As Jacob arose and journeyed, he came to another well with painting upon it, which was to signify a well of pure water, dug by Abram's guidance.

26. Seeing this inscription, he immediately asked for a drink, when, to his surprise, he was refused without he was able to give a sign of Abram's covenant.

27. For, saith the man at the well, We have no dealings with the Egyptians; for they are an evil and dark-minded people, who strayed from the true covenant of our father Abram.

28. Jacob gave him the sign of the covenant, and told from whence he came, also his reason for journeying through their country.

29. The man gave him a drink and invited him to see his family; he had a wife and twin daughters; these daughters were born soon after Laban (Isaac's wife's uncle) became enraged at the birth of Isaac's two boys.

30. But, at that time, many families became dissatisfied with Isaac, and took their possessions and journeyed until they found a place well supplied with fruit and vegetation.

31. As they found sufficient to supply their wants, they were content to remain there without receiving any more guidance, because they did not think Isaac suitable to guide them after he brought forth two sons at a birth, unnatural to the laws of nature.

32. They thought nothing of the twin daughters being born, as they were of no account to the next generation, so far as they could comprehend the laws of nature.

33. When Jacob made known to the father his intentions of selecting the youngest daughter for his wife, the father refused, saying, he should take both, as they were twins, and he considered them as one; and it would be a sin to separate them; for he had set their possessions as one, and he would not divide the possessions between twins, as Isaac did, which drove his son Esau among other nations to gain food.

34. Jacob tried every means to have him consent to separate the daughters; but he was immovable, saying, they were twins and were considered as one.

35. When Jacob saw that it was impossible to make the father under-

stand or believe the spirit-communication, he consented to take the twin daughters and their possessions.

36. Being in the autumn of the year, he requested him to remain and gather fruit for seven moons, before he would allow him to depart with his daughters.

37. As soon as his work was finished, he took his wives and returned to his father, telling him he was compelled to take the twin daughters to get the one he was directed to take to wife, to bring forth a congenial temperament for the next generation, that they may receive spiritual instruction.

38. The brethren soon heard that Jacob had returned with two wives instead of one, as was lawful with the covenant.

39. Jacob explained to them the advice he had received in selecting his companion ; but the father refused him the one he was impressed to take to wife ;

40. And compelled him to take both, as they were twins, and he considered them as one ; and their possessions were divided as one son, the daughters being the only children, they were to inherit the possessions.

41. The explanation that Jacob gave did not satisfy the people ; jealousy arose among the brethren because he had all the possessions belonging to his father, also his wives' portion.

42. They accused him of avariciousness ; which caused him to grieve because he could not make them understand his true condition with his brother Esau.

43. He loved his brother, and would have willingly given him all the possessions if he had remained with them, and learned the wisdom given by spirits to improve the mind onward to happiness.

44. But with all his good feeling toward his brethren, he could not change their jealousy, or make them investigate the instructions given by their spirit-guides.

45. Thus, year after year passed away with little change in their midst, excepting an increase in their number.

46. Leah, Jacob's eldest wife, gave birth to seven children ; but Rachel remained barren, which was considered a disgrace upon the woman's life.

47. They were not sufficiently progressed in the laws of nature to know that it took longer for some temperaments to develop preparatory for giving birth to a child, than others of the same family.

48. Jacob became troubled in mind, because Rachel could not bear

him a child; for the spirits had told him she must bear a child to inherit his temperament as a guide for the next generation.

49. He did not disbelieve his guide, but he was fearful the constant reproach from the brethren would injure her health, and then she would be unable to give birth to a living child.

50. The spirits, seeing his troubled mind, told him to take his wives and children and go in search of his brother; for his mind had become reconciled, and wanted to return to see his father.

51. But not knowing his feeling, he was fearful he would not receive him with love as in days past.

52. But he listened to the voice of the spirit with amazement, thinking his brother had a desire to return with love and friendship after many years' separation.

53. He arose with fear, but told his father to prepare for the journey, as he would obey every command from his guide.

54. They were soon upon their journey, and were much surprised to meet Esau coming toward them before they arrived in the land where he dwelt.

55. Jacob fell upon his knees, and begged Esau to take all the possessions he had received from his father, because they had made him unhappy, and caused a division among the brethren, which was wrong in the sight of God.

56. Esau refused, saying, he had committed the wrong in the sight of God by leaving his father; but now that they had met in peace, he would take his family and their possessions and return with his father.

57. As they all returned in friendship, the brethren became reconciled to listen to the teachings of their spirit-guides.

58. As soon as peace was restored, Rachel gained health, and conceived and bore Jacob a son of affinity, which all were able to discern by the quiet and affectionate look he had for all that approached him, while quite young; and they called him Joseph.

59. Rachel bore Jacob another son, and died from weakness; this child received of the mother's weakness, which destroyed his passive powers to a great extent, and the spirits could not impress his mind with the same power they could Joseph until he could gain strength by mature years; and they gave him the name of Benjamin.

60. After Jacob buried both wives, he was lonely, and his brother persuaded him to take his father and children and go into the land of Bethel, where he would be able to get fruit in abundance to supply his family;

61. As the vegetation was scarce from the effects of the heated surface—not a famine, but a scarcity.

62. Jacob asked the advice of his guides, and they told him a change would be well for his progression, and that he would be able to build an altar of atonement with his envious brethren.

63. Jacob immediately obeyed, taking his father and children to the land of Bethel; and as soon as they arrived, the brothers (Jacob and Esau) built an altar of sacrifice, and their brethren were once more united in friendship.

64. Their father Isaac was overpowered with joy when he saw his sons and brethren restored to peace; the excitement caused his death, and they buried him in a strange land.

65. As Jacob had emigrated into another land, they called him Israel. The people had changed in mind, that they could see him with affinity-powers, and they thought Jacob had received a change, and that he should have a new name.

66. The good fruit and vegetation gave his children strength and employment; his eldest children were employed in gathering the fruit and grain, (or seeds.)

67. Joseph, the younger son, was employed in keeping the cattle herded together, that they should not destroy the fruit they had selected for their use.

68. Israel was very much attached to Joseph, and when at liberty, conversed and counseled with him concerning the living and dead.

69. As the spirits gained power to impress his mind, he was able to converse as well as his father; although young, he was called into counsel by all the brethren at the time of sacrifice.

70. By giving him this attention and preference over his elder brothers, jealousy and hatred arose among them.

71. And they counseled one with another in what manner they should put him to death, that would not be known to their father or brethren.

72. The spirits, seeing their wicked minds, laid their plans to guide him to a channel where they would be able to accomplish a great work, and a reformation with the brethren.

73. But neither father nor sons were to know concerning the work they were contemplating, or the stratagem they were to use in accomplishing the work of harmonizing the minds of an enmity long standing within the covenant.

74. But as a test to their mind in future, when the work shall have

been accomplished, they impressed Joseph's mind with a dream, while sleeping, that he was able to remember and relate to his brethren in the morning ;

75. Although they knew it would increase the feeling of enmity with the brothers, to carry out their evil designs against him, yet the powers of the guiding hand were sufficient to save his life.

76. And his life was all they required, so long as the father could be reconciled to his absence.

77. Joseph, awaking from his sleep, said : I had a dream. I pray you, brethren, listen while I relate it you ; for behold, we were binding sheaves in the field ; my sheaf arose and stood upright, and your sheaves stood around about and made obeisance to my sheaves.

78. As he related the dream, he saw the fire of anger kindling in the eyes of his brethren, which caused him to tremble and refrain from giving his full vision.

79. The spirits, seeing his fear, gave him renewed strength ; and he said : I have yet another dream. Behold, the sun, moon, and eleven stars made their obeisance unto me.

80. There were no explanations given to these dreams, and he was unable to see or tell why these dreams were impressed upon his mind.

81. The brethren took him before his father, desiring an explanation, which he was unable to give ; but he rebuked the child, saying, Shall I, my mother, and thy brothers all bow down before thy will ? If it is thy desire, it will never be accomplished.

82. The child made no reply, but went out to gather the cattle, as his father had requested.

83. As soon as he went into the forest, collecting the cattle, his brethren followed him, with a determined will that he should never return to his father, to gain power over them.

84. As they came upon his pathway, they dug a deep hole, with the intention of putting him to death, and burying him from the sight of their father, who they believed idolized him.

85. But as Joseph approached them with a smile of love, it was impossible for them to destroy his life ; but they detained him with questions in regard to his dreams, thinking he would reveal all his intrigues to them.

86. But he was unable to give them any reason for relating the dream ; and as they saw an Egyptian coming near by, they sold their brother Joseph as a slave.

87. But they retained his coat, painted with many colors, that they

could carry it to their father, and tell him that was all they found of their brother Joseph,

88. As he had been devoured by the wild beasts, and his dreams were given to show that the eleven stars (or children) were to mourn his loss.

89. As the brothers returned with the coat, and told their sad story to their father, great grief was manifested with the family.

90. The father, believing his sons to have spoken truly, bowed with grief, refusing comfort or consolation from his younger son, until he saw an inspiration coming into his mind as a guide for the next generation.

91. The Egyptian that bought Joseph sold him again to an officer serving under the power of King Pharaoh, the third king or ruler that had been elected since their departure from Abram, and the laws of the covenant.

92. King Pharaoh being born of congenial parents, possessed a passive temperament that could receive spiritual impression; but every officer was sworn to destroy every thought or action pertaining to spirit-communication.

93. And for fear they would destroy his life, the spirits could only impress his mind with figurative dreams, which at times caused unhappiness, because he was unable to get any knowledge from whence they came.

94. The officer who bought Joseph became displeased with his conduct, from what he heard related by those who were at enmity with the followers of Abram's covenant.

95. Joseph had been taught to follow strictly the laws of his covenant, and when he saw the different changes of the moon, he fell upon his face in reverence, the same as if bowing before the sacrifice.

96. And for this act he was put in prison, with many others who had disobeyed by receiving spirit-communication.

97. While they were in prison, they dreamed dreams while sleeping; and while their guard was absent for food, they related their dreams to each other, not knowing or receiving an impression that could be the interpretation.

98. Joseph said, If you wish, I will interpret your dreams. As soon as they heard him say he could interpret dreams, they were all exceedingly anxious, as they had never heard an interpretation.

99. The King's butler said, I dreamed that a vine was before me, with three branches; it budded, blossomed, and brought forth ripe grapes.

I pressed the grapes in a cup, and gave the wine to King Pharaoh to drink.

100. The spirits had seen the king's mind, and gave the dream to the butler; then seeing the work they had to accomplish, they impressed Joseph to see the interpretation.

101. And he said to the butler, The three branches were given to represent three days. The budding and ripening of the grapes is to illustrate the change taking place in the king's mind.

102. The ripening of the grapes is to show that his mind has taken a firm decision, and the cup of wine which you gave to his hand was that his power should restore you with friendship to your former position.

103. The king's baker then gave his dream, saying, Behold, in my dream I had three white baskets on my head. In the uppermost basket there was meat of every kind for the king, and the birds came and ate all the meat from the basket.

104. As Joseph heard the dream, he looked at the baker with sorrow, saying, Thy dream will bring thee evil. The three white baskets are three days of sorrowful meditation, and within that time the king will decide to hang you upon a tree, until the birds shall have eaten your flesh from your bones.

105. And as you are soon to appear before the king, tell him that I am placed in prison without committing a wrong act.

106. These words were soon forgotten by the butler, as he was anticipating the time he was to receive his liberty and former position.

107. The baker was unable to think of Joseph being released, and himself hanging upon a tree until the birds ate the flesh from his bones.

108. But according to the interpretation, the third day the king liberated the butler, and gave him his former position; and the baker was hanged upon a tree.

109. The same night the baker was hanged, King Pharaoh received a dream, which was deeply impressed upon his mind. In the morning, he tried every means to drive the dream from his mind, but he was unable to subdue his thoughts.

110. And he was obliged to call his officers and give relief to his mind, saying, As I was sleeping, I saw a beautiful stream of clear water, and from out the river came seven well-fatted cattle, and they fed upon the green banks.

111. Then again I saw seven more of the same kind, that were lean, coming out of the river, and they ate up the fattened cattle.

112. With this sight I awoke with trouble upon my mind, knowing

it was against our laws to admit of any signs or promises in dreams, and we have imprisoned all dreamers and interpreters of dreams.

113. Yet knowing the punishment I have put upon those unfortunate beings, I had dreamed a dream which causes me trouble, and it must have an interpretation.

114. The officers had no power to condemn the king to punishment, therefore they wept because of the king's grief.

115. As his eyes closed in sleep the ensuing night, his mind was impressed to see a stalk of corn spring from the ground, and as it grew to a great height, seven full ears of corn came out rank and good.

116. Soon after another stalk sprang up near by, bearing seven blasted ears of corn. The blasted ears soon ate up the good corn.

117. The second dream caused greater agitation in his mind; as he awoke, he refused consolation, saying, nothing but an interpretation of his dreams could reconcile his mind.

118. And he sent his officers to bring all the interpreters or magicians from their prison walls, that he could gain some knowledge concerning his dreams.

119. As they came before the king, they were filled with terror, thinking he was to give them the sentence of death.

120. And as they approached him, they all bowed their faces to the earth, pleading for their life.

121. He bade them arise and interpret his dream; but not one was able to give him the least knowledge, because the spirits did not impress their mind to see his dream.

122. When he saw they were no longer troubled with sight, he gave them their liberty, thinking their imprisonment might have caused his dream.

123. But his mind remained in the same restless condition; he was unable to banish the thought or feeling that he had some great work to perform, from the instruction given in his dream, as he was unable to drive it from his memory.

124. As his butler received no commands from the king's department, he went to inquire if he could not be of service to his master, as in days past;

125. But as he approached, he saw the king in deep meditation; stopping a moment to wait for the king's orders, thinking not to disturb his meditation for fear of causing displeasure.

126. But to his surprise, the king beckoned for him to approach; this he did with trembling form, thinking the king was to sentence him again to the prison.

127. But instead, the king told him to be quietly seated at his feet; and then he related his troubled dream, saying he had no desire to live if he could not find some one to interpret his dream.

128. At this moment the butler remembered Joseph, who gave the interpretation to his dream while in prison, and all had come to pass as he said.

129. The dreams and their interpretations were given to the king, who sighed with grief when he thought how he had given the sentence for the baker to be hanged upon a tree for a trivial offense.

130. And that his mind was known to another person before the deed was known to his officers. As this knowledge came to his mind, he wept before his butler.

131. He sent for his officers and commanded them to bring Joseph before him. As soon as he had given this command, he experienced a great relief in his mind.

132. When Joseph was brought before him, (although a perfect stranger,) he felt that there was a sympathetic feeling, which he had never experienced with any other person in his life.

133. The king related his dreams to Joseph, saying, if he would interpret his dreams satisfactorily to his mind, he would release him from prison.

134. Joseph replied, As it pleaseth my God, I will give an interpretation to the King of Egypt.

135. The first dream that was impressed upon your mind, was to show that there is to be seven years of plenty, and then seven years of famine will come over the land, that will consume all that will be raised within the years of plenty.

136. The last dream has the same meaning, but given in a different form, that it would leave a powerful impression upon your mind, which would cause you to search for an interpretation without delay,

137. As there is not one day to be lost, if you wish to secure food sufficient to supply your people through the time of the famine;

138. And it would be well to select some good and faithful man to oversee the gathering, that it may be thoroughly dried for keeping.

139. The king looked upon Joseph's face, and saw faith and truthfulness in his countenance, which filled his soul with joy, saying to his own mind, Is it possible that Abram's God has revealed that wisdom before giving it unto other nations?

140. At these thoughts he became highly elated; for he was naturally a proud and selfish man, delighting in seeing other nations bow to him for subsistence.

CHAPTER XVI.

1. AND as Joseph was guided with the knowledge of the famine, and what would be required, he chose him as the highest officer to oversee the collecting of vegetation through the years of plenty.

2. And that all should know that Joseph was the highest officer, he took the ring from off his finger, and placed it upon Joseph's finger, which was to signify he was next in power to the king.

3. The Egyptians learned to make rings by making a hole in the sand with a stick, the bigness of the finger, then melted the gold or silver in the fire, and when melted let it run around a stick in the ground, the size they required for their finger.

4. These rings were used to distinguish the officers. No one was allowed to wear a ring excepting those united with the ruling power of Egypt.

5. The spirits continued to impress the king to love Joseph with affinity, until they could teach him the laws of nature; then he could see why he was attracted toward him. Although of another nation, they had been taught to think God would not look upon them, because they disobeyed the covenant.

6. Joseph was unaccustomed to command any thing excepting his father's cattle; and he had fears that the men would not obey him, being of another nation.

7. But the king told him he had only to show them the ring, and all would obey his command.

8. As he went forth to his labors, the spirit-guides impressed him with knowledge how to accomplish every thing that was necessary for the preservation of the seed and vegetation, without any assistance from the learned men of Egypt.

9. All his work was satisfactory in the sight of the king; but the men of Egypt looked at the king with anger because he had disobeyed the laws of their country, by giving the ruling power to one of the Hebrew family, who had protested against any association with the Egyptians.

10. But the laws they had made gave him power to execute the laws

according to his own judgment, whether right or wrong, without the voice of the people.

11. The first year the people thought it folly to collect the vegetation, not believing the king's dream would bring a famine, as they had not experienced a severe famine since the generation of Abram.

12. And as Abram's records had been destroyed by the first rulers, the third generation of Egyptians were ignorant of a severe famine, consequently considered it folly to preserve the vegetation for the cattle.

13. The second year began to show the effect of heat, with a scarcity of food; but Joseph continued collecting as long as there was a spear of grass.

14. As the fourth and fifth years were entirely destitute of vegetation, they began to look upon Joseph as their saviour, willingly obeying every command; also became anxious to know from whence he received the knowledge of the famine.

15. To these questions he explained the past generations, telling them the God of Abram, Isaac, and Jacob guided every nation that obeyed His laws of sacrifice.

16. Many Egyptians became interested in Joseph's manner of worship, and desired him to teach them to worship his God.

17. Joseph advised with the king, who kindly consented, and united with him in the burning sacrament, as the preservation of his people.

18. The next day after the sacrament, people from different nations came to the King of Egypt to buy corn.

19. The king became wholly confirmed in the belief that Abram's God had come to him, and that it was his duty to supply all that required assistance.

20. Every person coming for corn brought the beast laden with treasures of their country. At different times the king became overpowered with joy, and commanded Joseph to receive them in his behalf.

21. As many came from the country where dwelt his father, he knew they were also destitute and would be obliged to come to him to buy corn.

22. Joseph, knowing their destitute condition, sent his men into different nations, proclaiming to the inhabitants that they could find abundance of corn in the land of Egypt.

23. For God had smiled upon Egypt in her darkness, causing her to bring forth abundantly, as in the days of Abram.

24. This knowledge was carried to the house of Jacob, who was fervently praying to his God to send vegetation, that he would not be obliged to have dealings with the Egyptians;

25. For he feared they would destroy his family. This fear had been handed down from the house of Abram, and he would not consent to go into Egypt until the spirits would give him the surety of his life.

26. The spirits, seeing his fear and destitution, impressed his mind to send to Egypt, as there would no danger befall him or his family.

27. Yet with all this knowledge, he was fearful until he saw other nations coming from Egypt with their beasts well laden with corn.

28. And they told him Egypt was bountifully supplied with corn, and the officer treated them with kindness, filling their sacks to overflowing.

29. Jacob then commanded his sons to get their beasts ready, and go down into Egypt to buy corn; but they must remember not to tell they were from the house of Jacob;

30. As the Egyptians had an enmity toward the descendants of Abraham, and they may have a stratagem to destroy the rising generation, and take the ruling power over all Abram's people.

31. Jacob's sons obeyed their father's commands with fear, not as being the descendants from the house of Abram;

32. But with the conscious secret of selling their brother to the Egyptian as a slave, Perchance he may live and we may meet him, said they one to the other, after they left their father's possessions.

33. As they entered the land belonging to the Egyptians, they looked with anxious eyes at every man at labor, thinking, if they met him, they would find him working as a slave; not as one to make them arise and make obeisance to his sheaves, as he had contemplated upon, before they sold him as a slave.

34. Arriving at the king's dominions, they are sent before Joseph, who recognizes them at a moment's glance; saluting them, he says, Thou art from the house of Jacob.

35. They answer, Not so, my lord; we have come to buy corn; for our country is barren, and we are nearly destitute of food.

36. Joseph, seeing the same intriguing disposition still existing with them, thought to frighten them to a confession,

37. Saying harshly, Ye are come down as spies, to plunder our country for food, and steal away our men, to gain our secret of preserving the seed through the time of famine.

38. For God has not smiled upon the house of Abram, to supply His people with food as in days past, as ye have proudly boasted.

39. Joseph put them in prison until they confessed they were from the house of Abram, and were of one family.

40. Then he released all but one, saying, Bring your youngest brother, that I may see him, and then I will release this one of your number.

41. They looked at him with fear, thinking the officer had learned something about their brother they had sold as a slave to the Egyptian.

42. And they covered their faces with shame, and prayed to be released that they could all return to their father, as he was destitute of corn.

43. Joseph told them to go with their corn, as he should not release the man until they should return with their youngest brother, and then he would be restored to them without the least injury.

44. When they saw that persuasions were of no avail, they returned to their father to relate the sad news of their brother.

45. Their father was much grieved on hearing his son was imprisoned in Egypt, and that his youngest son was called upon to release him.

46. Jacob commanded them to reveal the mystery, as it was impossible for him to understand why an officer in Egypt should have a desire to see his youngest son, knowing nothing of his family excepting he was destitute.

47. When the sacks were opened, they found the gold and silver which they had paid to the officer for their corn.

48. As soon as their father beheld the gold and silver, he accused his sons, saying they had stolen the corn, and their brother was put in prison for their evil.

49. But they assured him they had not stolen, neither did they know how the gold came in their sacks, as they were confident they gave all they had to the officer for the corn.

50. As they acknowledged faithfully all that had happened while they were absent, Jacob was obliged to be reconciled,

51. But prayed that the spirit-guide would tell him why they desired his youngest son to come and release the one in Egypt. He allowed him to go, and said if any thing should befall him, the next generation would be without a guide, as he was the only susceptible temperament in his family since Joseph was destroyed.

52. The spirit-guides did not think proper to reveal all to Jacob, because they had a desire to bring all to reconciliation and a degree of understanding;

53. Which would be impossible if they exposed the evil-intriguing brothers, before they were all brought face to face before Joseph, an officer in Egypt;

54. That they could be made sensible of the dream that had been given to Joseph the night before they sold him to the Egyptians.

55. And as they possessed a stubborn and positive will, it was necessary to reduce it by positive demonstrations through a channel that would bring them to shame and conscientiousness.

56. As the corn was nearly consumed, Jacob said to his sons, You will be obliged to go again for corn, as the vegetation has not come forth to replenish our land.

57. They saw the necessity of obeying their father ; but the thoughts of going before the Egyptian officer again (not knowing how the gold came in their sacks) caused them to fall upon their faces and give vent to their stubborn will by a flow of tears, and an acknowledgment with each that they were sorrowful before their God that they had sold their brother without a cause.

58. And by going to Egypt they were fearful something would come forth to reveal the secret to their father.

59. Yet they were destitute of corn, and hunger compelled them to go into Egypt with sorrowful and penitent mind.

60. Taking their younger brother, they left their aged father in grief, with the belief they would all be put in prison, or destroyed by the Egyptians.

61. As they approached Joseph, and he saw his brother Benjamin, he was exceedingly joyous, and bade the rulers of his house to make ready a feast for the men.

62. When ready, he entered and ate with his brethren ; for he was merry with the thought that he was able to look upon his brethren and they knew him not.

63. His brethren marveled greatly at the sight of his merriment, and also seeing him eat with men from the house of Abram.

64. After they had eaten and drank, Joseph called them one side from the Egyptians, and made himself known as the dreamer they had sold into Egypt as a slave.

65. This knowledge caused them to tremble with fear ; for their brother was surely before them as ruler over Egypt. Would he put them in prison, or kill them, for the evil they had done, were their first thoughts and feelings of regret.

66. They were unable to look him in the face, and fell at his feet with weeping.

67. Benjamin, not knowing the cause of their grief and shame, fell upon his brother's neck and kissed him with joy, saying, Why do they

weep with sorrow when we have found our lost brother that will bring joy to our aged father?

68. Joseph, seeing Benjamin was ignorant of his brothers' intrigue, told him the secret while they still knelt before him with groans and lamentations for their past sins.

69. After he told the true cause of his disappearance, and for what purpose his brothers wished to destroy his life, he told them to arise and learn the wisdom of God, as He guides them by sending His spirit-messengers to give His knowledge by dreams and inspiration of thought.

70. At his command they arose and kissed him, as a desire for reconciliation. Joseph smiled, saying, Grieve not that you sold me hither; for by so doing, the spirits have been able to work a great change throughout all Egypt.

71. At first your jealous mind thought to destroy my life; but the guiding spirits changed your mind, and you sold me to the Egyptians as a slave.

72. The spirits have guided me to another position, that has enabled me to give assistance to those which would have avenged me with death.

73. But through the channels of wisdom I was saved to open the laws of Egypt to all nations, and save the seed of our father Abram from starvation.

74. Therefore has the Guiding Hand protected me from death for the purpose of bringing reconciliation with all nations by being obliged to come to Egypt for corn.

75. I bid ye arise and go to your father, and confess all your past evils; and say the guiding spirits have saved his life, and made him lord over the land of Egypt, to save all nations from starvation.

76. Ye shall tell your father of all my glory and happiness in being able to give assistance and reconciliation with my brethren.

77. Joseph related the whole secret to the king, saying, Dreams caused the jealousy of my brethren.

78. And your dreams have saved my kindred and many other nations from death through this long famine.

79. These words of praise from Joseph caused the king to believe he was the favored man before God, and it was his duty to extend mercy unto all nations.

80. Then said he to Joseph, Go ye and laden the animals, that your brethren may return to the land of Bethel, and bring your father and all your brethren into the land of Egypt.

81. And they shall have of my possessions; for through their channel I have gained knowledge to become the greatest among the inhabitants of earth.

82. Joseph did as the king commanded, bidding his brethren to hasten and return with his father, that he could see his face before death should come upon him.

83. The nine brethren returned to their father well laden with presents, and joyous news of all that had transpired during their absence;

84. And that Joseph was yet alive, having the command over Egypt, and desired them to bring their father, that he could partake of his glory.

85. Jacob could not believe until Benjamin related the secret of Joseph's disappearance, and the manner in which he gained the position as officer over Egypt.

86. The knowledge he received from Benjamin caused him to bow with grief, saying, Is it that my sons have been false to me, and an enemy to their brother without a cause?

87. The spirits, seeing the channel was formed for a great work, impressed Jacob's mind to look forward with a desire to reclaim the Egyptians, and tarry with Joseph during the famine.

88. Jacob arose and made peace with his children, bidding them forget the past, and learn to obey God in future.

89. With this feeling Jacob arose, and commanded all his kindred to follow him into Egypt, there to remain until vegetation should return.

90. As Jacob was their guide, they all obeyed his commands, and journeyed with him; as they neared the land belonging to the Egyptians, they met Joseph with a chariot, (or a conveyance made of poles tied together with small willows, drawn by horses.)

91. And as he approached, Jacob and all his family bowed before him. Joseph said, Arise, my dream is fulfilled for your benefit, not to my sorrow; ye have bowed before my sheaves, and they will supply you with plenty during the famine.

92. Joseph took his father and kindred before the king, who said, As thy father and kindred have come unto thee, the richest and best lands give I unto them;

93. And your brethren shall become rulers over my cattle, with abundance of our vegetation during the famine.

94. As Jacob heard these words from the king he had always feared and despised, he bowed with heartfelt joy; then arose and blessed King Pharaoh as a teacher under the guidance of father Abram.

95. Jacob received permission from Pharaoh to teach and instruct the laws of Abram's covenant to all that would listen and accept of circumcision.

96. Many accepted it with pleasure, while others were persuaded by presents from the king; all nations became united in peace during the time of the famine.

97. But Jacob was not permitted to see vegetation again while living in the body; old age and excitement soon made him weak, and the spirit could no longer remain in the body.

98. And as he saw death coming upon him, he called Joseph, and gave him the blessing as guide, until the next generation should bring forth a susceptible temperament to take his place.

99. The elder brothers made no objection when Jacob gave the blessing to Joseph, as they had learned the necessity of having Joseph's temperament to gain knowledge, and they were then willing to bow to his sheaves to gain food.

100. Jacob commanded Joseph to carry his body back to the burial-place of his father Abram, and Isaac.

101. Joseph was very much grieved at the death of his father; for they were congenial in mind, and could converse with each other concerning the law, and the proper manner of teaching different minds.

102. After they embalmed the body with the substance they extracted from the barks of trees, they mourned over the body forty days, as was customary with their religious belief.

103. When forty days had expired, the family followed the body to the burying-place of Abram and Isaac, and placed it in a sepulchre dug in the rocks.

104. The brethren then returned to Egypt, living in peace and happiness for many years, all looking to Joseph as guide in law and spiritual instructions.

105. King Pharaoh and Joseph were constant companions in law and mechanism, which caused all divisions of mind to increase in the different arts of mechanism.

106. But they were so deeply engrossed in the animal propensities, that it was with great difficulty he could get them to listen to knowledge given for the instruction of the spiritual organs.

107. They being in the primitive state of nature, were unable to see the necessity of cultivating a superior mind, and a soul filled with love to carry from death into life, as the existence of their spiritual body.

108. Neither could he make them see the necessity of selecting a

companion near their mind and temperament to produce susceptible minds for the next generations.

109. They did not refuse to receive the instructions, but obeyed the dictates of their own physical nature, whether good or evil.

110. After Joseph had labored faithfully for many years to overcome their gross and evil passions without success,

111. The spirits told him to give them knowledge; but it would be impossible to change them until they were reduced by poverty and want of food.

112. And it would not be many years before they would call loudly for spiritual instruction, and it will be with great difficulty that they can gain assistance.

CHAPTER XVII.

1. JOSEPH obeyed his spirit-guide in every command, took a wife that was near his affinity, who gave birth to Manasseh and Ephraim.

2. Ephraim possessed a passive temperament that formed a channel for spirit-communication, and went forth into all parts of Egypt as teacher.

3. For the spirits could see that Pharaoh was getting in years, and the laws would soon pass into another's control that did not possess a passive temperament.

4. And they wished to gain all the power they could, by giving them spiritual knowledge.

5. And for this purpose they magnetized every one they found that possessed the least passive mind, for a teacher, and worked many miracles throughout all parts of the country.

6. As Ephraim became matured, he took a wife; and she gave birth to a child; and they called the child Levi, which was to signify, a child of God.

7. Joseph blessed Levi at the hour of sacrifice, and called him a child of God and a guide for the next generation.

8. After this, every woman was anxious to bear a child to be blessed at the time of sacrifice, that it should be called a child of God, thinking it was the time the child received the blessing.

9. For they were ignorant and not capable of comprehending divine law when revealed to them, concerning the natural channel.

10. When Levi became matured, he took a wife from his own kindred; and she gave birth to a child of the same temperament as its father; and they called him Levi, being born in the same generation, capable of giving light to the dark minds of earth.

11. After Joseph had lived to see his seed unto the third generation, and that they were all within the natural affinity to receive spirit-communication,

12. He had the full assurance of fulfilling his work upon earth; and as he was well stricken in years, he knew his time was soon to pass into the spiritual sphere.

13. Calling his kindred together, he told them he must soon pass from their sight, and he wished to tell or prophesy to them, as did his father, Jacob.

14. Now listen and obey what I reveal to you : the time is fast approaching when Pharaoh shall be taken away from you ;

15. And another Pharaoh (his nephew) will guide the law with envy and hatred, placing you in bondage and misery,

16. If you do not at the time of my death return to the land of Canaan, (or quietness,) where it now abounds in all kinds of vegetation with abundance for every family.

17. The land of Canaan had been the home of Abram and Isaac, without the guidance of a king.

18. Being free, it was spiritually considered the land of happiness, abounding with the feeling of unity of mind, or, as it was termed, flowing with milk and honey, representing the sweetness of feeling one toward the other.

19. And Joseph said, When ye return, take my body to the burying-place of my fathers, that I may rest in the land governed by my Heavenly Father.

20. His brethren promised to fulfill all he requested, and before Pharaoh should separate from them, they would have all their possessions into the land of Canaan.

21. Joseph, seeing their willingness to obey, passed into the spirit in peace, where he afterward saw the power of avariciousness.

22. Pharaoh, being well stricken in years, was unable to attend to the laws of the country, and grieved at the loss of his spirit-counselor ; for it was an impossibility for him to find a constant counselor to attend to the law, as did Joseph.

23. He gave the law into the hands of Levi, Joseph's grand-son ; but he was unable to guide the people with the same love as they had received from Joseph.

24. And they became enraged, refusing to obey because he was not of their people, and they made secret laws, which they intended to fulfill as soon as King Pharaoh should die.

25. Levi saw the intrigue arising, and remembered the advice from Joseph ; yet he listened to the persuasions of King Pharaoh, who said Levi should have the controlling power as king, and his brethren should become officers when he passed into the spirit, if they would stay with him while he lived.

26. Pharaoh was very old and infirm—unable to see the intrigue

with his people; but Levi was able to see, and hear counsel from his spirit-guide; yet the avaricious desire to become king over Egypt caused him to persuade his people to stay and maintain the power the king had given them.

27. Levi's followers were easily persuaded, as they saw the beautiful rivers of Egypt, which supplied them with water without digging wells.

28. And the king had given them great possessions, and they were unwilling to part with them, to return where they would be obliged to commence labor to make their land equal with the land of Egypt.

29. Their avaricious desires at last persuaded them to remain, and compel the Egyptians to submit to their law.

30. Loneliness weighed heavily upon Pharaoh, and he soon sickened and died, without leaving any written command.

31. And as soon as he was buried, the Egyptians were aroused to anger, and put down Levi and his brethren, giving the laws to Pharaoh's nephew, who became king.

32. As soon as he received the power as king, he commanded all the possessions to be taken from Jacob's descendants, and for them to be considered as slaves to the Egyptians;

33. To work and do all the labor of the country; the Egyptians to guard over them; not to allow man, woman, or child to escape to gain assistance from other nations.

34. They were not allowed to have any assistance from spirits. If they were found receiving communications from spirits, they were to be drowned in the rivers.

35. By putting them to hard labor, he believed he could make them forsake their spirit-guides that brought them into Egypt for luxury and indolence.

36. Pharaoh the second had always cultivated a hatred toward Joseph and his descendants, since he was matured to understand that his uncle gave the governing power to Joseph.

37. And as he was an ignorant and arbitrary man, he would never listen to any knowledge where he thought he would be likely to receive any progression.

38. When the descendants of Jacob (or Israel) were first placed in bondage, they secretly prayed to their forefathers to give them assistance.

39. And they impressed every individual they found with the least susceptible powers, in order to subdue Pharaoh's iron disposition.

40. But they found it an impossibility, as he would burn every one

that tempted him with their presence, if they had dreams or visions to reveal to him.

41. And as the women were constantly praying to him for the freedom of their family, he separated the men and women, and gave the men of every nation the privilege of cohabiting with the Israelite women.

42. But whenever he found a child that was conceived by a man of their own nation, he had it drowned, or burned for sacrifice, so that Abram could come and see them.

43. This they considered great cruelty, and prayed in secret for their father Abram to give them assistance once more, and they would obey every command, and never again desire riches or the honors of a kingdom.

44. In this condition pass away one hundred years of hard labor and misery; many children are born and many are destroyed.

45. Pharaoh takes a wife when well stricken in years; many children are born unto him, but die as soon as they become pleasing to his mind.

46. As he saw there was some trouble in raising his children, he concluded to send the next child to one of the Hebrew women, and let her have the whole care of the child until it should arrive at the age of twelve years.

47. He was a great lover of the women, and when a female child was born unto him, he wanted it saved, but if a male child, he wished it destroyed.

48. The next child that was born unto his household was a daughter, and he gave it to the care of a Hebrew woman until the age of twelve.

49. Then she was returned to him with an affectionate culture. Pharaoh looked upon his daughter with admiration, granting her every request, even to his kingdom if she desired.

50. The spirits saw the power she had over his mind, and thought to work a miracle with her. Unbeknown to Pharaoh, the woman that had the care of her was allowed to go to any part of the country; and as she met with one of the Hebrew men from the house of Levi,

51. The spirit-guide impressed her to lie with him, that she could bring forth a child of affinity, to give assistance to her people that were in bondage.

52. When the child was born, it was fair, and one of the Egyptian women saw the child, and secretly carried it away as her own.

53. And as time passed on, the woman conceived and bore another son from the same man. This child was more fair than the other,

54. And the spirits secretly impressed the father with a thought of stratagem, and taught him to make a basket of willows, and line it with moss from the trees,

55. For the mother to secrete the child until an opportunity to give it to some Egyptian woman living far from the king.

56. But as they found no opportunity to send it away, and it was getting too large to remain in the basket,

57. The mother was impressed to put this basket and child in the river, about the time the king's daughter came to bathe on the bank of the river, thinking she would see the basket, and want basket and baby.

58. This thought was immediately put in action; and as the king's daughter was bathing, she saw something beautiful floating near the banks of the river,

59. And ran to catch the treasure. As she had never seen a basket, she was delighted: uncovering the mosses, she found a beautiful baby which she loved, saying in her own thoughts, This baby I will keep with the basket, and call it Mosses.

60. She ran and told her father what she had found, and said she must keep it as her own; and she could get the Hebrew woman to feed it until she could bring it home.

61. The king at first objected, saying he should destroy its life, as he feared it belonged to some Hebrew man, and it would come forth as a Joseph to overpower our law.

62. But seeing his child weeping for the baby, he consented, and she sent and brought her own nurse to feed and care for the baby.

63. The Hebrew woman taught the child until he was five years old, and as he was pleasing in looks, and the king looked upon him with love, seeing his daughter happy, teaching the child all that he had taught her, leaping and riding.

64. The king seeing the child active and in his keeping, taught him all the laws of the country, also as far back as they had records.

65. After he had learned concerning the Egyptian law, he showed him the records he had taken from the children of Israel, when he placed them in bondage.

66. Mosses (as he was always called from being found among the mosses in the basket) studied the Egyptian laws; and as he had a passive temperament from his parents,

67. The spirits impressed him to learn the laws given by Abram,

which Pharaoh was unable to understand, although he had secreted them in his possession.

68. This he secretly told to his nurse, who then confessed to him that she was his own mother, and that she was from the house of Abram, Isaac, and Jacob.

69. Telling him all that had happened to her people as well as she could remember, from what had been taught her.

70. This knowledge caused him to become more deeply interested in the laws of his forefathers, yet, knowing his position, did not reveal his anxiety to the king or his daughter, but felt an inward hatred toward them.

71. The sympathetic feeling that increased in his soul (for the poor degraded beings that were driven from place to place as the dumb beasts) caused him to look pale and trembling.

72. The king's daughter saw the change coming upon the beautiful face that she admired, and made known to her father her intentions of sending him a journey or a ride through the different parts of the country.

73. The king, seeing no concealment of thought in his son, (as he then considered him for his daughter's pleasure,) consented, giving him an Egyptian for a guide.

74. The king's daughter selected carefully the food for his journey, so he should have all that was suitable for his delicate health.

75. When all was ready for his departure, the king cautioned the Egyptian not to allow Mosses from his sight, for fear something would befall him, and his daughter would grieve for his loss.

76. Mosses, being happy with the thought of seeing different parts of the country, kissed all his friends in token of affection, and then hastened out of sight with his guide.

77. As he went onward, he saw his people laboring equal with the beasts of burden, rolling large rocks together, cementing them with clay and water, for a great wall around different parts of the country.

78. The sight of the poor depressed people caused him to meditate upon some act of stratagem to release them from bondage.

79. These thoughts increased as he journeyed from place to place; nearing the land of Bethel, his guide told him Bethel was formerly inhabited by the slaves of Egypt.

80. As evening came upon them, they ate their food and lay down; but no sleep came to his eyes; he saw his people in bondage, and there was no happiness for him, without he could liberate and give them an

opportunity to receive knowledge from their spirit-guide, as did Abram, Isaac, and Jacob.

81. A thought came to his mind which deeply impressed him, to arise and visit the land of his forefathers.

82. From whence it came he was unable to comprehend; but the thought was impressed upon his mind with great force.

83. And he arose and obeyed, while the impression dictated him to take off his garments of different colors (which the king had given him in honor of his position) and pack them upon his ass with his food.

84. Then black his face like one exposed to the toils of the fields, put skins about his body, mount his ass, and hasten away while his guide was sleeping, and he would not know but that he was destroyed by the wild beasts.

85. Being impressed, he took a channel through the forest, untrodden by man, that no one should see him making his escape.

86. The unknown impression guided him safely to the resting-place of Abram and his descendants.

87. Within this land he found inhabitants that gave him food and shelter, also knowledge of past generations who had inhabited the land of freedom without the guidance of a king.

88. After he had become acquainted with their mode of exercises in sacrifice, he was happy with the people, not telling them from whence he came, for fear they would send the news to the king, and he would destroy his life.

89. Time passed on happily until he heard the king had sent men all over the country in search of a youth wearing garments with the paintings of a country ruled by a king.

90. And that the king had sent his son into different parts of the country, with an Egyptian as guide.

91. The Egyptian had returned and reported the youth and his ass stolen, or destroyed by wild beasts; he could not tell how he had disappeared;

92. As they both lay down to sleep, and in the morning he was not to be found, his clothing or any tidings of him, for he had inquired through all parts of the country.

93. The king was fearful some of the Hebrews had secreted him, and sent out men to search throughout all Bethel, because his daughter was sorely grieved at his loss.

94. Mosses, hearing that they were in pursuit, said nothing to the

people, until he heard their opinion; and when they said they were pleased to hear he had made his escape,

95. He confessed all, and they secreted him, and told the Egyptians they had not seen a youth wearing clothing with the king's inscription, and they returned without gaining any tidings of the lost son.

96. As soon as all became quiet, Mosses went out to tend herds of sheep; and for his faithful labor, Midian, the teacher, gave him his daughter to wife.

97. And she conceived and bore him children having susceptible minds; and his wife's father was delighted, wishing them to remain with him in unity as his children.

98. While Mosses was happy in his quiet home, he could not forget his own people that were in bondage and ignorance.

99. The spirits continued to impress his mind to have a desire to give them freedom, and after thinking over every position of the country, and the guard the king kept over them, he wept in despair of ever giving them their liberty.

100. But while he was quietly attending his flocks, he saw a blaze of fire in a shrub not far from where he was sitting.

101. He went near by, thinking to put out the fire; but as he came near, he heard a voice saying, Fear not, we have come to give you wisdom concerning thy people.

102. Mosses had never heard a voice without seeing the person who gave the sound, and he was trembling with fear, and hastened from the bush.

103. The next day, as he went forth to tend his flock, he again beheld the electric current of fire around the shrub near by, which impressed his ears with sounds, saying, Fear not, which was figuratively illustrated to him by saying, Put the shoes from off thy feet, or, put away thy fear, and hasten not away from us,

104. For we are as one, Abram, Isaac, Jacob, and his brethren, desiring thee to give us the use of thy physical body to free thy people from bondage.

105. Hide not thy face from us; for it is the will of God that you go before King Pharaoh and command him to free thy people; for they have wept before Him, and He has heard their voice.

106. Fear not the light in yonder bush; it is not fire to consume you, but the vibrations from the electric channel we have formed to impress you to see and hear our voice.

107. That you may see and believe we have power to free your peo-

ple, it is your spiritual organs that see and hear what we communicate in the bush.

108. Mosses answered, If it is my God's desire, He knoweth the king will destroy my life because I ran away from him these many years past; and if I return, he will revenge me.

109. The spirits say, We have seen Pharaoh; he is well stricken in years, and will not injure one hair of your head.

110. For we will give miracles that will blind his eyes, and defy his earthly powers, until he will consent to free the people that are pleading unto God for mercy.

111. Mosses remembered his people, and his desire to give them freedom; but he knew the king kept them well guarded, and he conceived what miracles could be given to change his iron disposition, as it was absolute and tyrannical.

112. The voice saith, What hast thou in thy hand? He saith, A rod to guide the sheep. Cast it upon the ground, saith the spirit.

113. And as he did so, it became a serpent at his feet. The spirit said, Take it in thy hand; and as he did so, it became a rod as before.

114. The spirit said, Put thy hand upon thy bosom; and as he did so, it became leprous or spotted as the serpent; he put it upon his bosom again, and it became as the other.

115. Then saith the spirit, If thou freely consent and go before Pharaoh, we will give these miracles, and many besides, that will cause fear to come unto him, and he will release all that are now weeping in bondage.

116. Mosses saith, What can I say to him? I am not of free speech concerning these new miracles, and I know not what to say.

117. We will give thee words to speak in the time of need, and beside all this, we will bring thy brother from the wilderness, whom thou hast never seen; he will meet thee on the way thither with his mouth filled with words; and ye will know him when we divine to you of his kindred,

118. And the manner in which he was carried into the wilderness to assist in the work we are about to commence.

119. We can not accomplish the work with you alone; we must have a certain number to form a magnetical battery, to work upon different minds, which we have been preparing for many years, and are now in readiness to give assistance in the great work set before you.

120. Mosses weighed all the surrounding obstacles, and then decided

that he would obey his God in all things, even unto death. King Pharaoh could not kill him, if the voice was a command from God.

121. As soon as he was decided upon the work, he told his wife and children to prepare for the journey; his wife's father objected to part with the children, as they were a comfort in his old age.

122. Mosses would listen to no objection, and set out upon his journey, meeting with his brother, (as the spirits had told him,) who said he had been taken away into the forest by the Egyptians for the purpose of gaining spirit-communication unbeknown to Pharaoh.

123. And according to their desire, the spirits had communicated with him since he became a proper age, and they called him Aroamer.

124. And as they had commanded him to go before Pharaoh to free his people, he had set out upon his journey.

125. Mosses and Aaron (as he was afterward called) journeyed together until they came before Pharaoh.

126. Pharaoh looked upon them with amazement; for the spirits had formed a battery around them, and he could only see as in a vision, saying, This is Mosses, know ye him not?

127. This vision startled him; for he thought Mosses had risen from the dead. They kept the vision before his eyes-until they gathered together all the magicians, as they had termed all those that were able to play tricks and make music with a stick in the air, to amuse the king in his old age.

128. Pharaoh, not knowing these tricks were given to the Hebrew men and women for the purpose of accomplishing a great work when all things should be made ready, desired them to learn, and he would pay them whenever they would come before him with something new.

129. When Mosses had every thing in readiness, as the spirits dictated, he appeared before Pharaoh in his natural form, telling him all that had transpired in his absence, and the cause of his secret departure.

130. Pharaoh, hearing of the secret power being at work unbeknown to his sight, caused him to rave with anger.

131. Mosses and Aaron, knowing the power they possessed, approached more closely, looked him firmly in the eyes,

132. Told him from whence they came, and how they had been secreted by the spirits of Abram and his descendants, for the purpose of freeing the children of God he was holding in bondage.

133. God has spoken unto us concerning His children, and said, If Pharaoh did not freely consent for the children to go forth and give

sacrifice, He would send the evil plagues upon Egypt until all would be consumed in death.

134. Hearing these words, he commanded his officers to bind Mosses and all the magicians, and put them in prison.

135. This the officers were unable to accomplish, as the spirits formed a magnetical battery around them, and they were unable to approach or see them only as in a vision.

136. This sight enraged the king, who said, I will not obey Abram's God, or let the children of Israel give sacrifice, only as they bow before my idols of wood and stone.

137. As the vision remained before his sight for a time, fear caused his mind to become passive, and the vision disappeared.

138. Pharaoh, seeing his magicians with Mosses, commanded them to make music with their sticks in the air, to attract Mosses until the officers could approach and bind him for prison.

139. But instead of making music in the air, the sticks fell to the earth and became serpents before his feet.

140. Pharaoh said, Surely the evil spirit of Abram is with them; touch them not, or death will come to our people.

141. As soon as he gave this command, the serpents returned to sticks. These changes were made to create a desire for investigation, that they could lead them onward to wisdom.

142. But Pharaoh believed his officers were hardened against the principles of progression or knowledge, except it came to give them riches and honor.

143. The spirits saw their desire for ignorance; but as they had the power to give them something to think about until all things were made ready for the departure of the children of Israel,

144. They thought it best to give them demonstrations of the power existing in natural laws, and it might possibly make a channel for future progression, and relax the king's mind to a passive condition, when they were ready to accomplish their work of stratagem.

CHAPTER XVIII.

1. As they gave Mosses the privilege to go free into all parts of Egypt, they visited Pharaoh with visions and miracles as he walked or rode from place to place.

2. The spirits were able to mesmerize the king and his officers, when Mosses and the magicians were near by, and cause them to see whatever they desired.

3. Mosses and the magicians always carried a staff in their hands; and whenever they approached the king, they joined their hands and staffs, to make their magnetical battery stronger over their physical powers.

4. As they struck the waters with their staves, the waters of the rivers and wells became stagnant, and were as blood before their eyes for many weeks.

5. Then he would command his servants to dig new wells, all bearing the same appearance of blood and filth, so that it was impossible for them to drink.

6. As they became exhausted for the want of water, they took the mesmerism from their eyes; for Pharaoh would say, If Abram would pray unto his God to make pure the waters, that he could drink and be restored to health, he would give the children of Israel free to go and give sacrifice unto their God.

7. The spirits watched Pharaoh's mind, and as his fear wore away, he refused to let the children of Israel go free.

8. Mosses told him if he did not let the children go free, God would send different plagues upon the earth, until the Egyptians were all destroyed.

9. Pharaoh answered, saying, We have no fears of death; but we will drive you and all the magicians from our land, without freeing the children of Israel.

10. But whenever the officers approached, they would magnetize their eyes to see bugs and insects, instead of men.

11. And as they looked upon vegetation or upon the sand, they saw

all particles covered with live insects, until they were exhausted for food; then, as with the first plague, he prayed unto Abram's God to give or restore vegetation, and he would free the children of Israel.

12. The spirits could have guided the children away at any time while the mesmeric influence was upon their eyes without resistance.

13. But they required some time to prepare for their journey; for the spirits intended to guide them into the wilderness, where they could see nothing but nature in its primitive condition, (as it were,) in the beginning of man's existence upon earth.

14. And they had a desire, if possible, to bring Pharaoh and his officers to a condition of thought that would cause them to search for the good or evil influence that came upon their senses.

15. But instead of searching from whence it came, or receiving any instruction from the spirits, they would harden their minds, and defy all power, as soon as the influence passed from their eyes.

16. After Moses had given them all the instruction necessary for investigations, he told the king, God was angry with his slothfulness of mind; and if he did not let the children go free,

17. He would send a plague that would kill the first-born of each family; and if that was not sufficient, he would send death unto all the Egyptians that believe in gods of gold and silver.

18. And all who had a desire to worship Him should go free to learn and investigate from simple nature.

19. Pharaoh listened to the command from God, but defied His power, saying, If God should kill all the first-born of Egypt, I will pray unto Abram to intercede as before, and he will restore all to life again.

20. The spirits, seeing all things in readiness for food to last until they should pass to a place of safety, impressed Moses to command all who desired freedom to prepare for departure at twelve the ensuing night, as the king would consent to their freedom at that hour.

21. At the hour of twelve, as stated to the king, his devoted daughter sickened and died, (that is, to all outward appearance;) then one after the other became subject to the disease, until many lay dead before the king, who hastened to pray to Abram to save them before they should decay.

22. But at this time Abram could not listen to his entreaties, and as he saw they were not restored to life, he commanded his officers to hasten and tell the children of Israel that they were forever free,

23. And to take from his possessions whatsoever they required to

give sacrifice unto their God, for his past sins in keeping them in bondage and idolatry.

24. When they came to the children of Israel, they found them in readiness to depart upon their journey.

25. As soon as they received the command, they started, taking with them whatsoever they could that would be useful.

26. Many of the poor Egyptians who became interested in the miracles given by Moses, took all they could carry from the king's possession, and followed with the children, because they heard the command from the king.

27. Moses and Aaron took the lead into the forest, with the magicians following next, to form a battery, that shone as a beautiful light to guide them through the dark night.

28. Many of the spirit-batteries remained to keep the influence over Pharaoh's eyes until the children of Israel should have time to get beyond his power.

29. For they knew if they gave him his natural powers, he would pursue and again use his commanding power over them.

30. As Pharaoh and his officers did not possess a passive temperament, it was impossible for the spirits to keep their magnetical battery upon them but a short time after Moses departed, as they require a passive temperament to connect and form their battery upon earth.

31. As soon as the children of Israel had time to get a good distance upon their journey, the spirit-battery left Pharaoh, and immediately united with Moses, giving power and ambition to journey with all speed, knowing they must reach the sea while the tide was passing off from the neck of sand at the end of the sea.

32. As the electric channels of the earth had not made their powers to vibrate from north to south, east to west, with great velocity,

33. The tide followed the channel that flowed north once in twenty-four hours; the tide went very low at certain seasons of the year, when the planets were not sending their electric rays in full power to swell the magnets in the salt water.

34. The spirits knew of all these changes, and wished them to arrive just as the waters began to recede from the banks, so that Moses could strike the waters with his staff, and they could see the water obey his commands.

35. As the waters receded from the shores, a dense vapor arose, that caused darkness for many miles around, which prevented man from seeing without a guide.

36. But with the assistance of a guardian power, they were able to arrive at the sea the next night after their departure.

37. As soon as they arrived at the sea, Mosses struck the waters with his staff, and the waters divided upon the neck of sand as the tide continued to recede from the banks.

38. In the morning early, the water was low, and a beautiful bank of sand between the waters gave them a road to pass over in safety.

39. Before they all reached the opposite bank, they saw the waters arising to cover the sandy road, and as the waters rose, the fog or vapor began to disappear.

40. And as they were able to look upon the opposite side through the vapor they had passed, they saw Pharaoh and his officers in pursuit, which caused great fear with the children of Israel, when they saw them coming upon the road between the waters.

41. Pharaoh, not knowing the rise and fall of the tide, thought Mosses passed through the waters, and he could do likewise,

42. But the waves arose and carried them into deep water, where they were soon passing into the spirit, with those they had treated with contempt.

43. The children of Israel had been kept in bondage two hundred years, without any privilege of gaining knowledge, only as the king's teachers gave them instruction in their laws of idolatry,

44. Consequently they were ignorant and very superstitious, depending upon Mosses to feed and guide them.

45. To guide, feed, and educate six thousand ignorant souls was a great task for two men, without food, only as they gathered from the trees of the forest.

46. Therefore, to give Mosses and Aaron the power to guide these ignorant souls, the spirits were obliged to give them the knowledge and guidance of stratagem.

47. And to do this, (as soon as the waters covered over the neck of land they had just crossed,) he commanded all to sing their praises, and then bow their heads to the earth, in thanks to the God who had delivered them from bondage.

48. As soon as this was accomplished, Mosses was impressed to journey, that the children of Israel should not learn concerning the rise and fall of the tide; if so, whenever they found a scarcity of food, they would return to Egypt and live in ignorance.

49. But if they were kept in ignorance concerning the sea until knowledge could be impressed upon their organs, they would see the

necessity and use of a divine principle upon earth, also the channel through which it approached and guided man from generation to generation.

50. The spirits knew they were ignorant of all bodies of water excepting a river, and it would be well to make them believe the sea was many hundred miles in length and its waters could only be separated by a stroke from Mosses's staff.

51. And it would be useless to think of returning without they could persuade him to give the assistance of his powers.

52. Every soul that received guidance was made to believe in the power that was manifested with the staff; even Mosses was not capable of comprehending the power and stratagem with which he guided the people.

53. As the spirits kept a magnetical battery around Mosses day and night, his whole physical system gave them light to journey by night or by day.

54. This light they believed to be the spirit of God guiding them onward to the promised land, which was to be given to Abram's seed.

55. But with having the light constantly before them, they were not satisfied without they were receiving miracles every day.

56. And to satisfy their anxiety, Mosses was directed to find different fruit that the spirits told was good for food.

57. Then again, as they were thirsty while traveling, Mosses would be directed to strike the rocks with his staff, where they were thin, and the force would break the rock, and the pure water would gush forth in a pure stream to give them a refreshing drink.

58. Many of the streams of water were bitter to the taste, others poisonous, because of the leaves falling from the bitter or poisonous trees in the forest.

59. But as this generation of children had never been from their daily labors, they knew not of the variety of vegetation passing into decay year after year.

60. And when Mosses told them not to drink of the water in certain rivers, they complained, saying, God had poisoned the rivers to destroy their life, because they had not given sacrifice.

61. Mosses said to them, God did not wish them to give sacrifice until they arrived at a certain mountain, that he had set apart to give them wisdom.

62. Mosses became exhausted from being in constant anxiety for his

brethren, and lay down to sleep and rest, and refused to answer to their questions.

63. As he had never refused to give them an answer to the most simple question since their departure, they believed his God had left him, and he had lost his way.

64. At this thought they all began to murmur, saying, Their bread was nearly exhausted, and Abram's God had not given them food from heaven, as He had promised.

65. When Mosses awoke, he found them murmuring against the power that had liberated them from bondage; and he endeavored to make them comprehend the manner in which God fed and clothed them; not by sending bread down through the skies as they had been expecting, but that He would impress their mind with knowledge to know where to get food for subsistence.

66. But their intellect being very limited, they were unable to comprehend the works of God, without they could be made manifest, by moving mountains, or the eruptions of the earth, that would cause them to fall to the earth with fear.

67. Mosses was unable to make them comprehend a principle within the work that had been accomplished, or that their lives were to be given to work out and fulfill a principle that had been trodden down under the feet of men since the first generation.

68. As he saw they were unable to understand what he had given them, he journeyed on through the forest in hopes of seeing some improvements for the benefit of his toil.

69. When they arrived at the place where the trees yielded abundance of fruit as a substitute for bread, Mosses commanded his brethren to rest from their journey.

70. For God was to give commands for the remainder of their journey, because He heard their murmuring before they were in need. Every day since their departure they had received the same quantity of fruit that they had within the same time while they were in bondage, and they gave not a murmur against the king concerning their food.

71. The spirits impressed Mosses to say in the evening, God will send flesh, and in the morning, Ye shall be filled with the bread from heaven.

72. As they heard the command to eat, they were always ready to obey without a murmur against Mosses.

73. When the evening came, they saw the birds coming to the ground; and as they looked into the sky, they saw it darkened with birds of every kind, which they found good for food.

74. While the birds were coming in their midst, the spirit-battery formed a light to shine before the whole congregation, that enabled them to see.

75. Mosses commanded them to kill and eat of every kind, until they were filled in the sight of God, as His light was shining around them.

76. In the morning they found the ground covered with fruit and berries, which had fallen during the night; the falling of the fruit during the night was caused by the hard winds from the sea.

77. The birds learned these channels of wind from the instinct of nature, and the same instinct gave them the knowledge concerning the fruit that would be upon the ground in the morning.

78. As they had seen the light within their midst, they were sure God had sent the birds and berries from heaven.

79. Some of the trees (which grew very high) yielded a fruit with a soft pulp which was sweet to the taste, and very nourishing, for food for old and young.

80. While falling from the tops of the trees, the covering often broke, and pulp scattered upon the ground, making a great attraction for birds.

81. As the children of Israel had never before tasted of this food, they were at once delighted with its flavor.

82. Mosses told them that God would send this fruit all the time they remained in the forest or wilderness, if they traveled within certain channels.

83. As the fruit was different from any they had seen, they believed God caused it to grow, while they were to worship Him in the wilderness; and they called it manna from heaven.

84. The spirits allowed them to indulge in many of their simple ideas, thinking they would soon have the opportunity of giving them knowledge, wherein they would learn all the natural principles of earth.

85. And in order to bring their ignorant minds down to the true principles of learning God's natural laws,

86. They were obliged to use stratagem, and give some strict laws, until they were able to comprehend and live by the true principles of God.

87. Strict laws are required where ignorance has matured under strict bondage and idolatry; and the spirits were able to see,

88. If they were allowed perfect freedom and idleness, it would be impossible to guide them by love, because they were unable to appreciate love, without knowing the principles.

89. And being kept in bondage many long years, cultivating filthy

habits of person and passions, they required the law of iron (as it were) to guide so great a number of persons, without having some persons that were cultivated to cleanliness, that they would be able to pattern by sight, from day to day, until the idea of cleanliness could be formed within their organization.

90. Therefore, to lay a foundation of cleanliness, and the principles of love, without a pattern for the ignorant mind to look upon,

91. They formed a covenant with the adoption of weeks, months, and years: six days for each week; the seventh day should be set apart as a day for receiving communications and meditation:

92. Four weeks, one month; and upon the first of every month, they were to give sacrifice and circumcision to all new-born infants:

93. Twelve months, one year; that they could distinguish certain periods of time, and have something new and interesting to attract and guide their mind from filth and slothful habits.

94. Within the six days they were commanded to gather fruit and vegetation for their subsistence. Within that time they were to cleanse their clothes and person, which had been allowed to grow in filth.

95. The seventh day was called Sabbath, for the cultivation of the intellect; and cleanliness being the first principle toward progression, it was given with great restriction, that they might start with a substantial foundation.

96. The spirits adopted the laws they found in the spiritual spheres, being seven spheres, and seven circles (or grades of education) within each sphere.

97. As they looked upon all nature, they saw it divided into seven distinct spheres, or divisions, all working with perfect unison, for one great principle.

98. And as man was connected with nature, and God had commanded them to guide all men to knowledge, they adopted His laws to overcome the ignorance.

99. They did not expect to establish laws to work in perfect unison, or that they should always exist;

100. But they had a desire to cultivate good principles within the poor, depressed persons they had rescued from bondage.

101. And as fast as progression would admit, they would confess the stratagem they used in bringing them from the bondage of ignorance and sin, to see, love, and obey.

102. As the most of the Israelites were without the knowledge of divine law, it was necessary to give them some guide, until they were

able to obey God's laws, and cultivate a pure mind, from an instinct of love, without the division of time to force the mind to purity and cleanliness.

103. But in their ignorance they were filthy, and the spirits impressed Mosses to give them six days to gather food for the subsistence of the body, and to cleanse their person and the garments they had made from the skins of beasts and plaited grass.

104. The seventh day was to be considered sacred, to receive the knowledge sent from God. They were commanded to be quietly seated under the shady trees, and receive instruction during the seventh day.

105. As they required one day to rest and give equalization to the system, so the mind required one day out of seven to think and digest the accumulation of good and evil thoughts, gained within the six days of labor.

106. After they willingly consented to the law of time, they were divided into twelve tribes, or families; and those that possessed the most passive mind were to become teachers over tribes and divisions of tribes, or classes of education.

107. Mosses was to be their guide and spiritual adviser; and whatever he was impressed to give them, they were to obey, under the penalty of death.

108. The first Sabbath of every month the teachers were to meet with Mosses, and receive the knowledge of guidance for the coming month.

109. Aaron, being the most passive for a speaker, became the guide over other teachers, and was afterward called high-priest.

CHAPTER XIX.

1. As Pharaoh had destroyed many of the male children for years previous to their escape from bondage, they had more women than men, which caused some trouble, as Pharaoh had indulged them in all the filthy habits gross nature could comprehend.

2. But the spirits considered their condition, and came to the conclusion, if they could get them into the wilderness and keep them under strict laws, they would be able to commence with them, as in the beginning of time, and teach them little by little, until they could comprehend the true laws of nature, without the restrictions of law, to compel them to learn.

3. When minds are taught by compulsion, the progression of true wisdom comes slowly; for it requires the opening soul of love to learn and appreciate.

4. But without a natural desire for learning, compulsion is required; and for this purpose laws were given to those that would not learn by natural persuasions.

5. And as the children of Israel possessed the most passive channel the spirits could find upon earth, they were determined to establish a channel of laws that would in time bring forth cleanliness and true progression to every inhabitant of earth.

6. And as soon as the true progress of wisdom could be established upon earth, to guide the people, they would be able to see why the strict laws had been given, and feel thankful to the generations of spirits before them for the love and labor they manifested in bringing them through the wilderness of dark ideas, to see and comprehend the fountain of light.

7. The spirits could see that it would require many generations to accomplish the work; but after they had once established the law, they could guide the written manuscripts through the dark ages by impressing whomsoever they would find with a passive mind, to explain and carry it onward, as a guiding star to progression.

8. The laws they were about to give they believed would be as an

altar of knowledge, wherein they could learn charity and forgiveness, one toward another, until they could discern the great fount from whence they would expect to receive forgiveness.

9. All necessary explanation concerning God's love, and forgiveness of the past, was verbally given through the impressive mind of Mosses.

10. But with this they were not satisfied, and were constantly calling for miracles, wherein they could be convinced of God's presence, and power to guide them onward, with food and riches, which they began to feel that God should give them if they followed His laws and gave up idolatry.

11. Mosses told them their riches would consist in knowledge, which they were to receive from Mount Sinai, that stood before them towering toward the skies.

12. The people became anxious to know how God came to them, without making Himself known in person.

13. And to make their ignorant minds comprehend an unseen power, he illustrated God's power by saying, God was holding power over the earth, like unto Pharaoh governing Egypt; having officers or lords to oversee the outside work, and give knowledge to the people in different places.

14. And as they wished to know who the lords were, he told them Abram, Isaac, Jacob, and their descendants, who came as messengers to do the work of progressing and guiding the children of Israel.

15. As he gave this explanation, they decided to call the unseen power by the name of lords, as it would be more comprehensive to their intellect.

16. And as it made no difference to the spirit-guides what they called them, so long as the people would be satisfied to investigate and learn the laws they could set before them,

17. They received the name of lords, and commanded Mosses to go upon the mount, that they could give the people miracles which would satisfy and quiet their minds, to learn and take their thoughts and desires from their past life of bondage.

18. The people were determined to follow Mosses, but Aaron was commanded to keep them quiet, while Mosses went upon the mount to receive the new covenant.

19. The spirit-guides did not require Mosses to go upon the top of the mountain to receive the new covenant; but they must have him some distance from the people to give the sounds and miracles that

would be required to quiet them to obedience until they could comprehend a principle.

20. Mosses went upon the mount at the close of day, and as darkness came upon them, they saw the appearance of fire coming down the mountain, and with it a voice was heard saying, If the children of Israel will obey my commands, I will give them a covenant that will bring forth riches far surpassing the riches of any nation upon earth, also a treasure to them in heaven.

21. At first the sounds gave them great fear; but when they saw Aaron and the teachers quietly listening to the voice, they became passive, and they all became electrified to see and remember the forms of their forefathers.

22. The spirits told Mosses to bring the people upon the mount; but he said, Nay, lest I give up my guidance, as it will be impossible to quiet them again to my control.

23. Thus the spirits consented for him to bring all the teachers on the following day, that would enable them to increase their magnetical battery.

24. Before Mosses ascended the mount with Aaron and the teachers, he gave the command that not one of their number would be allowed to come upon the mount, or even lay their hands upon it, if they became fearful even unto death.

25. And if they disobeyed his commands, the power of God would come down the mount and destroy every one of their number.

26. These restrictions were given to create a fear, to prevent them from rising in force and slaying Mosses and the teachers.

27. After Mosses and the teachers ascended the mount, they formed a powerful battery and electrified the atmosphere around, and caused sounds as if the rocks were bursting forth from the mountain.

28. These sounds, rolling down from the high mountain at night, caused a fear that made them all fall upon their faces, and ask the great power of God to send Mosses, that they could give sacrifice.

29. But the voice gave answer, saying, Think not of sacrifice until we shall have given you the law that will guide you onward to the land of Canaan, which flows with milk and honey, or with true affection.

30. And if you wish to pass from darkness to light, you must obey all the commands which will be given from this mountain.

31. Thou shalt have no other God before me; for I am the wisdom and power that brought thee from out of the land of bondage.

32. Thou shalt not make unto thee any graven images; in the like-

ness of any thing upon earth, or in heaven, to bow thy head, or give homage, or serve them.

33. For I am a jealous God, visiting the iniquities of thy forefathers, who disobeyed the commands when told to flee from Egypt before the death of Pharaoh the first.

34. By disobedience, they have broken the channels of knowledge, which would have given you light to have been able to follow my laws without restriction.

35. But they disobeyed the guiding voice, and have brought iniquities down upon the third and fourth generations, and they will find many difficulties in gaining wisdom, now that they are filled with evil.

36. But I will show mercy unto all who love to keep my commands, which shall hereafter be given to Mosses.

37. Thou shalt not take the name of God in vain; for the lords (or spirits) will not hold him guiltless that taketh God's name in vain.

38. Remember the seventh (or Sabbath) day, that has been set apart for instruction, and keep it holy, in remembrance of the power that brought thee from the land of bondage.

39. And if you lay aside all thoughts of evil, and receive the instruction that can be given through the mind of Mosses, you will soon rise from darkness into light, to comprehend the natural division of time.

40. Honor and love thy father and mother, now that ye are free to acknowledge them in person, without having your life destroyed.

41. Thou shalt not steal, or take that which belongeth to another tribe or family, without asking permission.

42. Thou shalt not kill one another, as you have been taught by the laws of Egypt.

43. Thou shalt not bear false witness against thy neighbors, neither covet thy neighbor's wife, nor his man-servant, nor his maid-servant, his ox, or his ass, neither any thing that belongeth to thy neighbor.

44. The spirits gave great force to these words, that all could hear and understand before they should see them marked upon stone.

45. As they had been kept upon small rations of food, while in bondage, they cultivated the habit of stealing, and bearing false witness against each other.

46. And if by this evil they were unable to gain their will, they killed each other, with the same unconsciousness as if they had been the beasts in the forest.

47. Therefore, with this evil and ignorance combined, the spirits

were obliged to give them demonstrations that would cause fear from an unseen power, to prevent them from destroying Mosses.

48. Mosses was impressed to say, (to the children of Israel, and he went near unto them,) Now that you have seen and heard the power of God, coming down from the mount in a blazing fire to give you commands, you must obey whatever the Lord dictates to your teachers.

49. If you disobey, and make to yourselves gods of silver or gold to worship, the God of power will come upon you, with the fire you see upon the mount, and destroy you from the earth.

50. But this night, according to the worship of your forefathers, you can find a large stone, and put upon it wood and bark to make a fire to burn the lamb, as sacrifice for the knowledge and freedom you have received from the power of God.

51. Burning sacrifice was allowed them, that they should have some outward demonstration to attract their minds from idolatry.

52. And as the smoke of the fire rolled upward, it would have a tendency to give them ideas of the power above, or concentrate their mind to one principle.

53. After Mosses prepared the stone and fire for sacrifice, as he had been instructed, he killed the lamb, and placed it upon the fire. While the flames were ascending, he gave them instruction concerning the works of their forefathers, and the God who had liberated them from bondage.

54. Hearing his words, they all became united, and sent forth shouts of praise and thanks for the blessings they had received.

55. While they were happy in thought, he told them he was to return to the top of the mount to speak with the lords ;

56. And in his absence they were to obey Aaron in every command ; and if they disobeyed, God would instantly destroy them.

57. All consented to obey ; and Mosses took up the soft stone and bark he had prepared, and went upon the mount to receive the writings they had promised him. The writings were given in picture form, as in the time of Abram. Upon the soft stone he received (or pictured out) the ten commandments that were to govern the different tribes and classes, the same as had been verbally given to them from the mountain.

58. After the law was given, the spirits caused him to picture out a covenant of his future guidance with the children of Israel.

59. The covenant was illustrated by giving him a picture of a temple, (or tabernacle,) with twelve divisions, representing the twelve tribes of Israel.

60. The temple was to have twelve pillars to keep it firm and erect ; the pillars were the twelve teachers governing over the different tribes.

61. The whole temple, as was figuratively given upon parchment, was to represent two cubits and a half in length, a cubit and a half in breadth, and a cubit in height thereof, covered within and without with pure gold.

62. Gold being the purest mineral of earth, was given to illustrate the spiritual mind, saying, They wished him to form the mind like unto the structure of the temple, using the grosser material, such as law, for the foundation of every division.

63. When the foundation shall have been laid, take the purity of each division and form the adornments of each apartment.

64. A mercy-seat of forgiveness shalt thou make within the tabernacle ; this shall be of the finest gold, (or affection ;) this mercy-seat shall be two cubits and a half in length, a cubit and a half in breadth, the same as the tabernacle ; its affection and forgiveness extending through every division, without having an opportunity for using partiality one with another.

65. Cherubims shall be made upon the mercy-seat ; and as they become beautifully adorned by the architects, their wings shall stretch forth toward heaven.

66. The cherubims will be the good and merciful deeds toward each other, which will join in a pure channel of thought ; and God in heaven will come to them with love and accept of their offering, giving them knowledge and happiness in return.

67. The teachers of different grades of work were represented as candlesticks of gold, (or of a good mind,) others of lamps and bowls made from the finest gold, or talent of gold, illustrating these minds to be taught by Mosses, who would possess a superior mind to those he was to teach.

68. The different workings of progressive principles were illustrated by curtains to adorn the tabernacle after the foundation should have been laid by law.

69. The most passive and sympathetic minds were to spin the silken thread of affection, and then weave it harmoniously together, adorn them with the finest of gold, (or principles and knowledge received from their guiding spirits,) then hang them within the sociable tabernacle or society of brethren, looping them together by golden rings of love that would clasp firmly to the altar of heaven.

70. The next grade of knowledge and affection will be able to weave

the coarser material into curtains, and unite them with silver rings of affection not yet capable of rings of love.

71. The most gross and beast-like will weave (as it were) the hair of beasts, or the actions of beasts, for the outside or covering of the society, until they progress to see and learn wisdom, and they will be coupled together with rings of brass.

72. After the structure of the tabernacle of progression was pictured upon parchment, the spirit-guides impressed Mosses to comprehend every form and figure they had painted to form the representation of the different grades of mind he would be obliged to unite into one society.

73. The spirits then gave him a vision of an ark sailing forth upon the waters, guided by a channel of wisdom he could see extending down from heaven, as a light.

74. The ark was perfect in formation, keeping perfect motion in the calm sea, or upon its rolling billows.

75. The ark was to illustrate the society of minds, when he should have them all coupled together by the laws of the covenant.

76. If perfectly united with love and harmony, their perfect principled minds would pass through every country, (whether the minds were troubled, or mild, like to the waves of the sea,) without receiving an injury.

77. But have plenty of room and power to take all nations into the ark of knowledge, as it passed from generation to generation.

78. As Mosses was unable to write with a pen to form letters into words and syllables, or classify them into sentences, the operating spirits were obliged to give him pictures of different objects to convey to his mind their ideas of governing the children of Israel.

79. For they were ignorant and selfish; many of their number possessing the maturity of two and three hundred years, and not easily changed to see the necessity of cleanliness and progression of mind.

80. Being in a state of ignorance, they required something to look upon to convince them of their duty; hearing voices as the loud pealing thunder, would soon be forgotten, if not a positive law to look upon.

81. Mosses was requested to point out all the illustrations given in the covenant, separately to each tribe and division, and every teacher was to have a copy of the law and the covenant.

82. The white curtains bordered with gold were to represent the highest grade of mind, possessing a passive temperament for learning.

83. The blue curtains were the next grade of minds, and were to be

coupled near the white curtains, (which was to say, they were to have nearly the same teaching as the white curtain.)

84. The curtain of goat's hair was to represent the lowest grade of mind. They were to be called as the covering, and taught little by little, as they could comprehend;

85. As it would be impossible for them to comprehend until their organs could have time for development.

86. After they are coupled into divisions, each individual is to have his name engraved upon a stone bearing the figure of a curtain, or ring, or whatsoever his division is to represent,

87. That every one shall know his position and prevent confusion, as you will have many minds to contend with while you sojourn with this people.

88. The vessels you see within the tabernacle, covered with brass and iron bands, are to represent the minds within certain divisions that will require the extent of the law to compel them to learn cleanliness, as they have their mind firmly set upon their former custom of filth.

89. The different articles of use you see within the tabernacle, as basins, shovels, flesh-hooks, fire-pans, are to illustrate the plans and complaints which will be brought before you to perplex your mind.

90. And at the same time you will find them useful patterns for future mechanism, when the mind gets quietly settled for learning.

91. The pans you see to catch the ashes, after the wood, or mind, has been burned upon the altar, is to represent your own mind investigating and catching particles from each mind, as they come before the altar to receive forgiveness from the burning sacrifice.

92. The net before the altar is to be formed from your different organs, hope, love, and charity. As you gaze upon the congregation of different minds,

93. Being their ruler and guide, you will be obliged to weigh and sift every grain of mind, as through a net; for the confusion of minds will come with conflicting accounts before the altar.

94. When you see those conflicting minds coming before the altar, speak out boldly and with decision. This act will cause all to love, and fear to displease you, knowing you have the command from the lords.

95. Thou shalt command them to bring pure oil, (or love for one another,) to fill the lamps (or teachers) around the altar, that they may burn (or smile) upon the congregation, as a testimony before God, in behalf of receiving the sacrifice for their past sins.

96. Aaron, the high teacher, shall prevail upon them with all sympa-

thy to place their pure thoughts upon the altar of wisdom and mercy, night and morning, that their mind can be filled with forgiveness, one toward the other, casting aside all their revengeful feeling of the past.

97. This feeling will assist in illuminating the temple of happiness, with a true desire to perform the work of progression set before them.

98. His words will fall upon the congregation as an incense from off the altar, and sprinkle them with the feeling of love.

99. When the congregation is called together to receive their divisions, they are to bring a young bullock and two rams, without blemish,

100. As emblematical of the great work they are about to commence, with the object of progression.

101. When the bullock and ram shall have been killed and laid upon the stone for burning, all the good meat is to be cut off, washed, and a piece given to each division.

102. The remainder to be burned, while Aaron and others of the congregation are selected and consecrated for teachers.

103. This was to show the teachers were to save all their good mind, and cast the unprofitable upon the altar to be burned or destroyed.

104. Aaron, the high teacher, was to have his garments painted with different colors, and fastened upon the left shoulder—illustrating him as not being perfect upon the principles he was about to teach.

105. But possessed a passive mind something like Mosses, but was void of conscientiousness, which caused him to be unsettled in mind, and given to show and admiration.

106. But in their undeveloped condition, they were obliged to take such as could be found within their midst, to assist Mosses with progression.

107. And to distinguish him from the others, the spirits told Mosses to paint Aaron's garment with many colors.

108. After they gave all the directions for establishing a principle upon earth, they impressed Mosses to paint the ten commandments upon the soft stone he had prepared.

109. As soon as they were painted, the spirits told Mosses to go down from the mount; for they had disobeyed the commands that had been given, and had made idols, and were burning sacrifice before them.

110. Mosses was displeased, after working with diligence to free them from bondage, and have them take again to the same evil which had corrupted their minds in Egypt.

111. The pictures of the covenant, and the tables of stone which he had painted, made a heavy load for him to carry down the mount.

112. But he succeeded in getting them down ; but as he approached near his people, he heard them shouting to their idols in epithets against Mosses, for bringing them into the wilderness, and leaving them without a guide.

113. When Mosses heard them blaspheming his name before their idols, he became enraged to a great extent, and declared his will to leave them to their own will.

114. Seeing they had scorned all the knowledge they had received, he threw down the covenant laws and broke the soft stone that contained the commandments.

115. Then rushing furiously into their midst, took the golden idol they were worshiping, and threw it upon the altar with the lamb they were burning for sacrifice.

116. As soon as it was melted, he threw the whole contents of the altar into a stream of water near by, and compelled the whole multitude to drink of the water.

117. As they looked upon his face, they saw he was enraged with their evil conduct, and they all fell upon their faces with fear, beseeching the lords to forgive them, as they had believed Mosses destroyed by wild beasts while upon the mount, and they would have no one to guide them without they turned to their idols.

118. Aaron said he was obliged to join with them to save his life, as it was impossible to persuade them Mosses was to return,

119. As they had made up their mind to believe it an impossibility for him to live upon the mount without food.

120. By investigation, Mosses found Aaron had not told the people concerning his mission upon the mount, until they had become enraged with fear, and then they would not believe his words, and commanded him to unite with them.

121. Mosses called them all together, saying, All those that are willing to unite with God's laws were to fall upon their knees and ask God to forgive them.

122. And all those that persisted in idolatry should be put to death by their brethren, and thrown into the river.

123. These laws were enacted to establish unity ; if the laws had not been enforced by power and determination, they could not have quieted them to receive guidance from Mosses.

CHAPTER XX.

1. AFTER the strife and contention was ended, Mosses said to them, You have committed an evil before God, and I will go upon the mount, and speak with the lords ; peradventure they make an atonement for your sins.

2. Mosses, seeing all minds anxious to unite with the covenant he had received, began to have a sympathy for their foolish ignorance,

3. And said in his heart he would forgive them, and went aside and prepared soft stones like those he had broken, and with penitence for his anger, asked the spirits to replace the law he had broken.

4. But if they were to continue in their evil, he wished them to blot his name from the covenant, as he had not the strength to guide them to comprehend the wisdom of God, without they would obey with willingness.

5. The spirits told him they would give him the commandments, or law upon stone as before, if he would return with a sympathetic mind and receive their power to guide the people they had brought from the land of bondage onward to gain light and knowledge.

6. And if they could only keep them in the wilderness from the sight of all other nations until the law could be thoroughly established,

7. They could then guide them through every nation of earth, to teach the pure principles of heaven.

8. Hearing these words upon his ear, he was filled with a feeling of sympathy, saying, My God, whatsoever Thou desirest of me, that I will do, to carry Thy people into the land of happiness once occupied by Abram, Isaac, and Jacob, that they may become a guiding star for the Amorites, Perizites, the Hivites, and Jebusites ; for they are a stiff-necked people without knowledge.

9. Mosses soon returned to his people with full determination to establish every law as was directed within the laws of the covenant.

10. He commanded them to congregate together, and they did so : he

told them God would forgive them their past sins if they would obey His commands in the future.

11. And as all consented to obey, he read the law, and then pointed out every division of the tabernacle, as they were to receive their teacher.

12. Also pointing out the illustrations given for the development of each division by constant love and forgiveness one with another, each one endeavoring to beautify their own mind with love, that it may take its place as an ornament to the tabernacle society.

13. After Mosses explained each division and its work, he commanded them to bring a young bullock and two rams without blemish before the altar, that he could consecrate each teacher, as had been directed.

14. The act of consecration was not required by wisdom from God, but merely given to satisfy the ignorant minds until they could establish cleanliness and the desire for wisdom.

15. When wisdom could be permitted to guide the inhabitants of earth, they would be able to comprehend the true laws of God without the laws of fiction to give attraction to the mind, to make it learn or obey.

16. Being they required all attraction to bring them to learning, Mosses killed the bullock and rams; and as was directed, he cut off the good part, and divided it with the people, as he washed it before the altar.

17. The remainder was put upon the altar and burned, while he washed the hands of those he had selected for teachers in the water he had washed the meat of the bullock and rams.

18. Aaron received the garment that Mosses had painted in likeness of his disposition, and had it coupled upon his left shoulder.

19. All the other teachers received garments according to their position, and took the oath to teach their division, so as to fill a place in the tabernacle of minds, that God would find them suitable to receive His wisdom as they progressed onward.

20. After they were equally divided, Mosses commanded every one of their number to appear before him every Sabbath morning, with their bodies thoroughly cleansed, and covered with clean garments; if not, God would reject them from the altar.

21. For saith God, My people shall observe the Sabbath day with cleanliness, that all may learn the necessity of it for future progression.

22. The beasts of the forest seek to cleanse their body, and the body of their young; much more is expected of man, possessing an intellect.

23. Mosses said, As God had commanded, so this people must obey;

for filthiness He will no longer see with His people, now that they are free from bondage.

24. Six days are allotted to you for gathering food and preparing the skin of beasts, and woven (or plaited) grass for garments.

25. But the seventh day is the Lord's, and upon that day they will give you instructions concerning the coming week ; for God, your heavenly Father, has sent them as angels, to watch over you, and give all necessary instruction to make happiness for His children.

26. And it is necessary that you all congregate together and quietly sit down, while I speak with a loud voice that which the Lord desireth you to hear and understand.

27. Every six months ye are all to meet before the altar for sacrifice, as did your forefathers, Abram, Isaac, and Jacob and his brethren.

28. And now that we have each division regulated as dictated by the tabernacle, we will gather together on the morrow (being the Sabbath day) to give sacrifice unto God for sending knowledge to regulate our laws, and make us a happy people.

29. As they congregated together upon the Sabbath, they prepared the lamb for sacrifice, and while it was burning, the spirits gave them many demonstrations of their love and power.

30. They formed their magnetical battery around Mosses and the congregation, and caused them to see Mosses in a cloud.

31. And they told the people, whenever they talked with them they would cover Mosses in a cloud of fire, and they must not follow him under any circumstance of life ; if so, they might be destroyed, without he gave permission.

32. The spirits, knowing many of the number possessed a treacherous mind, and if enraged would destroy Mosses ; and if they gave the command concerning the power of the cloud, whenever they saw anger arising, they would cover him in a cloud of fire or electric battery, until they became quieted.

33. After they gave all the commands necessary to keep them under subjection, their guide told them, according to the division of time given after they crossed the sea, they had been in the wilderness one year.

34. And from that day they gave the record of time, dividing it into days, weeks, and months ; months were recorded after the number of tribes ; the four weeks in each month, as the four divisions within each tribe.

35. After the reckoning of time had been made comprehensible, they gave a minute account of every thing that had been accomplished within the year.

36. Mosses painted many works and labors he had performed during the year of excitement and tribulation,

37. That they could look upon their past condition, and see if they improved by adopting cleanliness and the laws of justice.

38. As Mosses had reared the tabernacle within their mind, with twelve pillars or teachers to assist him in guidance,

39. The spirits commanded them to take the covenant law, which was painted upon parchment, and the ten commandments, which were painted upon stone, and journey to another place, as the vegetation would be scarce during the coming year.

40. The teachers were to go in front with Mosses, and assist in carrying the tabernacle; Mosses was to carry the tables of stone; and as he journeyed, they would see the electric battery upon them by day and night, to guide them from all danger.

41. The tabernacle was not a large massive building, built of wood and stone, with an altar in the inside, with the same dimensions as the tabernacle, as was translated from the pictures painted by Mosses :

42. For we, as a convocation of theological minds living in the spirit, have thoroughly examined the minds who were guided in the wilderness ;

43. And we find them incapable, and without the machinery to build a temple of the dimensions given in the written history of antiquity.

44. A building of those dimensions would require the keen, shrewd mechanic of the present age, with all the useful machinery of many generations' inventing to have built a building of wood and stone, with carved gold, silver, brass, and iron for ornaments.

45. Let the eye of the investigator calculate the dimensions of curtains and articles of furniture within the tabernacle, and he will see at a moment's reflection how great the impossibility to have performed the work in the wilderness without machinery, in one, or even ten years.

46. And then to have labored to make the machinery and the tabernacle, to carry through the wilderness, as they were commanded to journey as soon as the temple was finished, according to the written accounts of antiquity.

47. All will look to the investigator as an absurdity; but his mind will readily see they were figuratively given for the progression of the mind,

48. As God has clearly shown in every particle of nature; for when man dies, he can carry nothing with him as he passeth into the spirit, to meet with the laws of heaven.

49. This is sufficient to convince man that God requires him to

build a tabernacle of happiness, one with another, that they may be united in mind and body, to receive the wisdom He sends; to give them light, by day and by night, as they journey through the spheres of the body, to prepare it with health and nutriment, that their mind may be capable of comprehending all the laws He has set before them, when they give up their body to pass into the spiritual spheres.

50. Investigation also teaches us that the earth is, and was, interspersed with hills and valleys and in some places high mountains.

51. And in the forest large trees and thick shrubbery, with rivers and ponds of water, which would be difficult to cross with a heavy burden upon the back.

52. With all these obstructions, the investigating minds of past generations should have seen the absurdity in construing the figurative laws into a building of wood and stone.

53. Knowing the love of God from the appearance of nature, (if in no other way,) it should teach the mind that an all-wise Being would not have liberated the children of Israel from bondage, or guided them into the wilderness,

54. Then compel them to build a temple of wood and stone, and as soon as completed take it apart and each one take a piece upon his shoulder and have the burden of carrying it from place to place, for the term of forty years, which would have been a second bondage.

55. As they were not to set it up in full form until they had all passed over into the land where dwelt their forefathers, or, as it was then given, the land of Caanan.

56. If they were not to set it up for use while in the wilderness, why were they commanded to build the tabernacle until they were ready to pass into Caanan?

57. As they pitched their tents in other places from eight to ten years, which would have given them more time than they had allotted them at the mount to accomplish a great work.

58. The children of Israel were but a short distance from Egypt, or the land of Caanan, which they were to inherit when prepared.

59. They were kept in ignorance as to the distance or the direction they traveled to keep them from returning to Egypt or passing over into Caanan before the laws were properly instilled within their minds to comprehend the pure principle.

60. It was not done to deceive them, but to persuade them to learn the pure laws which would guide them through the earth's progression with health and happiness.

61. Knowing this channel would bring them happiness, and the only one wherein they could find it, their guides sought every means to make them comprehend the true channel.

62. And gain knowledge that they could be a guide for future generations, by bringing passive minds into their midst, and teaching them pure principles preparatory for spirit-impression, wherein they could give all the knowledge of heaven, and of all that they required upon earth of mechanical arts, without laboring with their mind to partially invent mechanism with a little impression.

63. How much better it would have been for them to have had the natural temperament to receive the full impression, which would have prevented much labor of mind and body, which they require for improving the mind with spiritual wisdom and love, preparatory for death, or change from the body into the spirit.

64. And the only way to bring them to this condition was to make them learn the true law, wherein they could see their true affinity.

65. And for this purpose the children of Israel were guided from place to place for many years.

66. But it was with difficulty that they could always supply them with all the meat their ravenous appetites craved while in a healthy condition.

67. At times they would become enraged with Moses because they could not get all they required, and would secretly lay plans to kill him.

68. Moses, seeing their mind, became discouraged, and said, O God! why hast Thou afflicted Thy servant by giving him the care of this people?

69. Have I conceived all this people that I should carry them in my bosom, as a nursing mother beareth the sucking child?

70. I am not able to bear the anger of all this people; they demand me to give them riches and plenty of meat, but I am not able to obtain it for them.

71. If they are to deal thus with me, let them kill me at once, I pray thee; for if I have found favor in Thy sight by my labor, let me die that I may not see my wretchedness, for it is greater than I can bear.

72. The spirits saw the ungratefulness of the people toward Moses, after all his toil and labor for their progression,

73. And wept with him; but as it was their only channel to bring knowledge to the earth, they knew it their duty to use all persuasions to entice them to gain knowledge.

74. And with good feeling toward the earth's inhabitants, they were

determined not to give up until the pure principles were established within their minds, so that they could see a little light.

75. And to accomplish this work, they sought many channels to find some way to make them take an interest and learn with a true love and desire.

76. For without it they could see their labors were all in vain, as it is an impossibility to make a mind learn without it loves and is able to see the value of the object it is to gain.

77. As it was grief for them to give up the work they had commenced without seeing a light, they impressed Mosses to look upon the ignorant minds with sympathy.

78. And as soon as his sympathies were excited, they covered his mind from the sight of their evil. And he commanded them to journey toward the land of Canaan.

79. This excited them for a time, as they began to talk of the riches they were to gain, and the food they would find in abundance.

80. While they were journeying, the spirits were obliged to stop them for many days at a time, to keep them from breaking forth from all command, like so many wild beasts, and pass rudely into vegetation which belonged to other nations who had separated from Abram's seed after the famine.

81. The spirits endeavored to convince them that they would be able to pass over without any trouble, if they would wait and allow them to give them guidance and instruction.

82. But if they did not, the nations beyond them were greater in number, and would arise and kill every one that crossed the mount.

83. If you wait until we guide the teachers to go and make peace with those nations, and tell them God directed you to inherit the land of your forefathers,

84. They will give you no trouble, and allow you to pass over and quietly inherit the land your teachers select for the erection of each division of the tabernacle or society.

85. These words quieted them for a short time; but as soon as their ravenous appetites began to crave for meat, they became furious, and many of them rushed upon the mountain to see the promised land.

86. Seeing the valley covered with green vegetation for many miles, they believed they could rush upon the people, and command them to obey, because the Lord said they were to possess the land.

87. But the people, seeing men of other nations coming upon their

land without signs of friendship, believed them to be spies, and arose in power and put them to death.

88. A few of their number escaped and returned to give the news of their adventure, which they related with revenge, not with conscientiousness of disobeying their guides.

89. Hearing of the beautiful valley, many others thought they could pass through a marsh pond, lying between the mountains, unseen by the people, and in this way take possession of the best land.

90. As they entered the marsh, they found it inhabited by poisonous reptiles, and were glad to make their escape, after they were bitten; and nearly the whole number that went out died before they could get relief from Mosses, who extracted the poisonous sting by his magnetical power; this they believed to be a miracle.

91. When they found they could not get into the land of Canaan their own way, they said God placed the serpents in the marsh because they disobeyed His command, and they were sorrowful for their disobedience,

92. Saying they would not have committed the evil if Mosses had given them meat when they were famishing with hunger.

93. The lords directed Mosses to guide them back into the wilderness, where they could eat the meat of beasts and birds.

94. As they arrived where they found the birds, they did not wait to cook them, but ate them uncooked; not being accustomed to meat for some months, it caused cramping, and with many instant death.

95. Aaron, the high-priest, was made sick from the same effect; all efforts were made to save him, but all in vain; he became weakened, and they took him upon the mount to get the pure air; but the excitement was too great, and he expired upon the top of the mount.

96. According to the tradition of their forefathers, they mourned for him forty days, and then elected his sons in his stead.

97. The lords then directed Mosses to select the most able-minded men and teachers to go over into Moab, and say to their king, We are from the tribes of Israel, who were in bondage before King Pharaoh.

98. But behold! the Lord God of Abram, Isaac, and Jacob came and liberated us, and said, Go ye forth into the land of Canaan, and inherit the possessions of your forefathers.

99. But we have been guided in the wilderness these forty years, for the purpose of rearing a tabernacle unto God, for liberating us from bondage; and now we are commanded to go over into the promised land, to select the land for the tribes that are over against the river Jordan, their number being as the sands of the sea.

CHAPTER XXI.

1. THE elders and princes consulted with their king, who commanded his princes to go for Balaam, his spiritual adviser.

2. Knowing his spirit-guides would tell him truthfully concerning the mission of these men, he told the princes to bring him before night-fall, for fear these men might be spies in the country, and arise in the night-time and put them to death.

3. When the princes arrived at Balaam's tent, he could not be seen, but sent word to the princes to tarry with him till the morning; for he was holding converse with the Lord, and he was to learn what the spirit saith concerning the people over against the river Jordan.

4. In the night-time the spirit spake to him, saying, Send word unto the king that these people are the chosen people from Egypt, and God is guiding them with power into the land of Canaan: go not thou against them to slay them.

5. The princes received the message and hastened to the king, who was enraged because Balaam did not come in person, as he had commanded,

6. And immediately sent higher princes to say if he would come, he would give him gold and silver, and promote him to high honors if he will come, that I may speak with the lords, that they may send a curse upon this people.

7. As the princes related the message from the king, Balaam said, If the king would give me honors, or this house full of gold and silver, I would not go beyond the word of my Lord.

8. But tarry with me this night, that I may speak again with the Lord, and whatsoever is said unto me, that I will do.

9. The Lord spake again to Balaam, saying, Arise in the morning, and go unto the king, and whatsoever I shall command, that thou must obey.

10. Balaam arose in the morning, saddled his ass, and went forth with the princes to do the will of his guide, but not to obey the king in cursing the people.

11. While they were riding, they beheld many angels (or spirits) passing in the atmosphere beside them.

12. As the prince saw them, a fear came over him, and he said to Balaam, Let us hasten to the king, or he will be enraged at our delay.

13. They began to beat their beasts to make them hasten; and the spirits caused a voice to be heard as if coming from the ass, saying, Why smite me? Am I not thine own ass, that has carried thee many times before the king? What have I now done that thou shouldst smite me for the fear of others?

14. Balaam knew the voice was given for the ears of the prince; and he said, Lord, if I have sinned, I will get me back again.

15. But the voice said, Continue on thy way, as I only wished you to remember there is no cause of haste to give the commands concerning the people of Israel.

16. As Balaam drew nigh, the king went out to meet him, saying, Wherefore camest thou not unto me? Am I not able to promote thee to high honors?

17. Balaam answered, Lo! I am come unto thee. Have I any power excepting what the Lord has will to give unto me?

18. The spirits impressed him to say unto the king, Build seven altars of peace, and prepare seven oxen and seven rams, to burn before God as a peace-offering.

19. The king obeyed, and prepared the oxen and rams, and placed them upon the altar; and while they were burning, the spirit spake with the king and his officers concerning the children of Israel and of their good and evil deeds.

20. How they had been kept in bondage until Moses received power to free them by stratagem, to pass over the sea, and build an altar unto their God.

21. How then shall I curse whom God hath sent to establish His laws upon earth? Moreover, they are His people, and He has promised them the land of Canaan.

22. And you are to give them the right to pass through your land; if not, God will curse your people and take your land.

23. These words caused the king to have sympathy, and his mind was impressed to look forth into the wilderness and see Israel abiding in their tents, waiting for their teachers to bring them word concerning the promised land.

24. While he looked upon the progression the spirits had within their mind since their departure from Egypt,

25. He spake, saying, Goodly are thy works, O Israel! and the valleys shall be spread as gardens along the river, and your pathway shall be as the cedar before Jordan's pure stream.

26. As he passed from his trance, he gave his consent for the teachers to journey into the land of Canaan.

27. Finding the land well covered with fruit and grapes, they became avaricious at the sight, and made the best selection for themselves.

28. Then returned and gave account of all the land, excepting that which they had chosen, not thinking the spirit-guide was able to see their work and reveal their deeds before the people.

29. While they related the beauties of the promised land, many became overpowered with delight, and immediately set out for their possessions.

30. Moses commanded them to return and wait until God commanded to take possession of the land, and all journey as one people of light, not scattered as the beasts of the forest.

31. They obeyed because they were afraid of death, but continued making disturbance, thinking Moses would intercede with God to let them go and take their possessions, and then they would be willing to gain knowledge.

32. The spirits saw their desire, and refused to let them go, knowing their avariciousness would increase to a great evil instead of decreasing for pure knowledge.

33. To gain revenge upon Moses, many stole away by night, and committed evil acts with the Moabite women, then stole fruit from their land.

34. This evil enraged the king, and he commanded Moses to put them to death, or they would not be allowed to pass his lands.

35. Moses called them forth, read to them the commandments and their vows to the covenant, and then all that were willing to abide by the laws were compelled to kill the evil-doers; if not, all would commit the same evil.

36. This was a hard task for Moses, as he had become aged, and required peace to quiet his sympathetic mind.

37. But the extent of the law was required until they were progressed to see and understand good from evil, and not follow after evil desires.

38. As soon as quietness was restored within the covenant, they began to have secret consultations concerning the possessions of those who were killed.

39. For many men and their sons were killed, who had lost their wives by eating the birds without cooking, leaving their daughters to inherit the land.

40. These thoughts they did not speak above their breath, for fear some evil mind would claim the inheritance.

41. The spirits, seeing their desires, said, If the man hath no son to guide the inheritance, it shall be divided with the daughters as with the sons; this shall be a law with the covenant.

42. As Mosses finished these commandments to the people, he felt exhausted, and he feared death would come upon him before he could get his people happily progressing within the tabernacle he had endeavored to erect.

43. The spirits impressed Joshua, (one of their impressive teachers,) to lead him upon a mount where he could see the promised land, thinking to animate him to activity;

44. But it was impossible for him to receive animation, as his work and anxiety had been too great for his physical system.

45. Seeing his exhausted mind was not long to remain in the body, they commanded Joshua to take him before the people, that he could place a man as a shepherd over his flock.

46. The spirits impressed Mosses to select Joshua, as he was the most impressible being within their number, and they required a guide to enforce the law and the regulations of the covenant.

47. Mosses then commanded Joshua to kneel before the people to hear if all would accept him as their guide, and also obey him to the extent of the law.

48. As they consented, they chose Eleazar, Aaron's son, as high teacher, to keep them in spiritual instruction and guide their minds heavenward aside from the law.

49. Mosses said, All the law which I have given shalt thou keep, that ye may live to multiply the pure seed of truth upon the land of your forefathers.

50. Thou shalt keep in remembrance the way in which the Lord led you into the wilderness, and fed you with knowledge from heaven, or in other words, the knowledge of heaven guided us where we were able to gather food.

51. Therefore thou shalt love the lords and keep their commandments, and your life will flow with milk and honey, free from the tribulation of earth.

52. If you carefully study the law and the work of the covenant, one with another, blessings will flow upon you in abundance.

53. But if you follow the teaching you received in Egypt, and place your love upon idols, the curses of God will be upon you.

54. Mosses exhorted them to rehearse the law of the covenant every Sabbath day with the children born in the wilderness, that they may grow with the purity of the law, keeping cleanliness in full remembrance, as it is one great principle of progression of body and soul.

55. Uniting or trading with other nations until you shall have made perfect the law, is prohibited by strict laws in the covenant,

56. As it will change the principles of progression we have given you into desires of building and gaining fortunes, one above the other.

57. But if ye remain firmly pledged to the principles God has given until all become united in affinity, they will follow the channels of purity, and it will be impossible for the evil of unprogressed minds to change any of the seed after them.

58. As each generation will have the passive temperament to be impressed to instruct the rising generation,

59. All can have the privilege of tilling the land, as the knowledge will be given to cultivate the wild seed in a superior grain for food.

60. But the land you occupy shall not be bought or sold to other nations, like the land of Egypt. All land that is sold for price shall be laid desolate and its value destroyed from off the earth.

61. Neither shall slavery exist among these tribes. God forbids that His children shall be bought and sold for price, as in Egypt;

62. For He has given every born child a talent to be cultivated for future happiness, and it must remain free to obey His laws. If you buy or sell the talent, you must remember you are trading with God's laws, and His channels will work against possessions thus gained, until they are demolished in the sight of man, that he may know the evil thereof.

63. God has given you the true law wherein ye may progress to distinguish good from evil; then pure love you will have gained will guide and attract you, without the law to govern you.

64. Many will come with miracles, which they will say is like to the power of Mosses; but believe them not, as they will appear false, for the sake of gaining power over Joshua, whom the lords have selected to guide you to the promised land; and if ye strictly obey his command, the lords will tell you when they will choose another man to guide you.

65. If you strictly obey the law the lords have given you, thy shoes

shall be as iron and brass, which give you power to walk over all those who are found liars and bearing the tongue of a serpent.

66. For thou, O Israel! who is like to thee? a people saved by the mighty hand of God, which is a help and a shield to all who throw off all earthly desires of evil, and work for the good of each other, that all may gain His hand of excellency, which is as a sword of wisdom against the evil-doers.

67. Therefore, I pray and beseech of thee, follow strictly all His laws, that ye may be shielded from thine enemies; that the fountain of Jacob may dwell about to refresh your innermost souls, when thirsting for wisdom.

68. As he finished this last exhortation to his brethren, he requested them to take him again upon the mount, that he might view the beautiful valley where dwelt his forefathers, seeking for the knowledge they had given unto him.

69. The spirit impressed Joshua to say unto Mosses, This is the land which I swear unto Abram's seed; you have labored faithfully to bring his seed in sight of the valley;

70. But you will not be permitted to inherit it, as your labors have weakened your body until death must come upon you, before you pass over to inherit the promised land.

71. According to the word given, he died and was buried in the land of Moab, in the hundred and twentieth year of his age. They mourned his death thirty days, as was customary.

72. After the expiration of thirty days, the spirits impressed Joshua to command the people to journey across the river Jordan, with food to last three days,

73. But not to make trouble with the Reubenites, Gadites, and half tribes of the Mannasseh, as they are to inherit the land they possess.

74. As they commanded, Joshua was willing to obey; he accordingly commanded his teachers or priests to take the parchment containing the representation of the covenant, or tabernacle, and the tables of stone containing the law, and pass over the river in front of the people.

75. And the light that surrounds them shall be as guide, and the people shall follow it as with Mosses.

76. As the water in the river is low, every one of the congregation is commanded to take a stone from the bottom of the river and put it on a pile, on the opposite bank, as a memento for future generations to look upon and observe the changes in the face of the earth as years pass over it.

77. As they were passing the tribes of Moab, they were presented with a lamb as a token of peace.

78. Joshua commanded them to stop and burn the lamb as sacrifice for their safety in crossing the river ;

79. And also for the purpose of circumcising the children born since the death of Moses, for fear trouble might come to them, and their children would get scattered with other nations without means of recognizing them.

80. As soon as this work was accomplished, they journeyed, and as they came to their promised land, they found armies of men coming against them.

81. Joshua was soon impressed with a mind of stratagem ; and as night came upon them, he divided his men into divisions ; and while the armies were fighting in battle array, he sent some of his divisions in another direction to their habitations, where they destroyed their houses and families, and then, returning in the rear of the armies, soon gave assistance in destroying their enemies.

82. And they soon took up their possessions, but not for peace ; for as soon as other nations heard concerning the intruders, (as they were considered,) they came upon them with the intention of driving them from the land.

83. But Joshua was impressed to know of their approach ; and as they came upon him, he was ready and went to battle, which to all appearance they feared would be a great struggle on both sides.

84. But as the clouds had been filling for many days, they covered all appearance of the sun ; and while the battle was going on, the clouds burst, sending forth wind and hail, which killed a great number on both sides, causing terror through the whole country.

85. But as the storm abated, they continued their battle, and as the clouds had discharged their heavy burden of frozen water, they fell back from the face of the sky, and the sun shone comparatively clear for a time, and then the clouds gathered over the sky again.

86. While the sun was shining, apparently looking at the battle, Joshua gained power over his enemies and drove them from the land, which became quiet for a time.

87. As soon as they were quietly settled, all the teachers pictured upon parchment the armies coming upon them, their battles, and their successful triumph over their enemies ; also, the sun shining upon Joshua while he put the enemy to flight.

88. As the sun seldom shone out bright and visible in the primitive

growth of magnetical powers, they believed and pictured the sun being kept still, by the power of God, in honor of Joshua's victories in battle.

89. These pictures were put with the laws of the covenant as spiritual assistance given to Joshua, and that was to represent that they were to have light to subdue the nations of earth, and bring all within their guidance.

90. The children had gained very rapidly in knowledge since their departure from Egypt, considering their filthiness and ignorance when they took their departure.

91. Yet they knew nothing of the laws that controlled the elements which surrounded and gave them life, or concerning the clouds and atmosphere which kept the rays of the sun from reflecting upon the earth, only at certain changes of the clouds as they open and discharge their accumulated waters.

92. Investigation of natural laws would have taught them the impossibility of the sun, moon, or stars standing still for twelve hours, or for the time of one moment.

93. For all the planets are governed by magnetical attraction, and any stoppage for the honors of man would have caused a concussion of electricity, and would have torn the planets into fragments.

94. Then, again, if they had looked back upon the work and stratagem Moses used in getting them into the wilderness, and establishing law that would make six thousand ignorant beings subservient to his command,

95. And be able to teach them the spiritual and mechanical law, was a greater work to require honors than to fight many battles.

96. Yet they were unable to find any accounts of God causing the planets to remain quiet one instant for the purpose of giving honors to chosen men in past ages.

97. But as their mind was not sufficiently developed to reflect upon the past or present, they saw the heavy clouds had discharged their heavy burden, and required more electric powers to regain their position in the atmosphere.

98. Consequently, within the intermission of the magnets, the sun shone out brighter for the time of hours, which was not frequent, on account of the condensed atmosphere lying between the earth and sun.

99. The earth being yet in its primitive state, the magnets had not gained sufficient power to electrify the atmosphere to connect with the electric rays of the planets, only at times, after the magnetical clouds had collected all they could contain and discharged it to the earth, and

then fall back to the rocks and hills to renew their magnetical powers, to continue their work of purifying the atmosphere, to admit the constant ray of each planet to equalize all parts with heat.

100. After the children of Israel gained more knowledge, and became accustomed to the changes of the atmosphere within their new home, they learned that the sun shone frequently as the atmosphere discharged her watery substance.

101. But their superstitious ideas would not allow them to erase any thing after they placed it upon parchment, making no difference, if gleaned from their own ideas, (of certain objects,) or from spirit-communication; when once placed upon parchment, they considered it a bad omen to destroy it, if they afterward found they were wrong.

102. Joshua and many of the teachers received visions which were given to develop their physical and mental powers, to instruct those under their charge;

103. But were not pictured out for coming generations, as they would require different instruction to guide them onward.

104. Joshua divided the land equally with each tribe, and reserved a portion for the half tribe of Moabites, as Moses had commanded.

105. After all was quietly settled, Joshua established the laws of the tabernacle, uniting all tribes as one society, faithfully vowing to keep the law and covenant given unto Moses at Mount Sinai,

106. And that each member of the society should work faithfully and with pure desire, to accomplish the work set apart with the tabernacle.

107. And as the Moabites were descendants of Abram's seed, they endeavored to persuade them to unite in burning sacrifice, and become as one society and worship the same God.

108. But they refused to unite in burning sacrifice, or have their possession as one people, and learn from the law of Moses.

109. They refused the law of Moses because they had the covenant of Abram, with a few changes they had adopted; but they were not as strict, neither did they prohibit them from uniting with other nations.

110. Joshua told them that God had commanded them to strictly obey those laws, and in time they would unite with their own affinity.

111. And then every child would be born with a passive temperament and unite with the channel of God and be able to speak with Him in heaven.

112. But if we unite with other nations, they will persuade us to worship idols and think of nothing but the vanities of earth, which have

been given to build a superior mind when we are called away like Abram and his seed.

113. After Joshua found it impossible to persuade the Moabites to unite with their tabernacle law, he told his people to live quietly with their own laws, and obey God as He saw proper to command.

114. For he was well stricken in years, and must soon pass from their sight, to live with those that had gone before him.

115. And as the most of your number have seen what the lords have done for this nation, be ye very courageous, and keep the law written by the hand of Mosses ; for it will give you faith to trust in the lords.

116. For when this generation of passive minds shall pass away, ye will be without a guide ; for the children that are now being born will have an avaricious mind, like their parents before they arrived in the promised land.

117. But if you become quiet and live within the law of affinity, the next generation after will all become passive, to receive spirit-communication. These sayings you will find in the law of Mosses, as he exhorted you to throw avariciousness aside, that ye may have passive minds born for the next generation.

118. Joshua copied all the laws given unto Mosses, and put them in an earthen jar, and buried them in the ground, and placed a large stone upon it ; and this stone they were to use in burning sacrifice.

119. After this was accomplished, he called the congregation together and said his ministry with them was ended,

120. But there was not one among the teachers that he was impressed to choose, as they were all of the same temperament, and would be able to get some knowledge from all, if you follow the law they teach.

121. But with all, remain faithful to your vows with the covenant, and the covenant will carry you through all the tribulation of life.

122. With these sayings, Joshua died in his hundred and tenth year, and was buried in the promised land.

123. The remainder of the tribes who lived under the teaching of Mosses and Joshua lived faithful to their vows, and established their tabernacle with love and harmony, which existed many years.

CHAPTER XXII.

1. AFTER this generation passed away, the rising generation possessed an avaricious and selfish disposition, like their parents before they were born.

2. And as they had no counselors to guide them, they soon became attracted to other nations, who persuaded them to join with the Moabites and go to war with other nations that had accumulated great possessions.

3. The thought of gaining riches and honor by war animated them, thinking they would be as successful as Joshua ;

4. But as soon as they commenced warring, other nations united and came against them ; then they found their number was not sufficient to suppress their enemies.

5. And they selected the eldest and most passive man among their number to give counsel. Years before they found they were in trouble they refused counsel or the belief in the laws of Moses.

6. But as other nations were gaining power over them, they began to feel the necessity of counsel from one who had kept within the laws of the tabernacle, and boasted that he occasionally felt the impression of his forefathers.

7. As soon as they had chosen him counselor, they felt the necessity of having the guidance of spirits to help them to fight their battles.

8. And they bowed their heads, and called loudly for Joshua to come and tell them how to gain power over their enemies,

9. Saying, We have sinned against the law that has been taught us ; but if you will deliver us from the evil that surrounds us, we will seek to obey the law.

10. The spirits, knowing the cause of their disobedience and avariciousness, had compassion upon them. Gathering around Jephthah, they impressed him to say, As ye have known of all the assistance we gave to your forefathers who were in bondage, why forsake our teachings, and follow after the idols of other nations which are unable to give you assistance ?

11. When they received these words from Jephthah, they were delighted, although it was a rebuke for their evil.

12. But, being born with avariciousness, they were unable to see the blessings of a principle until they were placed in bondage, or tried by tribulation.

13. As soon as they were convinced that the lords were impressing Jephthah, they chose him leader over their armies, although well stricken in years. He was impressed to subdue their enemies, and unite them again to the covenant, and then died from over-exertion and old age.

14. After Jephthah's death, they were many years without a guidance from spirits; yet they did not forget the assistance they had received, as they began to study the laws of Mosses, which had been taught them by their parents.

15. As the next generation began to mature, they found many that were partially impressed, and they were consulted as counselors of law.

16. But those belonging to the avaricious generation were not willing to remain quiet, and progress from the knowledge they could gain from spiritual instruction, which would have assisted them in gaining riches faster than by plundering and stealing from other nations.

17. They were not willing to keep quiet to see what the lords could teach them, as their minds were wholly placed upon gaining possessions belonging to others.

18. The spirits told them if they would allow them to guide their minds until they became interested in the channel of knowledge that would teach them concerning God's laws, they would wish to make peace with every nation upon earth.

19. Their avaricious mind would turn to love, and they would have a desire to go forth into every nation, and endeavor to teach them to see the beauty existing in wisdom.

20. But with all persuasion it was impossible for them to believe, because they were unable to see the beauty of wisdom in one moment.

21. When the spirit told them the cause of their unbelief, they thought that God should have made them different.

22. But, like their parents, they were unwilling to learn God's wisdom, to assist in throwing off their evil, and perfect their own affinity to bring pure principles wherein God could approach the children of earth.

23. After explaining God's natural channels in connection with the laws of Mosses, they refused to listen.

24. God spake to His spirit-messengers, saying, When they will not listen to the reasoning powers of wisdom, it is impossible to force them

to learn; if they learn, it will be to glean the evil, not for the good of the soul.

25. Therefore, let them go to war with the evil nations that love their idols more than my wisdom;

26. And when they are placed in bondage for their disobedience, like their forefathers, they will cry unto their heavenly Father with penitence and prayer, desiring assistance to give them freedom, that they may return and worship the God of wisdom; for in time of need their gods of wood and stone have forsaken them.

27. When they shall make war, they will receive no assistance from my messengers until they become penitent, and ask assistance from the feeling of penitence.

28. For without assistance they will not gain power over the great number that are aroused against them.

29. When they shall have suffered sufficient to discern the difference between having the guidance in a land of peace and plenty, and one of bondage and toil, you can go to them and say, If ye have learned the difference between the God of love and the gods of idolatry, we will guide you from bondage.

30. According to God's command, the spirit-messengers ceased impressing the men, and commenced impressing the women to eat certain food, that they could have a passive mind to bring forth passive children in the time of need.

31. The women were impressed to see the evils of war, and endeavored to persuade the men to refrain from making disturbance with other nations,

32. As they would destroy their homes and children, or place them in bondage, to endure hard labor, as did their forefathers.

33. This constant thought aroused the women, and they that were with child gave birth to children that possessed great courage and persuasive organizations.

34. The women did all in their power to prevent the men from making war, but to no avail; for they had aroused their enemies, and they were coming in great power.

35. Therefore they went forth to battle, and as their enemies were greater in number, they were subdued and placed in bondage, as the spirit-guides had told them.

36. After they became penitent, and were able to look back upon the wisdom God had given through His faithful messengers,

37. They implored the lords to free them, and they would return and live in peace with all nations.

38. After they had lived in bondage so as to be able to appreciate the knowledge given, the spirits liberated them; but they were without land or possession, as it had been taken by their enemies;

39. And they were obliged to take up their abode in the forest, and gather the fruits for subsistence, as did their forefathers.

40. While in the forest they became submissive to any power that would give them assistance, as they were without land or food.

41. And with this passive mind the women gave birth to many passive children, that the spirits could control as they matured.

42. Being greatly oppressed by their enemy, (the Philistines, as they were called,) the spirits impressed the young minds to stand firmly to their rights,

43. And whenever an opportunity presented itself, to give them power and knowledge, they received it from the lords with a willing heart.

44. And accordingly they labored with the Philistines, making many leave their idols and join with sacrifice.

45. As the tribes had become divided, the tabernacle was cast aside, as in memory of their forefathers, which they kept sacred.

46. Some of the Philistine tribe refused to listen to the Israelite teachers, only in a sportive manner, calling them the Israelite sportsmen.

47. As there was one of the teachers remarkable for his strength and beauty, they called him Samson, and invited him to their feast to make sport, and perform feats before hundreds, as they gathered for that purpose.

48. While uniting with them, he became attracted to one of their women, and they persuaded him to take her as his wife, thinking if she could get him within her control, she could persuade him to join with them, and then they would be able to gain power over every nation, and place them in bondage for slaves to till the land.

49. But he thought by taking the woman to wife he could persuade them to join in his faith, and divide their old possessions with the tribes of Israel.

50. As he was contemplating upon this act, the spirits gave him a vision concerning the act he was about to perform. He saw himself going to visit his espoused wife;

51. And in his pathway came a lion, which he grasped and tore in

pieces, and cast it upon the road-side; coming near the promised land, (in his vision,) he saw hundreds of foxes coming toward him. As they approached, he tied torches to their tails, and sent them into the valleys of grain, which he saw take fire and burn until all was destroyed.

52. This vision was to show to his mind that the Philistines had the power of a lion; but if he would listen to spirit-instruction and not unite with the woman, they would give him power to tear them in pieces, or, in other words, divide them into different ideas concerning their faith; as there would soon come a famine over the land which would destroy the grain and vegetation, as was represented by the foxes with fire tied to their tails running through the valley of ripe grain.

53. Seeing he did not give heed to their vision, they gave another; and he saw himself going upon the road where he had killed the lion, the pieces lying beside the road.

54. And as he approached, he saw swarms of bees coming out from the carcass, which he instantly killed and took the honey they had made, and divided it with his brethren and espoused wife, giving food and happiness to all.

55. This vision was again impressed to his mind that if he would obey, and give his time to their influence, they would give him strength to kill all the poisonous sting that had grown within their lionous power.

56. And when once destroyed, he would be able to get a portion of their possessions to divide with his brethren; and all would be able to partake of the sweets of the land by the instruction they would receive from the spirit-messengers.

57. Samson, being enamoured with the woman, would not listen or heed to the visions given to defend him from danger.

58. The Philistines had a great desire to know from whence he had received his knowledge and power; but he had always refused to tell them, because the spirits had forbade him telling them, as they could accomplish more in the way of attracting the Philistines if they were ignorant of the power attracting them.

59. They were very desirous of knowing if he gained his knowledge from spirit-power; if so, they wanted him to join with them in battle.

60. Therefore, to gain the desired information, they resorted to stratagem, telling his espoused wife if she would make him tell they would give her presents.

61. Being elated with the idea of presents, she told Samson that she

would not become his wife without he would tell her from whence he received his power.

62. And without thought of the vision of the lion, he told her the spirits or lords impressed his head (meaning his mind) with visions of what was to happen within different nations at some future periods.

63. Then being enamoured with the happiness of the woman, he related the vision he had received concerning overpowering the Philistines and gaining a portion of their possessions for his brethren.

64. When he had finished his explanation, she went and related all to the Philistines, saying it was within his beautiful hair that he received his visions, and that he could be easily subdued if they could get an opportunity of cutting his hair.

65. As soon as she told them the secret, they gave the presents, and then told her they would give her many more if she would persuade him to join with their battles.

66. This she immediately set off to accomplish; but as she approached where he was, she found him not there.

67. For the evil of revealing his vision had appeared to him, and he immediately returned to his brethren, swearing revenge upon the Philistines.

68. The Philistines were still anxious to get Samson to unite with their armies, because he possessed firmness and power.

69. And they sought every means to get him, but they were unsuccessful. They thought they could get him by bribing those belonging to his tribe with presents.

70. They told the Israelite men they would give them possessions if they would tie Samson hand and foot, and bring him unto them, as they wanted him to make sport for them.

71. They promised to do their duty in trying. They sought him sleeping soundly, and tied withes of grass around his arms and legs, and carried him where they met the Philistines before he awoke.

72. Their shouts of joy at seeing him bound for their possession awoke him; and as he heard them say that he belonged to them, his anger was aroused, and he broke the withes, arose and slew many of the Philistines and all of his own tribe who assisted in capturing him for the enemy.

73. After all became quiet, they thought to send his espoused wife to him, thinking to entice him to return with her, knowing his passionate love.

74. Delilah, his espoused wife, consented to make the effort for pre-

sents, if they would come near by and wait in ambush until she persuaded or captured him; for they would be obliged to take him instantly, or in his anger he would put her to death.

75. As Delilah approached Samson, he was much delighted, thinking she had left her people to live with him. The thought overcame his anger, and he forgot the deceit of the past.

76. And as it was his natural temperament to sleep soundly, she watched her opportunity to secure him while sleeping. She thought of what he had told about his strength lying in his hair.

77. And she cut his hair and burned it, to destroy his strength; she called those lying in ambush, and they quietly tied and carried him away, and confined him in their possessions before he awoke.

78. As he awoke, he saw the deception the woman brought upon him; finding his hair cut, he was able to see that the woman had been sent by the Philistine king to subdue his powers.

79. A thought came to his mind, that he could deceive them, and he would wait for a good opportunity, and then he would show them his strength.

80. When in their presence, he appeared weak yet mirthful, and assented to every thing they proposed for him to perform.

81. As his hair was cut, they thought him perfectly docile and willing to remain with them, consenting to fight their battles as soon as his hair could grow to give him strength.

82. But he was able to give them some tricks without the hair; hearing this, all were delighted, as they were very fond of witnessing his feats.

83. For this purpose many hundreds were gathered into a large room, built with sides and covering, supported by stanchions throughout the interior of the building.

84. As soon as they were ready, the guard led him in as a prisoner; this aroused his anger, and as he looked upon the king who had treacherously stolen him from his people, he thought of the vision that had been given to show his strength and liberate his people from the power of the Philistines.

85. At this thought he looked at the king, (who had sought all stratagem to gain his visions,) saying, Look at me; for I am to show you the vision of the lion, that his strength may give sweet liberty to my people.

86. Saying this, he ran from one stanchion to the other, pulling them from under the roof, which fell and killed nearly the whole number that were congregated to witness the feats.

87. The king and his officials were all killed with Samson, being near stanchions which supported the roof.

88. Thus, as it was given in his vision, he destroyed the official power, as the lion, and from the destruction will come liberty to his people.

89. The Philistines soon chose another king to govern them; but they were not allowed to remain in peace, as a pestilence came among them which swept them off faster than the battle-field.

90. The pestilence gave them great fright, and they sent to the Israelite high-priest, Eli, asking him if their God could destroy the pestilence.

91. If so, they would obey every command. And he answered, saying, If they would give to them the ark, (as it was then called,) or the manuscripts of Moses, their God would destroy their pestilence.

92. This command they at first refused to obey, and the Israelites became unsettled, because Eli was not sufficiently impressed to give satisfactory advice or counsel; then how to obtain the law and records of their forefathers, which they considered sacred, although they did not abide by the law or profit by the records.

93. In the absence of a guide, they commenced making idols of gold and silver; but as soon as they attempted to burn sacrifice unto their god, one of their number, by the name of Samuel, became impressed by spirit-power to destroy their gods and cast them upon the fire to burn with the lamb.

94. Samuel was impressed to say, There was no need of bowing to idols to gain instruction, as they had sufficient proofs while in bondage, and they were not able to gain assistance from their idols; they turned their prayers, and they soon gained assistance and were liberated.

95. And if you will all earnestly desire the ark, the Philistines will deliver it unto you; at this saying they all commenced shouting to their God to send the ark.

96. While they were shouting to their God, the Philistines came nigh unto them with the ark or manuscripts of law.

97. At the first sight they were afraid to approach; but as they saw the smoke of the sacrifice, they ventured to come near by, as they had the ark and the word of command to make peace with the Israelite God.

98. With this thought of safety they presented the ark to Samuel with presents from their king, who said, If the Israelite God would destroy the pestilence which was upon them, he would divide the lands, and they could live in peace and become as one people.

99. The spirits impressed Samuel to tell them their disease was caused by filthy habits; and if they would bathe in the river, they would destroy the disease.

100. Samuel divided the lands, and placed a large stone between their possessions, showing the nations were at peace.

101. Samuel ruled as governor over Israel for many years, and taught the law of cleanliness to both nations until he was well stricken in years and called unto death.

102. Before his death he learned that his people was desirous of a king; the thought grieved him exceedingly, as he had labored to instruct them to look and pray to their God to guide them through the tribulations of life.

103. But, as they requested, he chose his sons as rulers; they, being unlike their father, placed arbitrary laws upon the people, and they soon became dissatisfied and called upon Samuel to make another selection, and choose among the tribes for a king.

104. The spirits impressed Samuel to select a man from the tribe of Benjamin, which they would send forth to meet him secretly upon the highway.

105. According to direction, he set out to find the chosen man; finding him upon the highway, he told him to follow him to his house, as he was impressed to speak with him.

106. The young man refused, saying, He was from the tribe of Benjamin, which had nearly been destroyed in war, and had not been admitted to the possessions, and he feared to associate with the king, who is great in power.

107. Samuel bade him fear not, as the Lord would come upon him and make him great among all nations, if he would follow their commands in governing the people.

108. As they entered the house, Samuel anointed his head with oil, (as was one of their ignorant customs of friendship,) and said, As you depart, you will feel the power of the Lord upon you.

109. But you are not to reveal unto your people; for they are not to know by what power they are guided, as they have refused to receive spirit-instruction; for they desire a king like the Philistines.

110. Which will allow them to build a house of wood and stone, wherein they can worship their God; and He has refused to accept of one stone placed upon another as an altar for sacrifice; as one pride will lead to another until they will worship all their adornments instead of striving to gain knowledge from the plain and simple channels

of nature, which would carry them onward without toil of mind or body.

111. The lords (or spirits) have given a covenant of laws unto Moses in the wilderness, and God has told them that these laws are good, and if they can only persuade the inhabitants of the earth to follow them, they will progress into happiness without the tribulations of war or hard labor, to be one above the other in the sight of their own conceit.

112. The young Saul promised to obey all commands, and, unseen by the people, returned to his own tribe.

113. Samuel called the people together, and told them he had selected a man from the tribe of Benjamin to rule as king.

114. At first they were delighted when he was brought before them; but as he arose to speak with them, his mind was filled with wisdom, and he spake as a learned man, which they did not like, as they had hopes of making him consent to all they desired, that they could build houses and decorate them with treasures and idols to become equal with the Philistines.

115. As Samuel had selected the young lad, they accepted him as their king, but refused to give him sacrifice, as had always been customary through all generations that had believed in sacrifice.

116. As soon as he received his power as king, the official men of the tribes went to him, saying, It is the desire of this people to take the dimensions of the covenant-ark that was given to Moses, and from the structure represented in the painting we can build a temple that will far surpass those built by the Philistines.

117. King Saul was impressed to positively refuse a building of any dimensions to be erected in the name of God, that they could fill with ornaments to attract the mind upon the seventh day,

118. As the picture of the tabernacle had been given to illustrate the progression of the intellect from gross nature to the higher spheres, and unite them with the channels of God.

119. And they did not want their pure desires to be contaminated with the evils of avariciousness and strife, if it was possible to keep them in the right channel, until they could give them the proper instructions to see what their Heavenly Father required of them.

120. When they found the king immovable, they laid plans to destroy his life, saying, he was not suitable for a king, as he had been taught within the poor, depressed tribe of Benjamites, who had lost all their possessions because they were not able men to fight.

121. Benjamin and his whole tribe became indignant at their evil in-

sinuations, and withdrew from the covenant and went into the forest to seek knowledge from spiritual guidance.

122. As soon as the Philistines heard that the Israelites had forsaken the God who had fought their battles,

123. They believed they could come down upon them and destroy their possessions and scatter the tribes, as there was no power to give them warning of their approach.

124. Thus they armed themselves and went forth to destroy the Israelites, and secretly came upon them, saying, as they had forsaken their God, all their possessions would soon fall into the hands of the Philistines.

125. Samuel then told the Israelites that Saul could call the lords to his assistance, if they could persuade him to join in battle.

126. As they feared their destruction, they went to Saul, and implored him to give assistance. He at first refused, saying, If they do not think me capable of governing them, why ask him to fight their battles, as that required a man of talent and power?

127. After long persuasion he consented, and soon put the Philistines to flight, with great fear, saying, the Israelite God is still with them.

128. As soon as the victory was gained, they loudly complained of Saul because he would not consent to the erection of a temple.

129. As they continued to tempt him, he became arbitrary in his dealings with them, saying, he should remain ruler if Samuel died before he chose another in his stead.

130. They saw that Samuel was feeble and would soon pass away, and they desired him to make one more selection for them, and they promised to be satisfied.

CHAPTER XXIII.

1. Accordingly, he set out and was directed to the tribe of Jesse, where he found a young lad herding his father's sheep, and playing upon his harp, which he said he had made by bending willows and tying long dried grass to each end, making music to call the sheep without going out to herd them; at the sound of his harp they all collected together.

2. Samuel blessed him, saying, Follow me home, that I may tell what is to come to pass in future time.

3. David, Jesse's son, did as he was bid, and as Samuel brought him before the people, they were more dissatisfied than ever, and said they would content themselves with Saul; and David returned home.

4. As Samuel was weak, the excitement caused his death, and they grieved for the loss of their spiritual counselor, although they had refused the outward demonstrations of their spirit-guides.

5. As soon as the Philistines heard concerning the death of Samuel, they began to make great preparations to war against the Israelites.

6. The spirits, seeing the growing evil, commenced working in an under-current, or channel, unseen, preparatory for the coming events, knowing the people would soon call loudly for their assistance.

7. They formed a battery around David, and impressed him to improve in making another harp with strings made from sheepskin cut fine and stretched over carved wood, something attractive to the eye.

8. And while attending to his father's sheep, they caused him to sing and play upon his harp whatever they wished to communicate to the people.

9. His playing, and what he sang, attracted people from all parts of the country, causing jealousy with his elder brothers.

10. Their father, seeing jealousy arising in his family, desired the spirits to leave the boy, saying the power would lead him to pride, and he would strive to gain power over his father and brethren.

11. As jealousy had commenced with his father, he put him to hard labor, that his time should all be occupied when he was not attending the sheep.

12. As Jesse was a high teacher, or priest, the spirits thought him very ungrateful, and they impressed David to play upon his harp, with songs of knowledge, saying, There is a man in Bethel who possesses great herds of sheep, camels, and asses, and is considered great in wisdom ;

13. And there were born unto him seven sons and three daughters, to whom he gave religious instruction, and the art of making jewels of gold and silver, which he had gained from standing over the pictures of the tabernacle.

14. All of his children took naturally to the art of working in jewels more than to religious instruction, excepting the youngest son, and he has been kept herding the cattle, and for this low calling he is despised.

15. The communication upon the harp enraged his father, and he drove him from his presence, saying, Go and herd the cattle, that I may not hear or see thee.

16. While with the cattle, the spirits gave him a vision to tell his brethren. In his vision he saw himself herding the cattle, and there came a fire from heaven which consumed his brethren and servants, and as the house was consumed, he made his escape to tell the news to his father.

17. As he related his vision to his father and brethren, they accused him of lying, and beat him with withes of grass until he was covered with sores.

18. As soon as he was convinced that his father and brethren had turned against him with hatred, he said in his heart, Now that they have all turned against me, I will give my soul and body to the guardian angels that speak to me with kind and gentle tones of love, which my soul has been longing to receive.

19. Now that my household has turned against me, they are to me as the tribes of Israel, and I will turn my thoughts and affection unto the living God, who will speak to me in gentle tones of love when in affliction.

20. As David bowed in submission to his grief, a vision came to his eyes, and he saw himself as a man without friends, sitting at a rich man's gate asking for food, and was scornfully refused, and beaten from the house.

21. And as he cast his eyes to heaven, asking assistance from the God of love, he saw angels of wisdom, saying, Give your mind into our care, and we will make you great within the sight of God and man ; we

will fill your mouth with words that will protect you from danger, and supply you with food and raiment, and you shall be called Job.

22. As he returned to consciousness he felt happy, and perfectly resigned to his condition, and that his patience should overcome all torture they might put upon him, so long as the same gentle voice would speak in his ear with tones of love.

23. And with this spirit of patience, he ceased weeping, and he took up his harp; and the spirits impressed him to sing with his harp in tones and power surpassing any sounds that had ever been given.

24. The tunes soon called people around him, and as his father and brethren heard the sweet tones of music upon the harp, they gathered with the people, not alluding to the afflictions they had given him.

25. But the spirits saw them gathering near with astonishment, and they impressed David to sing words in answer to their evil treatment:

26. As my brethren have hated me since my birth, let the day on which I was born perish from their memory;

27. Let not God regard it from above, neither let His light shine upon it, for fear you may see wherein your sin lieth;

28. Let not my death be joined to the days or years mentioned by your mouth, that ye may not curse it as ye curse the wisdom and light God has sent to shut sorrow from my eyes.

29. God's wisdom ye have cursed because it shut not up the doors of my mother's womb, or let me die and give up the ghost when I came out of the belly;

30. For now I should have slept with kings and princes that filled their houses with gold, and made a desolate place for themselves;

31. Like to the servants who are longing for death, and it cometh not, until they dig and find the treasures that are to be found on earth;

32. And when they have gathered them unto their grave, they will rejoice, as they will find the record of every treasure in heaven waiting to return the reward.

33. But the principle that ye have despised has come upon me, and will guide me through all the affliction you may place upon me.

34. His father and brethren were greatly troubled at seeing the unnatural power upon him, causing him to speak the very hatred that existed within their bosoms.

35. They called other priests to persuade him to cast off the evil mind which had gathered selfishness against his brethren.

36. But the spirits, seeing their jealousy, caused David to speak

plainly to the priests and his brethren, saying, Ye have been teachers within this generation.

37. And ye have taught that God would come to instruct and strengthen the feeble hand and knee, and keep you from falling:

38. But now that the power has come upon me instead of you, ye are troubled at the uprightness of its ways.

39. Remember, I pray you, few perish on the account of innocence; for as they plow through iniquity and rise above evil, so shall they receive their reward.

40. For in thought I remember that in my secret vision deep sleep fell upon me, making me tremble, and my bones to shake.

41. Then came a spirit before my face, which made the hair of my flesh stand upright, but, in my fright, was unable to call its features to mind.

42. But I heard a voice saying, Shall mortal man think himself wiser than his Maker, that he should refuse to listen to the wisdom He has sent?

43. Behold! he putteth no trust in His servants, (or spiritual messengers,) as many are angels of folly, because they have not been able to gain wisdom since passing into the spiritual spheres.

44. How much less will He trust them that dwell in houses, or bodies of clay, whose foundation is dust, and crumbleth as the dust, regardless of the organization which belongeth to the channels of God,

45. But is laid aside as nothingness in sight of the laws that govern selfishness and strife one above the other?

46. God hath seen this foolishness taking root; but suddenly its habitation will be crushed in the gates of wisdom, as there will be none allowed the strength to accomplish their full desires of folly.

47. For those that have gained wisdom to appreciate the true channel will not allow the thorns of ignorance to destroy the pure seed they have sown in the minds of earth.

48. Affliction cometh not forth from the dust; neither doth trouble spring out of the ground.

49. But their earthly counsel carrieth them headlong into darkness, and by their sword they receive poverty and depression.

50. Therefore commit yourselves unto the care of God's wisdom; for it will do marvelous works for the poor and depressed.

51. The strength of wisdom will fill the poor with hope, which the ignorant faileth to gain at the mouth of iniquity.

52. Happy is the man whom God correcteth; therefore despise not

the chastenings of the Almighty. If by his commands your mind is made sore, His blessings will make thee whole.

53. He will deliver thee in the sixth trouble, (or sphere,) and in the seventh thou shalt be redeemed from the powers of death.

54. And when thou shalt know that thy tabernacle (or mind) is in peace, thou shalt visit the earth's habitation and sin not.

55. Thou shalt know that the seed of wisdom is great when thou shalt come to thy grave in full age and strength, like to a shock of corn coming in its season.

56. As the spirit-guides ceased speaking through David's organization, they gave the priests (or teachers) an opportunity of collecting their thoughts and expressing them to the people congregated.

57. But as they were guilty of strife and avariciousness equal with the tribes they were teaching, they could not see how they had covered up the wisdom of God,

58. And said to the congregation that they thought the complaints given by the spirit-guides were greatly magnified and without a cause, as they had obeyed every command.

59. The spirits replied, saying, Oh! that our grief could be weighed in a balance; our sorrow would be heavier than the sand of the sea.

60. For we have given guidance and knowledge to this people through many generations; and as soon as they are freed from the hands of their enemy, or receive knowledge expressed upon parchment, they immediately apply it to mechanism to rear temples to be decorated with idols.

61. This people has dealt as deceitfully as a brook; for their blackness of character turns to ice and is covered with snow;

62. But waxes warm and melts into a living stream of purity when the enemy cometh, and they are wrestling against their mighty power to keep life and freedom.

63. Then you call upon God to send power to deliver you from the hand of your enemy and redeem you from evil.

64. Now that you are free, be content and seek the wisdom God has given you to fill your mind with purity and destroy the perverse sayings of your tongues.

65. How long will ye continue in these evils, or how long shall the words of thy mouth be likened to a strong wind.

66. Doth God pervert judgment, or doth His Almighty power pervert justice unto every child that cometh into existence?

67. If thou wert pure and upright, surely He would awake to compassion, and make your habitation one of happiness and prosperity.

68. But all His children have turned from the path of righteousness to seek the evils of transgression for the sake of vanity and strife.

69. For proof, inquire, I pray thee, into former ages, and prepare thyself to search into the secret of their afflictions.

70. That will teach thee words uttered from their hearts, in the time of affliction, when they turned their thoughts to the evil of strife.

71. For we, as messengers of God, are but of yesterday, knowing nothing because our days upon earth were as a shadow, and we listened not to the warning voice of God.

72. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain, in the bitterness of my soul,

73. Against my brethren, because they listen not to the knowledge we bring, after we deliver them from bondage and restore to them their possessions.

74. But instead of returning thanks to their Heavenly Father for the blessings received, they lean upon their possessions, thinking their riches will appear as treasures before God.

75. But let me earnestly entreat you to accept of the wisdom God has sent unto you, and it will teach that riches are as nothingness, when you pass from death into the light of wisdom.

76. As all your works which are connected with the love and avariciousness of earthly gain will not find acceptance with God,

77. Behold, God will not cast away a perfect principle, however degraded a man may become in life, neither will he help the evil-doer.

78. All those that hate thee shall be clothed with shame, and the dwelling-place of the wicked will come to naught.

79. For His wisdom will destroy all sin, and become a seal to the stars that spread over the waves, yea, even to the chambers of the south.

80. His wisdom doeth wonders without number, and its work is beyond the comprehension of man.

81. While the spirits were speaking through David's organization, the teachers from different tribes gathered around, saying, Now that he hath the power of speech given him, he thinketh himself with talent, and is able to give wisdom to his superiors.

82. The spirits, seeing their jealousy, filled his mouth with words in answer to his mind and sensitive feeling.

83. Saying, If, as thou sayest, pride would make me feel above my superiors, or even a human being God hath blessed with life,

84. I would despise my life, as it would mingle with the evil that must be scourged and brought to trial before the innocent, who will laugh at the judges of earth.

85. For they are given into the hands of wickedness, and their face is covered against God's judgment, saying in their heart, Who is He that commandeth and judgeth all things?

86. When I say before my brethren, I will comfort myself, I am in constant fear that God will not hold me guiltless.

87. But if I am not worthy to speak the words of His wisdom, let Him take His rod from me; for I fear I am not ready to bear it, as it terrifies me with fear.

88. I am weary of life, yet I am willing to take all the scoffs and scorns of mankind, if it is God's will to thus imbitter my soul.

89. I will say unto my God, Do not condemn me; show my brethren wherefore Thou contendest with me in my ignorance.

90. For Thou, O God! hast eyes over all flesh, and knowest that I have not an evil thought in obeying and giving wisdom, as it is impressed upon my brain.

91. Thy hands have made me, and likewise fashioned me together as clay, even from the dust of the earth.

92. Yet Thou hast clothed me with flesh, and fenced me with bones and sinews, to be useful at Thy command.

93. Thou hast filled me with life, and favored me with Thy visitation of wisdom, which shall pour forth as new milk; but its cold reception has curdled my soul like unto cheese.

94. If I be wicked in my confession, woe unto me; but if I be righteous, I will not lift my head until Thou hast seen my afflictions.

95. For it increases before Thee, and they look upon me with scorn and contempt, following after me as a fierce lion, to witness the marvelous power that is upon me.

96. And as Thou renewest Thy power upon me, they increase their indignation, and war against all Thy wisdom.

97. As David ceased speaking, the priests arose in anger, and Zophar spake before the people, saying, Shall this man's multitude of lies be justified, and make men of learning hold their peace? and when he mocketh our teachings, shall no man make him ashamed?

98. Has he not said, My doctrines are from God, and He inspires him with knowledge which puts his superiors to shame?

99. But oh! that God could speak with a voice; He would open His lips against him, and show him the secret of His wisdom.

100. Can he, by searching, find out God's wisdom, more than the teachers and brethren who are older, and have heard concerning the laws of their forefathers?

101. The power of God is as high as the heavens, and the measure that he will require to reach God's power will be longer than the earth and broader than the sea.

102. If He wills to shut man up in darkness, who can hinder Him in His work? All are at the mercy of His power, and no man can prevail against His wisdom by vain words.

103. But this vain man would be wise in his own conceit, because he was born as ignorant as a wild ass's colt.

104. If thou preparest thy heart to receive wisdom from teachers that are your superiors, you can stretch out your hands toward God, and He will destroy thy iniquity,

105. That thou wilt be able to lift up thy face without spot or blemish, and not be ashamed of thy life or works.

106. Thou shalt then forget thy misery, and remember it not; only as the waters that pass away.

107. And as age comes upon thee, thine eyes will see as clear as the noon-day that shineth upon the dew; and thou wilt then be free from evil.

108. But if thou continuest in thy evil ways, thou wilt fail to escape the dangers which are now encompassing thee.

109. And the hope of gaining righteousness will dig about thee until thou givest up the ghost, and then the gates of hell will receive thee in misery.

110. David (or Job, as the spirit called him, in patience to the surrounding affliction) answered them, saying, No doubt ye are wise people, and wisdom will die with you,

111. But I understand wisdom as well as those who scorn me from their habitation; I am not inferior to you, although born as a wild ass's colt.

112. I am one mocked of his neighbor, yet call upon my God; I receive an answer, in kind and affectionate tones, saying, Well done, good and faithful servant of knowledge.

113. The tabernacle of wisdom is ready at the feet of the robbers, despite of him that sits at his ease, as the earth bringeth forth abundantly.

114. All receive alike of the earthly treasure, if they seek for it ; ask the beasts of the field, the fowls of the air, the fishes of the sea, all will declare alike unto thee.

115. And doth not all this prove that God giveth blessings to every living thing which He hath made, much more to mankind, possessing His principles, although hidden from the physical eye of understanding?

116. Behold, His strength is wisdom, and is like to water as it falls upon the earth, which is low and penitent ; it receives abundance :

117. But in falling upon high hills and mountainous land, it is soon cast off, and the hills stand dry and without moisture, yet contain the same substance as the valley.

118. But those with the low penitent mind of the valley gird their loins, and, although youthful, will take understanding above the aged kings or princes who raise their earthly heads toward the heavens, and cast off the water of wisdom.

119. And by so doing, it taketh away the principle which neutralizes the soul of man, and causes him to wander and grope in darkness, like a drunken man, without light to see through the wilderness of sin.

120. Jesse, (David's father,) being one of the teachers, went to King Saul, and told concerning the power of speech that had come upon his youngest son ; and it was impossible to get him to attend to the cattle or obey his commands.

121. He had beaten him until he was sore, and refused him entrance into his house, or food to eat, yet he refrained not from his wicked ways.

122. King Saul knew this lad to be the same Samuel had chosen to guide the people, and was refused.

123. But hearing of his great power of speech, he thought he could gain some knowledge in guiding the people, as his passive powers had nearly all passed away on the account of the growth of his arbitrary disposition.

124. King Saul carried the same feeling of defiance before David, that he had given to all the counselors,

125. And commanded him to obey his father, and cease his strife to gain the kingdom ; as it would be impossible to force his people by the power of speech without he gave up his command, and that he should not do until death came upon him.

126. The spirits, knowing the manner in which he had cast aside their teachings as soon as he gained power to guide the people by fear ;

127. But as there were many hundreds gathered to hear the combat with Saul and David, the spirits impressed David with words to expose the king's deception.

128. Saying, Saul gained his blessing from Samuel through the guidance of spirits; for mine eyes have seen all this, and mine ears have heard the same from Samuel's lips.

129. But ye have all been forgers of lies against me, because I willingly accept of the power of speech, and give you the reasoning of Almighty God.

130. Hear ye now my reasoning, and hearken to the pleading of my lips; if ye would altogether hold your peace, it would show your wisdom, for you are physicians of no value.

131. For you speak wickedly and deceitfully unto God, as He sends wisdom to give you happiness the same as unto the ancients.

132. Hear ye diligently my speech and declaration with your ears; for I can plead my own cause: if I withhold my tongue, I shall be obliged to hide from thee, or give up the ghost.

133. For thou still persistest in breaking the leaf that is driven to and fro by the wind, and then pursuest the dry stubble.

134. Thou makest me to possess evil while in my youth, by putting my feet in stocks, and lookest narrowly upon all my paths, wishing me to be consumed.

135. But the power of God will save me, while I willingly submit to His will, that wisdom can come to the unjust children of earth.

136. But ye must remember that man is born of woman; he is of few days, and full of trouble; he cometh forth as a flower from the bud, and is cut down, yet continueth as a shadow.

137. Open thine eyes and turn from thy strife, although ye are waxing old with the earth; there is hopes of a tree, if it be cut down, that it will sprout again and send forth tender branches, at the sight of water, to give nutriment to the tender plant.

138. But in your strife for riches ye are trying to make yourselves believe that man dieth and is no more, until the earth and heavens pass away from their natural position.

139. If so, He can hide me in the grave, that your wrath may pass away with the memory of my existence, that I may bud at the appointed time.

140. But if man dieth and decays, where is he? is he to lie as the dust, until the heavens are no more? or is he to live again, and spring forth into wisdom?

141. If so, all my appointed time will I labor till my change cometh, that thou mayest remember my good works when my body shall have passed away.

142. Thou wilt then call unto me, as thou wilt have a desire to work with my hands, and I will answer thee whatsoever thou desirest of me.

143. And when wrath cometh as the falling mountain, I will bring wisdom, as a stream of water, to wash the stones away.

144. The stones of wrath have now grown in your mind, as in the dust of earth, to destroy your hopes, although you may prevail against them with great power.

145. But there will come a change over your countenance that will change your wrath; but not until ye are brought low with power, from the enemies that are preparing against the children of Israel.

146. Then your flesh shall have pain, and your soul mourn, until the gushing stream of wisdom shall come forth to loosen the turbulent wrath of the enemy.

CHAPTER XXIV.

1. DAY after day the priests became more confounded in the words uttered by a youth without learning.

2. And Zilpah, the high-priest, arose and said, Should a wise man utter knowledge vainly? to reason with unprofitable talk, that can do no good, only to fill thy belly with wind.

3. For thine own mouth condemneth thee, not I; yea, thine own lips testify against thee, as they cast off all fear of God, and say His power is with you.

4. Art thou the first man that was born, that thou shouldst have heard the secrets of God superior to any other man; and then refrain from life, and keep the wisdom to thyself?

5. What knowest thou, that we know not? what understandest thou, which is not in us to speak?

6. The teachers over Israel are all gray-headed men, much older than thyself; are the consolations of God small with us, and only a secret with thee?

7. Why do thine eyes wink, and thine heart carry thee away, with such words against the spirit of God?

8. What is man, that he should be clean, or born of woman that he should not be righteous, if he put his trust in saints?

9. How abominable and filthy man is in thy sight, who drinkest iniquity, because they do not call thee righteous.

10. Wise men have told concerning the purity of God to our fathers, also to strangers that chanced to pass among them.

11. Saying also that the wicked man travaileth with pain all his days, and the number of days and years that he is to live is hid from the oppressor.

12. For he is in darkness, and believeth not that he is to return to dust, and wanders about to find some light to cast away fear.

13. But his trouble will make fear, because he stretcheth forth his hands against the Almighty God.

14. But God will not heed to the minds of evil-doers, or those that are cast out to dwell in desolate houses which no man inhabiteth.

15. Let not them that are deceived trust longer in this man's vanity, as it will not carry him from darkness, but his evil will destroy the good you possess ;

16. And he will fall, while his branches are yet green, and the un-ripe grape will cast off its flowers, as the olive.

17. If ye follow after this hypocrite, the whole congregation shall become desolate, and fire will consume their tabernacle of mischief which they conceive from this vain and deceitful man.

18. But Job answered their reproach, saying, I have heard many such things ; miserable comforters are ye all.

19. Shall your vain words have an end, or what power can enable you to speak deceitful before your God ?

20. I also could speak as you do, if your soul were in my soul's stead ; for my evil would then heap words against you with the look of a fiend.

21. For ye are mine enemies, and you sharpen your eyes upon my face, and ye gape reproachfully as ye smite me on my cheek as ye pass around.

22. Truly, God hath delivered me over to the ungodly ; for the wicked arches of earth encompass me and pour gall upon my loins as a torture to my soul.

23. They break my skin with branches, and run upon me like a giant. I have put sackcloth upon my skin, for my face is foul with weeping, and mine eyelids are the shadow of death.

24. But not to any injustice to my God ; for His works are pure, and will cover my blood with blessings ; for my witnesses are in heaven, and my record is on high.

25. If ye all plead against me, my eyes will pour tears unto my God, and He will plead for me with a mighty power.

26. When a few more years are come upon me, I shall go away, whence I shall not return until my days are extinct and the grave ready for me.

27. If ye would lay down your strife against me, and shake hands without fear, I would exalt you in understanding, and shut your eyes against defiling the words of God.

28. But now your eyes are dim, by reasoning yourselves into evil thoughts against me, and my innocence stirs up your anger.

29. If you do not make peace with me, I shall go away, and not re-

turn among you ; for my life would be turned into darkness, as day changes into night.

30. Also, if I remained with thee, the grave would be my house, after making my bed in sin and darkness, saying, Corruption, thou art my father ; worms, thou art my mother and sisters, when our bodies lie in the dust together.

31. The teachers of the law arose, one after the other, declaring to the people that David was denying the existence of a God and the resurrection of the soul,

32. And that he would not be justified before God for his unbelief ; for He has prepared a judgment for the wicked, and his counsel will be of no account.

33. For his tabernacle will be rooted out, and brought before the king of terrors ; then it will be scattered as brimstone over those that have had confidence in his teachings of wickedness.

34. As these words of reproach fell upon David's ears, a feeling of grief came upon him, because the spirit-guide was unable to make the people understand the power they had to make him speak concerning the wisdom of heaven.

35. And with his harp he poured forth his grief before the people, who had gathered to hear the sweet strains of music,

36. Which was not in unison with his grief, as he said : Oh ! that I were as in months past, when my God came to me with an unknown light, and gave me voice and words to play upon my harp, while herding my father's sheep.

37. Then, even then, this secret was upon me ; but the children all played about me, and every eye that saw me gave a blessing, as I walked with the poor and fatherless, that had none to give them help.

38. But now that I have put on the outward robes of righteousness, that will cause the widows and fatherless to weep for joy, that they may not walk blindly, but search out the law of God,

39. They have all turned against me, and say I have the face of the wicked and evil-doer, and when I die I shall find no rest for my soul.

40. They turn upon me with terror as they pursue my soul, causing affliction to take hold of me without rest, day or night, saying, an evil has come upon me ;

41. And that I am a brother to dragons and a companion to owls. My skin is black, and my bones are burning with heat.

42. My harp, also, is turned to mourning, and my organs into the voice of them that weep in affliction.

43. I made a covenant with mine eyes to look upon a woman; but now I must not think upon a maid, for fear my feet may hasten to deceit, or my heart follow after evil.

44. But from my youth she has been brought up with me, and my heart hath been secretly enticed, and my mouth hath kissed her hand.

45. But if this were an iniquity to be punished by judges, I should rejoice at the destruction, and hate the God above.

46. But let God weigh me in a balance, that He may know my integrity, and that I have not transgressed and kept it in my bosom, and suffered my mouth to curse Him because it could not be kept a secret.

47. Oh! that every soul could hearken to the true laws of God, and write them in a book; they would willingly carry it upon their shoulders the remainder of their days, as a crown of glory.

CHAPTER XXV.

1. As David uttered these words of grief, and then of assurance, before God, of his perfectness,

2. The jealousy of the priests was aroused, and declared they were sinning against God to allow the boy to live upon earth, to deceive and lead minds to evil.

3. And they counseled together, saying they would tie him hand and foot, and throw him into a cave as a prey for wild beasts.

4. As they were about to put their words into execution, they heard a powerful voice speaking to them, apparently from the heavy clouds that had overshadowed the earth.

5. The voice spake, saying, From whence came this generation, that they should have the power to open the gates of death to whomsoever they will.

6. Has this generation entered into the depths of the earth, or into the proud waves of the sea, to have gained the knowledge that the wicked might be shaken out, and turn the seal to clay?

7. Or have the gates of death been opened to them, that they can proudly say before God they know it all;

8. The same as they know when the wild goats bring forth their young upon the rocks, or when the hinds calve?

9. If thou knowest it all, who made all the animals that roam over the earth, and brought forth seed to feed them?

10. Doth not the hawk, by wisdom, stretch her wings toward the south to gain food for her young?

11. And the eagle to build her nest in high places, where she can rest in safety, while she looks with fierceness to seek her prey, as she soars high in the sky?

12. Doth not all this teach you that man of himself is nothingness?

13. But when he shall gain the true wisdom of nature, he will soar high in the air, and gain that which destroys jealousy and craftiness;

14. And strive to do the work that is laid out before them, that they may become blameless before God, who inhabits heaven and earth, with an eye of fierceness of the eagle, seeking the channels which belong to nature.

15. And when they are found and made useful, He will not allow a man to destroy them until their work is accomplished.

16. Therefore, David, gird up thy loins like a man, and I will declare unto thee with a voice of thunder, that will make their evil foundation tremble.

17. Deck thyself with majesty and excellence, and array thyself with the glorious beauty of heaven as we cast aside thine enemies.

18. Withstay thy wrath, and look upon every one that is broad with charity; give them wisdom that will tread down their wickedness in secret and bring it low with the dust.

19. Then will I confess unto thee, that thy right hand can save thee, and make a covenant with thy brethren that they may become a servant of God forever.

20. Behold, their hope of heaven is vain without they can be made to comprehend the laws existing in nature.

21. The power of God shall not be concealed from them, and, as they receive His wisdom, it will open the door to see His face, as the morning sun, shining forth with love upon every human being.

22. His heart is as firm as a stone, and as immovable as the planets, excepting through the channels of love, which bring Him to all parts of the earth.

23. To break the iron doors of superstition as a straw, wherever He shall find a soul sending forth a truthful feeling of love for the welfare of this people.

24. He shall be made king and ruler over the tribes of Israel, and He shall take them from their mire, and make their troubles like unto a sea of ointment.

25. When the mind and affection are placed within the guidance of God's power, the darts and spears of the enemies are counted as stubble.

26. And as David is filled with love and patience, he shall rise above those that have crushed him to the earth with grief;

27. For God's holy angels are with him, and through their assistance he shall be filled with wisdom that will make the hoary ages look with astonishment.

28. God's wrath is against the priests who have spoken against the wisdom given through the mouth of David;

29. As all know the boy is not capable of uttering words of wisdom without God's channels give him assistance.

30. And to atone for this sin, the priests are to bring seven young bullocks and seven rams, to burn as sacrifice for sinning against the channels of God while striving with his servant Job.

31. If they are not brought forth and peace restored, God will bring judgment according to your folly.

32. As the words of command and power fell upon their ears, they bowed in submission, and instantly sent for the bullocks and rams as a peace-offering with every tribe.

33. As the enemies to wisdom gathered around the flames, they asked David to pray for peace and unity with the broken tribes.

34. David, being filled with words, said, O God! Thou knowest all things; hear, I beseech Thee, what my heart demands of Thee,

35. And by Thy will I will declare it unto the people from mine own lips, even if it brings reproach from my enemies.

36. I have heard of Thee from the hearing of mine ear; but now mine eyes see Thy power, which bringeth reproach upon mine own misjudgings.

37. Wherefore I abhor my rebukes before the people. Against Thy power I will humble my mind down with the dust and ashes of earth to atone for the evil.

38. Forgive my brethren for their short-sightedness, as Thou knowest the broken channel from whence they came.

39. After peace was restored around the altar, David's father, mother, brothers, and sisters came to the rejected boy, and humbled themselves before him, and spake comforting words, and asked him to return to their home, where they could give him food and clothing as in days past.

40. His friends gave him presents of sheep, oxen, and asses, and in return he played and sang for them.

41. As peace was restored in his family, he returned to the watchful care of herding his father's cattle;

42. But as soon as his task was done, he returned to his home, and the spirits impressed him to play and speak their communication in song with his harp,

43. Saying, In Thee, O God! I put my trust; how canst Thou say to my soul, Flee as a bird to the mountains, to see what God's power has done for thee;

44. For, lo! I see the wicked have bent their bow; they make ready

their arrow upon the string, that they may privily shoot at the upright in heart ;

45. But the children of Israel must now turn their eyes toward their enemies, as they are making preparation to come upon them in battle ;

46. And if the foundation be destroyed, from whence can the inhabitants receive knowledge to enlighten each generation ?

47. God's throne is in heaven, and He looketh forth from His throne, and the power of His wisdom will try the faith of all mankind.

48. His wisdom upon the wicked will be as fire and brimstone, continuing its fire until the wickedness is all destroyed.

49. God loveth the righteous men, and His countenance shines when He sees them waxing warm toward His laws ;

50. And He will give power in time of battle if they prove faithful, although they have spoken with flattering lips and a double heart.

51. But God will send wisdom to cut off all flattering tongues that speak proud things before Him ;

52. For with their tongues they will oppress the poor and needy ; even they will arise in their strength and curse the power of God,

53. Without the Lord (or spirits) cease guiding them, until their evil carries them into bondage.

54. And they are tried in a furnace of trouble, until a feeling of conscientiousness fills them with repentance,

55. That will fill their souls with strength, and pour forth words of wisdom from their lips before their destroyers.

56. Then they will sing, O God ! how long wilt Thou hide Thy face from us ? how long shall our enemies exult over us ?

57. Consider, O God ! and hear our prayer, lighten our eyes to do Thy will, even if we sleep in death.

CHAPTER XXVI.

1. As David ceased singing, they sent men by night to see if the words were true, and if their enemy was in readiness to advance upon them.

2. And to their astonishment, they found their enemy (the Philistines) ready to fight with strength,

3. As their commander had defied the power of the living God, and had promised with his life that they would destroy all the tribes of Israel.

4. And for this the Philistine king was to give him his daughter and great riches.

5. The men returned, and related all that they had heard before King Saul, telling him not a moment was to be lost, as the enemy would soon come upon them, with a powerful man to command them.

6. Saul sent for all his counselors and teachers, commanding them to gather their men to battle, and provide for them the bow and spear, also the armor to protect their bodies.

7. As they came to battle, the Philistines fought with great power, saying, as the living God had forsaken the children of Israel, they could destroy every tribe.

8. As David's anxiety about their success increased, he left his father's cattle, and went upon the mountain to see the battle and the Philistine commander.

9. His brothers, seeing him, rebuked him for leaving the cattle to increase his pride in witnessing the battle.

10. Saul, hearing reproach against David, called him one side, and asked him if the Lord was not fearful of their success.

11. David answered, Let no man's heart be fearful because of this man Goliath; for thy servant that keepeth his father's sheep will fight against him.

12. For a vision came to me as if a lion and a bear came and took a lamb from the flock, and I pursued and killed the lion and bear;

13. And as the vision passed away, the guiding-spirit said, Arise, and put on courage, and fight against the Philistines, for they have defied the living God.

14. Saul looked at his youthful face, saying, Thou art not able to go against the Philistines.

15. David answered, The Lord delivered me from the paws of the lion and bear, and He will deliver His people from the Philistines.

16. Saul said, If any man in battle would kill the Philistine commander, he should have his daughter and riches.

17. David said, I will go at the command of the Lord, as He has filled me with confidence and power to put them to flight.

18. Saul thought the attempt would cause his death, and endeavored to persuade him against the attempt.

19. But as he saw persuasion was of no avail, he said, If you have confidence in the power of the Lord, go thou forth, and obey the command ;

20. Put on my armor, that you may be protected ; a sword and spear by your side, that ye may appear with power before him.

21. David declined, saying, he was not accustomed to the confinement of an armor, and if he was thus burdened, he could not receive strength from the Lord.

22. A stone and sling was the only weapon he desired, and with that weapon he never failed, and he was sure to put the enemy to flight, as he did the beasts that came to devour his father's cattle.

23. Thus saying, he laid aside the armor, and took his staff in one hand and his bag in the other ; going to the brook near by, he selected some smooth stones, and filled his bag, and walked toward the commander.

24. As he drew nigh, Goliath looked at the boy with disdain, saying, Am I a dog, that thou comest to me with stones in your hand ? Where is the man to fight the battle with me ?

25. If you are the only one to come against me, I will give your body to the fowls and beasts of the field.

26. As the enemies approached for battle, David ran toward Goliath, throwing a stone from his sling, hitting him in the eye that was not shielded with armor, killing him instantly.

27. As soon as he fell to the ground, David ran to Goliath, and took his sword and cut off his head, and carried it to King Saul.

28. When the Philistines saw their commander killed with a stone, they fled in confusion, fearing the Israelites' God.

29. But the Israelites followed after them with shouts of revenge, until they had killed them by thousands, and those they could not kill they drove from off their coast.

30. When the battles were ended, Saul said to David, Who art thou? David answered, I am the son of your servant Jesse.

31. Saying this, he sat down with his harp, and sang a psalm of thanksgiving as it was impressed upon his mind,

32. Saying, The king shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice.

33. Thou hast given him his heart's desire, and hast not withholden the request of his life, but placed a crown upon his head.

34. He asked life of Thee, and Thou gavest it him, even length of days, to his honor, majesty, and salvation, Thou hast placed before his face.

35. Let this generation lift up their heads and seek wisdom, as did their fathers Abram, Isaac, and Jacob.

36. Lift up your heads with wisdom, that ye may see the everlasting King of glory coming into the door of your mind.

37. Who is the King of glory? It is He that hath power over the lords, and guides the mighty battles of earth.

38. Then lift up your heads with wisdom and everlasting love, and let the King of glory come unto thee.

39. O Lord! remember not the sin of my youth, but teach me to become meek and merciful, that I may become upright in the sight of God.

40. Mine eyes are ever toward the Lord's, that they may pluck my feet from the net of evil when I am desolate and afflicted.

41. Oh! keep my soul, and deliver me from mine enemies; for I have many that hate me with cruel hatred, because of my success in battle.

42. But let integrity and uprightness preserve me from evil, that I may redeem Israel from ignorance.

43. Make a joyful sound unto God, all ye lands; sing forth the honors of His name, and make His praise glorious.

44. He ruleth by power forever, and His eyes behold all nations. Let not the rebellious exalt themselves.

45. Oh! bless our God, ye people, and make our voices be heard by Him who holdeth our souls and suffereth not our feet to be moved.

46. For Thou, O God! hast tried us as silver is tried in a furnace.

47. Thou hast caused us to ride over men's heads, even through fire and water, to gain Thy wealth.

48. And now, O Lord! I will go into the house Thou hast prepared,

with burnt-offerings of my soul, that I may pay vows unto my God ; for He has been with me in trouble, and caused my mouth to sing praise.

49. I will offer praises, with sacrifice of fatlings and incenses of rams ; yea, I will offer bullocks with goats.

50. Come ye and hear, all ye that fear God, and I will declare what He hath done for this people.

51. And for this mighty work I will cry unto Him with praises from my mouth ; yea, I will extol Him with my tongue.

52. If my heart is free from iniquity, He will hear my voice in prayer, that He may be thrice blessed from my soul.

53. After David ended his songs of praise, Jonathan (Saul's eldest son) became knit with the soul of David,

54. And stripped the robe of colors from himself and placed it upon David, saying, Thou art more able and worthy to bear it ; for God is ever with thee, and thou shalt remain in my father's house forever.

55. When Saul saw his son's attachment for David, he would not let him return to his father and brethren, saying, their jealousy would destroy his life.

56. But if he remained at his house, they could not injure him ; and if he behaved wisely, the Lord could give him instruction to guide the children of Israel.

57. As soon as the people heard that David was to remain in the king's service, and as a companion for his son,

58. The young men and maidens came with their tabrets, singing and dancing with joy before the king, saying, Saul killed his thousands, but David his tens of thousands.

59. Saul, hearing the praises given to David, became enraged, saying, What more can ye give unto David aside from the throne?

60. From that day jealousy commenced in his heart against David ; but David heeded not the look, or even gave the king reason to believe he observed the change.

61. When the spirits communicated with Saul, they advised him to place David commander over his armies, as they could guide him when the enemies should invade their possessions.

62. When Saul saw that David feared nothing that approached him, yet simple in his manners, and ever ready to obey his commands, he became attached to him spite his jealousy.

63. As David took the command of the armies, Saul said, I will give my daughter unto thee for thy wife if thou art valiant and fight the Lord's battles, that my hands may not be upon them.

64. David said, Who am I? or what is my life or my father in Israel, that I should become connected with the king's family?

65. But, says Saul, My daughter loves thee; and if I command, you must obey, if you remain commander of my armies.

66. David accordingly obeyed the command, and took the king's daughter to wife; and he made a feast as he received David as his son.

67. As soon as the news was spread abroad, David received presents of all kinds from every tribe, saying, This we give unto thee, for thou hast proven thyself mighty unto thy people.

68. The presents renewed Saul's jealousy, and he laid plans to put him to death, and say the Philistines that had hid in the mountains came and destroyed David for driving them from their possessions.

69. But the guiding spirits gave David visions representing Saul's designs in destroying his life; and in every act David escaped without injury.

70. Saul commanded David to go into the mountains and search for the hidden Philistines, which he did without a murmur.

71. And as he returned, he brought Saul the heads of two hundred Philistines, without receiving an injury.

72. This disappointed Saul; and he told his son he would give him the guidance of the people, and he should become king, if he would destroy the life of David while they roamed together in the forest.

73. As his son heard these words falling from his father's lips, he said, Let not the king sin against his servant David. Did you not put your own life in his hands when greatly oppressed by the Philistines?

74. And when he put them to flight, did you not rejoice, saying, he should live in your house and marry your daughter?

75. And now you wish to destroy his innocent life without a cause: destroy your own jealousy! Why this contention against the innocent?

76. Saul hearkened to the voice of his son when he saw him pleading for his beloved companion, and said he would spare his life if he would promise to withdraw his affections from him.

77. Jonathan loved David more than his father; and instead of diminishing his love, revealed all his secrets to David.

78. Saying, his father was jealous for fear the people would arise in power and place David in his stead.

79. And as David was his beloved companion, he would join with the people and give him the power of the kingdom instead of his father.

80. Saul, seeing their constant love for each other, ceased to reveal his plans to his son, and forbade David the command of his armies, although he greatly feared the surrounding enemy.

81. This he revealed to his chief officers, who told it to Jonathan, not knowing the enmity that was existing with his father.

82. As soon as Jonathan received news from the officers, he united with David, and went to a cave near by to reveal their secrets, and receive visions from the spirit-guides.

83. Who told them that Saul was watching for an opportunity to enter the cave, and secretly destroy them.

84. As they knew of a secret passage into another apartment, they thought it best to allow the king to enter the cave in search of them, and then make their escape and reveal his plans to his servants, and thereby receive assistance in shutting him in the cave until he should acknowledge his evil.

85. As their stratagem of self-defense was all arranged, they heard their father entering the cave, and they soon put their thoughts into execution, and the king was their prisoner.

86. But David said kindly, Father Saul, thy skirts are in my hand through the guidance of the Lord.

87. But I will not kill thee; for thou knowest there is no transgression in my hands; and I will not sin against thee, although thou hast hunted for a time to take my life; but I will let the Lord judge between me and thee.

88. Saul, hearing his voice in kindness, said, Is it the voice of my son David that I hear sounding in the cave?

89. David answered, Yes, it is my voice, O king! why pursuest after thy servant? What hath he done that is wrong in thy sight?

90. If thou art envious against me, cast it aside, as I seek not for thy power or jealousy.

91. Then saith Saul, I have sinned against my son David, and I will no more harm thee, and thou shalt be made mighty in power before Israel.

92. As Saul had become so selfish, the spirits were unable to impress his mind, because he would not listen to their persuasions if they did not agree with his desires.

93. Therefore they impressed David to go into another part of the country until the time when they should require his assistance in guiding the people.

94. As soon as Saul heard that David had escaped into another

nation of people, he was greatly relieved, and sent his armies to destroy every man, woman, and child that possessed a passive temperament to receive spirit-communication.

95. The remaining Philistines heard concerning Saul's tyranny, and believed he had killed David, as he had so often threatened his life.

96. They sent spies through the country; but as they could not find him, returned, saying, Saul hath killed David, and they would have nothing to fear from Saul, as he had destroyed all persons possessing a familiar spirit.

97. The Philistines soon united with other nations that were envious with the children of Israel, and made ready to come upon them in the night, that they could destroy every nation before they could get in battle array.

98. Saul, hearing of their intentions, became greatly alarmed, and asked the spirits to impress his mind what he should do to make himself great in the sight of his people, that he could receive honors.

99. As he received no impression, he told his officers if they would find a woman possessing a familiar spirit, he would give them great possessions and honors.

100. They told him they knew of one, and if he would promise not to destroy her life, they would tell where he could find her.

101. But she was fearful of her life, and they did not know that she would call upon her spirit-guide before any person excepting her own family, since you destroyed those persons possessing familiar spirits.

102. Saul disguised himself and went to the woman by night, and said, I pray thee divine unto me concerning the Philistines; for I am in great fear that they are coming upon us.

103. But saith the woman, Thou knowest Saul hath put to death all those that have a familiar spirit; wherefore then lay a snare for me, and cause me to die?

104. Saul swore unto her that no harm should come, as he would not reveal the knowledge to the king or his officers.

105. Then saith the woman, Whom shall I bring thee? Saul saith, The spirit of Samuel, that he may guide me in my trouble.

106. As Samuel impressed the woman's mind, she saw King Saul before her, and said, You are King Saul in disguise; why hast thou deceived me to destroy my life?

107. Saul said to the woman, Be thou not afraid; no harm shall come to thee if ye tell me what thou sawest when the spirit impressed thee.

108. Then she answered him saying, I saw the power of God in the

form of a cloud, and within the cloud sat an old man with a mantle upon him.

1109. As soon as she said he had a mantle upon his shoulders, Saul knew it was Samuel, as he had a nicely painted mantle that he always wore about his shoulders while living.

1110. And he had been impressed to know whatever the desire of dress, while in the body, the mind would give the same emanation to cover the spirit.

1111. Samuel spake through the woman's organs saying, Why hast thou disguised thyself to know concerning thy troubles, when thou art displeased with all those that associate with familiar spirits?

1112. Saul said, Samuel, I come because I am sore afraid of the Philistines, for they are soon to make war with me.

1113. And the spirit-guides have all forsaken me; for they neither prophesy or give me knowledge by dreams.

1114. Samuel said, I can tell you as you have been told in years past, if you do not execute the law properly before Israel, the power will be taken from your hands and given to David.

1115. And moreover, the Philistines will come upon thee on the morrow, and take the power of Israel from thy hands, and thou and thy sons will be with me in the spirit.

1116. The morrow came, bringing great armies upon Israel, slaughtering them in great numbers.

1117. As soon as Saul and his officers were killed, they took the remainder prisoners, and drove them from their possessions.

1118. The spirits impressed David to go and unite with his people, and come again upon the Philistines.

1119. David obeyed the command, went to the children that were in bondage, and told them to unite with him and he would restore their possessions.

1120. They willingly obeyed; and when they saw David coming upon them, they had great fear, as they believed he had risen from the dead to fight for the children of Israel.

1121. This thought gave them great fear, and David had no trouble in driving them from the land and restoring the sacrifice-altar to the children of Israel.

1122. As soon as they saw their altar restored, they all gathered around the altar for sacrifice, with timbrels and cornets, which they had made in a rough manner from fir wood.

CHAPTER XXVII.

1. WHILE the lamb was burning upon the altar, they anointed David as king over the tribes of Israel.

2. David promised to lead them onward with knowledge and love if they would consent to obey his commands.

3. As they all arose in assenting to his desires, he played upon his harp, saying, Let the power of God arise in your souls, that your enemies may be scattered before Him.

4. As the smoke has been driven from your altar, so let them be driven away, and let the righteous rejoice and be glad; yea, let them be exceedingly joyful before God,

5. For He is a Father to the fatherless, and a judge over the widows that are sitting desolate with their families.

6. O God! when Thou wentest before Thy people at Mount Sinai, in the wilderness, it was moved at Thy presence.

7. Thou hast ascended on high and Thou hast received praises from men; yea, from rebellious men Thou hast received presents, but not from the soul.

8. Blessed be the lords of heaven that daily lead us with benefits, and our soul's salvation, unto our God.

9. The lords have said, We will bring thy people as from the depth of the sea, that they may dip their feet in the blood of their enemy.

10. Surely, they were set in slippery places, where they were utterly consumed by terror, that my heart was grieved.

11. So foolish was I before Thee; nevertheless, I am continually with Thee; for thou hast holden me by my right hand to be a guide and counselor before my people Israel.

12. O God! whom have I in heaven but Thee? and there is none upon earth I desire besides Thee; for when my heart faileth, Thou givest me strength.

13. Thou shalt guide my counsel, as it is good for me to draw near to Thee. I will ever put my trust in Thee; that I may rightly declare Thy work before Thy people.

14. Princes shall come out of Egypt and stretch out their hands unto Thee, O God!

15. And all kingdoms of earth shall sing praises unto Him that rideth upon the heaven of heavens, as of old.

16. Then let the singers go forth with praises unto their God; for He is mighty in strength when true voices are not in holy places.

17. Therefore sing aloud with great strength, that the God of Jacob may hear your voice and timbrels.

18. Blow up the trumpet to the new moon; for it is the time appointed for our solemn feast-day,

19. As given within the statutes of Israel and laws of God, ordained unto Joseph as a testimony when he was carried into Egypt, where he understood not the language only through instruction.

20. Hear me now, O my people! and learn what God will testify unto thee, O Israel! if ye will hearken while the spirit speaketh unto thee,

21. Saying, There shall no strange gods come within your mind, or be worshiped by thee; for the lords know the living God, and by His power we brought your forefathers from out the land of Egypt, and filled their mouths with food.

22. But they would not heed to the law that was given to lead them to riches and and wisdom.

23. Oh! that my people had hearkened unto the warning voice, and walked in the perfect ways of wisdom; we could have subdued their enemies.

24. And all the haters of the lords would have submitted themselves unto wisdom, and their time would have endured forever.

25. Yea, the wisdom that is sweeter than honey from the rock would have been given them, and it would have satisfied their craving mind.

26. For God standeth in the congregation of the mighty, and judgeth among the gods of earth.

27. Ye know not, neither will ye understand; for your desires are to walk in darkness the same as the inhabitants from the beginning.

28. I have said ye are God, and children of the Most High, when ye become perfect in mind,

29. After the knowledge that shall be given to David to carry you onward from the evils of earth,

30. And build a tabernacle of knowledge within your midst, if you obey the command that will be given.

31. David commenced his work of guiding his people within the channels of wisdom as soon as he was anointed king over Israel.

32. The prophets and teachers began to excuse themselves by accusing other nations of not obeying the law, and treating them with cruelty on the account of their manifestation of love toward their God.

33. But could not see that the Israelites had committed a wrong act against their God, because other nations had led them to evil.

34. To these excuses David replies with a song upon his harp, saying, Keep not Thou silent, O God! hold not Thy peace; for lo, Thine enemies make themselves great, and hate Thee.

35. They have lifted up their heads and taken crafty counsel against Thy people, and sought after Thy prophets.

36. They have said, Come, let us cut them off being a nation, and that Israel may be no more in remembrance.

37. The tabernacles (or minds) of Edom, the Ishmaelites, Moabites, Ammons, Gebals, and Philistines are all descendants of evil minds, and they have all joined against us.

38. O God! fill their faces with shame, that they may be brought to seek Thy wisdom and praise Thy name.

39. Let them become confounded in evil, even unto death, if they do not turn and acknowledge that Thou art the Most High God of heaven and earth;

40. For Thy tabernacles are amiable, and my soul longeth, yea, even fainteth, with love, and Thy courts my heart and flesh longeth to inhabit.

41. Blessed is the man who receiveth Thy strength; for he can pass through the valley and fill the smaller pools with wisdom,

42. That they may appear before God in the strength of Zion, and behold the face of those who have been anointed.

43. A day in thy courts is as a thousand years within the ways of wickedness, as Thy grace and glory is a sun to those that walk upright and truthful in Thee.

44. O Lord God of Jacob! hear Thou my prayer, for Thou hast been favorable unto this land.

45. Thou hast brought back the captivity of Jacob, and forgiven the iniquity of Thy people,

46. And taken away their fierce anger to turn our souls to salvation, and will fill us again with love and obedience, that we may rejoice in Thee.

47. O God! show us mercy, that we may gain salvation; for surely salvation is nigh unto them that fear to do a wrong before Thee.

48. Yea, if the Lord will give that which is good unto our land, we will yield an increase of truth and righteousness.

49. And as we arise above the evils that surround us, truth and righteousness will kiss each other and dwell in glory upon the land.

50. After their prayers and songs were ended, David formed a covenant with his people ;

51. Not like the tabernacle given to Moses on the mount, but that all should unite to sing and pray, as in the united church of Zion, as he had seen in the visions of heaven, (or happiness,)

52. That the Lord (or spirits) could abide with them, and impress their minds to seek wisdom that would open their minds to see the true principles that must be brought forth upon earth before the minds would acknowledge God's principles.

53. After David established his church of Zion with the people, they dedicated their new advancement of principles with the name of New Jerusalem, from Judea, the land of promise.

54. David commanded all grades of minds, both young and old, to congregate upon a certain hill (that was surrounded by a valley) every Sabbath day.

55. And every one was to pray, or ask within their own mind the guidance of their guardian spirit, that all could be impressed to comprehend the words and song given upon his harp.

56. Thus they continued in unity for five years ; those that received the impression of understanding advanced with wisdom, and had a desire to progress onward ;

57. But those with less perceptive organs required their instructions repeated over and over before they were able to comprehend the principles of learning.

58. Those that received and were able to comprehend, desired David to adopt the old manner of teaching, having them divided into classes or tribes.

59. The spirits seeing this was the wish with the majority of the people, impressed David with a vision of a temple or a large building, something similar to the tabernacle given to Moses.

60. The temple given to David was to be divided into many apartments ; and as he looked upon the vision, he saw an upper story appearing upon the temple, with the same number of rooms as the first.

61. Each apartment was ornamented with the particles of nature representing the different grades of minds that were to occupy them.

62. Also the department for the teachers and himself all ornamented with the emanation of their intellect and present desires.

63. While the vision was before him, the spirits impressed his mind to comprehend their ideas in instructing the different grades and growth of mind.

64. Saying, the first department was to represent the different grades of childhood, the upper story illustrating the growth of intellect, requiring higher instruction, carrying them a degree above, which the young minds reach or comprehend.

65. These instructions they wished to fulfill as soon as he could get them to freely consent without an irritation of mind,

66. And to have the vision and the necessity of its speedy fulfillment impressed deeply upon his mind, they impress him to paint the two-story temple upon parchment, with all its illustrations for each division.

67. After he received this vision, he talked and advised with the different grades of minds that had been illustrated in the vision.

68. But as he found many divisions that did not feel satisfied to separate from his teaching and his psalms upon the harp, it was impossible for him to give them another teacher while they manifested their soul's affection for him.

69. But he continued his persuasion with affection, within each division, until they consented to be divided into the great temple, before the throne of God, as dictated in the vision.

70. While David was contemplating happiness with his people in laying the foundation of a temple within the true principles, without compelling a soul to become submissive to his commands, he felt a superior happiness overshadowing his soul.

71. And the spirits impressed him to see the combined armies of the Philistines, Moabites, and Ishmaelites, preparing to join in battle against the Israelites.

72. The spirits impressed him to see the necessity of calling all able-bodied men together to defend their possessions and life, or to be exterminated from the earth, as the combined armies had great power.

73. As David received all the instructions necessary from his spirit-guides, he soon gave the command for his people to prepare themselves to battle against their enemy.

74. This war lasted many years; and as they took many prisoners, they had great trouble in controlling them.

75. David, knowing the evils of placing a human being in bondage, endeavored to bring them within the channels of instruction.

76. Some of the prisoners were delighted with David and his governing principles, as they were not put to hard labor, as with the Philistines' government.

77. Many of the women were evil-minded, and as they had an evil design against David for gaining power over their people,

78. They sought every means to subdue him to their will, by fondling with him until he took them to wife, and they brought forth children with an irritable mind not bearing his affinity; yet he tried to love and instruct them.

79. But when he found his instructions of no avail, he began to feel that he had committed a great evil in bringing forth children without affinity and temperament to guide the next generation.

80. The spirits endeavored to impress his mind to leave his evil associations, and unite with those of his affinity, that his mind could be in a passive condition; that they would be able to impress his mind with wisdom and power, and establish the true channel of learning, wherein they could progress onward.

81. David commanded the people to meet every Sabbath day the same as before the war; but he could not persuade them to become united as they were before, as he did not possess the true feeling of happiness to guide them.

82. This being a natural instinct within the laws of nature, if the teacher does not possess the true feeling and desire for the progressive principles,

83. It is an impossibility to make a congregation feel an inspiration and desire for a higher principle, when wisdom is uttered by word from the mouth, without an inward feeling of love within the soul.

84. These principles David could see and feel within his own mind; and as he looked back upon the condition and happiness of his people before the war, his soul was grieved.

85. And he resolved to change his mind and establish the church of Zion, as the spirits had dictated before the war.

86. David left his evil associations, and sought for a woman of his own affinity; in his search he found a woman that had been the wife of a man that had been killed in battle.

87. This woman looked upon him with love, and he took her as his wife; and she bare him a son, and they called his name Solomon.

88. David, seeing the child possessed a passive temperament, said he was happy, because God had smiled upon his people, and given them a guide for the next generation.

89. As the child grew from year to year, he became greatly attached to him, causing jealousy with his eldest son, Absalom, as he feared his father would give the controlling power of the nation to the favored child.

90. Absalom knew he was heir to the throne by the rights of the law in past generations, if he could get his father's blessing, which he had expected, thinking himself the favored child, until Solomon was born to take away his father's love.

91. Absalom knew he could not gain the inheritance of the throne if his father gave the blessing to Solomon before he died ;

92. And he advised with his mother, who was enraged with David, because he would not consent to adopt her ideas of idolatry.

93. And she advised her son to go secretly at night and destroy his life, before he could have an opportunity to give his blessing to Solomon.

94. According to her advice, he went to his father with more than his usual affection, watching for an opportunity to secretly destroy his life.

95. David was overjoyed at seeing his son's kindness, as he had looked upon him with love until his mother had taught him to love idolatry.

96. Then his love turned from them, and he sought to establish the true principles as had been dictated by his spirit-guides ;

97. But seeing Absalom returning to seek the true principles, he became overjoyed, and told him to stay with him until death should separate them.

98. Absalom, seeing his treacherous work in a favorable condition, could not refrain from relating it to his intimate friends, saying he would soon become king over the children of Israel, and then he would establish another form of worship.

99. As soon as his friends heard the confession of his evil designs, they went to David and related all his treachery, and advised him to immediately escape into the forest until all should again be restored to peace.

100. David obeyed. Being weak from sickness, they carried him away in the night-time, to escape the treacherous designs of his son, as he had said he would be heir to the throne before the morrow dawned with light.

101. About the time he was to destroy the life of his father, he heard that he had been removed to the forest.

102. Being enraged with jealousy, he hastened after him, saying he

feared his father was failing in strength, and he must see him before death.

103. But the king's officers knew of his evil threats, and followed after him, and shot arrows through his heart, and put him in a pit, piling stones upon his body, for making a confession of treachery against their religious principles.

104. The king's officers hastened to tell the joyous news of Absalom's death ; but as they related the work they had accomplished,

105. They saw grief flowing from his soul ; for he was in hopes that they could bring him to submission without destroying his life, saying, Absalom, my son Absalom, thou hast sought my life without reason.

106. David, thinking from whence came his evil, became wild with grief, until a thought of reason came to his mind, saying, All should shout with joy, now the tempter is slain.

107. With these thoughts, he began to look with reason ; and he fell upon his face and implored his God to restore him again to his people, and he would obey every command that should be dictated to him from his guide.

108. Judge me, O God ! and plead my cause against those ungodly people that tempted me with sin.

109. As Thou art the God of my strength, send out Thy light to lead me into Thy tabernacle of wisdom.

110. Then I can go unto Thy altar with exceeding great joy, with health upon my countenance and praises upon my lips, forever and ever.

111. Hear my cry, O God ! attend unto my prayer ; restore me with a pure mind, and I will return to my people, and raise up a feeling of overwhelming love to the end of time.

112. O God ! as Thou hast heard my vows, prepare Thy mercy to preserve my life, and I will restore Thy people to see Thy power and glory ;

113. That they may rejoice in Thee, and put their evil thoughts and deeds to shame.

114. O God ! let me return to Thy holy temple at Jerusalem ; for the heathen are coming into Thine inheritance, and will lay the city in heaps.

115. And the dead bodies will be given to the fowls and the beasts of the earth.

116. O God ! remember not my former iniquities, or let Thy tender mercies turn from me, that I lose the glory of Thy name.

117. Oh! look upon Thy servant as in former days; bow down Thine ear with mercy, and I will establish a covenant with Thy people that will pass onward through all generations.

118. After David had remained in the wilderness sufficient length of time to become penitent and gain his health, they restored him to his people and former position.

119. As he came to the hill where they worshiped upon the Sabbath day, he began to sing and play psalms upon his harp;

120. Saying, I love my God, because He hath heard my voice and inclined His ear to my supplications.

121. When sorrow of death and the pains of hell (or evil) encompassed me, I called upon His name, and He was merciful unto me, and delivered my soul from trouble and persecution.

122. He loveth to look upon the low-minded, because they are penitent, and He can approach and give them strength;

123. As He has given me strength to return to my people, and dealt bountifully with me, that I may lead His people to see the living stream of wisdom.

124. I have said in my haste that all men are liars; but what shall I render unto my God for all the benefits they have shown me?

125. I will take the cup of salvation, and call upon the name of the lords, and I will pay my vows unto my God in the presence of His people;

126. And as Thou hast loosed the bonds, I will offer sacrifice of thanksgiving in Thy name, at the courts of Thy church and the new city of Jerusalem.

127. David's song upon the harp drew forth happiness from all the people of Israel; and as soon as he saw they were united in mind, he commanded them to bring forth the sheep, and give sacrifice and thanksgiving unto their God.

128. After they gave sacrifice, and became united with a vow to form the church of Zion within the different grades of mind,

129. They met every Sabbath day to sing the psalms they were instructed to sing, saying, Oh! give thanks unto the lords; for they are good, and their mercy endureth forever.

130. Let the house of Israel say that their mercy endureth forever; for they have been with them through every tribulation.

131. I called upon the lords in distress, and they answer me, and set me in a place that I have no need of fear.

132. It is better to put our trust in them than to believe in the princes of earth; for they will not betray our confidence.

133. O Lord! open now the gates of righteousness, and we will go into them, and raise the corner-stone for the Christ (or progressed affinity that will come forth within God's natural law) to cast wisdom as bread upon the waters.

134. The same wisdom as the prophets of old have cast aside, which would have laid the corner of progression to past generations, and made them wise in the sight of God.

135. Save us now from future evil, that we may have prosperity of mind to see and praise our God forever and ever.

136. We will rejoice in Thy testimonies as much as in the rich inheritance of other nations that cry with their lips, instead of a feeling from their hearts.

137. O Lord! deal bountifully with us, that we may live and keep the command of God, that hath brought wondrous works before the eyes of every nation.

138. I am a stranger with the people of earth; for they understand not the channel from which I receive my strength.

139. Remove, O Lord! the reproaches and contempt they have had against me, for Thy testimonies have been my delight.

140. Give me understanding and strength, and I will keep Thy law with my whole heart, that I may not be drawn to covetousness.

141. Turn my eyes from beholding the vanities that have surrounded me, and I will be able to put all their testimonies to shame.

142. Before I was afflicted, I went astray, but now I will keep Thy word; for I find Thy law better than the silver and gold of earth.

143. And they that put their trust in Thy guidance will have a mind as firm as Mount Zion, and will not let the wicked rest upon the tabernacle.

CHAPTER XXVIII.

1. As soon as David saw his people all united in peace, happiness returned to his mind.

2. And he resolved to keep the remainder of his life unspotted from the surrounding evils, which had led him astray, and brought unhappiness within his soul.

3. And from these resolutions he shut himself up from the society of his wives that had been of other nations, and left them to their own widowhood, because they tried every means to destroy his mind from spirit-communication and persuade him to join with idolatry.

4. Their evil and treacherous design taught the Israelites to press the wine from the grape and drink it, as in their own nation.

5. The children of Israel had never been taught the art of making wine from the grape, as the spirits did not wish them to destroy their intellect with spirituous liquors.

6. The neighboring nations had learned the art, and made an evil, which led to many other evils.

7. And after the tribes of Israel learned the art of making wine from the grape, they all became intoxicated, and it was with constant watchfulness that they could find them in a condition to receive spiritual communications.

8. The excess of drinking wine brought a serious illness upon David, because he was of a delicate temperament.

9. And while he was reduced near unto death, and was not able to take the wine, he was restored to his natural mind, wherein he could see his past evils.

10. And receive spirit-communication, which he had not received some time before the death of his son Absalom, excepting for a few songs upon his harp.

11. After he was restored to conscientiousness, his health was feeble, and the thought of allowing himself to be thus led away to evil continued to depress his health and life.

12. And he spent the most of his time in asking God's forgiveness, also saying, Turn my eyes from beholding the surrounding vanities,

13. That I may receive Thy wisdom, to build the temple of Jerusalem within the minds of Israel,

14. And make their minds thoroughly understand why they are divided into classes, that they may not grieve at the division.

15. And to accomplish this great work, without hard feelings, he went to each individual, and told his vision, and showing the representation of his vision as he had painted it upon parchment,

16. Showing them the class and division as they had been divided in his vision, having no respect to age or position, but according to the development of the mind.

17. After he had visited all the tribes of Israel, and found them willing and happy to take any position that should be allotted them in the great temple,

18. He returned to his own house and prayed, saying, O God! I will not give sleep to my eyes until I find a place wherein the lords may do their work, and a true habitation for the mighty God of Jacob.

19. We found peace and happiness when we received Thy wisdom in the open hill of Zion, while we were as one people, receiving one communication.

20. But now we are divided to have separate teachings, according to our development; and as it is Thy will, we will all go into Thy temple with love and affection to worship at Thy feet.

21. Arise, O Israel! let thy prophets or teachers be clothed with righteousness, and let the saints shout with joy.

22. But for the sake of thy servant David, turn not away from the face of thine anointed;

23. For the children of Israel have afflicted me from my youth, yet they have not prevailed against me.

24. And all those that hate the church of Zion, in days past, were confounded with God's wisdom, when they saw it pictured upon parchment, representing the grades of mind and the different teachers to guide them.

25. Behold! how good and pleasant it will be for brethren to dwell together with one love in the sight of God.

26. It is like the precious ointment upon the head, that ran down the beard and garments of Aaron, who crieth unto thee from the depths.

27. Therefore, let all Israel hope for the mercy of the Lord, that it may be plenteous, and redeem them from their iniquities.

28. And unite them into one eternal temple of glory, encompassing every living being within the city of Zion.

29. This city of glory must be established within their minds, with good deeds, which will bring praise and prayer from the lips.

30. As good deeds are made manifest, God will be their staff and foundation to happiness and progression.

31. But follow not in my path of disobedience; for I have been a man of war, brought to praise and honors, instead of thankfulness to my God.

32. My disobedience has brought me to a feeble state of health, while I am well stricken in years.

33. The excitement of numbering and classing the tribes of Israel caused David to swoon and remain senseless for many days.

34. When brought to consciousness, he knew he was nigh unto death, as his strength was fast failing,

35. And he called all his counselors together, and said, I shall not be able to accomplish the work the lords have set before me.

36. For I am nigh unto death, and the Lord can no longer gain a stronghold upon my intellect to guide thee.

37. But before I pass from your sight, I must obey the law of our forefathers, and choose a guide for the people.

38. According to law, my eldest son is heir to the kingdom; but of all my sons (and I have many given me) I have chosen Solomon, my youngest son, to rule as king, and finish the temple of Jerusalem;

39. For he is the only child bearing the affinity of his father, where-in the lords can guide and give you knowledge.

40. David's counselors went out and called the people together upon Mount Zion, and told them their king was nigh unto death; and if it was their desire, he would choose his youngest son as king and guide for the people of Israel.

41. After they explained the affinity power he would possess, (if he walked within the channel of obedience,) the people all shouted for King Solomon.

42. And David came before the people, and anointed his son Solomon as king, saying, My son, as thou knowest the God of thy father, thou art to serve God with perfectness of heart and willing mind,

43. That through your good works this people may prosper, and keep this good land to leave as an inheritance to their children.

44. And as I establish you as king, you are to fulfill every command given by Israel's God.

45. Remember, you are young, and you are to look to the Lord for guidance, and not to allow yourself one thought without guidance, for fear you will be led astray,

46. For God searcheth deep into all the hearts and understanding, and blesses His children according to their work.

47. If thou wilt seek Him, thou wilt find Him in thee; if thou shouldst forsake Him, He will cast your evil thoughts from His presence, as it is an impossibility for iniquity to inhabit His temple of purity.

48. Solomon freely vowed before the people to obey every command from his father, and also the guidance of the spirits in erecting the temple.

49. As David saw the people were pleased with Solomon, he gave him the pattern of the temple in presence of the people,

50. Explaining how they were to be divided into classes, and suitable teachers chosen to give them instruction.

51. Solomon gave vows to fulfill all the work set before him, as soon as he should arrive at a suitable age to comprehend the work.

52. David prayed with his people, saying, O God! thine is the greatest power upon earth or in heaven, and Thy name should be exalted above all those that have come forth through the workings of Thy natural laws.

53. Wilt thou, in Thy power, look down and give judgment and righteousness to the king's son?

54. That he may judge Thy people, and save the poor from the oppressor, or from being led into captivity.

55. Also, that they may fear to disobey Thy commands; for if Thy commands are obeyed, all will live in peace to the end of the earth.

56. O God! give him strength and understanding to do Thy will, that he may gain power over his enemies in the wilderness, that they may be brought to see the light of Thy wisdom;

57. Yea, that all nations and kingdoms may fall down before Thee, and willingly deliver up their poor and needy that cry unto Thee for help; for their blood is precious in Thy sight.

58. With Thy help, O God! he will flourish as the grass of Lebanon, and do wondrous works before Israel.

59. And the Queen of Sheba, nay, all her people, be made to seek Thy wisdom, with praises more precious than silver or gold.

60. Blessed may be the name of the young king, from this time onward; for truly God is good to Israel, when commanded by such as are of a clean heart.

61. Hear my prayer, O God! for my days are drawing nigh, and will soon go the way of all earth.

62. As David ended his prayer, he said to his people, Keep all the laws and statutes that have been given to you, and you will have prosperity the remainder of your days.

63. When David made an end to his exhortation, he fainted and died, and was buried in the city of Jerusalem.

64. Solomon took his father's place as king; and being young, he called upon his spirit-guides to give him knowledge to govern the people with justice.

65. According to his desire, he was strengthened into understanding, which caused him to be greatly loved by all Israel, and all the surrounding countries.

66. Kings from other nations came to see and hear the wisdom given by the young king.

67. As they gathered around him, they desired him to tell them how he gained his knowledge while so young.

68. He said, I gained my wisdom by following the good precepts of my father, who said,

69. My son, if thou wilt receive my word, incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou searchest after wisdom as a treasure, you will understand God's laws and love His works.

70. God layeth up the sound wisdom for the righteous and those that keep the path of saints.

71. When God's wisdom entereth the heart, knowledge becomes a treasure to the soul,

72. And gives man light to keep him from the evil paths of darkness, that he may be led to the paths of eternal life.

73. Again David said, My son, forget not my law; but let thy heart keep my commands, if thou desirest life, and the days that are allotted thee will be peace.

74. Let not mercy and truth forsake thee; bind them about thy neck, and write them upon the table of thy heart, and thou wilt find favor in the sight of God, your heavenly Father.

75. My son, despise not the chastenings of the Lord, neither be weary of his corrections; for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth.

76. Happy is the man who findeth wisdom, and from it gets understanding, as its value is more precious than gold or silver.

77. As it will bring length of days in the right hand, and in the left riches and honors.

78. Peace is the tree of life to them that lay hold of it for support ; for the earth was founded by the wisdom of God, and His understanding formed the clouds to refresh the earth with rain.

79. My son, withhold not good from them to whom it is due, and say, Come again to-morrow, and what I have give I unto thee.

80. Devise not evil against thy neighbor, neither strive with man without a cause ; for it will bring abomination.

81. Hear ye the instruction of my father ; attend unto it, and you will have a good understanding of his doctrine when he gave the law.

82. I was my father's only son of affinity with my beloved mother : my father taught me to get wisdom, that from wisdom I could get understanding.

83. Wisdom is the principal treasure ; therefore get wisdom that ye may have a crown of glory.

84. Take fast hold of instruction, let her not go : for she is thy life, and will make thy paths straight that thou stumble not.

85. Enter not into the way of evil men ; avoid them and pass away from their society ; for the way of the wicked man is darkness.

86. My son, put away from thee a froward mouth and perverse lips ; let thine eyes look right on and ponder the path for thy feet.

87. Regard discretion, and tell thy lips to speak knowledge against the time strange women come about thee with mouths smoother than oil and sharper than a two-edged sword.

88. Ponder well before you follow after their footsteps ; for they will embitter thy life as wormwood : yet thou canst not know them ; for their love will be far from them.

89. Remove thy habitation far from them, and come not nigh their door, lest thou give thine honors to others, and thy life be filled with cruelty, and thy knowledge given unto the house of strangers.

90. And thou mourn at the last when thy flesh and body are consumed with pain, and then thou wilt say, I have hated instruction and turned against the voice that instructed me.

91. Drink only from thine own cistern, that thy fountain may be dispersed abroad, but not mingled with strangers.

92. Let thy fountain be blessed with wisdom that will enable thee to select a wife of affinity in thy youth as loving as the hind and as pleasant as the roe, that thou mayest be satisfied with her love,

93. And not ravish thy mind to embrace the bosom of strange women; for the ways of man are always before the eyes of the lords.

94. And their commandments are a lamp and their law a light to keep thee from the evil and flattering tongue of strange women.

95. Lust not after their beauty in thy heart; for by the means of a whorish woman a man is brought to a piece of bread, and the adulterous will hunt for the precious life of the soul.

96. Can a man take fire in his bosom or go upon hot coals without being burned? so he that goes unto his neighbor's wife to touch her shall not be innocent.

97. Men do not despise a thief if he steals from hunger; but if he be found, he shall restore sevenfold the substance of his house.

98. But whoso committeth adultery with a woman, lacketh the understanding of wisdom and destroyeth the growth of love within his soul.

99. Wounded and dishonored shall he be, and his reproaches shall not be wiped away; for the eye of jealousy is the rage of man; therefore he will not spare his enemy in the day of vengeance, although he may give many gifts.

100. My son, keep my words as the apple of thine eye, that thou mayest live to write them with wisdom upon thy head.

101. Say unto wisdom, Thou art my sister, and call understanding thy kinswoman, that the two combined may keep thee from strange women that flatter with words from their mouth.

102. At the window of my house I look through my casement, and discern among the youths a young man void of understanding.

103. Passing through the streets in a dark night, there met him a woman with the attire of a harlot; she caught him and kissed him,

104. Saying, I have a peace-offering with thee this day; I have paid my vows and come to meet thee,

105. For I have decked my bed with the covering of Egypt, and perfumed it with myrrh and cinnamon.

106. Come, let us take our fill of love until morning; for the good man is not at home, and hath taken money for the day appointed.

107. After her fair speeches, the young man followed after her as an ox goeth to the slaughter, or the bird to the snare.

108. And knoweth not that it is for his life until he is in darkness, and death is looking with fearful eyes for help.

109. My son, take warning by the word of my mouth; let not thy

heart go astray in her path ; for such minds will cast down the strained mind into the depths of evil before they go to their chamber of death, if they do not guard against the evil before the power cometh.

110. And now unto you, O men of Israel ! I call, and my voice is to all nations that may listen, as I speak with the same power as my life passes from my body into the spirit.

CHAPTER XXIX.

1. SOLOMON answereth his father with wisdom in his heart: I will speak of excellent things, and the words that open my lips shall be right.

2. They are all plain to him that understandeth right, and desires knowledge rather than gold, silver, or precious stones.

3. Wisdom is better than rubies, or any thing that builds up pride; for the Lord hateth the evils of pride.

4. The counsel of wisdom is mine, and by it I will gain strength and understanding to love the riches and honors that are durable and filled with righteousness.

5. God possessed wisdom before His works of old, even before the earth was, when there was no depth or foundation.

6. When He prepared the heavens, wisdom was there to rejoice in the habitable parts before it.

7. Then why not man? when he knoweth God's wisdom was before him, to give instruction and delight the heart with treasures.

8. Wisdom hath built herself a house, and has erected seven pillars, (the house is the mind; the pillars are the outward senses, as seeing, hearing, smelling, tasting, and a violent commotion of the organization upon the nerves, producing anger, hatred, and animal passion.) With the first the pillars are of the beasts; the second with the bursting of wind from the clouds; the third, as the earth throwing off her electric powers into the atmosphere, as she revolves upon her axis.

9. She sendeth forth her maidens of love (representing a pure principle) to cry upon the highest places, saying,

10. Whosoever is simple, let him turn in hither, and drink of the wine and eat from the table.

11. But to him that wanteth understanding, come eat of my bread (or wisdom) and you will forsake the foolish and live in the way of understanding.

12. Give instructions to a wise man, and he will increase in learning; for he loveth the way of wisdom and has a fear to do a wrong, be-

cause his wisdom teaches that the least wrong against the sensitive part of nature is an injustice to the beloved Being who gave him wisdom.

13. Therefore the fear of committing a wrong before God is the beginning of wisdom, and will increase as he increases in strength for himself.

14. But a simple mind desires nothing of wisdom, but delighteth in sitting at her door and attracting the passers-by with her outward adornments, saying to the simple-minded, Stolen waters are sweet, and the bread (or wisdom) that is gained secretly from the sight of God is pleasant to the taste.

15. And while they are listening to the soft entreaties of evil, they think not that the God of wisdom is commanding His messengers, through magnetical laws, to keep the children from evil.

16. The treasures of wickedness profit nothing, but righteousness delivers the mind from darkness at the time of death.

17. For God suffereth not the righteous soul to famish, but casteth away the wicked substance that has ensnared it, and kept it from growth.

18. The mouth of a righteous man is a well of life; for it giveth pure water to those that thirst, and his lips of wisdom are as a rod to the back of him who is void of understanding.

19. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

20. He that gathereth in the summer of life is a wise son; but he that sleepeth in harvest causeth shame, and winketh when sorrow cometh, because he hath not the mind to comprehend good from evil.

21. Wise men lay up treasures for the coming harvest; but the mouth of the foolish bringeth destruction.

22. The man that is rich in wisdom is as a strong city well guarded against the destroyer's hand.

23. He is in the way of life that keepeth the instructions of the Lord; for the tongue of the just is a choice treasure to the soul, but the heart of the wicked is of little worth.

24. When pride cometh, then comes shame; for a false balance is abomination in the sight of God, but a just weight is His delight.

25. A wise son heareth his father's instructions with a thoughtful desire for learning; but a scorner of learning rebuketh whatsoever the father sayeth.

26. A man that receiveth wisdom by the word of the mouth, and

not by the feeling of the soul, openeth wide his mouth to bring others into destruction.

27. For they make themselves appear rich by crying against those that are silently seeking for the treasures of heaven.

28. The light of the righteous lasteth and gives great rejoicing; but the lamp of wickedness is put out at the time of death, and they will be obliged to seek within darkness to obtain the wisdom they have cast away.

29. Wealth gotten by vanity shall diminish; but he that gathereth by labor shall increase if followed by honesty.

30. Hope deferred maketh the heart sick; but when the desire cometh, it is as a tree of life to the soul.

31. The law of the wise is a fountain of light to life, and prevents man from falling into many evils that flesh is prone to follow, if not guided by wisdom.

32. Every good and prudent man dealeth with understanding; but a foolish man layeth open his folly and falleth into mischief.

33. Poverty in the mind is a shame to him that refuseth instruction; for knowledge is easy unto him that hath a desire.

34. Go thou from the presence of a foolish man when thou perceivest not in him the desire for knowledge;

35. For it is wisdom in the prudent man to learn the folly of deceit.

36. There is a way which seemeth right to those that desire the ruling power over the children of earth;

37. But death will tell the right or wrong path that man has traversed, by the light that shineth from his tabernacle.

38. Every heart knoweth its own bitterness; and even in laughter it showeth heaviness.

39. The simple mind believeth every word and is soon angry, without realizing what has been said; but the wise man departeth from the hearing of the foolish tongue, and looketh whether it be good or evil.

40. He that is slow to wrath possesses the strength of understanding; but the foolish, in their haste, destroy any purity that might escape the thoughtless.

41. Soft answers turn away wrath, but grievous words stir up anger; therefore the wise man keepeth a closed mouth when in the presence of foolishness.

42. For the eyes of God are in every place, beholding the evil and the good: and in the minds of the righteous many treasures are found; but in the society of the wicked nothing but trouble is found.

43. A mind filled with wisdom maketh a cheerful countenance and a merry heart, as the eye gazes forth upon the beauties of nature God has given for the development of man.

44. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

45. Let another man praise thee, and not thy own mouth; for strangers will look upon self-praises as vanity and self-conceit.

46. A stone is heavy and the sand is heavy; but a fool's wrath is heavier than them both.

47. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than deceitful love.

48. An open combat with an enemy giveth more pleasure than the deceitful kisses from a friend.

49. A prudent man foreseeeth the evil, and hideth himself from the snare of the evil-doer; but the simple pass on, and are punished by the sting.

50. He that blesseth his friend with loud praises will be counted an evil-doer, instead of a friend.

51. The hand of the evil-doer is never full; so the eye of the avaricious man is never satisfied.

52. The lambs are for thy clothing, and the goats are the price of the field; and thou shalt have goat's milk enough for thy food, and for all thy household.

53. The wicked flee when no man pursueth; but the righteous are as bold as a lion.

54. Evil men understand not judgment, because they do not possess the wisdom to guide them, or look into the laws of nature.

55. But the righteous that is filled with wisdom looketh upon human nature with love and charity.

56. Saying, Within this being we see an evil desire; but we will look into the surrounding influences of nature, that have given birth to this organization, that we may judge rightly.

57. And whoso keepeth the law should be a wise man, and rejoice in the glorious works of God, as they develop forth in beauty before the eye.

58. As a roaring lion and a raging bear, so is a wicked ruler over the poor; also a prince that wanteth understanding is a great oppressor,

59. And will rob his father or mother, and say it is no transgression, the same as a companion with an open destroyer.

60. But he that brings often reproof against the poor, and hardeneth his heart against sympathy, shall suddenly be destroyed.

61. When the righteous are in authority, the people rejoice in their hearts, and have a desire to make it known to other nations.

62. Many seek their ruler's favored judgment; but favored judgment cometh from the Lord, and can only be obtained by developing the affinity for a perfect organization.

63. A man must not seek pride, as that will bring him low; but the honor of wisdom upholds the most humble spirit.

64. The poor in mind and the deceitful meet together, and the lords enlighten both together.

65. The deceitful laugh their wisdom to scorn; but the poor and depressed listen attentively, that they may learn and gain strength to arise above their troubles, and obtain eternal life.

66. The kings and princes of other nations became greatly interested in the good precepts given from David to his son,

67. And also those given through Solomon, as they could readily see the knowledge was not of his own learning.

68. After they were well convinced of the source from whence Solomon received his knowledge,

69. They frequently visited him for the purpose of gaining knowledge, and learning the strength the lords possessed when they subdued nations in time of war.

70. Whenever they visited him, they brought presents of gold, silver, or precious stones, for the purpose of flattering his young mind into their power, as they visited him year after year.

71. Their continued flattery soon aroused his feeling of pride; and he sought their society, and neglected the work his father requested him to perform in the sight of God.

72. The spirits impressed his mind to see the necessity of dividing them into classes, that each division should receive instruction upon the Sabbath day;

73. But as his mind had been deeply engrossed with flattery, he had not given heed to their persuasions.

74. And when the children of Israel saw his childish indifference, they lost the interest in uniting upon Zion hill on the Sabbath day to gain instruction, knowing Solomon was not capable of giving instruction to many thousand people.

75. David divided all the tribes into classes before he died; but they were not allowed the privilege of selecting their own teachers;

76. And were obliged to wait until their king should arrive at a suitable age to select teachers for them.

77. But instead of heeding to the instruction given by spirits, he became interested in the description other kings gave of their mechanical arts in building temples for the idols they worshiped.

78. Solomon then showed them the picture of a temple his father David saw in a vision, containing many apartments, and a second story equally furnished with ornaments of gold, silver, and precious stones, representing the different grades of mind.

79. And as his father had given him instruction concerning each apartment, he gave the kings the same description, saying, That he had neglected to perform the vows he had given his father.

80. As Solomon related the manner in which the spirits desired the children divided upon the hill of Zion,

81. The kings laughed with scorn, saying, It would be more proper to build a temple of wood and stone in that form and dimensions that would be an honor to the nation and a shelter from the inclemency of the weather.

82. Solomon told them the God of Israel had refused every generation the privilege of placing one stone above the other in His praise.

83. As it would create a pride in their hearts, instead of love for instructing their mind with pure principles, preparatory for death and happiness.

84. And if this generation should persist in building a temple of wood and stone, Israel's God would no longer fight their battles, or free them from bondage.

85. The kings, hearing the last confession of God's guidance over Israel, were instantly filled with a determination to persuade the young king to build a temple of wood and stone, in the same pattern as given in David's vision.

86. And to persuade him to unite with their views, they increased their presents of dazzling brightness; also wines, which they persuaded him to drink in honor of each nation.

CHAPTER XXX.

1. AT first Solomon refused, knowing the advice he received from his dying father's lips; but they all gathered around and compelled him to drink until he was intoxicated.

2. As soon as they could see that his mind was being relieved by wine, they surrounded him and said, King Solomon, if you have fears that Israel's God will forsake the nation by building a temple of wood and stone, give the pattern unto other nations, that they may increase in mechanism.

3. This he refused, saying, Israel's God has given the command that we shall have no dealings with other nations; and if we disobey, He will forsake us in the time of trouble.

4. The kings had set their minds upon seeing the pattern built of wood and stone; and as Israel had refused to give them the pattern, or erect it in any other form than the divisions of intellect, as was commanded,

5. They told Solomon if he would consent to give instructions and describe the different apartments to their men, as had been given in the vision, they would send men from different countries, with sufficient strength to build him a temple without asking the men of Israel to place one stone above the other, in honor to their God.

6. Solomon immediately laid this great interest before his people; and as they looked upon a temple gained without labor to be great riches, they readily consented,

7. And became greatly animated with the thought they were not to be divided into classes for instruction until the temple should be completed.

8. Solomon felt within his own mind that he was doing a great wrong to his people; but as they had given their consent, he had no fears from them.

9. And he would drink of the wine to keep the spirits from impressing his mind to tell the people of their wrong until the foundation of the temple should have been laid.

10. And then they would become so interested that all the persuasion from the spirits would not change their minds from having a temple built of wood and stone.

11. King Solomon became highly elated with the thought that he could excel in the arts and sciences of earth, and become greater than any other king that had lived for three or four hundred years.

12. The more he thought of the building, the more he thought it could be accomplished, and give him great honors.

13. He also thought if he could not accomplish the work, he could persuade his father David to give him the required knowledge after the spirits saw he had commenced with the building that he believed would unite many nations in the wisdom of God.

14. After contemplating the great work over in his mind, he sent his counsels to the different nations that were to give him assistance.

15. Every nation gave rejoicing when they heard Solomon had consented to erect a building of wood and stone, to be used as a house of worship;

16. As they had often entreated the children of Israel to build a house of wood and stone, that they could have a place of safety for their sacrifice-altar.

17. And not have it exposed to the changes of the atmosphere; but their persuasions had been of no avail.

18. As they said their God did not even desire a step to be raised before the altar, that would give pride and jealousy when they united to worship Him in spirit and truth.

19. And as this had been a command given to Mosses, they should follow the law of the tabernacle, as they believed God would give the command when He desired a building to be erected in His name.

20. And as God only desired them to meet once in three or six months, to give sacrifice in the open air, they did not fear the inclemency of the weather, while the spirit of God was with them to impress knowledge within their tabernacle or minds.

21. The kings belonging to other nations could not understand that God was a spirit, and could only approach man through the sensitive organs of affinity and love.

22. And if man possesses those organs, God can approach him in any portion of his dominions; for He is ever omnipresent.

23. But to accomplish this, man must be free from the desires of a lofty building, as he worships in the temples of the mind, not those built of wood or stone, that create jealousy and hatred.

24. This principle the people were unable to understand, because they had not received the proper instruction to cultivate their minds and advance their higher organs to overcome the gross ideas that only look upon wood and stone for progression.

25. Even Solomon, with all his impressive organs, did not possess the cultivation and strength of the higher organs to prevent the flattery of evil-minded kings to persuade him to see honors in erecting great temples of wood and stone.

26. And as the gross organs grow with more rapidity than the spiritual, he was soon persuaded to follow the outward attraction,

27. And allow kings to come and drive his guiding-spirits away, and destroy his organization by drinking, to prevent them from giving knowledge to the people.

28. In this condition of mind time passed onward, and men came from different countries to assist in building the Israelite temple ;

29. Solomon devoting his whole time in explaining the structure of the temple, as seen in the vision.

30. After the foundation was laid, he required some knowledge in forming the building for the second story as was represented in the picture.

31. The mechanical men knew nothing about the second story, as the like had never been built upon the earth.

32. The knowledge of a second-story building had never been given, knowing the revolutions of the earth would throw them level with the ground, or swallow them in the depths below, and their time would be as nothingness.

33. Solomon thought the easiest way to obtain the required knowledge would be to ask his spirit-guides.

34. He therefore went by himself, and fasted many hours, to get his system in a proper condition to receive an impression.

35. After long persuasion, his guides came to his mind, saying, they did not wish him to erect a temple of wood or stone ;

36. For God would not inhabit it, neither was the picture given for that purpose ; they had given the knowledge of the picture through his father David ;

37. And Solomon had given the vow to obey the commands of his father as soon as he should arrive at a suitable age to comprehend spirit-impression,

38. But instead of listening to their guidance, he had destroyed his mind to follow the dictates of evil-minded kings of different nations.

39. Also saying, if he built a temple of pride, of those dimensions, God's magnetical laws would come forth and destroy it to the foundation; and as they were to erect it for the purpose of pride and honor, evil would continue with it as long as one stone lay upon the other.

40. When Solomon heard these words upon his organs of hearing, and that the spirit-guides disapproved of his temple, he became unhappy;

41. But would not bend his pride before the kings to say he would not finish the temple, for fear they would point the finger of scorn, and say he was young and without decision.

42. With these thoughts he would drive all good influences away; then uniting with the kings, drink of the wine from the grape until senseless for many hours, and even days, to keep his conscience from telling him of his vows.

43. His dissipation soon brought sickness, and in the fear of death he abstained from drink, and became passive,

44. And prayed for the forgiveness of all his evil deeds, saying, he had committed a great evil in disobeying his father's command through the persuasions of other nations.

45. But the evil had been laid before the people as a great and glorious work; and, according to their desire, he would finish the temple,

46. And consecrate it to the God of Israel for instructing the different minds, the same as meeting upon the hill of Zion,

47. If the spirits would give him wisdom to complete the temple with the second story, as represented in the picture.

48. The spirits, seeing where Solomon had carried the minds of the people, knew the only way to guide them would be to say, Build the temple,

49. And we will give instruction when we find the minds in suitable condition to receive it, as there is only one channel through which we can approach to guide the people;

50. And as Solomon is the only passive temperament within this generation that we can impress with knowledge, we must use his organs when we find them in a suitable condition.

51. Solomon possesses a predominant will, which is difficult to subdue if strengthened by others' evil.

52. But to accomplish the work set before us we must persevere, and do whatsoever we can, until the minds become enlightened with wisdom to comprehend the true and natural laws of God, that bud and blossom in the progressive mind.

53. We can look forward to the time with pleasure, but within the present condition of affinity we shall be obliged to work with stratagem to overcome the predominant evil of pride.

54. We have labored with the children of Israel since they were freed from Egypt up to the present time, with the pure desire of giving them the knowledge we find in the spirit, which they could obtain without labor, if they would only listen to our guidance until they could see the true channel of wisdom ;

55. And when once in sight, all the dazzling brightness of evil combined would not have sufficient charms to entice it from the mind of man.

56. But the little knowledge the children of Israel have had forced into their mind has not given them the sight of the channel of wisdom.

57. If so, they would say, We have no need of temples or tabernacles built of wood or stone to receive the gentle wisdom from God ; for He has given us an organization to receive all the wisdom contained in heaven or upon earth,

58. And a desire for a temple built of wood and stone shows the deficiency of the true wisdom that is passing every moment upon Zion hill.

59. But if we can not entice them to learn without a temple, we will give them the privilege of hard labor to gain the knowledge they could have acquired without.

60. As soon as Solomon gained the consent to finish his temple, he made a solemn vow to obey every command.

61. The spirits, knowing the strength of his mind, guided him to go over into Egypt, that he should select a woman for a wife which was nearest to his affinity, that they should bring forth a child with a passive temperament for the next generation.

62. As soon as he returned with his wife, they gave him instructions to finish the temple, with the second story and different apartments sufficient to contain the different classes of minds.

63. As soon as the temple was finished, the altar or stone for sacrifice was placed in the first apartment.

64. And upon it they burned a lamb and a young bullock from every tribe of Israel as they came forth with their offering with praises to their new temple.

65. The Queen of Sheba, hearing of the mechanical arts accomplished by King Solomon, came with presents of gold and silver to decorate the temple.

66. Solomon explained all the different apartments with great pride, saying, his father received the pattern of the temple in a vision from Israel's God.

67. And as his father sickened and died before he had time to accomplish the work, God filled him with the required knowledge, and he had accomplished the great work.

68. After hearing and seeing all she desired, she flattered his pride, saying, she had heard concerning his great wisdom, but had been unable to realize the structure of a temple with those dimensions until she saw it with her own eyes ;

69. And blessed be the God of Israel who delighteth in thee as judge over Israel ; for happy are thy men and servants that stand before thee to hear thy judgment and justice of wisdom.

70. After the queen gained all the knowledge she required to build a temple with more than one story, she returned to her own country, and commanded her people to build temples and public buildings according to her dictations.

71. After all Israel had united in sacrifice, Solomon showed them the picture of the temple, and the division, and names of each class, as had been given by David.

72. Solomon then selected a teacher for each class, giving them painted garments, that they could be distinguished within their class while speaking.

73. As soon as each class was provided with a teacher, they all adjourned to their different apartments to receive instruction, it being the Sabbath day according to the division of time given by Moses.

74. Solomon went into each department and made a solemn vow to give them all the knowledge he received from God, let it come in whatsoever form it would, in hearing, seeing, or the words from his mouth, either way would be acceptable from God.

75. Every class received their division with praise, causing happiness to call forth songs from Solomon,

76. Saying, Let the God of love kiss me with the kisses of His mouth ; for His kisses are sweeter than wine.

77. And because of Thy saving ointment Thy name is poured forth with love from the young virgins.

78. Draw me unto Thee with Thy love, and with love we will run after Thee. The kings of other nations have sought Thy wisdom through the strength of idols ;

79. But Thou gavest it not : and for Thy wisdom we will rejoice and

be glad in Thee ; for the upright have loved Thee and looked upon the folly of their ways.

80. I have been blackened with sin, O ye daughters of Jerusalem ! but now I am comely as the curtains within the tents of Kedar.

81. Look not upon me with anger because I have been blackened with evil ; for other nations have made me the keeper of their vineyards, and mine own vineyard have I not kept.

82. Tell me, O thou whom my soul loveth ! what food (or knowledge) is most suitable for thy flock at morn and at noon ?

83. Tell me, I pray thee, why should I be as one turning aside from thy flock without food to give ?

84. If thou knowest not, O thou beauty of heaven ! go thy way to the shepherd's tent and gather there food for his kids.

85. In thy beauty, as thou comest forth in thy glorious wisdom, I will compare with Pharaoh's chariots of gold.

86. Thy cheeks are comely with radiant glory, thy neck with chains of gold set with rows of jewels sparkling as the sun.

87. Even now, while the kings sit at their table with wine, thine anointed wisdom is sending forth sweet perfumes thereof among the children of Israel.

88. Yea, a bundle of myrrh is my beloved guide unto me ; his teaching shall lie all night betwixt my breasts.

89. Behold ! thou art fair, my love ; thou art fair, thou hast dove's eyes, thou art my beloved in righteousness,

90. Making happiness to blossom as the rose within this temple while our voices ascend to the rafters of fir.

CHAPTER XXXI.

1. SOLOMON in his second song compares the principles he is about to establish within their mind as like to the roses and lilies of the valleys; or on the account of his possessing the affinity power to receive the divine principles, he compares himself to lilies and roses of the valley, saying,

2. I am the rose of Sharon and the lily of the valley.

3. As the lily among thorns, so is my love among the daughters.

4. As the apple-tree among the trees of the wood, so is my love among the sons.

5. I will sit down under your shadow, (that is, endure their ignorance, and it would be sweet or a pleasure to see them progress,) and the fruits will be sweet to my taste.

6. For God has brought me to the banqueting-house, and his banner that floats over me is love.

7. His left hand is under my head, and his right hand doth embrace me.

8. I charge you, O ye daughters of Jerusalem! by the roes, and by the hinds of the field, that ye stir not up nor awake my love, till he pleases.

9. Hearken to the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

10. My beloved is like a roe, or a young hart. Hark! he standeth behind the wall; He looketh forth at the windows, showing himself through the lattice.

11. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

12. For lo, the winter for evil is past, the rain is over and gone.

13. The flowers (or wisdom) appear on the earth, the time of the singing-birds is come, and the voice of the turtle is heard in our land;

14. The fig-tree putteth forth her green figs, and the vines with tender grapes give a good smell: arise, my fair one, come away.

15. O my dove! (or pure mind,) that art in the clefts of the rocks, (as

it were,) let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

16. Let the foxes take us, (that is, our evil mind;) yea, the young foxes, that spoil the vines; for our vines have tender grapes.

17. My beloved is mine, and I am his; he feedeth among the lilies.

18. Until the day break, and the shadows flee away, be thou like my beloved roe, or the young hart upon the mountain.

19. In the third song, Solomon gives his confession concerning his unhappiness when he disobeyed the Lord's command and built a temple of wood and stone,

20. And knowing his spirit-guides had withdrawn their influence, he sought to regain a communication.

21. By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

22. I then said, I will arise and go about the city; in the streets, in the highways, I sought him whom my soul loveth, but found him not.

23. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth? and they answered me, No.

24. Yet it was but a little that I passed from them, when I found him whom my soul loveth. I held him, and would not let him go until I had confessed all, even down to the house where my mother conceived me.

25. I charge you, O ye daughters of Jerusalem! by the roes and hinds of the fields, that ye stir not up nor awake my love, till he has communed with me.

26. Solomon, seeing a vision before his eyes, like to every pure and brilliant particle coming from out a wilderness of sin; and as he gazed upon its brilliancy, he saw a perfect being arrayed before him in a chariot, possessing the power and armor of all the earth, also being connected with the principles or church he was about to establish within the minds of Israel.

27. But seeing the perfect being before him, he exclaimed, Who is this that cometh out of the wilderness within a cloud of smoke perfumed with myrrh and frankincense, and possessing the knowledge of all the earth?

28. Behold his bed is with Solomon, also with the threescore valiant men of Israel.

29. And they are all holding swords upon their thigh, because of fear of what the night may bring forth.

30. Look forth, O ye daughters of Zion! and behold King Solomon

with the crown wherewith his mother crowned him in the day of his espousals, (that crown was the true affinity of nature,) and gave days of gladness to his heart.

31. Then, as his spiritual eyes were opened to see into future generations, he saw more fully the pure principle that would arise to crown the earth with purity and knowledge.

32. And as he was admitted to gaze upon the beauties and graces of his mind and wisdom, he exclaimed before the children of Israel, saying,

33. Behold thou art fair, my love; thou hast doves' eyes; thy hair is as a flock of goats from Mount Gilead.

34. And thy teeth are like a flock of sheep that are even shorn as they come from the washing; whereof every one beareth twins, and none is barren among them.

35. Thy lips are like a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranate within thy locks.

36. Thy neck is like the tower David built for an armory, whereon there hang a thousand bucklers, all shields of mighty men.

37. Thy breasts are like two young roes that are twins, which feed among the lilies.

38. Until the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense.

39. Oh! thou art all fair, my love; there is not a spot or blemish in thee.

40. Come with me from Lebanon, my spouse, and look from the top of Amana, also from the mount of Shenir and Hermon; the den of lions and mountain of leopards.

41. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes; with one chain of thy neck.

42. Thy love is better than all the wine of earth, my sister, and the smell of thine ointments than all the spices thereon.

43. Thy lips, O my spouse! drop as the honeycomb; honey and milk are under thy tongue; the smell of thy garments are like the smell of Lebanon.

44. A garden inclosed is my sister, my spouse; a spring shut up and a fountain sealed by ignorance.

45. Thy plants (or mind) are as an orchard of pomegranates, with pleasant fruits; also camphire, spikenard, and saffron, and all the trees of frankincense; also the chief spices of earth.

46. And in the midst of the garden is a well of living water, and a stream flowing from the fount of Lebanon.

47. Awake, O north wind! and come, thou south, and blow upon my garden, that the spices thereof may bloom out, that my beloved may come into my garden and eat pleasant fruit.

48. As Solomon becomes more and more animated with sight and feeling, the pure principles answer to his desires, and say, I am come into thy garden, my sister, and will gather myrrh with my spices; for I have eaten my honeycomb with my honey; I have drank my wine with my milk. Eat, O friend of Israel! drink, yea, drink abundantly from my beloved, while ye find my beloved in the right path.

49. The spirits gain control of Solomon, and continue to speak to the children concerning the temple that they intended to have erected within their minds instead of a building of wood and stone.

50. And the spiritual progression that should increase within their mind should have been called the church of Zion.

51. And if they would follow after the knowledge given them, they would increase in wisdom from generation to generation, until all would possess the true affinity of earth, that would connect them with God's holy laws wherein they could all gain wisdom;

52. But saying they were fearful of Solomon's fidelity, as he was easily persuaded to unite with the follies of other nations.

53. And if so, the temple he had erected in his own name would soon be destroyed, as they would not suffer it to stand if not purely consecrated to the progression of God's holy children of affinity.

54. After the spirits had given them all the advice necessary for them to proceed with the church of progression,

55. Solomon returned to an impression of seeing, which caused him to exclaim, saying,

56. I have been sleeping, but my heart waketh, and I hear the voice of my beloved; and he knocketh, saying, Open to me, my sisterly love; for thou art as yet undefiled, and my head and locks are wet with the dewdrops of night.

57. But I have put off my coat; how shall I put it on? I have defiled my feet; how shall I wash them and make them pure?

58. But with all, my beloved has put his hand through a hole in my mind, and my bowels are moved for him.

59. I once arose to open my mind to my beloved; but my hands dropped upon the handle of the lock, when I smelt the fingers that

were covered with myrrh (or the essence of purity) which caused me to fear my uncleanly mind.

60. I opened to my beloved; but my beloved had withdrawn himself, and was gone; my soul faileth when he spake to me concerning my wrongs; I sought him, but could not find him; I called him, but he gave me no answer.

61. The watchmen that went about the city found me, and their word smote and wounded me when I was with wine; but the keepers of the wall took the vail from my sight.

62. And now I charge you, O daughters of Jerusalem! if ye find my beloved, tell him that I am sick of the love that belongeth to evil.

63. My beloved is the fairest among men; he is white and ruddy, and the chiefest among ten thousand. His head is as the finest gold; his eyes are as the eyes of doves, which were fed with milk and fitly set.

64. His cheeks are as a bed of spices or sweet flowers; his lips like lilies dropping sweet-smelling myrrh; his hands are as gold rings set with pearls; his belly as bright ivory overlaid with sapphire.

65. His legs are as pillars of marble, set upon sockets with fine gold; his countenance as excellent cedar; his mouth is most sweet; yea, he is altogether lovely. O daughters of Jerusalem! this is my beloved and this is my friend; seek after him until ye find the glory of all the earthly treasures.

66. Hearing Solomon's confession, and believing him wholly devoted to the church he had erected unto God for the manifold blessings he had bestowed upon them,

67. They all became united and sought the opportunity to hold sacrifice in the temple, and seek for the principle that had made Solomon wiser than all other kings upon earth.

68. And whenever they came nigh unto Solomon, they would ask him, Whither has thy beloved gone, O thou wisest among men? whither is thy beloved turned aside, that we may seek him with thee?

69. And Solomon would answer them, My beloved has gone down into his garden, to his beds of spices, and to gather lilies.

70. Thou art beautiful, O my love! and as comely as Jerusalem; terrible as an army with banners.

71. Turn away thine eyes from me; for they have overcome me with their power, as they appear from Gilead.

72. But come, my beloved, let us go forth into the fields; let us lodge in the villages.

73. Let us get up early to the vineyards ; and let us see if the vine has put forth her tender grape ; if so, I will give thee my love.

74. And the mandrake will give a sweet smell at our gates, and all manner of fruits, (or minds,) both young and old, which I have brought to thee will bless thee, O my beloved !

75. Oh ! thou art as my brother, that sucked the breast of my mother ; when I should find thee without, I would kiss thee ; yea, I should love rather than despise.

76. I would lead thee, and bring thee into my mother's house, who instructed me ; I would cause thee to drink of spices, and the wine of the pomegranate.

77. That thy left hand should be under my head, and thy right hand embrace me.

78. And I charge you, O daughters of Jerusalem ! that ye stir not up, nor awake my love until he pleases to call upon thee.

79. Set me as a seal upon thy hearts ; as a seal upon thy arm ; for love is stronger than death ; jealousy is as cruel as the grave.

80. Many waters can not quench love, neither can the floods of sin drown it ; a man should sell all that he hath to gain the treasure.

81. Solomon had a garden, a palace, a vineyard, and let it out unto the keepers, that they should bring forth a thousand to one as an increase ; that the lord could come and commune within the heart of every seed belonging to the church of Zion.

CHAPTER XXXII.

1. AFTER Solomon had given sacrifice within his new temple, he divided them into different classes, according to their love and intellect, placing a teacher to each division; each teacher was to receive instruction from Solomon, as he received the superior wisdom from spirit-instruction.

2. Solomon continued firm and steadfast for some length of time, and his people increased in love and wisdom, becoming united and happy within the church of God.

3. After the kings from other nations had visited Solomon, they invited him to return their friendly visit, which he readily assented to;

4. And accordingly set out upon his visiting tour, eating and drinking with all, every king giving him many presents, and from each king he was obliged to accept of twelve of the fairest virgins within their land, to live with him as concubines.

5. When Solomon returned to his own city, there was a great displeasure manifested with his people for bringing strange women to his temple, as it was not within their covenant.

6. And after Solomon had associated with the women of a different affinity, and also of a different creed, and becoming united with their principles, he began to drink the wine, and neglect his duty to the temple.

7. And while drinking the wine, he could not receive a communication from his spirit-brethren; he forsook his wife of affinity, and followed after the desires of evil women, who with their idolatry placed images of gold in the temple,

8. And compelled him to give his consent for them to remain in the temple, that they could worship their own god of gold, while the children of Israel were giving sacrifice.

9. When Solomon accepted the women as a present, he entertained the idea that he could easily change their mind to his faith.

10. But instead of changing them to a good principle, they changed his mind to an evil and despicable life.

11. Which prevented the spirits from gaining power over his gross organs, to communicate to the children of Israel.

12. But when they met within the temple, they found Solomon bowing before the gods of wood and stone, or of jewels, like unto the strange women.

13. The elders and princes went to him and read the covenant and the vows he had made before the people and their God.

14. But after listening to all, he did not repent of his evil, or send the evil minds from the temple, like unto his father David,

15. But continued in evil, until the house of Israel became displeased with his conduct, and requested him to give the power of the kingdom to another man, that would not bring an evil upon the rising generation, as he was their prophet and king, and had not obeyed the vows he made before God.

16. As soon as the people saw he would not give up his power, they devised plans to force him from the throne; but as soon as he saw they were determined to take away his power, he continued drinking until he died.

17. And they buried him beside his father, and sent his women back to their own country;

18. Then sent for Solomon's son, who had fled to Egypt with his mother when Solomon brought strange women into the temple.

19. And as soon as Rehoboam (Solomon's son) heard concerning his father's death, he started for his own country.

20. But the elders and princes met him on his way to Jerusalem, and crowned him as their king, without following the law of the covenant by burning sacrifice unto their God.

21. As soon as Rehoboam was crowned king, he sent word to Jeroboam, his favorite friend in Egypt, that he should hasten to meet him in the temple.

22. Jeroboam, thinking he could become prince over Jerusalem, obeyed the call and came to meet his friend; but on finding he could not gain the position as prince, and that Rehoboam was crowned king without obeying the laws of sacrifice, he went to the most ignorant minds, and told them concerning the wickedness of the elders, by not obeying the laws of the covenant.

23. And if they would separate from the united kingdom, he would become their king, and obey all the laws of the covenant, and war against Rehoboam until he would gain the whole temple.

24. The ignorant and superstitious minds listened to his word,

believing the elders had committed a great sin, and it was their duty to go against them, and that God would be on their side to give them the temple for obeying His covenant.

25. Thus they crowned Jeroboam king, and burned sacrifice unto their God, praying for Him to assist in taking the temple from the elders.

26. As soon as they were united in battle array, they marched to the temple, seized upon all the jewels, and gave them to the king, that he should secrete them, until they should take the temple.

27. But instead of secreting the jewels, their king carried them away into Egypt, and they were left without a king to guide them on to evil.

28. Rehoboam brought his men against them, but they fought desperately, until they found their king had left them; and then they came and confessed all before the king, begging him to be merciful.

29. After they were all united, they hunted for the jewels, but could not find them; and knowing one of the elders possessed an affinity power, went to him, desiring the spirits to tell concerning the stolen jewels.

30. But the spirit-guide said, The act is well done unto me; those jewels of gold have brought an evil upon the people of Israel; let them be returned to their own country, where evil belongeth.

31. As soon as Rehoboam heard the word, he obeyed the command, and commenced fortifying every city with the armor of battle and walls of defense.

32. Rehoboam would not allow the spirits to influence his mind, or follow after their advice, but governed with a tyrannical power as long as he lived.

33. After his death, his son Abizam reigned in his stead, and walked in the wicked ways of his father until death.

34. Then came his son Asa, next heir to the throne; but he was not like his father, as he made a covenant with God, and united with Judah, and destroyed idolatry throughout all the borders of Jerusalem.

35. After the battles were ended, they all became united, and lived in peace the remainder of his life.

36. Jehoshaphat, his son, reigned in his stead, and gave strength to Israel, as he walked in the ways of his father.

37. The spirits guided the king, and established great honors at his hand, with riches in abundance.

38. He established teachers throughout all the cities of Jerusalem;

that the people could learn the wisdom of God, as in the time of their father David.

39. He afterward fought many battles, and the Lord was on his side, as he destroyed idolatry whenever he gained a victory over his enemy; and for this he was greatly beloved as long as he lived.

40. After his death, his eldest son, Jehoram, took the reign; the eldest son always took the throne, not having any reference to his character or disposition, whether good or evil.

41. The law had been established by their forefathers, and must be followed if they were all destroyed.

42. Jehoshaphat had great possessions, and divided them equally with his children before he died. Jehoram, the eldest, took the throne.

43. After his father's death, he destroyed his brothers, and took all their possessions; then united with the kings that were evil, and destroyed all the good principles his father had established.

44. And those that would not obey his evil designs, were either killed, or driven into the wilderness, rocks, and hedges.

45. While he continued in his evil, there came a writing to him from Elijah, the prophet, saying, Thus saith the God of thy father David, because of thy evil ways,

46. Behold, there will come a plague upon thy people, and their bowels shall fall out by reason of your sickness, that will come upon you day by day.

47. But the king would not listen to the wisdom, but continued in his evil until he was covered with sores, which caused his bowels to fall out at his death, as the prophet had written him.

48. Ahaziah, his youngest son, was the next king, as the eldest son had been killed in battle.

49. He also did wickedly, and the house of Israel compelled him to leave the kingdom, and in his flight he was killed. When his mother heard of his death, she killed all her children excepting one daughter and her child, and they hid her away until the mother died.

50. Then came one after the other, proclaiming themselves heirs to the kingdom, and the chosen prophets in the sight of the Lord from the house of David.

51. But were soon taken from the throne on the account of their evil, which brought destruction in the midst of God's chosen people.

52. These wicked kings thought of nothing but building temples, towers, and other massive buildings, and to see which king could excel within the time of his reign; also which could fight the greatest number

of battles, and usurp the power of tyranny over all the nations they could get in their power by fighting.

53. They continued their evil until they had destroyed all the pure thoughts and desires that were kindled in the time of David; they brought idolatry within their midst as an established religion of the nation and kingdom.

54. But the majority of the Israelites would not bow down before the idols, and arose in armies and slew every king that purposed idolatry in the land.

55. Hezekiah then came forward and vowed his good faith and love to the law or covenant, as being from the house of Zachariah.

56. As soon as he was made king, he opened the doors to the temples, and ordained priests and teachers throughout all the land, that they should cleanse their minds from idolatry, and destroy all creeds, except those from the Lord, saying,

57. I will make a covenant with the Lord, that He will visit us again, by calling together all those that possess a free spirit, that they may commune and burn sacrifice upon the altar.

58. After the minds were again united, they brought bullocks, lambs, and goats to the altar for a sin-offering ;

59. And while they were burning their sacrifice, the people sang with a loud voice, and worshiped their God for restoring their happiness and religion.

60. Hezekiah rejoiced with the people, knowing God had restored the children to peace and unity, as no other power could have accomplished the great work.

61. As soon as the passover was ended, they united in companies, and went through all portions of the country, destroying the idols, and then returned to their own place of happiness to praise their God.

62. All united in bringing some products of their fields to the king, to show their grateful thanks for their restoration.

63. But this happiness was of short duration, as the King of Assyria came upon them with great force, and prevented them from gaining spiritual knowledge, or increase in love and unity, before the death of their good king, who slept with his fathers.

64. Manasseh, his son, then came upon the throne, destroying all the good his father had established.

65. He also built large fires, and caused all those that had a familiar spirit to pass through the fire, to provoke the Lord to anger.

66. As soon as the spirits saw the king torturing the people, and would not listen to their entreaties, they withdrew their influence,

67. And went to the people of Assyria, and impressed their minds to go to Jerusalem with a host of men, and take Manasseh from his throne, which they did, and bound him with fetters, and carried him to Babylon ;

68. There kept him in torture, until he became submissive, and prayed to be released by the power of God, and carried back to Jerusalem, where he restored peace, and then died.

69. When Josiah came upon the throne, he sought to do the will of God from the first, like unto his father David, which he did many years ; but, like other kings, he was forced to fight with other nations that came upon him.

70. And'as he went against the King of Egypt, he was shot with an arrow, which proved fatal, causing his death. All Israel mourned the loss of Josiah.

71. The people placed his son Jehoahaz in his stead, but the King of Egypt soon dethroned him, and placed his brother as king of Jerusalem ; and he did evil in the sight of God.

72. The spirits, seeing the danger that surrounded the children of Israel, sent Isaiah the prophet to gather them together, and tell them all that was about to befall them, if they did not put on the armor of their God, and fight for the love of religion, not for the love of earthly gain.

CHAPTER XXXIII.

1. HEARKEN to me, ye that love to seek after righteousness; ye that seek the Lord, look unto the rock whence ye are hewn, saith Isaiah.

2. Look unto Abram your father, and Sarah that bore you, to become a nation unto the glory of God;

3. For the Lord will comfort Zion if ye put your trust in wisdom; also comfort all her waste places, and make her dark wilderness like Eden, and her deserts like the garden of the Lord, wherein ye shall find the voice of thanksgiving and the joy of melody.

4. Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and my judgment shall be as a light to the people when I am at rest.

5. My righteousness is near, my salvation is gone forth, and my strength shall judge the people, and on my arm shall they put their trust.

6. Lift up your eyes to heaven, and look upon the earth beneath, and you will see the earth must grow old like to an old garment, and they that dwell therein shall die in like manner; but my righteousness unto salvation shall not be abolished.

7. Hearken unto me, ye that know the righteousness of my law: fear ye not the reproach of men;

8. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for all generations.

9. Awake to the laws in ancient days: Art thou not it that hath cut Rahab, and wounded the dragon? Then put on strength and the arm of the Lord;

10. For His wisdom hath dried the sea, the waters of the great deep, that the persecuted people should pass over.

11. Therefore, the redeemed of the Lord should come with singing unto the church of Zion, and everlasting joy and gladness would be upon their heads, and sorrow and mourning would flee away.

12. But thou hast forgotten thy Maker, that laid the foundation of

earth; the God that divideth the seas, the lords (or spirits) of hosts come in His name;

13. And put my words in Isaiah's mouth, that I may plant the laws of heaven within the minds of earth, and say unto Zion, (or their minds,) Thou art my people.

14. Awake! Stand up, O Jerusalem! for there is none that can guide thee from thy present evil; for thou hast rejected the hand that has comforted thee in time of trouble, also brought thee from darkness to light, and set thee upon the hill of Zion.

15. But for thy disobedience thou hast brought desolation and destruction by war, and war will now carry you away captive into Babylon.

16. But awake! put on strength, O Zion! shake the dust from thy garments; for your God will plead the cause of His people, if they will become penitent unto His law.

17. For thus saith your God, Ye have sold yourselves for naught, and ye shall be redeemed without money; for those that will rule over thee will make thee to howl unto the Lord their God with a loud voice.

18. Then will all my people acknowledge my name; they will know it in the day when I shall answer, I am He that doth speak; behold! it is I coming to liberate thee from thy bondage.

19. Then all will exclaim, How beautiful upon the mountain are the feet of him that bringeth good tidings, and publisheth salvation in our souls, saying to the church of Zion, Thy God reigneth.

20. Break forth now into joy, sing together, ye wasted people of Jerusalem; for the Lord hath come to comfort thee in affliction.

21. He hath made bare His arm through every generation, that they might see the salvation of their God.

22. Before ye depart, do thou no unclean thing toward thy vessels of atonement; but bear them before thee with fortitude and love, and the God of Israel will give a reward when ye shall seek him.

23. After the spirits had spoken through the prophet Isaiah unto the church of Zion, they influenced him to retire to the rock of safety, where he could see them as they were carried away captive into Babylon.

24. The children of Israel thought upon all the Lord had said unto them; but believing their city well fortified, did not apprehend any danger, as they believed they had subdued every nation that had come upon them.

25. And if they could not do it with their own strength, they would call upon the Lord, and His power would put all nations to flight.

26. But while they were contemplating upon their victories, the Lord went to King Nebuchadnezzar, of Babylon, and impressed his mind to go over to Jerusalem, and carry them away into his country to build up a church wherein they could all become happy.

27. King Nebuchadnezzar possessed a passive temperament, and the spirits soon gained control and made him have a desire for knowledge.

28. And knowing the Israelites possessed great knowledge, did not object in obeying the Lord's commands,

29. And went forth as was directed, coming to Jerusalem, besieged the city, and carried them away into Assyria.

30. As some of the prophets accompanied them, they began to cry unto their God to give them assistance and communicate with their prophets, that they might know how to free themselves from bondage.

31. But their God would not come to their relief until they became penitent, and by asking Him to give them assistance did not change their evil mind or progress their mind to a position of love and wisdom; neither did it produce a desire for purity, but a desire for gain, to gain power over all nations.

32. The Lord answered them, saying, Turn from your evil, keep the commandments that have been given to you, and you shall be released from bondage.

33. But they could not change their mind momentarily, as it required bondage and deprivations to change them body and soul; for they were polluted with many evils that required a change.

34. And God had given them happiness and plenty, knowledge of earth and wisdom that belonged to the higher spheres of heaven; yet with all the blessings of earth and heaven, they persisted in evil.

35. And as they could not obey God's laws while in peace and prosperity, He directed His messengers to bring a change upon them, that they should know the difference between living within a land of happiness or one of bondage and suffering.

36. And as the King of Assyria possessed a passive temperament, they impressed his mind to go forth to Samaria, and fight against the Israelites; and as the Lord would no longer assist, he could soon subdue them;

37. Then divide their nations and tribes, and carry a portion over into Assyria, that they could build up a temple, or, as they impressed

the king's mind, to have the people become united to one principle, and that principle should ascend heavenward; (that is,) every action or thought should be to progress them onward to purity, preparatory for their change from life to death or eternity.

38. But as they were obliged to impress the king's mind with a vision or a picture wherein they could illustrate to him their desires, they gave him a tower as being built solid from its foundation.

39. This tower was given to illustrate the minds, and how they wished the king to bring the minds in unity toward heaven.

40. But after he went to Jerusalem and saw the temple built by Solomon, and also hearing how he received the instructions, he began to contemplate upon his vision, saying within his own mind that he would build a tower that would create honor equal to Solomon's temple.

41. And after he and the Israelites (or Jews, as he named them) were in his own possessions, and under his own controlling power, his love of wisdom turned to a desire of honor.

42. Thus, instead of obliging the Israelites to study the law that had been given to them and prepare their minds to receive more, as he had promised,

43. He placed them in bondage and treated them with cruelty, compelling them to commence building a tower like to his vision, that he could receive the honor.

44. As soon as the king began to usurp his power over the princes of Jerusalem and place them at work as common laborers, they hardened their hearts against all things pure, and commenced praying to the Lord, beseeching Him to free them from bondage, not thinking to obey the words of the Lord and repent from their evil ways and become pure in mind, and then He would release them from bondage.

45. But instead of allowing their minds to become submissive to love and obedience, they prayed to the Lord, commanding Him to release them from bondage.

46. If not, they would make idols, and worship them in His stead; and the Lord allowed them their choice.

47. And they made their idols and worshiped them for many years; but as they were not released from bondage, they began to think of the words spoken through Isaiah, the prophet, who said, Without ye repent and become pure in mind, to follow the church of Zion, all the tribulations of earth will come upon this nation, and it will be carried away into captivity by the King of Assyria.

48. As they contemplated upon these words, they began to repent of their evil, but only with the desire of being released.

49. And the Lord could not listen until they became truly penitent, and cultivated a desire to change their evil, and bring progression that would be well in the sight of God.

50. The Lord then left them to decide their own judgment, and returned to those remaining at Jerusalem.

51. For the king, Jehoiachin, whom the King of Assyria had placed over Jerusalem, had been put to death, and Hezekiah the second had been placed in his stead, and desired the strength from God's holy messengers to assist him in destroying idolatry,

52. And bringing out the prophets Elijah, Elisha, Jeremiah, and Isaiah from the wilderness, who had been driven into the caves and rocks, and fed by the king's servant, who possessed medium powers, and was guided to their hiding-places by the guiding-spirits.

53. After they were liberated, Isaiah and Jeremiah came before the people, and read the communications they had received from their spirit-guides while secreted within the caves.

54. Isaiah's first vision was the desolation of the children of Israel; also to see why they were divided, which was read to the house of Israel, saying,

55. Hear ye, O house of Israel! the Lord brought His people into a land of plenty, that they should build a church (or a principle) within their minds, from generation to generation, until all nations would acknowledge God as supreme ruler over all, and that all the earth should worship Him in spirit and in truth, which would have built the church of Zion.

56. But instead of obeying the command of God, ye have gone backward and followed your own lusts and desires, until God has been obliged to divide His people, and get other nations to come into Jerusalem, to instruct the people to peace and happiness, and scatter idolatry from your midst.

57. And bring your minds down to seek for happiness and wisdom, and build the church of Zion throughout all nations.

58. And for that purpose the tribes of Israel have been divided and carried away into Assyria.

59. For God has said, Woe unto them that call evil good, and woe unto those that put darkness forward to cover up His commands of wisdom; for they are wise in their own conceit.

60. And He will send nations to devour them as stubble, and con-

sume them as chaff, and their work shall go up as dust, because they have cast away the law of Mosses, and followed not the advice of other prophets,

61. When we were sent unto thee, and told thee all that was to befall the people of Israel, if they did not repent and flee from their evil, saying, Gird yourselves together, that ye be not broken in pieces; for if ye continue in your sin, ye will be broken and become a stumbling-block to all nations.

62. But ye would not listen to the guiding-spirit who came with knowledge and spoke to you with signs and wonders, proclaiming the law and testimony of God.

63. And because ye did not listen, God has divided your tribes, until you repent from your wickedness, and humble yourselves to acknowledge His wisdom as your law, and the law as your church.

64. For His church must be established upon earth, and He will continue with power over all nations, until they accept of His principles in spirit and in truth; not only accept of them, but establish them with a firm foundation above all other law on earth.

65. When you humble yourselves to obedience, He will restore your broken tribes, with knowledge, to Jerusalem, wherein He will build the walls of Zion, and establish His principles of wisdom, as was given to David the prophet.

66. For there shall come forth a branch from the root of Jesse; and as the branch shoots forth, the spirit of God shall rest upon him with wisdom and understanding.

67. And he will judge the poor with righteousness, and reprove the wicked with the rod (or words) of his mouth.

68. He will make the lion and lamb lie down together, and the innocence of a sucking child to lead them; (or in other words,) he will give wisdom that will change the evil and ferocious minds to the innocence of a sucking child.

69. When God has thus established a church (or a principle) upon earth, He will call to the East, to the West, to the North, to the South, to protect these principles and receive a benefit from its fruits.

70. For it will blossom in the wilderness; the solitary places shall rejoice at its fruits, as it flows abundantly, to strengthen the weak hand and feeble knee onward to the portals of death.

71. Say to all those that are fearful, Be strong in heart, fear not; for your God will come with a mighty power; but will save you with a

recompense ; He will make the lame to walk, the blind to see, the dumb to speak and leap with joy.

72. All will bring a ransom unto the church of Zion, that they obtain from the fruits gathered from the wrath of God their Father, when He divided and scattered the tribes of Israel from their promised land.

73. As many consider God's laws of justice as being the fruits of His anger, instead of love for their happiness and progression.

74. And when He separated the tribes of Israel, it was not on account of anger ; but, as the all-seeing eye could discern their evil and ignorance, was called with sympathy to separate them, until they became penitent and willing to follow His commands, which had been given for their happiness and progression.

75. And on the account of their ignorance He was obliged to give them laws of restriction that would enable Him to govern their gross minds by obedience, until they could comprehend the love of attraction, which would cause them to love obedience, as it would bring them store of wisdom and their eternal happiness at the throne of their God, as their reward for obedience.

76. But as they were not sufficiently developed to see or understand the treasures obedience would bring them, they considered all the laws, and the changes brought upon them, as being the wrath of God.

77. And thus taught the rising generation to the same belief, which aroused them to believe God their Father was given to the evil of anger like to man.

CHAPTER XXXIV.

1. God will have mercy upon the house of Jacob, and restore His children again to the land of promise, (or progression,) as they are calling loudly for help.

2. And God has sent His messengers to find a channel wherein they can break the bands of bondage that have been placed around them by the King of Assyria.

3. And behold, God has now called His messengers to visit Cyrus, the King of Persia, that they may impress his mind (as he possessed an impressive temperament) to come over among the children of Israel.

4. And to impress his mind with a vision concerning erecting another church within the mind of this people, that the true principle shall not be lost, but be carried on from generation to generation, until natural laws shall bring forth its subjects to lay the firm foundation for the church of Zion.

5. And while some of God's messengers are impressing the mind of Cyrus to come to Jerusalem and unite with the scattered tribes of Israel,

6. The guiding-spirit that controls the prophet Jeremiah will write (or picture) a communication to the captives of Babylon, saying to them in prophecy,

7. Thus saith the Lord, After your seventy years have been accomplished at Babylon, and you have brought forth good works unto your God, we will visit you, and perform our good word in liberating you from bondage.

8. For God saith, When ye call upon Him and seek truthfully after Him, ye shall find Him with you, turning away your captivity and restoring you to your land from whence you came.

9. Say not within yourselves that the Lord hath raised up a prophet within your midst, because He hath not, neither will He until you turn your minds to seek faithfully the obedience that is required to fulfill the commands that have been given you.

10. Hear ye, therefore, the words of the Lord; hath not God said, Behold, I will send upon them the sword of famine and pestilence, and scatter their tribes into all kingdoms of earth, to be hissed and reproached by all nations for their disobedience?

11. Therefore, when the diviners come before you, saying, They prophesy in the name of the Lord, believe them not, for they deceive you.

12. And we will deliver them into the hands of Nebuchadnezzar, and he shall slay them before your eyes for prophesying falsely.

13. For you were sent to Babylon for the purpose of restoring your mind to obedience; and when you feel penitent within the soul, you will feel to bow with adoration before your God, and bring His messengers to work for your restoration, which can only be accomplished by spiritual power.

14. And if you work faithful to obedience, the Lord (or spirits) will come with power to give you wisdom and consolation in the hour of trouble, which you will be obliged to encounter, as the king has cast aside his promise, that he vowed before his God, to build the church of Zion within the souls (or minds) of God's chosen people.

15. But instead of building up your minds, he has placed you in bondage, compelling you to build a church of wood and stone, which ye did not build in Jerusalem within the reign of Solomon.

16. As every nation sent workmen until he had more than he wanted, therefore the children of Israel were not polluted with building a temple of wood and stone.

17. And if you turn your minds toward God's holy law, and accept of His wisdom as it secretly falls upon you, your souls will not become polluted with building the tower of Babylon; for without the mind the hands can not be condemned or polluted.

18. And with clean hands (or mind) ye are to return to Jerusalem to build the church of Zion, preparatory for the Christ that has been promised when the prophets shall have prepared the way for progression.

19. For thus saith God the Father, I will restore all the families of Israel that shall become my people.

20. And I will build thee a church, and the virgins of Israel shall adorn it with tabrets and dancing, as an emblem of purity; and their mourning shall be turned to singing, as they seek the wisdom and protecting power of God their Father.

21. When the joyful news was proclaimed through the land of captivity, their mourning was turned into joy; those that were weeping for

the death of their children because they could not be restored to the land where lay their forefathers at rest,

22. Became joyful and regained their hope, which began to loosen the yoke of bondage, and chastise them for disobedience,

23. And afterward began to repent and remember the words of the Lord spoken by the prophet Isaiah, while in the land of plenty.

24. As they began to contemplate upon the past, they saw, as it were in a vision, all the protecting hand of God had given to the children, and all for the purpose of making them happy, and teach them to see and know His law.

25. But their evil, avaricious minds had carried them to destruction and bondage, until they could discern between good and evil.

26. And the Lord has visited the prophet Jeremiah afar off, that they should know God would not visit them until they became penitent, and willing to humble their minds to obedience.

27. When they contemplated upon the power of the all-wise God, they began to bring their minds to submission, saying within themselves, We must cast aside all gods of jewels, as they will not free us from bondage, or give us consolation in the hour of trouble, like to the God of Abram, Isaac, and Jacob.

28. But as soon as the king saw the Jewish people abandoning their idols and praying to the living God of heaven, he turned against them, and compelled them to worship their idols.

29. And a guard placed over them, and if found praying to their God to be liberated, they were then taken before the king, there tried, and condemned to some dreadful punishment, if not unto death.

30. Thus the king carried on his tyrannical laws for many years, but could not prevent the spirits giving them visions while they were sleeping, to console them in their afflictions, and assist them in cultivating a love for a being above idols of earth.

31. While their spirit-guides were steadily impressing their minds onward to progression, and to dislike the king's laws, other spirits were busily operating upon the minds in and about Jerusalem and Judea.

32. And as they had impressed Cyrus with a vision to go to Jerusalem and rebuild the church of Zion within the minds of the Israelites, preparatory to the fall of Babylon,

33. Cyrus, the Benjamite king, consented to restore peace and happiness to the scattered tribes of Israel; also to unite with the prophets in bringing the nations in harmony, that would enable them to unite, and bring forth prophets that could prepare the coming generations for

the Messiah that the laws of God were to bring forth from the true unity of nature, as it became generated and purified into affinity.

34. Cyrus willingly accepted the great work, and set out for Jerusalem, taking with him many men, women, and children, that would enable him to accomplish in uniting them in harmony and religious principles.

35. But as soon as he arrived at Jerusalem and had an opportunity of seeing the ruins of the great temple, he proposed to rebuild and furnish the temple for the purpose of receiving the Christ, (or the holy prophet,) as spoken by the learned prophets of Jerusalem.

36. The Jewish people readily consented to his plans, and immediately set about the work of building without consulting with their spirit-guides, or even stopping one moment to learn whether they were right or wrong.

37. When the spirits could no longer guide their minds, they continued to build their temple with ambition and spiritual pride, not allowing their minds to become humbled to the God who giveth all their possessions.

38. The spirits, seeing they could have very little impression upon the people, let them proceed with their work, knowing the time would come when their temples would be demolished, and laid level with the ground, from whence they laid their foundation.

39. The spirits continued with the prophets, giving them visions and exhortations for the people; telling them the sin connected with the vanities that attracted the people of earth.

40. The prophets visited all the scattered tribes of Israel, also Benjamin, and within the poor, destitute tribes they found peace and harmony; but they devoted their minds to idols more than to the love of God.

41. But a famine came upon the land, which destroyed vegetation for a short period of time, and the poor became destitute,

42. And commenced praying to their idols; but the idols could not bring to and restore vegetation, and they became fearful of starvation.

43. The spirits, seeing the condition of their minds, and also the earth-governing laws were soon to bring forth rain to give life to vegetation,

44. Went to the prophet Elijah, and gave him the knowledge, and desired him to go before the people, kneel before them, and fervently pray to God the Father for two days; and by that time the clouds would appear, to give refreshing showers.

45. And the people would learn to cast aside their idols, and devote their mind in praying to their Heavenly Father when they were in trouble, and required the knowledge to gain assistance; and by so doing learn to investigate the laws of nature, and love the governing power.

46. The prophet Elijah obeyed his spirit-guide, and performed the miracle before the people; and while praying, the clouds gathered around about the horizon, and soon sent forth their refreshing showers,

47. Causing all the people to fall upon their faces, praying like to Elijah; vowing to cast away their gods of wood and stone, as they had been praying to for them many months, and they answered not their prayer, like to Elijah's God, who sent showers to his supplications.

48. Elisha, the high-priest, became devoted to Elijah's teaching, and followed after him wherever he went, proclaiming the God of heaven to be supreme over all other gods, and that Israel's God was with Elijah.

49. But Elijah received a vision that he was soon to be separated from his earthly body, and he spake the vision unto Elisha, saying, Ask what I shall do for thee before I be taken away.

50. And Elisha said, I pray thee, let a double portion of thy spirit be upon me; and Elijah said, Thou hast asked of me a hard thing; nevertheless, if I can return to thee, it shall be so with thee.

51. After they journeyed many days, Elijah sickened and died, and while he was dying, Elisha saw a blazing light like to a ball of fire, and he saw it gather around Elijah's body like to a chariot, and when the spirit was free from the body, (and took the form of the natural body,) the ball or chariot ascended into the heavens.

52. The spirits gave the prophet Elisha the sight through the spiritual organs, which enabled him to see Elijah depart from his earthly body and take the spiritual body, and ascend to the heavens with a company of spirit-friends that had come to form a battery, and assist his spirit away from the body.

53. Elisha saw the transformation while in a trance; and when he awoke from his trance, all was gone from his sight, and Elijah buried in his sepulchre; but no one could make Elisha believe but what Elijah's body had risen;

54. For he had seen him arise in a chariot of fire, and with that belief he pictured his vision upon parchment, and carried it from city to city, explaining to the people the manner in which he saw Elijah the prophet ascending into heaven.

55. And by so doing he caused many to turn from their evil, and

seek to learn the wisdom that came from the power that was able to send a whirlwind of fire to carry a man bodily into heaven.

56. Elisha continued the great work of charity for many years, like to the other prophets that were in and about Jerusalem, preparing the minds for the coming progression

57. And unity of all tribes, when they should become submissive to obedience at the great city Babylon; as they had commenced in thoughtful prayer and supplication,

58. And earnestly asking their Heavenly Father to give them assistance and strength, that would enable them to cultivate obedience and love to the church of Zion, that had given them peace and happiness.

59. And as soon as the spirits saw they had become penitent, and were willing to open their minds and receive the spiritual visions,

60. They went to those that were most susceptible, and impressed their minds in a vision, and illustrated in such a manner that they should know how they were to be liberated.

61. And as they became impressive, the king became more attached to their quiet disposition, and took the most learned into his kingdom as servants, to his princes and lords,

62. And gave them the food from his table to eat; but as they were influenced by spirits, they did not relish the animal food, and felt as if they could abstain from all food that would prevent their spirit-guides from giving them wisdom to free the depressed tribes of Israel.

63. But the king was fearful of their designs, and set a guard over them, compelling him to report concerning all their movements.

64. But they continued to abstain from food and strong drink until they became eunuchs, as they no longer had passions for women or outward desires.

65. When the king heard these accounts, he placed greater restrictions upon them, compelling them to eat of all the food from his table.

66. But one of the number, by the name of Daniel, vowed to himself he would not eat the food, and gave it to the poor servant, who was eager for the feast.

67. But by abstaining from food, Daniel became thin and pale, which caused the king to notice and remark that he should eat and drink from his table, but could not learn from his servants, as they had learned to love Daniel, as he prophesied for their benefit.

68. The king became troubled and depressed in spirit, and opened his mind to call upon his spirit-guides, who came while he was sleeping, and impressed his mind with a dream.

69. And in waking the dream slipped from his mind, and he became enraged, and sent for all the men and women that had been prophesying while in his employ.

70. But there were none that could answer to his dream, as they all acknowledged they knew no dream; and he commanded them all to be put to death, as their wisdom was of no account.

71. The servant came to Daniel, telling that all the king's favored men were to be put to death, as they could not tell him his dream, which had been given him the night previous, and his anger was aroused, and had commanded them to be burned.

72. Daniel, hearing this news, sent the servant to the king, telling him to spare them until the morrow, that the God of Israel could come to him, and give him the dream.

73. The king promised to give him till the next day, and test the power of Daniel, as he was his favored man.

74. While Daniel was sleeping in a trance, he saw the king's dream pictured before him;

75. And when he arose from the trance, he called the servant to ask the king to be admitted into his presence.

76. Therefore Daniel was admitted into the king's presence, and said, The secret that was revealed to the king in his dream was a secret for himself,

77. And was not to be given to the astrologers and magicians; but God hath revealed it unto me as a secret, as I have more wisdom to understand, and not reveal the secrets given me.

78. Behold! O King of Assyria! thou sawest in thy dream a great image standing before thee; the image was great and terrible, and yet a brightness shone around him like unto the sun.

79. The image appeared with a breast of gold and arms of silver, belly and thighs of brass, the legs and feet of iron and clay.

80. This dream is given unto thee, O king! that thou shouldest know thine own position; thou hast been placed as king over kings, and hast not obeyed the God that placed thee in power.

81. Therefore this vision was given to illustrate the power you possess; but the iron, clay, brass, silver, and gold (or in other words, your power) shall be broken in pieces and become as chaff before the wind.

82. The power you possess shall be given to another, when your breast of gold and arms of silver are destroyed by death.

83. But the power that shall reign after your death shall be like to the legs and toes of the image; being mixed with iron and clay, will

be soon and easily broken in fragments, and become divided into different kingdoms.

84. And within these kingdoms God will set up a kingdom which shall never be destroyed, like to the stone thou sawest cut from the mountain without hands, that demolished all other substance around.

85. When the king heard his secret revealed, he became fearful, and bowed his head to the earth.

86. When he arose, he vowed to make Daniel prince over Babylon and set in the king's gates, as he had obeyed his command.

87. Then Daniel requested the king to set his three brothers, Shadrach, Meshach, and Abednego, rulers over his servants, which the king granted.

88. But as soon as he had granted them power, he became fearful that the Israelites would arise, and their God would give them power to subdue and drive him from his possessions.

89. And as this thought came to his mind, he commanded an idol of precious jewels to be made, and all were compelled to fall down and worship at the sound of the horn, or be cast into a furnace of fire that he had made in the ground to frighten them to obedience.

90. But three of the magicians, Shadrach, Meshach, and Abednego, refused to fall before the idol, saying, Be it known unto thee, O king! that we will not serve the golden image which thou hast set up.

91. The king, being enraged, called his servants (but had forgotten that they were magicians, as he called them) and bade them bind the disobedient men and cast them into the fiery furnace, which the servants set out to do.

92. But the spirits, knowing the will of the king, immediately formed a battery around them as fast as they approached the furnace; and when the king came to see them executed, he was taken into the battery,

93. Which clouded all their eyes with a magnetical power, and prevented the servants from casting the men into the furnace as was commanded.

94. But instead of casting them into the furnace, a vision was placed before their eyes that they could see them walking in the fire, or that which they believed to be the disobedient servants.

95. And the king exclaimed before the people, saying, I see four men loose, walking in the midst of the fire, and the forms of the four have changed into one, like to the Israelite God.

96. When the king saw the illumination within the blazing fire, he

called for the servants to come forth, that he could be assured that they had been cast into the fire.

97. And as they were all dumb with the magnetical power, they saw only what they were impressed to see.

98. And when the king called for the servants to come forth, the spirits moved their power upon the three servants and caused them to move before the king ; and then they took the magnetical power from his eyes,

99. And he saw them as they were before they were bound for the furnace, without the smell of fire, or a singe upon their hair or garments.

100. The king became fearful and fell upon his face, crying with a loud voice, saying, As these men have been saved by the mighty hand of God, they shall be promoted ;

101. And also make a decree that every people and nation shall speak well of these men ; if not, they shall be cut to pieces, as the men are with the power of God, as no other power could have delivered them from the furnace of fire.

102. When the king retired to rest, another vision appeared in his dreams, as a strong and mighty tree had grown from the earth, and its tops ascended high into the heavens, and its branches covered the whole earth.

103. And its fruits thereof were sufficient food for all the beasts of the field and the fowls of the air.

104. And as I was gazing upon its height thereof, I heard a voice, as if a watcher was near ; and as I looked into the heavens, I saw the holy one coming down from heaven, crying with a loud voice, and saying, Hew down the tree, cut off its branches, shake off its leaves, and scatter its fruits ; let the beasts get from under its power, and let the fowls fly away.

105. Leave the stump and roots in the earth to be wet with the dew of heaven, but let his portion be grass with the beasts of the field.

106. When the king awoke, he sent for Daniel, told the dream, desiring him to give the interpretation.

107. But when the interpretation came to his mind, he was afraid to tell the king ; and the king saw he was depressed in spirits, and said, Let not the interpretation trouble thee,

108. But tell all thou seest in the vision. Then Daniel said, My king, the dream be to them that hate thee, and the interpretation will destroy thee as an enemy.

109. It is thou, O king! that hast appeared in your vision; the great tree thou sawest in thy vision is to represent the great power you possess upon earth; and that power, while growing, extended its branches over every nation of earth, and high into the heavens, as taking the chosen people of God.

110. To feed them with the wisdom, as the tree giveth fruit to the fowls and the beasts of the earth, and as your affinity-power carried you into the wisdom of heaven, God gave you power to take the children of Israel within your power for the purpose of giving them wisdom that would enable them to build a superior mind that would reach the portals of heaven, like to the tower you have caused them to build with their hands.

111. But as you have not obeyed the holy command given, as was given you in building the tower of minds within the minds of Israel, the God has sent His messengers to cut down (or destroy) your power.

112. But that you should be allowed to live until you should become penitent, and seek for knowledge with the lowest people of earth, when you are driven from the throne.

113. Being allowed to live was the stump and roots of the tree; the knowledge you are to seek with the poor despised people of earth, is illustrated by the vision as dwelling with the beasts and eating grass as the oxen.

114. The interpretation came upon the king with great force, as he well understood its meaning; for he had been guilty from the first, not obeying God's commands.

115. When he first took the children of Israel captive into Babylon, his mission was plainly illustrated, that he could not mistake the church of Zion within the mind for one of wood and stone.

116. And as soon as he began to contemplate upon his own evil, he saw he had committed evil sufficient for a life of atonement, and his mind became deranged from day to day, and he had a desire to see the tower.

117. And as they carried him near the great tower built with wood and stone, he gazed upon its structure and said, Is not this a great Babylon that I have built for the kingdom, that my might and power should be an honor to my majesty?

118. But my kingdom has departed from my power, and now I am to roam with the wild beasts, and eat grass with oxen.

119. At these thoughts he became a raving maniac, and the king-

dom was given to his son; and when he saw his power subdued, he began to pray, desiring all to go from his presence.

120. And as they did so, he went to the forest to gain rest for his guilty mind, and pray to his God to give him strength in his affliction. As he did so, his reason returned, and he sought his spirit-guide to give him wisdom.

121. Which he found within the midst of the poor, depressed tribes of Israel, that had been driven from his presence because they would not worship idols.

122. But before his death he found the principles of honor and happiness could not exist with the kings and princes of earth, as the only desires they possess are avariciousness and depravity.

123. And as soon as he cast aside those evils to live upon the vegetation of the forest, he returned to his own natural senses to witness the downfall of his honored kingdom, which created happiness as he saw the will of God manifested upon earth.

124. The most unhappiness he experienced in his lowly position was to see the poor depressed beings he had placed in bondage, especially those that possessed the affinity temperament, as he could see the spirits were endeavoring to impress their mind with knowledge to bring a progressive principle within the minds of earth.

125. And as he continued to progress in spiritual light, he saw from whence Daniel received the interpretation of dreams.

126. And also, that he was still impressed to know the destruction of Babylon and the restoration of the captive Israelites;

127. As Daniel was at that time receiving a vision concerning the fall of Babylon, while he was sleeping as in a trance.

128. And while Daniel was in the trance, he arose and wrote down what appeared in sight. The first object that his eyes fell upon was the great sea of earth, and the wind from the north, east, south, and west was blowing in opposite directions upon the sea, which created great confusion.

129. And during the confusion of the waters, there came four beasts from out the sea; the first likened to a lion, having the wings of an eagle, and standing upon his feet as a man; and while he was standing, he received the heart of man.

130. The second beast like to a bear, having three ribs between its teeth; and the messengers of God said to the bear, Arise, devour much flesh.

131. The third beast was likened to a leopard, and had wings

like unto the wings of the fowl, also four heads possessing great strength.

132. The fourth beast was exceedingly strong, more terrible than the others, having teeth of iron, which devoured and stamped down the other beasts of the sea.

133. After the last beast had devoured the other beasts of the sea, there appeared ten horns upon its head, and in the midst of these horns came there forth a small horn, which destroyed three of the large horns; and at the end of the horn there came forth two eyes, and a mouth speaking great wisdom over the waters.

134. And thousands administered to the beast, as he had slain the other beasts upon the waters; and the book of knowledge was open to the people of earth.

135. And there appeared a light in the heavens, which revealed to them the laws of the ancients, and brought those laws down to their present condition.

136. A great power was given to the light, as it continued to destroy every kingdom that came forth, until its power gained dominion forever and ever.

CHAPTER XXXV.

1. THE great water, or sea, was to represent the spiritual church of Zion that God had planted within the minds of His chosen people.

2. The winds blowing from the north, east, south, and west were to represent the different minds that surrounded them from every quarter of the globe; or in other words, the minds that would persuade the children of Israel to worship idols, build temples of wood and stone, made confusion and disturbed the waters, or the church of Zion.

3. The beasts that came up from the troubled waters were to represent the kingdoms that would come within their disturbed minds, or church, and divide their power into four parts, before it should be restored to peace.

4. The first beast was to represent King Nebuchadnezzar, having the appearance and power as a lion over the lesser powers; his wings were to show his power to carry them away captives into Babylon.

5. As God's messengers had softened his mind by giving him spiritual instruction, which had raised his mind from the gross things of the earth, and his heart became as that of a superior man, abounding in love and charity, having a desire to stand firmly upon his feet, and walk within the church of Zion, like unto the chosen people of God.

6. And for that reason he was sent to divide the troubled church, and restore it to peace, and place the people upon the road of progression;

7. But because of his evil he had been cast from his powers, to seek wisdom within the midst of the poor captives of Babylon.

8. The second, that represented the bear, was given to illustrate the power and disposition of King Cyrus, possessing power over all Judea; and raising itself upon one side, was to show Daniel that he was partially in a passive condition, and the spirits had influenced him to receive a vision concerning the depressed condition of Israel,

9. And that he must go to their assistance immediately, which would be as three ribs in his mouth, or, in other words, possess power over three divisions, or sects of people, that worshiped differently.

10. The spirits could see the scattering tribes of Moabites and Philistines were coming upon the unprotected Jews that were left at Jerusalem, to destroy them and take their possessions,

11. And they impressed Cyrus to go over and protect the church of Zion, and endeavor to unite or rebuild the true church of Zion within their minds; also to fight their battles, which was illustrated by the bear devouring much flesh.

12. The third beast was a leopard with four wings upon his back, which were like unto the wings of a fowl, as King Darius of Persia.

13. Having the appearance of a leopard was to represent his mind as being connected with all sects of religion, so far as he could gain power and possession.

14. Having four wings like unto fowls' wings was to illustrate his mind as being domestic and quiet; but as Cyrus had been killed in battle, and he could see an opportunity of gaining power over four nations, he would stretch his domestic wings over Judea, Jerusalem, and Assyria; not that he had any enmity toward their religion, or a desire to destroy their possessions,

15. But for the purpose of gaining power, and having the name of governing four nations, and restore the captive Israelites, and make peace with all other nations.

16. And Daniel saw four heads come upon his shoulders, as the power increased within his mind to take possession of the different countries or tribes.

17. After he saw Darius pass over all the different countries, taking possession of every tribe, he saw the fall of the tyrannical power that carried the Israelites into Babylon,

18. And King Darius changing all the laws, sending princes to govern each tribe, and restoring the captives to their own dominions to worship, as their mind best guided them to prosperity.

19. Then came another vision before his eyes, representing the fourth beast as being exceedingly fierce and strong, having great iron teeth, destroying all other beasts (or kings) before his power.

20. And as he continued, there came forth ten horns, and within the midst there appeared a little horn that destroyed three of the large horns.

21. The fourth beast was to represent Alexander the Great, King of Greece, who was to come upon Darius and take possession of the ten kingdoms, which were as the ten horns; the small horn, that came forth having the eyes of a man and a mouth speaking great things, was

to represent King Alexander searching the records, and opening the books, or the means of instruction, to all nations.

22. After Daniel awoke from his trance, the vision troubled him, and immediately he wrote it down upon parchment, that he could not forget the figure of each beast.

23. And while he was looking over the different caricatures, the king, Belshazzar, (Nebuchadnezzar's son,) sent one of the princes in great haste to bring Daniel before the king ;

24. For the king had made a great feast to his lords and concubines ; and while drunk, his wives purposed to drink from the gold and silver vessels Nebuchadnezzar had taken from the temple at Jerusalem.

25. But while drinking, there came a hand visible upon the wall, and commenced writing in figures unknown to the king or lords of the feast.

26. And the king had sent for all his astrologers, and they were unable to give the interpretation, therefore he desires your presence immediately.

27. Daniel went in great haste to the king, but had great fears that he could not satisfy the king, and he would have him put to death, as he was tyrannical with all those that possessed a familiar spirit.

28. But as he came near to the king, his mind was strengthened ; and as the king pointed to the wall with fear and trembling, he told Daniel the hand came there while they were drinking in the vessels taken from Jerusalem.

29. And if he would interpret the writing upon the wall, he would give him a dress of scarlet, and he should wear a gold chain about his neck, and become third ruler in the kingdom, which was a position as a lord in the kingdom.

30. And Daniel's mind was immediately opened to see the hand upon the wall, and said, Your father, Nebuchadnezzar, is dead, and his spiritual hand is upon the wall because of the evil he committed while in the body.

31. For the most high God gave thy father honor and glory, and with that glory he caused all nations to tremble with fear and distress, as he hardened his heart with pride to crush and enslave all nations before him.

32. And because of his pride and vanity, God sent power to take him from the throne and placed you in his stead ; and he was sent into the forest to die like the beasts of the forest,

33. While you are enjoying the honors bestowed upon your father ;

and you are knowing to all this, O King Belshazzar! yet with all your knowledge you have hardened your heart and brought the vessels forth that you may drink wine to the gods of gold and silver; but the God that giveth thee breath thou hast not honored or glorified.

34. And when thou dishonorest the God that giveth thee knowledge, thy father's hand came upon the wall with the unknown words, (knowing I was capable of giving the interpretation,) saying, God hath weighed thee in His balance of wisdom, and thou art found wanting in true principle.

35. Therefore thy days in the earthly kingdom are nearly at an end; for the Medes and Persians are coming upon thee with great power, and will divide the kingdom.

36. As soon as Daniel gave the interpretation, the king had him clothed in scarlet and put a chain about his neck, endeavoring to make him join in the feast, not thinking the Persian king was near his palace with a great force to take away his power;

37. But continued with feasting until he was taken by King Darius, who had him slain before the throne.

38. After King Darius took possession, he placed the Assyrian lords in command over Babylon, selecting three of the most learned, that they should make laws.

39. But as the spirits gathered around Daniel, they caused him to possess great learning, which found great favor with the king, and his laws were received with great honor and praise.

40. The partiality shown toward Daniel caused jealousy to arise with the other lawgivers, and they were devising means to create an untruthful complaint against the favorite ruler, whom the king loved for his truthfulness.

41. The spirits, seeing the evil and treacherous rulers plotting against Daniel, came to him and gave him a vision, representing to his mind that he would soon be cast into a position with the law-makers that would be like to a den of lions, as they were ready to devour his life as a hungry lion his prey.

42. But if he would put his trust in God and obey what they would dictate to him, God's power would save him from injury and close the mouths of the lions forever against him and against the spirits that guide the children of Israel.

43. The other rulers went to the king, and told him that the children of Israel were constantly praying to them to intercede with the king to give them the privilege to return to their promised land.

44. And as the king was making secret preparations to surprise them with the proclamation of freedom, he told the rulers that they should write a decree that if one of the children of Israel was seen kneeling for supplication before any one but himself, they should be punished.

45. The rulers hastened to make the decree and get the king's signature before Daniel should know the king's desires, and that they were sure to bring him to account for the first disobedience.

46. Daniel always spent certain parts of the day praying for wisdom, and also that the house of Israel should be impressed to follow the true church of Zion, that had been given by Moses and his father David.

47. And as soon as the hour arrived for Daniel to pray, they hastened to his secret abode, taking with them many princes to testify to their evil treachery.

48. When they arrived at his secret place for prayer, they all listened to his supplication, as he was then praying for the children of Israel to be restored to the church of Zion.

49. And as soon as they heard sufficient, they returned to the king, saying, Daniel had disobeyed the law and must be punished.

50. The king asked them whom he was pleading for, and who was there to receive his supplications; and they said to the king, We saw no one, neither did we hear an answer to his petition.

51. But hast thou not signed a decree that every man that should be found sending forth a petition for the restoration of the Israelites for thirty days should be punished?

52. The king answered, It is true the decree has come forth with my signature; but he was not praying to man to restore the Israelites, as thou sayest there was no one with him.

53. But they answered and said, This Daniel of Judea regardeth not your laws or the decree thou hast signed, but looketh to his God for all to gain power to become king.

54. When the king heard these words, he became enraged, believing they were telling him the truth, saying, If this be true, according to the law of the Medes and Persians (which altereth not) he must be punished if he is found guilty within the law.

55. The king commanded Daniel to be brought forth before the rulers to answer for disobedience.

56. As Daniel came forth with his hands tied together, they looked upon him with an evil, ferocious eye, as if they wished to devour or gain his position with their king.

57. As soon as he saw their countenances, he was reminded of his vision, as he was surely cast within a den of lions, to be devoured by the hungry, avaricious beasts.

58. But a thought came to his mind, that he should give himself within the guiding hand of God, and the spirits would protect him from all evil.

59. And as the thought came to him, he fell upon his knees, and while in a quiet mind the spirit-messengers gained possession of his organs of speech and spoke with a power that put them all to silence.

60. And when the king came to hear their decision, he found them speechless and fearful, Daniel upon his knees with the illumination of God's wisdom upon his brow.

61. And as he came near to Daniel, the words came forth from his lips as if from the power of God, saying, Those rulers have spoken falsely unto the king concerning Daniel.

62. They made the law without consulting Daniel, as they were in haste to gain the king's signature, which they obtained falsely, by stating to the king what Daniel had said or done, as he knew nothing concerning the decree until they came upon him while in prayerful devotion to his God.

63. And as they approached him, they gave the command to bind his hands and carry him before the king to be tried for disobedience, without telling him the act of disobedience.

64. But as they had not informed him of the laws they had made, (without his consent,) he was ignorant of what they called disobedience, and could not have answered the questions you would have put to him if we, as spirits, had not gained an influence over his mind that will enable his mouth to give utterance to the truths of secrecy before those evil-minded men that had a desire to make the laws for the purpose of having Daniel put to death, and then the king would promote them to his office, and gain honors with the king.

65. When the king heard the words Daniel spoke concerning the rulers, he at once saw their guilt, and remembered the decree did not contain Daniel's signature, which he did not notice when he signed the decree.

66. Therefore the decree was illegal and could not bring him to judgment, and the king commanded Daniel to be taken from before the ferocious minds, (or in other words, the lions' den,)

67. And the evil-minded rulers to be put to death for deceiving him and bringing Daniel to judgment without a crime.

68. The spirits continued to speak with the king, until he called the children of Israel together and proclaimed them a free people,

69. And that they should return to their own city, (Jerusalem,) to finish and dedicate the church Cyrus had commenced for the Lord.

70. And Daniel, to remain a ruler over Assyria, to work wonderful signs upon earth before the living God, that giveth wisdom unto all nations.

71. As soon as Daniel was placed as ruler over Assyria, he went into the temple of Babylon, and examined the written antiquities given by ancient prophets, proclaiming the designs of the Most High God to have a temple reared within the minds of His people Israel.

72. When they had finished their examination, they found no other temple to be reared excepting the one within the midst of Canaan, (which was called the city of Jerusalem,) spoken of by the prophets.

73. This temple, Daniel believed, should be dedicated to the God of heaven; and that the structure had been given to Cyrus the king, and when finished should be neatly furnished with the treasures taken from Solomon's temple and placed within the tower of Babylon.

74. While King Darius and Daniel were considering the best plans to finish and dedicate the temple, they received a letter from Sisinnese, who had received a communication from the spirit-guides through the prophets Haggai and Zachariah, stating they would give them power if they would proceed with building the temple at Jerusalem, and dedicate their minds to the living God of Israel.

75. As the rulers of Jerusalem had been slain in battle, and they had no one to govern them or finish the temple,

76. Darius was immediately melted to sympathy while reading the communication, and resolved on sending Zorobabel, his governor, to govern the Israelites at Jerusalem.

77. And also to gather all the Israelites that were in Assyria, and conduct them back to their promised land, to assist in dedicating the temple with a peace-offering.

78. As soon as the Israelites received the call, they came forth with rejoicing, gladly assenting to the governor who was to conduct them back to the land of Canaan.

79. Darius commanded them to erect an altar of atonement before starting, that they should all become united to their vows.

80. When these words fell upon their ears, they all fell upon their knees and partook of the vows; before the burnt-offering the women

and children joined in singing praises to their God, as did their forefathers when freed from the hand of bondage.

81. When they were ready for their journey, the king commanded them to take all the jewels from the tower of Babel to dedicate their temple; also wrote a letter in answer to the one he had received from Sisinnese, stating it was his earnest desire to have the temple finished and dedicated to the living God of Israel, and Esdras to become as prophet and priest to read and explain the laws of Mosses.

82. When Esdras arrived at Jerusalem with the captives of Babylon and the Jewish people, all became united in one desire: they brought forth the lamb and bullock for the purpose of holding a feast or passover.

83. After the feast, they signed a covenant to become as one mind in finishing and dedicating the temple to the living God that had liberated and brought them again to the land of plenty.

84. They then signed a decree to obey all the laws King Darius should place within their government, as he believed in their God, and desired all the treasures should be brought into the temple, as soon as they should have finished it, for dedication.

85. And as soon as they had completed the temple, Darius commanded all the children of Israel should come from the neighboring countries to dedicate the temple to the living God, who was ever ready to lead His children on to prosperity if they would become united to one principle and receive His messengers as their guidance.

86. All came forth as the king commanded, bringing with them lambs and bullocks for a peace-offering, and partook of the feast of the passover after Esdras was made scribe and high-priest over Jerusalem.

87. After the consecration of the temple and the feast of the passover was ended, the older scribes cast a look of sorrow upon the ruins of their former building, saying within their own mind, What a difference between the structure of the two buildings!

88. And also that another nation should come within their midst, take their treasures and erect a temple, and dedicate it to the God they had disobeyed.

89. But their temples were not to be built of wood or stone; thus they will crumble as God's progressive principles increase from generation to generation, to build the true temple of Zion within the minds of His children.

90. They will look back with greater sorrow at the self-will they have manifested than at the ruins of wood or stone.

91. As Esdras possessed a passive spirit, the lords of heaven came

and gave him a vision concerning the tribulations that were yet to come upon the children of Israel, because they will continue in their avaricious disposition, and not live to the vows they make before their God.

92. And to fulfill God's holy principles by bringing progression upon earth, kingdoms of earth must pass away one after the other until all minds become as one, to worship every particle of purity, from their innermost soul of love.

93. As Esdras possessed a soul of affection, the guiding-spirits gathered around him with a great power, and caused him to see in a vision what was to befall Jerusalem.

94. In the vision he saw an eagle coming from a great sea, having feathered wings and three heads, the head in the middle being greater than the other two; and as the eagle arose upon her talons, she spake to her feathers, saying, Watch not, but sleep every one in their place; but the feathers upon the right side arose and reigned over the earth.

95. This vision was given unto Esdras for the purpose of preparing his mind for the changes that were to take place with the children of Israel, before they would receive the principles of progression sufficiently to understand the true law of affinity;

96. As it would require the unity of affinity to bring congenial minds upon earth, and thus enable the spirits of the heavenly spheres to bring wisdom to guide them from generation to generation, as in former years.

97. God, their Father, could see their minds were inclined to evil, and He desired His spirit-messengers to keep them constantly moving from prosperity to adversity, until they could be brought to a state of conscientiousness that would cause them to study the natural laws placed before them.

98. And as the children of Israel began again to accumulate earthly treasures, they lost all love for the God that liberated them from bondage, and desired a god of wood and stone.

99. By so doing, the spirits were commanded to change their position, in order to show that a prophet existed within their midst while they were contemplating evil.

100. Visions were given to Esdras to illustrate the power that was soon to come upon them, to destroy their idolatry.

101. The eagle with three heads, that rose upon her talons, and spake to her feathers, was to represent Alexander, who was coming upon them with great power; telling his people that he was to invade the country for the purpose of destroying the temple at Jerusalem, and take all the Jews as prisoners or slaves, as God had commanded him.

102. But when he should arrive at the city of Jerusalem, a superior head (or mind) would come forth between the evil and avaricious heads, which would cause him to let the feathers (or Jews) quietly sleep; yet while he let them remain unharmed, his firm disposition will arise and govern all the united kingdoms, without having assistant kings.

103. After Esdras received this vision, he endeavored to prepare their minds so as to have them all united, and turn their thoughts and desires toward the God that governed all things wisely.

104. Thus, when Alexander besieged their kingdoms, he gained power over every nation as he passed onward toward Jerusalem.

105. But when he arrived at the temple, Esdras commanded all the priests to form in a procession, and march to the walls of the temple, to meet Alexander with a solemn devotion to God, and thus change his mind to sympathy.

106. And as they came forth to meet him, he fell upon his knees with reverence, telling his men to withstay their power,

107. As the vision was again before his eyes, telling him to enter the temple without shedding blood or disturbing the prophets.

108. When Esdras saw Alexander's kneeling posture, he commanded all the prophets to join in singing and prayer to the Most High God, who had protected their forefathers in time of trouble and war.

109. Alexander listened a moment to the solemn petition as their voice ascended heavenward, and then commanded his men to lay down their weapons, as he had met with peace instead of an enemy.

110. At this command his soldiers were all struck dumb with astonishment, and asked him for an explanation that would enable them to learn the cause of his strange movements, as he had commanded them to enter the city and kill every priest within the walls.

111. Alexander then acknowledged to his men that it was not the priests he was adoring, but the mighty power that surrounded them with light and wisdom.

112. As soon as Alexander gave Esdras the hand of friendship, he was greeted by all the priests with a holy kiss,

113. And admitted into the temple without the least resistance; and as he passed into the temple, the priests gave him possession of all the treasures therein.

114. After he took possession of all Jerusalem, he had a desire to offer sacrifice unto the Most High God, as the priests should dictate to him.

115. As soon as he received the peace-offering, the priests conducted

him through the different apartments of the temple, giving him the privilege of perusing all the manuscripts that were in their possession.

116. When he came to the writings of Daniel, he found a vision concerning himself, stating the power that would come from Greece, besiege the countries, and gain power over all Asia.

117. As soon as he read the vision given to Daniel, he believed he had obeyed the command of God by saving all the people at Jerusalem, as he had seen in his vision; as he thought of the past, his soul was filled to overflowing,

118. And he resolved to establish a firm government, which should be controlled and governed by the priests that could receive their knowledge from the Most High God.

119. With this resolution he called all the people of Jerusalem together, and asked of them what favors they desired he should grant them.

120. And they answered as with one voice, Oh! give us the privilege of worshipping our God, as did our forefathers when they had David for their guide, and then we can become as one nation.

121. Alexander granted all they desired, and they soon became as one nation, and acknowledged him as their king and priest; as he had given them equal privileges with himself, they all loved him with adoration.

122. After Alexander established his law throughout all Asia, he desired the church laws to become connected with the law of the state;

123. That when the different churches were to offer sacrifice, they should let him know the day and hour, that he could prepare a sacrifice to offer at the same hour.

124. And (according to his opinion) he believed if their laws were connected with the king and rulers, greater would be the desire to follow the rules of their church, as manifested by the priests toward the living God.

125. Also for the purpose of keeping them in one channel of thought, so that he could govern all portions of Asia without having rulers in every tribe.

126. The king had been shown, in a vision, how to control the children of Israel, and he fully appreciated the feeling that was required to subdue them.

127. For they were scattered in different portions of Asia, and the only power that could keep them in peace, one with another, was to

make their laws strictly religious; that would cause them to fear the displeasure of their God and king.

128. Also, that the duties of sacrifice should be performed once in three months, and every church should notify the king when they were to make preparations for sacrifice.

129. By having these strict laws, they all became punctual in religious services, thinking of the great honor they possessed by having the prayers of their king ascending in their behalf toward the living God, who would greatly multiply His mercies toward them by being in unison with the king.

130. The children of Israel all loved their king, believing he possessed power to intercede with the living God, to establish a Christian church, and keep peace among all tribes.

131. By this commanding power, Alexander governed all Asia for many years, without one tribe warring with another, as they had heretofore been doing.

132. After he had established a church to guide all nations, he received a vision from his spirit-guide.

133. The vision appeared like unto a man, possessing a field of corn; and while engaged in plowing and furrowing, then extracting the weeds, he never gave a thought about his neighbors' corn or foreign fields, but continued steadily at work, until all the weeds were extracted and the corn well filled for ripening preparatory to the coming harvest.

134. Then, as soon as he could see his own field all safe from rust, he looked forth into his neighbors' fields, and saw the weeds choking the corn, that was endeavoring to get its heads above the weeds, that they could bring forth some ripe corn by the time of harvest.

135. As soon as he saw this eagerness of the corn to extricate itself from the weeds, he took his men and went forth and gave assistance to the corn, until the weeds were all destroyed and the ears shooting forth for harvest.

136. Then, as he was resting from his labors and viewing the progress of the different fields, as they continued to ripen, he looked forth into the foreign fields, and saw the larger stalks gaining power over the smaller stalks, and gradually pressing them to the earth, when there was plenty of room for all to grow.

137. The sight of the field soon aroused the man's progressive disposition to the thoughts of equality, saying, within his own mind, There is a reason for the irregularity in that field of corn.

138. And I will take my men with me to see the corn, and investigate the soil; peradventure I can give some assistance; if there is more corn planted upon the field than can receive nutriment from the soil, some of the stalks must be rooted out, that the field may be filled with corn of equal size by the time of harvest.

139. If it is not for the want of nutriment, it is from the greater stalk usurping a power over the small stalks, to take away what nutriment that is due them; if so, we will root out the large stalk of corn, that the field may be filled with corn of equality.

140. As soon as the magnetical battery passed from Alexander's eyes, and he was left to contemplate upon the vision, he saw at once that the man in his vision was to represent his own work.

141. And the foreign fields were in need of his assistance, as he could see the power of Egypt was arising to put down all the principles of progression throughout all her land.

142. And as his own country had received assistance until they were capable of bringing forth a good harvest, and his neighbors' fields well furrowed for cultivation,

143. He believed the vision had been given him for the purpose of enticing his mind onward to assist the poor depressed people of Egypt, as the rulers were crushing them down to the evils of earth.

144. And as he was thus soliloquizing, his mind became developed to a firm determination to follow out the dictates of his vision.

145. When he had every thing ready to march onward to the dictates of progression, his soul rejoiced at the thought of being an assistant to God's holy laws.

146. And while meditating upon the work before him, a voice spoke in a soft and gentle tone, saying, Go forth immediately; for the field requires cleansing, the season is far advanced, and the weeds (or evil) have grown to a great height, which prevents the small corn from the least advancement.

147. The voice strengthened Alexander's mind, and he gathered his men together and marched forth to battle, not only giving the command to his men, but entered into the spirit of progression and equality,

148. Which gave him strength to overcome the powers before him, and root out all the tall corn that had prevented the small stalks from growing.

149. And soon established a church that permitted the stalks (or minds) to grow into peace and progression, that could raise their heads

and praise the power that had given them strength sufficient to grow to the height they had attained.

150. When he saw the thankfulness they manifested for the blessings they had received, a happiness came to his mind, and he said, If these poor depressed people can appreciate the blessings they have labored for, I will remain and govern them, that they may bring forth corn (or a mind) unto the harvest.

151. Thus Alexander governed many nations with the laws connected with the church of Zion.

152. Those laws were received from God's holy messengers; and by being connected with those laws, and the principles that governed them, it gave them a united love which caused all to respect and obey his will for many years.

CHAPTER XXXVI.

1. AFTER Alexander's death, his religious government was divided into different nations, and was governed by many evil minds that did not look to the religious creeds belonging to the church of Zion.

2. Ptolemy was made king over the greater portions of Asia, and he sent Philadelphus and Demetrius as governors over Egypt, and commanded them to destroy all the creeds of sacrifice, and put all the Jews in bondage that would not obey their law.

3. Ptolemy was exceedingly fond of reading, and commanded Demetrius, who was his Hebrew interpreter, to collect all the literature throughout all his dominions; paying a great price for all that was considered of any value, that he could have them translated into the Greek tongue, as he was a Grecian by birth, the same as Alexander.

4. After Demetrius had collected all the manuscripts throughout the different countries, he heard the Jews possessed a great variety of manuscripts that had been written in characters by the prophets in former days, and were written in a manner peculiar to themselves, and no one could understand the characters excepting the high-priests in the temple.

5. And there was no way of obtaining these manuscripts excepting by the hand of the high-priests, as they would not sell them for money.

6. Demetrius told the king what he had learned concerning the manuscripts, and that there was only one way in which he could obtain them.

7. And that was through the influence of a Jewish ruler by the name of Aristeus, and that he would not use his influence in obtaining the manuscripts without the king would sign a decree to liberate all the Jews that were in bondage.

8. The king sent for Aristeus, and asked him if that was his decision, and he answered in the affirmative, saying, O king! you should overlook your hasty decision, and restore those poor miserable beings to their liberty, as they worship the same God that hath given the prophets knowledge to write their manuscripts.

9. And I know also they are deserving of this petition, although I am not akin to them by birth, nor one of the same country, but placed in my position by Alexander, who worshiped the same God, who gave him great honors while upon earth.

10. And I know this further, that they are the workmanship of God, and that He is well pleased when His people will do that which is good in His sight.

11. The king was pleased with Aristeus, and signed the decree to liberate all Jews that were in bondage, and give them a hundred and twenty drachmæ each.

12. As soon as the Jews received their liberty, they went to the temple to burn sacrifice as peace-offering, and tell the priests concerning their liberty.

13. After the high-priests had been apprized of the king's decree of liberty, the king sent Demetrius to Aristeus with golden jewels and precious stones, as presents, also money to pay the high-priests if they would give him a copy of all the manuscripts in their possession, as he desired them in the Greek language for his own perusal.

14. When Aristeus arrived at the temple with the jewels the king had sent, the high-priest, Eleazar, accepted the present with great honor, giving sacrifice in the king's behalf.

15. Then wrote in answer to the king's request, saying, Eleazar, the high-priest, to King Ptolemy sendeth greeting: As I received thy epistle with rejoicing, when I learned you desired the manuscripts for your own perusal, as you owe that piety toward your God.

16. We will gratify thee in what is for thy advantage, though we do what we used not to do before; but we ought to make a return for the numerous acts of kindness which thou hast done to our countrymen.

17. And according to your request, we have chosen six elders from every tribe, which we have sent to you with the law.

18. And when the law has been translated, return the elders to us that will bring the manuscripts in safety. Farewell.

19. Ptolemy was ready to receive the elders when they arrived with the law, and greeted them with kindness, giving them an apartment by themselves, that they should not be disturbed while translating their law into the Greek language.

20. When they unfolded the manuscripts, they found some of the law written in characters that they could not comprehend, as they were the picture of visions given to different prophets, and the illustrations were not given upon parchment, as the prophet was influenced to under-

stand the picture at the time it was given, without picturing what the vision was to represent.

21. And from the time of Abram, through the life of Mosses, they all wrote or conveyed their thoughts from one to another by making pictures to illustrate their ideas.

22. And when the spirits impressed the prophets with a vision, or influenced their minds to write upon parchment, they gave the communication figuratively.

23. That is, when they gave instructions concerning the spiritual organs, or of the spiritual spheres, as was given to Noah when they wished him to build an ark of safety, within his organs, they gave the vision as being an ark built of strong wood, to float upon the water, as God was to cause it to rain until the earth was covered with water.

24. After Noah received the vision, he wrote it down upon parchment, that he could remember all good qualities that would be required to prepare his mind for a change of happiness.

25. As the spirits impressed his mind to understand the different dimensions given in the vision, he explained all to his family and friends without an interpretation.

26. But other nations that were not impressed to comprehend the spiritual sense, believed the ark to have been given in the literal sense, as wood to float upon the water.

27. And in the same manner Mosses received the vision of the tabernacle, so that he should have knowledge to guide the children of Israel onward to progression; and he was impressed to comprehend every particle belonging to the great temple.

28. And to have the vision always fresh in his memory, (or as a reference to guide his people,) he wrote or pictured it upon parchment.

29. Thus all the dreams and visions were pictured from one generation to another, up to the time the elders were perusing the old manuscripts for the purpose of translating the characters into the Greek language.

30. But as these elders and priests had very little assistance from the spirits, (on the account of their high living and depravity,) they could not comprehend the spiritual sense of the visions they found upon parchment.

31. And to accomplish the work they had commenced, they wrote the characters down in the literal sense, as they believed they were to express.

32. And when their work was completed, all their explanations were

satisfactory to the king, as he did not possess the divine feeling to comprehend divine laws, but believed in an outward progression that gave him a desire for reading the written manuscripts of former days.

33. The spirits were obliged to let the explanations remain in obscurity, as they could not find a prophet (or medium) that they could influence sufficient to write the true and divine principles, as was designed when the visions were given to the prophets in former days.

34. And they could see the minds had become so depraved with avariciousness that they would not allow the divine law to benefit their mind any more than they did in former days, when the spirits had an opportunity of speaking with them every day, giving them knowledge pertaining to heaven and earth.

35. And as they had always been given to avariciousness, it was every day increasing, and would be of little use to write the divine principles belonging to the dreams and visions of their forefathers.

36. As the time would soon come when the laws of affinity would bring forth a Christ, or a divine revelator, that would reveal and divine all God's laws that had been kept a secret from the foundation of the earth.

37. In writing the history of what they believed to have come from the Lord, they added all the writings that they found that had the least correspondence with the prophets or kings of former days, which the spirits did not wish to have connected with their teachings of progression.

38. As was given to Abram when he formed a covenant with his people to write their spiritual communications separate from their everyday transactions, which they afterward disobeyed, and connected their evil actions with the visions and prophecy they received throughout each nation.

39. All the vulgarity of past ages should have been left to perish with their ignorance and superstition, not to have been kept in connection with the wisdom that was given to progress future generations.

40. As each nation has the seeds of evil, without knowing how to multiply them by reading the evil accounts of their forefathers.

41. But at the time they were translating their manuscripts into the Greek language, there was not one of the scribes or high-priests that possessed a congenial mind for the principles of progression sufficient to receive an inspiration of wisdom upon their brain.

42. As their minds were wholly associated with the evil of making a great show, by decorating their persons with gaudy colors, also their

temple with gold and silver, so as to attract the minds of other nations to their God by appearances.

43. And when the spirits found they could make no impression upon their minds, they allowed them to proceed with their work until they became wholly subdued by the wars and famines that would come upon earth, to revolutionize the evil minds into peace and harmony.

44. Therefore, when the scribes had their work completed, they read it over to the king, who was highly delighted to get the history of scattered tribes, as he learned they all belonged to the same family by their natural parentage ;

45. But had been scattered from one land to another on the account of disobedience to the living God, who planted them in happiness.

46. After the law was translated into the Greek language, the spirits withdrew what little power they had heretofore possessed over Eleazar, the high-priest ;

47. And allowed the different nations to prepare for war throughout different parts of Asia, which divided the tribes of Israel into different sections of the country.

48. But the kings of Asia showed great honor and respect for the Jewish nation, as they were the oldest nation that had kept their religious creeds through all the perils of war, without dividing and intermarrying with other nations.

49. But by not intermarrying with other nations, caused each generation to become more and more engrossed in the evil of avariciousness ; causing the overthrow of Judea, and gaining all the treasure from Antiochus, the Roman king.

50. Antiochus then made a league with Ptolemy, and by stratagem gained the whole controlling power over the Jewish nation, and prohibited the Jews from following their former religious creeds.

51. Demetrius then raised a powerful army, and went against Antiochus, and soon slew them by thousands ; and all that could make their escape were put to flight.

52. Demetrius still pursued them into the rocks and caves, that he could kill all the prophets ; giving command that if one were found with a familiar spirit, he must be brought forth and tortured until death.

53. Jonathan and Simon, hearing the king's command, fled with their little band into the wilderness, and Jonathan became ruler and priest.

54. When the Romans heard of the united band of brothers, they sent another force to avenge the overthrow of Judea.

55. When the little band heard concerning the power that was com-

ing upon them, they feared to go against them, and sent one of their number to the officer with a covenant of peace.

56. But as soon as the man approached the officer, he was immediately slain; the officer then sent one of his men, saying, he would not accept of a peace-covenant.

57. Jonathan then sent his brother Simon to make a covenant of peace; but when the officer saw him coming, (with his men as guides,) he made preparations to meet him upon the way and put him to death.

58. When Simon saw the officer coming in the distance, he hid himself in the rocks and tombs of the ruined cities of Judea.

59. But the officer searched until he found Simon, and slew him; then commanded the guides to carry the body back to his brother.

60. After the body was brought before them, Antiochus warred with Demetrius until he was slain in battle.

61. As soon as his son Hyrcanus heard that his father was slain, he went to warring with the same spirit as his father.

62. But instead of warring against Demetrius, he turns upon the Jews, endeavoring to slay Jonathan, who had been placed as ruler over Judea by Antiochus.

63. Demetrius soon learned concerning the cruelty of Hyrcanus, and wrote to Jonathan desiring to give him assistance; also, knowing of his courage in fighting, believed he would be of great assistance to guide them in battle.

64. And to gain his friendship, Alexander the king made him high-priest over all Judea, and put Hyrcanus to flight.

65. Demetrius was killed in battle, and his son Demetrius took command of the armies, and fought against Ptolemy, who conquered by having advice from the spirits through the affinity-powers of Jonathan.

66. After Jonathan succeeded in gaining possession of all Judea, he sent ambassadors to Rome, to negotiate with their religious principals, who found them with a desire to become acquainted with the people that was guided by the power that had written all the arts and sciences of building, as had been translated into the Greek language; they did not look into purity to benefit the soul, but had a desire, for the purpose of gaining earthly knowledge, that they could excel in building massive buildings.

67. The Romans were the descendants from Egypt who first disobeyed the covenant of communicating upon parchment;

68. And as they could not advance farther without spiritual assistance,

they had a desire to make friendship with Abram's descendants, (the Jews,) who yet possessed a small channel to obtain knowledge, that continued to bring progression, although surrounded by all the tribulations of the earth.

69. The Romans soon made friends with the Jews, sending them many presents, and men to assist in time of battle.

70. As Demetrius was again coming upon Jonathan with a great army, Jonathan, hearing the army was near, went out to prepare his men; but as he could not see the enemy, had no fears,

71. When suddenly a body of men attacked him, (while outside the walls viewing the enemy,) and slew him, and all the men that accompanied him.

72. Demetrius then continued in war until death; and as there was no heir to the throne, Hyrcanus, the high-priest, came forth to govern the people.

73. And to convince the people that he possessed superior power over the dead as well as the living, he opened the sepulchre of David and Solomon, and took the golden jewels that were buried with them, and appropriated them to his own wearing apparel.

74. When the people of Damascus heard concerning his evil, they were very much grieved, but feared to oppose him, as he had a great army.

75. And as he had gained great possessions by his evil conduct, he continued warring until death.

76. After his death, his wife Alexandra and her two sons, Hyrcanus and Aristobulus, governed the kingdom and were much respected. Her eldest son, Hyrcanus, was made high-priest without possessing the affinity-power, consequently spirits could not guide the nations.

77. And as soon as Alexandra died, the two brothers became at enmity toward each other, until Aristobulus gained the power over his brother by warring.

78. Hyrcanus then asked Pompey to give him assistance, which he did, as he was at enmity with Aristobulus.

79. As soon as Aristobulus was put to death, his son Antipater raised an army and besieged all the walls of Judea, and passed over into Rome and Egypt.

80. But as he was in fear of being overtaken, he went to the king of Rome, and told him he was fighting for Hyrcanus; when the king heard this, he gave him the privilege of marching through Rome and Egypt, and obeying the commands of Hyrcanus.

81. As soon as he gained this privilege, he sought to destroy all the Jews he found hid in caves, that would pray and sing praises unto their God.

82. Thus he proceeded, sending flourishing accounts to the king of Rome, who united with Hyrcanus, saying, They were thieves, as they were found with cattle and stores of vegetation.

83. When Antipater returned from warring with the persecuted Jews, the king of Rome gave him the command over Judea, and placed Phiscus, his eldest son, over the borders of Jerusalem, and his younger son, Herod, as ruler over Galilee, who was but a youth; yet he possessed an evil disposition like unto his father;

84. And soon went forth to destroy all the Jews he could find gathering vegetation, saying to Hyrcanus, he found them robbing the country.

85. The next act of evil he did was to secretly kill his father and brother; afterward he killed Sextus Cæsar, a nephew of Cæsar, the King of Rome.

86. And when he was likely to be found in guilt, he accused others of the deed and had them executed, then said he was called forth to march upon the robbers.

87. And while he was marching through the country, he would not allow one to appear from their dens without killing them, not waiting to ask why they were thus secreted in the caves, or why they were gathering the vegetation.

88. While marching through the country searching for the thieves, some of his army was lost in the caves, and were without food; and while seeking for their way, the robbers (as they were called by Herod) found them, and took them to their caves, and gave them food to eat, then told the soldiers why they had been driven into the caves and rocks;

89. And that their God had warned them to save the vegetation, as there was to be a famine over the land, and that they would require something to eat before the land would again bring forth subsistence.

90. The soldiers hastened to tell Hyrcanus the evil Herod was committing, by killing those good people, as they had been warned by the living God to gather the vegetation from off the land, as there was to be a famine, and they would not be able to gather sufficient for their subsistence, if Herod continued driving them from their fields of corn, which they labored hard to cultivate.

91. Moreover, they do no harm, and the evil-minded Herod has spoken falsely concerning their robbery; for we have been in many of

their caves, and found nothing but what belongeth to them; and we were treated with kindness when we were lost in the forest, without food to eat.

92. When the king heard concerning Herod's evil, he sent for him, demanding an explanation; but he was unable to give any reason why he had persecuted the so-called robbers.

93. The king became enraged at his silence, and threatened to send him before the Sanhedrim if he did not confess all his evil, and tell why he had misrepresented the wandering tribes of Israel.

94. Herod obeyed the king, rather than be sent before the Sanhedrim, as he well knew the rulers wished to destroy his life.

95. After the king heard his confession, he was the more pleased with Herod, as he said he warred against the wandering tribes for the purpose of gaining honors within the sight of the Roman king.

96. And that in time he would be able to take the throne, not telling Hyrcanus he would be willing to take his life in order to obtain the throne.

97. And as Hyrcanus loved ambition, and Herod was his daughter's husband, he dismissed him from trial and sent him away to raise an army in another part of the country,

98. For fear he would have a desire to take his life, to gain possession of the throne; as he could see that was his ambition when he gave his confession.

99. But as soon as he had the liberty to raise an army, he made a treaty with the Parthians, and they joined their armies, and marched through Judea and Jerusalem, destroying all the property that they could not carry with them; also destroying the temple at Jerusalem, and sending Hyrcanus as a prisoner into Parthia.

100. As soon as the king of Rome heard concerning the conduct of Herod, he sent an army to bring him to judgment.

101. Herod went without the least resistance, and appeared before Cæsar with an unchanged firmness, confessing all his evil; and the Cæsar was moved with his frankness of character, and, after consulting with the rulers, they all consented to release him for his ambition.

102. The king gave him many presents and encouraged him in his evil, then restored to him his diadems, and gave him the power over Judea and Jerusalem.

103. When he returned to Jerusalem, he, with controlling power over all his enemies, believed he could become priest and king, as the God of heaven had given him the greatest power upon earth.

104. But his wife wished him to give the power of high-priest to her sister's son ; but as soon as she made her wishes known, he became enraged, but said nothing to her, as he loved her with great devotion, and would not give her any answer until he could make arrangements to suit his mind.

105. And to do this, he went by himself and laid his plans to send for Hyrcanus and make him presents, and then write a letter confessing, as before, as he knew Hyrcanus loved him ; and by confessing and sending word for him to return, and offering him the position as high-priest, all would be well in his sight,

106. As he was getting in years, and it was too much trouble and care for him to be their priest and king.

107. All Herod's solicitations proved favorable, and Hyrcanus soon returned to his position and received the affection Herod had proffered to him.

108. But instead of receiving the position as high-priest, Herod put him to death as soon as he had an opportunity to hide him away, and then told his wife he was killed by an enemy.

109. His wife then desired her sister's son should take the position as high-priest ; and as she continued to entreat for the position, he became enraged and put her to death, then destroyed all belonging to the royal family, that he could be entitled to the throne and take the position as high-priest.

110. But as soon as he had reached the extent of his anger, his mind returned to conscientiousness ; and as he reflected upon the loss of his wife, he became deranged in mind and gave the controlling power to the rulers, while he went into the forest for his health, and also to see if God would not restore his wife, as he believed she had fled to the forest instead of his killing her.

111. As he went into the forest, he met with the wandering tribes of Israel, that he had hitherto called robbers ; but as soon as they saw he was in distress, they took him to their caves and gave him to eat of what he saw them gathering when he said they were stealing.

112. Their kindness and simple food soon restored Herod to health ; then they conversed with him concerning what their God had said through their prophet Eleazar, also what He had said through their young prophet John.

113. After he had heard concerning the departed spirits, he had a desire to hear from his wife ; and they brought John before Herod, and the guiding-spirit told him the cause of his trouble.

114. As soon as Herod heard his conduct rehearsed from the lips of one so young, and living so far away in the forest, he believed he had been committing an unpardonable sin against the God of heaven, who protected these good people that had given him many blessings.

115. And as his health was restored, he returned to Jerusalem and liberated all the people in the forest, telling them to come and partake of all the possessions.

116. As the prophets had told him concerning the famine that was coming over the land, he hastened to make preparations; but as the season was far advanced, he could make little progress in collecting vegetation.

117. And as vegetation was scarce, it gave Herod an opportunity of befriending all of his subjects that he had heretofore treated with cruelty and killed as robbers.

118. The fruit and vegetation began to be scarce, and the streams of water dried from the excess of heat in the earth; and as soon as the heat began to arise from the surface, diseases of different forms came upon the people, until their skin was covered with a scurf and large sores.

119. And as soon as Herod saw the people dying from the plagues of earth, he asked the spirits that controlled John what could be done to save the people.

120. The spirits said they must bathe in the river Jordan; but this knowledge Herod could not comprehend, and desired the spirits to influence John to go forth and give the commands to the people, that they could learn for themselves.

121. And as Herod was fearful of taking the disease, he gave John the privilege of going wherever the spirit-messengers should dictate.

122. When the spirits commenced administering to the sick and preaching concerning their broken covenant, they did not cause John to enter the decorated temples with the high-priests;

123. But went out in the hedges and highways, and preached unto all the poor and oppressed concerning the change they must receive within their mind before God could pardon their sins and restore them to health.

124. As they had been worshiping idols and could not learn the wisdom God would send them without they would open their minds to have a will and desire to learn and investigate, which will be as remission of their sins,

125. When they should look to the God of heaven, who is able to

raise bread out of the stony and unproductive ground that lies barren before their eyes.

126. But as they were ignorant, they could not understand natural laws ; they could not remain with one principle until they could see the workings of nature.

127. And as the earth was barren before their eyes, with little vegetation, they had a disposition to curse their God, instead of giving praise, that would enable them to gain wisdom to arise above the ignorance and superstition, and go over to the land of Asia or Egypt, where the vegetation was not destroyed by the heated magnets that came near the surface.

128. The generation of Herod was totally ignorant of former antiquity, as the law of Moses was not read to the people as in the time of Alexander ; although at that time every parish or tribe received a copy of Moses's law.

129. But Herod would not allow them to read the law or sing praises until he liberated John in the time of the famine.

130. And there was but few that had the disposition to listen to wisdom now that they were liberated into the refreshing air of freedom.

131. But John continued preaching and telling them that they must keep their system clean, or they would be covered with sores.

132. And that they must fervently pray like to the poor that Herod liberated from caves of the forest.

133. As their God had given them a new covenant to worship and pray without the sacrifice, preparatory for the coming of Christ, who would do away with sacrifice and circumcision, and adopt prayer and progression for the remission of their sins.

134. The law that is to be given by the Christ that is to come before you will do away with all the old covenants, and bring a light into the world that all things will appear as new unto the souls that desire wisdom.

135. The light is now in the world ; but it shineth in darkness, and the darkness comprehendeth it not.

136. But I, John, am a man born within the channels of affinity, (which is being born of God,) to bear witness of the light, that through my works you might be made to believe in a light that lighteth every man that cometh into the world.

137. This light was not born of blood or the will of the flesh ; but it is the true God, and that God made flesh wherein He could dwell.

138. The same light was given in the beginning as the life of man ;

but as the earthly desires increased, they covered up the true light, (or spiritual talent,) and broke the channels of affinity, and all became as darkness from generation to generation.

139. I am not the true light, because I am not within the true channels of affinity: but am sent to bear witness of the true channel of affinity from Abram, as it has become progressed by the natural progression of natural laws, in connection with the electrical vibrations of the earth.

140. But as the Christ will be born within the true affinity, it will enable him to see and know God's laws and desires, without being obliged to receive his knowledge from spirit-guides like to the prophets of former days.

141. The Christ will be as every man would have been if the first parents had not disobeyed the true laws of affinity and followed after the avaricious desires in connection with selfishness which God forbade, as it would prevent Him from approaching His children to give them knowledge, as they would require from generation to generation.

142. Thus John went from generation to generation describing the wrongs that had been committed against the living God, because they preferred the love of avariciousness to the true channel that would have brought them to peace and happiness.

143. John went from city to city preaching glad tidings and great joy to those that repented and confessed their past sins before the living God, who gave them consolation when wisdom came to restore them to health.

144. When the people became penitent and desired to change their superstitious mind to the knowledge of natural laws, John gave them the knowledge of bathing in the river Jordan to heal them from their diseases.

145. John recommended them to wash or bathe in the river Jordan, as all the small streams were dry from the effects of the famine.

146. The people were all amazed at the remedy given from God's holy messengers, as they had never washed their body since their birth, neither had they been in the river except through accident.

147. And they thought it strange that God should tell them to bathe in the water when their bodies were covered with sores, as they were sure death would suddenly come upon them.

148. But after a long persuasion, telling them that bathing was the only remedy to cleanse their body, and that they must cleanse their mind from superstition and study into the laws of nature, and that would tell them they required bathing,

149. They contemplated upon their condition, and came to the conclusion that they would all die if they did not get relief, but continued to say if John was sent from God he should have the power to heal diseases by laying his hands upon them, without the assistance of water.

150. But John said, I am not the Christ, but am sent to bear witness of his coming. I can bathe or baptize you with water and cure your infirmities; but he will baptize you with the Holy Ghost, (or wisdom;) for he is mightier than I, whose shoes I am not worthy to stoop down and unloose.

151. He will be able to cleanse you by laying his hands upon your physical system; and pour rivers of wisdom upon your mind, as he will receive abundance from the fount of heaven or perfection.

152. The people at last consented to bathe in the river Jordan, if John would take hold of their clothing while they were in the water, and continue to pray to the God who gave the wisdom.

153. As they believed if they died from the effects of bathing, God would save them, as they died within the law of a new covenant which they could not understand.

154. But John told them the unhappiness it gave him to place them in the water before the living God, when they did not believe the knowledge came from heaven.

155. But one after another came forth when they saw the miracles performed, and entreated him to heal them, as they would fall down and worship the God that had given them a new covenant to heal them from their many infirmities.

156. John went through Judea and Jerusalem, and great multitudes followed after him, leaving their belief in sacrifice to unite in the new covenant as taught by John, as they could see a healing balm in the new covenant.

157. While John was preaching and teaching the purity of bathing, (or baptism,) he endeavored to impress upon their mind the surety of Christ's coming within their midst, and laying the foundation of the new covenant.

158. And as he would be the corner-stone, he would be able to raise a temple within their midst, without money or price, as the Great Architect, who laid the foundation of heaven and earth would be with him, and load the temple with gold, silver, and precious stones, from the innermost portals of heaven.

159. And His breath of wisdom will flow upon every mind, that will

give Him an altar of love that will be sweeter than frankincense or myrrh.

160. And all those that will lay aside all their superstitious ideas concerning building temples of wood and stone, will be richer than those that build the massive temples at Jerusalem.

161. For God does not require His children to labor their life away, to build temples for His reception ;

162. But that they should work diligently to clear away the briars of ignorance and superstition for the reception of His Son, that will be born within the channels of affinity after the many years of affliction, to give the minds an opportunity to become equalized within the channel of love, and the system a chance to free itself from the imperfections of wine and animal food.

163. And that the Christ would be born within the vicinity of Bethlehem and Judea ; also a descendant from the house of David.

164. And he shall become king and priest over all nations, saith the God of hosts, as all other temples will crumble before his power, although he will be born as a feeble child.

165. But being born within the true channels of affinity, it will give him power and wisdom over all those that are not born within the true channels, even from the foundation of earth to the portals of heaven.

166. After John had spoken concerning the coming of Christ, and of the power he would possess, great multitudes followed after him, saying, What shall we do to be saved, and what will be the sign of his coming ?

167. And he answered them, saying, His coming will be likened to the morning star, after a long and dreary night, as it makes its appearance faint and feeble in the eastern sky, until the luminous star rises to the height that she can look upon the earth,

168. And then she will throw her resplendent light over the horizon, and awaken all minds to the knowledge that, if she is to be the last star of the night, she is not to be the least in power, as the warm rays will melt away the frozen dew that was formed during the night, and soften the earth, that she may be ready to receive the powerful rays that will fall from the sun to penetrate into her innermost depths.

169. Thus will be the coming of Christ : he will be born in Bethlehem, east of Judea, in an obscure part of the country, among the poor depressed people that were driven from Jerusalem.

170. He will be born weak and feeble, like to every child that is born upon earth. But the watchful care and shouts of joy ascending to God, their heavenly Father, will create a luminous light within the

minds of the people at Bethlehem, that all will know the Christ is born within their midst.

171. Then as he grows to take his position in the midst of the luminous bodies, like to the star in the east, the great meteor of light (or God of heaven) will send His light and wisdom to unite with the natural knowledge Christ will receive within the true channels of affinity and love,

172. The same as God formed His children in the beginning; and if they had obeyed His laws, and followed the channels of affinity for seven generations, they would have been freed from desires of earth which have brought avariciousness, and kept the children from purifying their systems from the gross particles from which they were formed. By cohabiting with individuals wherein existed very little similarity in their composition, they have continued in their grossness.

173. And by cohabiting with individuals that were unlike in their attractions, (or affinity,) they brought forth children that possessed a diversity of attractions and a combination of minds that have been very difficult to control;

174. Also many years to bring them to a condition wherein they could bring forth one child of affinity, which should have been the condition of every child upon earth within the generation that will bring forth the Christ of affinity to proclaim the desires and natural laws of the true God.

175. But as the people are now encircled within the walls of ignorance and superstition, they require a new covenant to guide them onward to progression.

176. And for this purpose, says John, I am sent to prepare your minds for the knowledge the Christ will be capable of giving to all grades of minds when he makes his appearance in your midst with miracles that you will not be able to comprehend without you strive to learn the simple laws of nature that will bring him within your midst.

177. After John had thus spoken to his brethren, they began to marvel one with another, saying, Who is this John, and from whence came he? for he spoke as one having authority from on high.

178. Then came the scribes and priests that had been kept in obscurity with John, and said to him, Who art thou? and he answered them, I am not the Christ; and they asked him again, Who art thou—Elias, or the spirit of other prophets?

179. And he said, I am one crying in the wilderness, Prepare and make the path straight for the coming of Christ; for he is coming after me, but will be preferred before me; for his shoe's latchet I am not worthy to stoop down and unloose.

CHAPTER XXXVII.

1. WHEN Herod heard all the sayings of John, he began to fear and tremble, as the evidence caused him to believe there was coming forth an heir to the throne, and the people would rise in power and make him ruler over their inheritance.

2. Herod, through fear, sent privately to Cæsar, King of Rome, to know what could be done in case there should be an heir born to the Jewish throne, and they should claim his power.

3. The King of Rome, in reply, said, If you wish to prevent an heir from proclaiming himself heir to the throne, it would be well to attract all minds to one object, and place a power of tyranny over them before they are aware of their position.

4. Pull down all your old temples, and commence building anew; and if it requires assistance, call upon Cæsar, and he will give in time of need.

5. As soon as Herod received the advice, he commenced laying his plans and telling his people the necessity of pulling down the old temple and building one superior for the reception of Christ that was to possess power over heaven and earth and love all mankind.

6. As soon as the earth began to bring forth her productions, and the people were cured from the pestilence that had afflicted them during the famine, Herod commenced with renewed energy to entice his people back to their old superstitious belief of sacrifice;

7. But did not force them to obey for fear they would learn his evil before he could get them under subjection.

8. Therefore he thought he would work as usual by his fascinating intrigues to entice them to learn from John when the Christ should be born, as he had a desire to go with his brethren to Bethlehem to worship the child;

9. And also that they should work diligently to get the temple in readiness that would enable them to worship the child before the living God, who was to suffer His only Son to come in their midst.

10. This flattery they listened to with intense interest, and went to

work with might and strength, as he bade them pull down, and building up as he gave directions ;

11. Little knowing the intrigues and inward workings of Herod's mind, as he was laying his plans to kill the child as soon as he should hear of his birth in Bethlehem, for fear the people would become enthusiastic and place the child upon the throne while a small infant, for the purpose of driving him from the throne.

12. As much as he had fears of the Christ that was to be born, he did not wish to destroy John's teachings ; as he well knew the wisdom they received through John's preaching saved the whole nation in the time of the famine.

13. But with all the assistance he had received, he could not endure the thought that an heir should arise to force him from the throne when he had labored with so much treachery to obtain the power he possessed over the people.

14. For his spiritual perceptions were not sufficiently developed to comprehend Christ's mission upon earth, and that, if he possessed the perfect channels of harmony, he would not accept the power of an earthly king, even if freely given him.

15. As Christ was to come upon earth for the purpose of destroying the power of an earthly king, by giving them knowledge concerning the true laws of nature from the foundation of the world, and by learning and feeling the principles of nature as they progressed onward, they would not require a king to govern them, as all would look to the God of heaven for protection and wisdom.

16. But as Herod was arbitrary in his disposition, he would not stop to look upon the knowledge as being divine, or that he had received it through the natural channel that would carry him onward to a higher sphere.

17. But continued to reflect upon his earthly possessions ; and as his mind continued with gross nature, he had a desire to bring all minds subservient to his will.

18. And as the famine had passed away, and the earth was again covered with vegetation, he could not see any force to prevent him from gaining power over all nations of the earth, without the assistance of John or his spirit-guides.

19. And as he reflected upon his future prospects, he became more and more revengeful toward the principles that were to bring a child upon the earth to destroy his power and prevent his tyranny.

20. And having a great desire to know from whom the child was to

be born, he sent for John, and inquired of him, and requested him to give the day and hour that the child was to be born, that he could go and worship with his people.

21. And also, that he had a desire to get the temple completed by the time Christ should be born, that they could receive him as their priest and king.

22. But John could not give Herod any instructions concerning the birth of Christ, or where he was to be born, as the spirit-guides had not divulged to him the secret, neither would they give Herod a communication after he became treacherous to the principles they had been teaching him.

23. And as soon as he found that he could not get a communication through John, he became enraged, but did not give vent to his anger, for fear the people would drive him from the throne, and place John in his stead.

24. Therefore his mind was aroused, and he thought of every position in which he was likely to carry his designs into effect.

25. And for this purpose he went and visited all his subjects, endeavoring to create an enthusiastic disposition with his people by saying he was extremely anxious that the temple should be brought to a completion for the reception of the Christ that was to be born in Bethlehem.

26. He paid extravagant prices to all his laborers, and desired them to work night and day; and for fear they would not keep steadily at work, and be devising some plan for his downfall, he went out at night to watch their progress, and give them the hand of friendship, for the purpose of encouraging the people onward and making them believe he was the favored man of God.

27. And to the most official men of his country he gave presents to buy their good esteem and confidence in the time of need.

28. In the mean time, he married his second wife, or (in other words) he took to himself a woman as a companion, and she gave birth to a son, and he was sent to Rome to receive a warlike disposition, (also a tuition,) like unto the Cæsar.

29. This he received very readily, as he inherited the innate principles from his father, and soon became well schooled with the evils that were connected with the Roman government.

30. While Herod was progressing with his intrigues, he thought he would explain some things he was about to do, for the purpose of testing John's knowledge concerning the future.

31. And as he continued to speak, John's mind was opened to see the intrigue; and as soon as he saw the evil that was to arise and destroy the pure principle from the earth, it caused an unhappiness to overcloud the wisdom the spirits had given him.

32. And he feared Herod would arise and destroy all the Christians for the purpose of destroying the Christ that was to be born, before the spirits could gain power to subdue Herod's anger.

33. John went into the forest by himself, to pray unto the spirits, and asked them to reveal to him the signs of the future; and if any way he could render assistance, he would give a helping hand.

34. As soon as the spirits (or lords) heard his prayer, they came around to console his grieved and troubled mind; and by placing a magnetical battery around his mind, until his spiritual eyes were opened, his condition appeared as if he was upon an island surrounded by the rolling waters; and he was afraid of dying, as he had never experienced the full force of the spirit-battery in his life, and every thing around was clothed with a strange appearance.

35. And while in fear and trembling, a voice spake to him, saying, Fear not; for I am the Alpha and Omega, the first and the last; (or in other words,) fear not; the power that has the control over your system is only the power of God working a channel through your brain, wherein it will enable Him to send wisdom to the earth, for future generations, and the surviving churches in Asia.

36. These churches had been established in the reign of Alexander the first, but were afterward obliged to retire to the remote regions of the habitable globe, to enjoy the privilege of worshiping the true and living God of heaven, and were known by the names of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

37. When the voice fell upon John's ear, he turned his head to see from whence came the sound; but his spiritual eyes were opened, and he saw seven golden candlesticks, and one of them bearing the likeness of a man, clothed with a garment to his feet, and the appearance of a golden girdle about his waist.

38. His hair as being as white as snow, his eyes as a flame of fire, his feet as fine brass burned in a furnace, and his voice as the sound of many waters,

39. Holding in his hand seven stars of dazzling brightness, and from out his mouth came a two-edged sword, and his countenance was as the sun shining in her full strength.

40. And when I saw him, said John, I fell at his feet as dead; and

he laid his hand upon me, saying, Fear not; for I am with the first and last; I am he that liveth and am dead, yet liveth for evermore, possessing the keys of heaven and hell.

41. The keys of heaven and hell were to illustrate knowledge that would open or unlock the mysteries of divine law that formed the channel wherein man could see and learn the cause of good and evil.

42. The spirits magnetized John's spiritual eyes, until they could make him see one of their number, that he should know the condition and appearance of those that endeavored to progress their mind while in the body.

43. And the one that had obtained the greatest share of knowledge could approach nearer unto him, as he possessed a greater power of magnetical electricity.

44. Which enabled him to give the form and figure as if in the body, and to give the appearance of clothing upon the spiritual body; they caused John to see the emanation from the spiritual as it came in connection with the gross desires he had of dress while in the earthly body.

45. And that gave him the robe falling to his feet, bound with a golden girdle about his loins, as that had been his choice of dress while in the body, as he performed the duties of high-priest.

46. But his robes had become transparent, his hair as white as snow, as his mind became purified with knowledge, and the emanation from his progressed organs gave the illumination of light to the spirit, which was equal to the sun in her full power of light.

47. For with this light the spirit was able to see into all the laws of earth that had been kept a secret from the foundation, and the secret to an unprogressed mind produces more darkness than when earth is covered with the mantle of night.

48. But when the mind receives knowledge in connection with God's holy laws, the mantle of darkness is thrown aside, and a light bursts forth by degrees, like to the rising sun, and continues onward forever and ever.

49. The seven stars John saw within the spirit's hand were to figuratively illustrate to the mind, and show him the difference between a mind that had received progression in the body, and those that allowed their minds to be attracted to the follies of earth.

50. The seven stars were the seven spirits that gave assistance in forming the battery around John: but were not as far progressed as the spirit that gave the illumination, as the sun therefore shone dimly as the stars.

51. These seven stars were in connection with the seven candlesticks, or the seven churches that had been formed in the reign of Alexander the First.

52. They were connected with the seven churches because they had devoted their life (while in the body) as teachers or priests.

53. And they had not taught the minds to investigate the natural laws of God, that would enable the future generations to progress from darkness.

54. Therefore they were obliged to remain with those churches, so long as the influence of their teaching remained within the minds of those that remained in the body;

55. And work diligently to undo all the principles they had been teaching, that were not in accordance with the true laws of nature.

56. The spirit spoke again to John, saying, Fear not; for I am your brother in tribulation, and was killed for bearing the testimony given through the wisdom of God concerning the coming of Christ.

57. I know thy work, and how thou hast labored for the good of progression; I know your patience, and also how you will be obliged to bear with those that are evil, and say they are apostles, and are not.

58. Like unto Herod, for thou hast found him to be a liar. Yet have patience, and faint not, for my sake, saith the God of hosts: but continue in the great cause of purifying the minds, and proclaiming the coming of Christ.

59. But withal I have something against thee, because thou hast fallen from thy first love; but remember from whence thou art falling, and repent of thy folly, and continue in thy first work, or else I will remove the candlestick from out your hand.

60. The candlestick that was in the hand of John was to show the power he possessed over the combined churches that had been taught by the seven spirits, (or stars,) that were forming the magnetical battery around him.

61. Again the spirit saith to John, I know thou hatest the deeds of them that do evil, (or the Nicolaitanes,) which I also hate; but let them hear what the spirit saith unto the churches, Let every one that hath an ear, let him hear and repent of his evils, that he may partake of the fruits from off the tree of life, which is growing in the paradise of God, and will open the mind to knowledge and wisdom.

62. The knowledge of earth and the wisdom of heaven will be to them as a guiding star through the portals of eternity.

63. I know thy work, and thy tribulations, and the poverty of the churches, yet they are rich in the treasures of heaven.

64. Fear none of the evil that thou wilt be obliged to suffer from the evil minds of earth, as they may cast you into prison many days; but withal be faithful unto death, and you will receive the crown of wisdom for a reward.

65. For if you do not allow the minds to destroy your good principles, they can not injure you at the second death, as you will be well supplied with the hidden manna, or wisdom from God.

66. The second death was to illustrate the condition of the spirit when it shall have overcome all the evil influences that surrounded the mind while in the body, which will have to be cast aside as the diseased body at the first death.

67. For, as soon as the evil and superstition are cast aside, and the mind cultivated with the wisdom from heaven, it is born into the life eternal, whether in or out of the body.

68. And if the minds of earth would get knowledge of earth and the wisdom of heaven, they would not experience the second death, but be able to cast aside the tenement of clay, and enter a paradise of wisdom, and comprehend all before them, without remaining in the low spheres for the purpose of casting off the garment of evil, preparatory to the birth of wisdom.

69. As it has been planted, it must grow; and when every root and branch is formed, it will shoot forth and leave the body of evil to die and decay.

70. He that hath an ear let him hear what the spirit hath to say unto the churches, say the spirits that hold the seven stars.

71. Be ye ever watchful, and strengthen them that remain in the body, that they be ready to die at the first death;

72. For thou hast received of the hidden manna that has been kept a secret since the foundation, yet thou art not found perfect before the wisdom of God.

73. Remember what thou hast received, and hold fast and be watchful, or else I will come upon thee as a thief in the night, and make myself known before all Israel.

74. But there are a few persons in Sardis that have not defiled their garments, or (in other words) have not allowed their minds to become defiled by joining the evil that has surrounded them.

75. And for obeying the commands given them, we will confess their name before the Father of heaven, that they may receive a new name,

engraven upon a white stone, that will enable them to study into all particles of nature.

76. And as thou hast kept thy word, and endured my influence with patience, I will keep thee from the temptations that will come upon many generations after thee.

77. And if thou continue steadfast in faith, I will give thee the keys which open into the wisdom that was given to the prophet David; for it can only be opened by perseverance and love for the Almighty God.

78. These keys open, and no one is able to shut the door; although it may be partially closed for a time, yet the key will give a power to the door that will force the door open, and give light to all those that will be able to receive it.

79. The keys that were given to David was the knowledge of the true covenant; and after he received the knowledge of the covenant that guided his forefathers, the keys of knowledge carried him still further,

80. And taught him to erect a temple within the minds that were guided through the Red Sea by the guiding power of Mosses.

81. But before he could gain a power over the people that would open their mind to give him a helping hand, he was taken away from his earthly form.

82. And left his unfinished work with his son, who possessed a susceptible temperament, but proved false to the power that guided him, and built a temple of wood and stone.

83. But the spirit that is now speaking with thee possesses the same keys that were given to David; but by putting them to usury, he has been able to open into the mysteries of future generations.

84. And to him that will overcome the superstitions of earth will I give the keys and mysteries of past generations.

85. And I counsel of thee to buy of me gold that is tried in the fire, that the nakedness of your mind may not appear before the God that is knocking at your mind, that you may search for the keys that will unlock the door and let Him enter, and sup with the wisdom of your soul.

86. Again the spirit said unto John, Let every one that hath an ear hear what the spirits have to say unto the churches.

87. And after the voice ceased to speak, saith John, I looked, and behold the cloud had passed from my mind, and I saw a door open into heaven, and I heard a voice like unto a trumpet, saying to me, Come up hither, and I will show thee the things which must be hereafter.

88. And immediately I was with the spirit, and behold, a throne was set in the heavens, and one that sat upon the throne looked like a jasper and sardine stone, with the appearance of a rainbow about his head, like to an emerald.

89. And about the throne I saw four and twenty seats, and within those seats I saw twenty-four elders sitting, clothed in white garments, with crowns of gold upon their heads.

90. And from out the throne proceeded thunder and lightning, and seven lamps of fire burning before the throne, which sounded like to voices.

91. And before the throne appeared a sea of glass or crystal, containing four beasts full of eyes.

92. The first beast was like to a lion, the second as a calf, the third bearing the face of a man, the fourth as a flying eagle; each one having the appearance of wings, and resting not from their labor, but continued saying, Holy, holy, Lord God Almighty, which was, and is, to continue evermore.

93. And when the beasts gave glory to the God that sat upon the throne, the four and twenty elders fell at His feet, casting crowns before the throne, saying, Thou art worthy, O God! to receive glory and honor, for Thou hast created all before Thee.

94. The spirits looked upon John's face, and saw his countenance filled with fear and trembling, as he still gazed at the vision before him, saying within his own mind, What is to befall the seven churches that are now in poverty, secretly struggling to worship the living God?

95. But as soon as John was convinced within his own mind that the spirits had given him a vision,

96. They opened his mind to see what the vision was to represent, and also that it was necessary to progress his mind if he had a desire to reach the throne that was set before him in the vision.

97. And that the throne surrounded by the glassy sea was to represent the God of heaven surrounded by a fount of wisdom lying dormant for the want of progressed minds to draw it forth into the seven spheres, (which was illustrated by the seven spirits,) holding the seven candlesticks or emanations from the different spheres.

98. And the four and twenty elders seated before the throne, clothed in white, were given to illustrate the four and twenty organs within the head of man, each one in a seat or a cell by itself.

99. And when fully developed within the principles of purity, that they can see into all portions of earth and heaven, they will fall at the

throne with meekness and charity, shouting with a loud voice, Holy, holy, Lord God Almighty, which was, and is, and is to come.

100. And when they shall see the lion, which was to illustrate the power of Rome, the calf as the power of Herod, the face of a man as the churches (or minds) seeking for wisdom, the eagle filled with eyes as the minds seeking for the principles and power to protect the Christ that was to be born upon earth,

101. They will all exclaim, Thou art worthy, O God! to receive honor forever and ever, Amen. Casting their crowns at His feet was to show that they were perfectly satisfied with His work,

102. And could see His wisdom would overpower all evil that was existing, or ever would come upon earth.

103. Which is impossible to see or understand until the four and twenty organs are developed within the channels of divine law, and take their seat within the spiritual organ that is connected with the throne of God,

104. That contains power to govern earth and heaven by the electrical powers, as shown by the rainbow that encircled the throne.

105. The four and twenty elders or organs can not be brought to perfection in one year or within many years, as the people of earth have strayed from the true paths of affinity, and are encumbered with superstition.

106. But as man was formed from the particles of earth, he must endeavor to undo the errors of mankind, until the organ of hope will say, Be firm and steadfast, and you will be able to overcome all evil, and progress the four and twenty organs that bear the earthly name in connection with their natural propensities.

107. And are known by the wise as Justice, Peace, Love, Charity, Mercy, Humility, Harmony, Gratitude, Holiness, Forbearance, Forgiveness, Honor, Integrity, Fortitude, Order, Truth, Sincerity, Hope, Generosity, Wisdom, Industry, Progress, Power, Sobriety, and Veneration.

108. The organ of Veneration being the spiritual organ, it receives all pure particles that flow from the other organs, until they are all absorbed into the perfect seat before the throne of God.

109. The voice that was sounding like thunder and vibrated as lightning from the throne, was the spirits from the seven spheres, sounding their voices in unison, and saying with a loud voice,

110. Come one, come all, and partake of the sea of glass, or the fount of wisdom; for its waters are as food and drink to the soul.

CHAPTER XXXVIII.

1. AFTER the vision had passed from John's eyes and he had a few moments for reflection, he could not understand how the pure channels could be protected when he saw Herod with a ferocious mind searching for the destruction of all divine principles that should be born upon earth in future.

2. But with all the power and knowledge he had received, the spirits had never given him any impression where or from whom the Christ was to be born, or how he was to be protected.

3. But as he continued to think upon the subject, he asked the spirits if they could not reveal the secret to him and relieve his mind from anguish, as he knew the time was near at hand.

4. And if he knew when and where he was to be born, he thought he might assist in secreting the child from the ferocious grasp of King Herod.

5. When the spirits saw he was exceedingly anxious to learn concerning the future protection of the true principles of God,

6. They spoke with a loud voice in his ear, saying, Look again into the mysteries of wisdom, and you will see what will surely come to pass.

7. And there appeared a great wonder in heaven, (or in other words, it was a great wonder with John how a vision could be made so plain and distinct in his mind when given in a figurative form,)

8. And representing (as it were) a woman before him clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars ;

9. And being with child, travailed in birth with pains to be delivered ; and near unto her appeared a great red dragon, having seven heads and ten horns, and seven crowns upon his head.

10. And his tail drew the third part of the stars from the heavens, and cast them to the earth, and then stood firmly before the woman that was to be delivered, that he could destroy the child as soon as born into the world.

11. The woman brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up unto God and His throne, where a place was prepared for her safety, and fed for a time.

12. And then I heard a loud voice in heaven, saying, Now is salvation and strength unto our God; for the accuser of our brethren is cast aside.

13. And he has been overpowered by the blood of the Lamb, and by the word of their testimony they loved their lives unto death.

14. Therefore rejoice, ye heavens, and they that dwell therein; and woe unto the inhabitants of the earth and seas; for the devil is come unto you, having great wrath because he hath but a short time for his evil.

15. When the dragon saw he was cast to the earth, he sought the woman that he could persecute the child; but wings of a great eagle were given to the woman, that she might flee into the wilderness, where she could be nourished for a time from the face of the serpent.

16. The serpent then cast out of his mouth waters as a flood after the woman, that she might be carried away by the flood.

17. But the earth helped the woman, by swallowing up the floods which the dragon cast from his mouth.

18. And as soon as he saw he was defeated, he went to war with the remnant of her sects, to obtain revenge upon all those that kept the testimonies of Jesus Christ.

19. As soon as John's spiritual mind was opened, he was able to look upon the vision before him and comprehend the explanation, as the spirit-guide pointed to the woman who stood before him, saying,

20. As that woman has received her affinity-power from the house of Abram through the channels of his handmaid, Hagar, who conceived and bore Ishmael within the affinity channels of progression;

21. And Joseph, her companion, who received affinity-powers from the house of Abram by the channels of his wife Sarah, who conceived and bore him Isaac within the progressive channels of wisdom, that would increase and bring forth those that would possess the divine particles of nature to produce a child bearing the natural organs that would soon develop to the knowledge and understanding of all the laws that govern and control the earth in connection with heaven;

22. And as this woman is a descendant from the Ishmaelites, and Joseph a descendant from Isaac, (by the channel of David,) God's laws have governed them by natural affinity to cohabit and bring forth a

child that is to be separate from earthly ties, as the parents have become passive within the channels of affinity ;

23. Which will give the child a full organization in unison with the channels of God, without being obliged to cultivate a temperament from year to year to enable him to investigate and connect his mind with the laws of earth to receive wisdom from the divine fount of progression.

24. And the full organization is in the child that is about to be delivered from the woman that is travailing in pain and clothed with the sun. The rays of the sun are figuratively to illustrate the perfectness of the mind which shineth upon his temperament and produces the light of the moon at her feet ; the twelve stars are to show to your mind the connection he holds to the twelve tribes of Israël.

25. And being the progressed particles from the twelve tribes, his temperament giveth the light as a star in the firmament, with the sun and moon to equalize them.

26. The great red dragon is to represent King Herod, going from house to house, searching out the women that are with child, that he may destroy it as soon as it shall be born into the world.

27. The seven heads and ten horns are to show the power he holds in connection with crowned heads or kings of earth, and that they stand ready to give him any assistance that he may require to subdue the spiritual power that has governed the earth (with a rod of iron, as it were) from the beginning of progression.

28. The tail of the dragon drawing the third part of the stars in the heavens, and casting them to the earth, is given to show the influence he has gained over the good people of Israel, by persuading them to build a temple for the reception of Christ.

29. And casting them to the earth, is that he will hold them to that belief, until their good principles are all destroyed by the vanities of earth, that he will set before them as he sends them forth to war with other nations.

30. The woman being caught up unto God and His throne, is given to show the power within His channels will give the woman a mind to take the child as soon as it shall be born, and fly with the wings of an eagle into the wilderness, where she will be kept from all danger, or (in other words) hasten away from the danger that surrounds all the pure principles that are existing.

31. The war which you see in the heavens, as Michael fighting with the dragon, is to illustrate the feeling the spirits of heaven have against

the working of Herod over the innocent people of Israel ; yet with all their power and persuasion, they are not able to prevail upon Herod to withstay his evil intrigues, which have increased until their power has become as a coiling serpent, (or devil within his heart,) that will deceive the whole, and prevent the pure principles coming forth for many generations to come.

32. The voice you hear saying, Now is come the salvation and strength of the kingdom, is to illustrate the joy they will feel when they shall have secreted the Christ from the ferocious grasp of Herod, or when he shall die, which is soon to take place, and he will be swallowed in the earth.

33. The serpent casting a flood of water from his mouth that would carry the woman with the flood, is to illustrate the evil Herod had caused, by telling the good men that believed the Christ was to be born in Bethlehem, to tell him when the Christ was to be born, that he could go with them to worship.

34. But as the good men were impressed to see and know where to find the star that was to give them light, they arose and followed after the light in the east, without telling King Herod of the light, or knowledge, they had received concerning the birth of Christ.

35. And as the good men of Bethlehem will not return to him, he will send out men to kill all the male children, that he may be sure to destroy the Christ spoken of by the prophets.

36. After John had received the explanation of his vision, he became more quieted as regards the safety of divine principles ; but the spirits would not allow him to associate with Mary, his kin, who was pregnant with the child Christ, for fear Herod would mistrust her as being the favored mother.

37. Therefore, John was impressed to go into another part of the country to preach, and was not allowed to see the Christ for many years after he was born ; but continued to teach the people that there was to be a Christ within their midst, and they must prepare their minds to receive the wisdom he would be able to give them.

38. John continued his thoughts upon the past, present, and future, having a great desire to learn concerning the past, as he had never seen the written antiquity of his forefathers.

39. And as the spirits had given him a vision concerning the coming of Christ, and that the Christ was to be born within the true channels of nature,

40. He searched for the true channel, and found the Christ was to

be born of Mary, his cousin ; it caused him to doubt the truth of his vision.

41. When the spirits saw him doubting the channel, they gave him another vision, carrying his mind back to former generations and prophecies, to give him confidence in the work they wished him to perform.

42. As they impressed his mind with another vision, he saw the spirit, or angel, coming down from heaven clothed with a cloud, which was to show he had not progressed above the spheres of earth, and a rainbow about his head was the vibrating or electrical current of electricity passing with the spirits, that formed the battery around him ; but could only see the one operating upon his mind.

43. And his face appeared as the sun, and his feet as pillars of fire ; the pillar of fire about his feet was to show he had walked through the fiery tribulations of earth, to obtain the wisdom that shone from his head, and gave the illumination as the sun in full strength.

44. And as his mind was opened to investigate the history of the past, he saw a little book in the spirit's hand ; and after this, the spirit had his right foot upon the sea, and his left foot upon the earth, to show he possessed knowledge, as he had traversed the earth from shore to shore, to gain the wisdom he had stored in the little book, (or memory,) from which he was able to give a correct account, as it was written down, and he could bring other spirits that would testify to its correctness.

45. As he opened the book before John, he cried with a loud voice, and the seven thunders (or seven spheres) uttered their voices in the affirmative.

46. When I heard the seven thunders, or spheres, utter their voices, says John, I had a desire to write down all that I saw, that I could benefit the coming generations.

47. But the spirit said unto me, Seal up all that the seven spirits give thee, or in other words, place all within your memory, as the spirit that stands upon the land and seas swears, by Him that liveth for ever and ever, that he hath not the time to write.

48. And if written in a figurative form, as we are obliged to give unto you, the generations to come could not comprehend the true meaning, and all would appear as a mystery, the same as it has been to the prophets before you.

49. But take the open book of past generations and stand firm upon the sea and land, as doth the spirit that has passed the tribulations of earth : it will be sweet in thy mouth, but bitter in thy belly.

50. I took the little book as the spirit commanded me, and as soon

as I had learned all its contents I felt a sweet and happy feeling creeping over me to be confident of the truth contained in the vision before me; also to see and know the true channels that were to bring forth a Christ that would proclaim the wisdom in unison with the God of heaven.

51. But after all the sweets are digested in the mind, and reflection carries the mind back to the evils man has placed upon the true channels of wisdom God gave to him in the beginning, it turns all to a bitter feeling.

52. And that bitter feeling will continue, saith the spirit, and carry you from place to place for the purpose of opening the minds of nations, that they may destroy the power of all earthly kings and let the power of God come within their midst and plant the tree of happiness, as in the beginning.

53. This vision gave John renewed energy, and he continued his labors throughout all tribulation that arose against those that sought to worship God in spirit and truth.

54. All persons that possessed a passive temperament were impressed to feel and know the Christ was born in Bethlehem, as they were able to see the star or the spiritual battery that surrounded him.

55. And knowing Herod had been preparing a temple for his reception, they came to inquire where they should find him, as they had seen his star in the east.

56. Herod looked to the east, to the west, to the north, to the south, but was unable to see the star as spoken of by the prophets.

57. Then commanded them to go and search diligently for the child, and when they found him bring, tidings, that he could go and worship him also.

58. Herod did not have the least thought of the Christ being born, because he did not see John with the wise men searching for the Christ, and he believed of all men on earth John would be the first to know and receive the new-born King of Bethlehem.

59. But John continued his labors without a change of look or expression in regard to the wise men that came in search of the Christ; and as Herod had made up his mind that John would tell him when the Christ was born, he had no desire to go with the wise men, for fear they would devise plans to put him to death.

60. But when he found the wise men did not return according to the commands he gave them, he became enraged and sent armed men in search of them, and also to destroy all the male children throughout all the country, that the Christ could not escape death.

61. But Mary, the mother of Christ, was warned in a dream ; or, in other words, the spirits impressed the mind of Joseph and Mary to take the young child and flee into another country, and there remain until they should bring them word to return.

62. The wise men were impressed to accompany and protect the child from the ferocious Herod, who was searching for revenge, because the wise men had deceived and mocked him.

63. Then in his anger he went and told John all that had happened to displease his majesty, and demanded of him where the child should be born.

64. John confessed he knew not that the child was born ; but had been warned of God that there was to be a Christ born that would govern the people of Israel.

65. As soon as Herod went his way, John's vision concerning the birth of Christ came to his mind, and he could see all that had been foreshadowed in his vision.

66. And that Herod was the dragon that was standing ready to grasp the child as soon as it should be born ; and that the long tail that was following after the dragon, (drawing the third part of the stars,) was the illustration of evil and the power and influence he would gain over the believers in Christ to make them subservient to his will and desires.

67. Also that Michael and his angels (or the spirit power) would fight with their electric battery to overcome and subdue Herod's disposition, until his subdued pride would bring a nervous disease upon his system, and cause the earth to swallow him up in death.

68. As John could see from Herod's countenance the disappointed pride was taking deep root, and that he had a desire to rise in power against the Christians as in former days, and destroy them from off the earth.

69. When John saw the ferocious disposition increasing in Herod, notwithstanding all the visions he had received, he became fearful, and began to pray to his spirit-guide to tell him what was to come from all this evil.

70. As the spirits saw he was yet fearful and could not overcome the influences he received from Herod, they gave him another vision by impressing his mind, as if he were standing upon the sea-shore ;

71. And that he could see a beast rise from out the sea, having seven heads and ten horns, and upon the horns a crown of blasphemy.

72. And the beast was like to a leopard, having feet as a bear, a mouth like that of a lion ; and before him arose a great dragon, yielding

up all his power to the leopard, having the horn that had been bruised by the dragon.

73. When the people of earth saw the wound was healed, they wondered after the beast, and fell down to worship the dragon for yielding up his power to the beast; then worshiped the beast, saying, Who is like to the beast? or who is able to make war with him?

74. As soon as he received his power, his mouth opened with blasphemy against God's tabernacle upon earth and against them that dwell in heaven.

75. And it was given unto him to make war with the saints, and to overcome them whose names were not written in the Lamb's book of life from the foundation of the earth.

76. And there came another beast from out the earth, having two horns like to a lamb, and he spake as a dragon, exercising all the power of the first beast, whose deadly wound was healed.

77. And he doeth great wonders, so that he maketh fire to come down from heaven in the sight of men, and deceiveth all by the power he had to perform miracles in the sight of the beast, saying to all that dwell upon earth, Thou shalt make images and worship before the beast that hath the wound by the sword.

78. And the beast caused all the people to fall down and worship him, and all that refused were killed by the sword.

79. The spirits said to John, Here is wisdom to him that hath understanding: count the number of beasts, for it is the number of years as a man bearing six hundred three score and six.

80. This vision was given to John as if he was standing upon the sea-shore; and as he gazed upon the waters of wisdom that surrounded him, he would be able to see a beast rising from out the waters having seven heads and ten horns, and crowns upon the horns.

81. This beast was to represent Herod in a different position of life from what he had been represented in the first vision;

82. For sickness had reconciled him to the disposition of a beast, but his power would govern and control the seven spheres of progression, by keeping the people in constant fear and confusion; as his character was deceptive, and as he increased in years, his mind would become shattered, and he would be obliged to give counsel with his sons, Antipater and Archelaus, who would prove treacherous to the government and their father's commands,

83. Which, saith the spirit, will be as the crowns of blasphemy upon the ten horns on yonder beast;

84. For as Antipater is the favored son of Herod, he will receive

the promise of the kingdom ; this promise will give him power to speak with authority, and not regard his father's sick and nervous condition.

85. But Archelaus will be deceptive in disposition, like to the spotted leopard, seeking to please his father for the purpose of gaining a sympathetic love over his brother.

86. This will cause the monster of jealousy to arise within the mind of Antipater, and he will tell his father concerning the evil conduct of Archelaus, his brother.

87. Herod will become enraged and banish Archelaus into the powers of Rome, which is illustrated in the vision as having the wound upon the head.

88. But as soon as Archelaus is sent into Rome, and Antipater thinks the kingdom is free to his power, he will openly confess his conduct toward his brother ; also confess his intentions of destroying the life of his father, that he would be able to secure the kingdom before his brother could return from bondage.

89. But he will have one obstacle in the way, and that will be the displeasure of the people, which he will endeavor to seal over by his treacherous disposition, giving them presents, thinking he will soon have power to govern them by compulsion and fear.

90. But the people will be influenced to see and know the evil that is to come upon them, and they will seek an interview with Herod, and tell all they have heard from his son's lips concerning the plans he will lay to destroy his father's life and gain the power of the kingdom before another shall come forth as an heir.

91. The people will not give him the knowledge concerning his son's treachery because they love him, but because they will not wish to have Antipater as their king and ruler after he openly confesses his evil designs.

92. After Herod is warned of his danger, he will carefully watch every action of his son until he finds sufficient to convince his own mind, and then will have him put to death, which will cause his nervous disease to increase until his weak system will bespeak the approach of death.

93. Herod will then send for his son Archelaus, (the leopard with spots, having a mouth as a lion and feet as a bear,) who will weep over his father with spotted deception, then meet with his friends and speak loudly concerning his pleasure at finding his father in a prostrate condition and approaching death, as there will be no power to prevent him from gaining the kingdom, as he stands firm upon the governing power with feet like to a bear.

94. Archelaus will continue in grief before his father, until Herod believes Archelaus loves him more than any son he has living,

95. Herod has had many sons by his concubines, who will come forth as heirs to the throne; but Herod will believe Archelaus loves him with more devout affection, because he will weep over him with traitorous tears,

96. Which will cause Herod to give all power and authority to his favored son before his death.

97. This act will be as the vision represents healing the wound upon the forehead, that will be made when Archelaus is banished to Rome without a cause.

98. When the people shall have learned concerning the power he is to possess, they will fall down and worship the dragon, or Herod, for giving the kingdom to the spotted beast, or Archelaus;

99. And praise Archelaus before his father, saying, Who is able to go against him in war, or who is able to speak great and wonderful things like unto thy son?

100. The people will proclaim his mighty works throughout all their dominions; not for the love they will bear for him, or treacherous conduct toward his father,

101. But because they will fear him as they will hear him proclaim blasphemously against the temples and tabernacles that seek to worship God their Father.

102. After Herod's death, Archelaus will deceitfully mourn, and have him buried in splendor for the purpose of deceiving the people.

103. And after he has accomplished his evil designs, he will place great restrictions upon the people by placing idols within the temples. Herod has told the people it was erected for the reception of the Christ that was to be born within their midst; but instead of giving the Christ a place in the temple, he will compel the people to worship as the priests shall dictate.

104. And he will hire men to go into the temple and perform miracles, as bringing fire from heaven to make images before Archelaus, as if they were inspired by the power of God to guide the people to worship the images of the priest and king.

105. Thereby giving them a mark of the beast in the forehead, and all those that will not follow after the mark of the beast, commands will be given by the priests and elders that they will not be allowed to trade or associate with those that have not the mark, or obey the commands of Archelaus Herod, who will have the ruling power over the city of Jerusalem.

CHAPTER XXXIX.

1. AFTER John had received the vision concerning the death of Herod and the change of government, he was still fearful, believing the Christians would all be destroyed before the Christ would be capable of establishing the new covenant spoken of by his spirit-guides.

2. And they impressed his mind to see another vision specifying the work he could do to prevent the king's commands from destroying the true covenant, or the people that would give assistance in building and sustaining the covenant of Christ.

3. The vision that was given to illustrate his spiritual labor was seen spiritually, as a reed like unto a rod, and an angel stood before him, saying, Rise with thy strength and measure the temple of God, and the altar, and them that worship therein.

4. But the court which is without the temple leave out and measure it not; for it is given to the Gentiles to tread the holy city under foot forty and two months.

5. For, saith the Almighty power, I will give power unto my two witnesses, that they shall prophesy a thousand two hundred and threescore days in sack cloth.

6. These two witnesses were the two olive-trees, and the two candlesticks, standing before the God of the earth.

7. And if any man will hurt them, fire will proceed out of their mouth and devour their enemies; and if any man will hurt them, he must in this manner be killed.

8. These witnesses will have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

9. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit (or sea) shall make war against them and kill them.

10. And their dead bodies shall lie in the great city, which is spiritually called Sodom, and Egypt, where, also, our Lord was crucified, or His principles crushed.

11. And they that dwell upon the earth shall rejoice over them, and make merry and send gifts one to another, because they had tormented the two prophets that dwelt on the earth.

12. And after three days, the spirit of life from God entered them, and they stood upon their feet, and great fear fell upon those that saw them.

13. And there was a great voice from God, saying, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.

14. And the same hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand. The remnant were affrighted and gave glory to the God of heaven.

15. When the second woe is past, behold the third cometh quickly.

16. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

17. And the four and twenty elders which sat before God, on their seats, fell upon their faces, and worshiped Him, saying, We give Thee thanks, O Lord, God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast forsaken none.

18. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants, the prophets, and to them that fear Thy name, both small and great, and destroy them which destroy the earth.

19. Then was the temple of God opened, and there was seen in His temple the ark of His testament; and there were voices, and thunderings, and earthquakes, and great hail.

20. After the spirits had given John the vision in picture form, they gave him the explanation, as they had heretofore given, by showing that the different forms and figures seen in the picture before him were given to illustrate to his mind the work he must perform if he had a desire to give assistance to the true channel of progression that will connect him with heaven and his God.

21. The reed, like unto a rod of iron, saith, The guiding spirit is to illustrate the spiritual knowledge that will be given unto you for the purpose of measuring or investigating the minds and principles of those that live within the walls of the great city, so that you will be able to

see and know those that are friendly toward the principles you are impressed to teach, or whether they are at enmity with all principles that are connected with the channels of God.

22. But the courts or temples without the city you need not measure, as you will find the Gentiles (or Christians) are interspersed throughout all parts of the land or country.

23. The Gentiles are those that will listen to the wisdom you will teach, and your teachings will prepare their minds to protect the covenant as it will be given to the two witnesses, Christ and yourself, who are represented in the vision as standing in divine principles before the throne of God.

24. And that divine principle, when scattered over the earth, will be as an olive-tree, or a burning candle of wisdom, to illuminate the pathway of those upon earth, that they may be brought to see and testify to the living God.

25. The fire that is to come forth from their mouths to destroy those that have a desire to receive progression is to be the fire of wisdom, which will fall within the midst of their evil, (and as evil is like unto a combustible substance,) the fire of wisdom will penetrate to the heart or core and burst their evil desires into fragments.

26. This fire will be the wisdom you teach as you travel from place to place, and you will not be allowed to stay in any place but a short duration of time, for fear Herod will mistrust you as plotting against his government, as his mind is fully aroused to the monster of jealousy, and will search into all the miracles and prophecies that are performed by the believers in Christ.

27. But the witnesses will have power given them to shut heaven, that it rain not in the days of their prophecy, which is to signify they will have knowledge given them, so that they will know when and where to prophesy, and where to perform their miracles without being disturbed or injured, until they shall have finished their work.

28. For whenever they come with water, or (in other words) when they come with false assertions upon their lips, saying they believe in the miracles of God, when they do not, power will be given to turn their flood of water or intriguing evils to blood, or pure thoughts and desires that will nourish their body as blood.

29. And then if they will not listen to be persuaded to purity, power will be given to shut your mouth against them, that they will not be able to receive a spiritual communication during your prophecy.

30. And power will be given you to send all the plagues of earth

upon them, if required to subdue their ferocious disposition, the same as was given to Mosses in Egypt.

31. And with this power, saith the spirit, the two witnesses will continue until they shall have finished their work.

32. The beast that arose out of the sea in the last vision, (or the bottomless pit of evil,) will then make war with them, and shall overcome and kill them.

33. And after your spirits are separated from your bodies, there will be great confusion of mind, as was in the great city which is spiritually called Sodom, which signifies a mass of evil minds collected together for the purpose of increasing and building up their evil upon the good principles they will think they have destroyed.

34. But it will be an impossibility to destroy the work you will accomplish before that change comes upon you, but many will rejoice over your death.

35. But after you have been separated three days from your earthly body, your spiritual body will be formed like unto the earthly body, as it extracts the particles to give the appearance of the body.

36. And you will stand upon your feet; and as you will be able to approach the people about the city, great fear will come upon them.

37. And they will be made to hear the spirits say, Come up hither; and their eyes will be opened to see the two witnesses ascend in what will appear to them as a cloud, which will be a spiritual battery.

38. And after this they will become dissatisfied with their own actions, and that will produce an earthquake, or a great change within their minds, and one tenth part of the minds will repent of their work, and accuse the beast, or Herod, of destroying the favored witnesses of God.

39. As soon as Herod is accused of an evil act, he will make war, and slay the inhabitants of earth until fear comes upon them to hear the outbursting of glory, like unto loud thunder and hail.

40. And then the seven angels will sound—the seven angels are to represent the spirits—from the seven spheres, speaking or impressing the people with power, saying, The kingdom shall be governed by the power of our Christ, and he shall reign supreme forever and ever.

41. Then will appear the ark or testament, and it will roll as a ball of fire through all generations, consuming all the evil that approaches near to interfere with its everlasting power.

42. The ark or testament is to illustrate the laws and teachings that Christ will be able to impress upon the minds of his followers, and cause

them to lay aside the traditions of former years, and progress onward like unto a ball of fire that consumes all that is combustible, and produces an action within the minds that is like unto thunderings and earthquakes.

43. After John had received the vision concerning the ascension of the two witnesses, and seeing Christ ascend to a position beyond all the spheres, and that the four-and-twenty elders fell down to worship Him, and that God gave him glory, he had a great desire to know what Christ could do while upon earth to merit the highest reward.

44. John asked the spirits why he could not obtain the same position if he worked diligently while upon earth, and endeavored to progress the minds as they gave him instructions.

45. And the spirits endeavored to give his mind a satisfactory explanation by showing the work the Christ was to perform, as soon as he should become of sufficient age ;

46. And that no other being upon earth would possess the power of mind to withstand the temptations that would be placed before him for the purpose of convincing the minds of earth that, if all had been born within the channels of natural affinity, they would have been able to withstand all the temptations the earth is interspersed with.

47. And yet, with all these temptations, His mind will continue passive within the congenial channels of affinity, and be able to receive wisdom at all times and in all places, not only from the spirits from the seven spheres, but from the fount of all knowledge.

48. And that he would receive the innate principle from his parents, and that the divine nature made itself in the parents from the beginning, or primitive laws conceived and born from gross nature.

49. But with all persuasion and instruction that could be given, John could not comprehend the difference between work being performed by compulsion in the sight of God, or being performed by the will and pure desire, that compose the whole physical as well as the spiritual body.

50. Therefore, to satisfy his mind and prevent jealousy, the spirits gave him another vision in connection with the labors of earth—not exclusively for Christ, but for all persons who should seek willingly to progress the ignorant minds until they can see the true light of heaven.

51. As was plainly illustrated in the vision impressed upon John's mind when he saw a book within the hand of him who sat upon the throne—

52. A book that was written within and on the back side, sealed with seven seals.

53. And I saw (says John) a strong angel proclaiming, with a loud voice, Who is worthy to open the book, and loose the seals thereof?

54. And no man in heaven nor on earth, neither under the earth, was found able to open the book, neither to look thereon.

55. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

56. And one of the elders saith unto me, Weep not. Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

57. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as if it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

58. And he came and took the book out of the right hand of him that sat upon the throne.

59. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odor, which are the prayers of saints.

60. And they sung a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, people, and nation ;

61. And hast made us unto our God kings and priests, and we shall reign on the earth.

62. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders ; and the number of them was ten thousand times ten thousand thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

63. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.

64. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped Him that liveth forever and ever.

65. And when the Lamb opened one of the seals, I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

66. And I saw, and behold, a white horse ; and he that sat on him

had a bow ; and a crown was given unto him, and he went forth conquering and to conquer.

67. And when he had opened the second seal, I heard the second beast say, Come and see.

68. And there went out another horse that was red : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword.

69. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse ; and he that sat on him had a pair of balances in his hand.

70. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see that thou hurt not the oil and the wine.

71. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

72. And I looked, and behold, a pale horse ; and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with the beasts of the earth.

73. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

74. And they cried with a loud voice, saying, How long, O Lord ! holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth ?

75. And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

76. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood ;

77. And the stars of heaven fell to the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

78. And the heavens departed as a scroll when it is rolled together, and every mountain and island was moved out of its place.

79. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains.

80. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

81. For the great day of His wrath is come, and who shall be able to stand?

82. And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on a tree.

83. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

84. Saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads.

85. And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

86. Of the tribe of Juda were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand; of the tribe of Aser were sealed twelve thousand; of the tribe of Nephthalim were sealed twelve thousand; of the tribe of Manasses were sealed twelve thousand; of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand.

87. Of the tribe of Zabulon were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand.

88. And after this I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the throne and before the Lamb, clothed in white, with palms in their hands,

89. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

90. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, worshiping God,

91. Saying, Amen; blessing be to Thy glory, wisdom, thanksgiving, honor, and power forever and ever, amen!

92. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

93. And I said, Sir, thou knowest. And he said unto me, These

are they which came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb.

94. Therefore are they before the throne of God, serving Him day and night in the temple, and He that sitteth on the throne shall dwell among them.

95. They shall hunger no more, neither thirst any more ; neither shall the sun send her light and heat upon them,

96. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.

97. And when he opened the seventh seal, there was silence in heaven about the space of half an hour.

98. And I saw the seven angels which stood before God, and to them were given seven trumpets.

99. And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it, with the prayers of all saints, upon the golden altar which was before the throne.

100. And the smoke of the incense which came with the prayers of saints ascended up before God out of the angel's hand.

101. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth ; and there were voices, and thunderings, and an earthquake.

102. And the seven angels which had the seven trumpets prepared themselves to sound.

103. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth ; and a third part of the trees was burnt up.

104. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood ;

105. And the third part of the creatures which were in the sea and had life died, and the third part of the ships were destroyed.

106. And the third angel sounded, and there fell a great star from heaven, burning as if it were a lamp ; and it fell upon the third part of the rivers, and upon the fountains of waters ;

107. And the name of the star was wormwood ; and the third part of the waters became wormwood, and many men died of the waters because they were made bitter.

108. And the fourth angel sounded, and the third part of the sun

was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

109. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of earth, by reason of the other voice of the trumpet of the three angels which are yet to sound.

110. And the fifth angel sounded, and I saw a star fall from heaven unto earth, and to him was given the key of the bottomless pit.

111. And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.

112. And there came out of the smoke locusts upon earth; and unto them was given power as the scorpions of earth have power.

113. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

114. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of the scorpion when he striketh a man.

115. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

116. And the shape of the locusts was like unto horses prepared unto battle, and on their heads were, as it were, crowns like gold, and their faces were as the faces of men.

117. And they had hair as the hair of women, and their teeth as the teeth of lions.

118. And they had breast-plates as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

119. And they had tails as scorpions, and there were stings in their tails, and their power was to hurt men five months.

120. And they had a king over them, which is the angel of the bottomless pit, whose name was Abaddon, or the Destroyer.

121. Then one woe was past, and, behold, there come two woes more hereafter.

122. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

123. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

124. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

125. And the number of the army of the horsemen was two hundred thousand: and I heard the number of them.

126. And thus I saw the horses in the vision, and them that sat on them having breast-plates of fire, and of jacinth, and of brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

127. By these three the third part of men were killed: by fire, and by the smoke, and by the brimstone which issued out of their mouths.

128. For their power is in their mouth and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

129. And the rest of the men which were not killed by these plagues yet repented not the works of their hands, that they should not worship devils, or idols of gold, silver, brass, stone, or wood, which neither can see, nor hear, nor walk.

130. Neither repent they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

131. And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

132. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps;

133. And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from earth.

134. These are they which were not defiled with woman; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

135. And in their mouth was found no guile; for they are without fault before the throne of God.

136. And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people;

137. Saying, with a loud voice, Fear God, and give glory to Him;

for the hour of His judgment is come; and worship Him that made heaven and earth, the sea, and the fountains of waters.

138. And there followed another angel, saying, Babylon is fallen, is fallen! that great city, because she made all nations drink of the wine of the wrath of her fornication.

139. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand,

140. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

141. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

142. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.

143. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works do follow them.

144. And I looked, and behold a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

145. And another angel came out of the temple, crying with a loud voice to him that sat on the clouds, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

146. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

147. And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

148. And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of earth; for her grapes are fully ripe;

149. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

150. And the wine-press was trodden without the city, and blood

came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

151. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

152. And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

153. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou king of saints.

154. Who shall not fear Thee, O Lord! and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.

155. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened;

156. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden vials full of the wrath of God, who liveth forever and ever.

157. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

158. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon earth.

159. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the best, and upon them which worshiped his image.

160. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.

161. And the third angel poured out his vial upon the rivers and fountains of waters, and they became as blood.

162. And I heard the angel of waters say, Thou art righteous, O Lord! which art, and wast, and shalt be, because Thou hast judged thus.

163. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.

164. And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are Thy judgments.

165. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

166. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give Him glory.

167. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,

168. And blasphemed the God of heaven because of their pains and sores, and repented not of their deeds.

169. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

170. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouths of the false prophets ;

171. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

172. Behold, I come as a thief in the night, saying, Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

173. And he gathered them together into a place called, in the Hebrew tongue, Armageddon, or a mountain of the gospel.

174. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, saying, It is done.

175. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

176. And the great city was divided into three parts, and the cities of the nations fell ; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

177. And every island fled away, and the mountains were not found.

178. And there fell upon men a great hail out of heaven, every stone about the weight of a talent ; and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

CHAPTER XL.

1. AND there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet-colored, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication;

5. And upon her forehead was a name written: Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.

6. And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth;

10. And there are seven kings: five are fallen, and one is and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings which have

received no kingdom as yet, but receive power as king one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the lamb, and the lamb shall overcome them; for he is lord of lords, and king of kings, and they that are with him are called the chosen and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

17. For God hath put in their hearts to fulfill His will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

19. After these things, I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

20. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hole of every foul spirit, and a cage of every unclean and hateful bird.

21. For all nations have drunk of the wine of the wrath of her fornication, and the kings of earth have committed fornication with her, and the merchants of earth are waxed rich through the abundance of her delicacies.

22. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

23. For her sins have reached unto heaven, and God hath remembered her iniquities.

24. Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double.

25. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

26. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

27. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning.

28. Standing afar off, for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city; for in one hour is thy judgment come.

29. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

30. The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and of thy silks, and of thy wood, and all manner of vessels, as of ivory, brass, iron, marble, and of precious wood.

31. And cinnamon, and odors, and ointment, and frankincense, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

32. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

33. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

34. And saying, Alas! alas! that great city that was clothed in fine linen, purple, and scarlet, decked with gold and precious stones and pearls.

35. For in one hour so great riches have come to naught; and every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

36. And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

37. And they cast dust on their heads and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships on the sea, by reason of her costliness; for in one hour is she made desolate.

38. Rejoice over her, thou heaven and ye holy prophets and apostles; for God hath avenged you on her.

39. And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all.

40. And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee;

41. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no

more at all in thee; for thy merchants were the great men of earth; for by thy sorceries were all nations deceived.

42. And in her was found the blood of prophets, and of saints, and of all that were slain upon earth.

43. And after these things I heard a great voice, saying, Alleluia! salvation, and glory, and honor, and power, unto the Lord God!

44. For true and righteous are His judgments; for He hath judged the great whore, which did corrupt, and hath avenged the blood of His servants at her hand.

45. And again they said, Alleluia! And the smoke rose up forever and ever.

46. And the four and twenty elders, and the four beasts, fell down and worshipped God, that sat on the throne, saying, Amen, Alleluia!

47. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

48. And I heard as it were the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

49. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready.

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

51. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

52. And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy.

53. And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

54. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

55. And he was clothed with a vesture dipped in blood, and his name is called The Word of God.

56. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

57. And out of his mouth goeth a sharp sword, that with it he

should smite the nations ; and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness of Almighty God.

58. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.

59. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God,

60. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of men, both free and bond, both small and great.

61. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army.

62. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that have received the mark of the beast and them that worship his image. These both were cast alive into a lake of fire, burning with brimstone.

63. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth ; and all the fowls were filled with their flesh.

64. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

65. And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years.

66. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled ; and after that he must be loosed a little season.

67. And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

68. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

69. Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

70. And when the thousand years are expired, Satan shall be loosed out of his prison,

71. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.

72. And they went upon the breadth of the earth, and compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven, and devoured them.

73. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night forever and ever.

74. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

75. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

76. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

77. And death and hell were cast into the lake of fire. This is the second death.

78. And whosoever was not found written in the book of life was cast into the lake of fire.

79. After this, I saw a new heaven and a new earth; for the first heaven and the first earth were past away; and there was no more sea.

80. And I then saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

81. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

82. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

83. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

84. And he said unto me, It is done; I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely.

85. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

86. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

87. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

88. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

89. Having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

90. And had a wall great and high, and had twelve gates; and at the gates twelve angels and names written thereon, which are the names of the twelve tribes of the children of Israel.

91. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

92. And the walls of the city had twelve fountains, and in them the names of the twelve apostles of the Lamb.

93. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof;

94. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

95. And he measured the walls thereof an hundred and forty and four cubits, according to the measure of a man; that is, of the angel.

96. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

97. And the foundations of the walls of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald;

98. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

99. And the twelve gates were twelve pearls; every pearl was a

gate, and the streets of the city were pure gold, like to transparent glass.

100. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temples of it.

101. And the city had no need for the sun, neither for the moon to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof.

102. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

103. And the gates of it shall not be shut at all by day; for there shall be no night there.

104. And they shall bring the glory and honor of the nations into it,

105. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

106. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the streets of it; and on either side of the river was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the trees were for the healing of the nations.

107. And there was no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

108. And they shall see His face, and His name shall be in their foreheads,

109. And there shall be night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

110. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent His angels to show unto His servants the things which must shortly come to pass.

111. And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which had shown me these things.

112. Then he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book: worship God.

113. And he saith unto me, Seal not the sayings of the prophecy

(or in other words, write not the explanations of the prophecy or visions) of this book ; for the time is at hand,

114. That he that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.

115. And behold, I come quickly ; and my reward is with me, as I give every man according as his work, so it shall be to him.

116. I am Alpha and Omega, the beginning and the end, the first and the last.

117. And blessed is he that doeth His commands, that they may have right to the tree of life, and enter in through the gates into the city.

118. For without are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie.

119. And Jesus will send his angels to testify unto you and all that are in the churches, that you may know he is the offspring of David, and the bright Morning Star.

120. For the spirit and bride will say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely.

121. And he that testifieth to these things saith, Surely I will come with the Lord Jesus Christ, even so, Amen.

CHAPTER XLI.

1. THESE visions were given to John that he could see and understand the cause of Christ taking the highest position on the throne beside God the Father, as had been represented to him in the vision of the two witnesses.

2. The work he would be obliged to perform, and the tribulation he would have to pass through, was to prepare his mind for the position God had prepared for Him when He should have finished His work.

3. And to illustrate the meekness and simplicity of Christ, and yet the power and influence he would possess,

4. The spirits impress John's mind to see a throne of dazzling brightness, which was the emanation of every thing existing upon earth when it should become purified, each particle sending forth its resplendent light to illuminate the throne above, like unto golden candlesticks that hold the candle to illuminate the different apartments of earth.

5. And the emanation that flowed from purified particles of earth united and became as a rainbow above the throne, where sat the four and twenty elders, which was given to illustrate the four and twenty principles or organs that are given to every man that receives the breath of life.

6. And the white garment they wore was to signify that they had been purified, and become as one elder, or one principal, within the four and twenty that constitute the natural organs given to each being that receives life.

7. And the crown was to represent the honor each organ would receive before the throne of God as soon as it should be brought to perfection, and say for itself, I am a perfect elder, or member, and am ready to stand before my God for an examination, as I have become perfect through the tribulations of earth.

8. The lightnings, thunderings, and voices John heard in his vision were to represent the electrical power of thought that was passing from one spirit to another as they passed from one sphere to another.

9. As was represented to John as the seven spirits before the throne of God, each sphere giving its illumination according to the light and knowledge they possessed to send forth the light to shine as a fire before the throne, and illuminate their pathway onward to progression.

10. The sea that was figuratively given to John was to illustrate the fount of knowledge that was in readiness for the people of the earth, as soon as they were prepared to receive and use it for progression.

11. And as John was contemplating upon the manner in which he could obtain the knowledge that was contained in the sea or fountain,

12. He saw his strength of mind was not sufficient to reach the depth of the fountain, and he raised his eyes to the throne, asking for the assistance of his Heavenly Father.

13. And there he beheld Him sitting upon a throne of wisdom, with a book in His right hand, written within and on the back side, with seven seals.

14. The book was the index to all the knowledge that the sea or fount contained, and the fount contained the knowledge of earth from its beginning, also of heaven through all eternity.

15. And a loud voice was heard, saying, Who is able or worthy to open the book, or break the seals thereof?

16. The spirit that John heard speaking was one that was connected with his battery, and the thought he wished to speak vibrated upon John's organ of hearing, and caused him to hear, as it were, a voice.

17. And as the voice sounded upon his ear, he looked around, and finding not one in the heavens (or the spheres before the throne) that had been in the spirit through many generations, and yet their mind was not progressed or found worthy to break the seal,

18. Neither one upon the earth was found worthy to break the seal, neither look thereon.

19. And as John saw the ignorance and unwillingness of earthly minds, he felt grieved at his own weakness in not performing the work set before him without a fear or a doubt.

20. But the spirit said, Weep not. Behold, the Lion of the tribe of Judah, the root of David, will be able to open the book, and loose the seals thereof.

21. John's mind was relieved when the spirits gave him an explanation of the vision before him, saying unto him,

22. As you have looked to the east, to the west, to the north, to the south, viewing earth from its foundation, also heaven from the throne down to the lowest spheres, and have not been able to find one soul

that is capable of breaking the seals of the book you see in the hand of Him that sitteth upon the throne,

23. Look again upon the vision and you shall see God's true channel working its way through gross nature to accomplish all the work of opening the book, and breaking the seals of wisdom to the inhabitants of earth and heaven.

24. John looked again upon the vision, and he saw a lamb within the midst of the elders that were about the throne, having seven horns and seven eyes, looking at the four beasts.

25. The lamb was given to illustrate the meek disposition of the lion that was of the tribe of Judah, the root of David.

26. The root of David signifies his descendants have brought forth a child within the true channels of affinity, and his affinity-powers had given him power as a lion over the minds of earth.

27. And as he possesses the four and twenty perfect principles within his affinity nature,

28. His mind will soon become equal to the four and twenty perfect principles before the throne.

29. And as soon as his organs are developed, he will be able to comprehend all the knowledge that lies buried within the fount before the throne of God, without being obliged to receive it little by little, like to the prophets of former days.

30. The seven eyes are to show that he will have power to comprehend every grade of mind that exists on earth or in heaven.

31. And having a power over all human nature, he will rise with the meekness of a lamb, and take the book from out the right hand of Him that sitteth upon the throne.

32. And as the knowledge of the book giveth him power, all the beasts (or kings) will follow after him, seeking to know from whence cometh his wisdom.

33. The elders (or learned men of earth) will seek to learn from him, as his knowledge will appear to them as the strength of a lion in comparison with their own, but his unassuming manners will appear like to a lamb.

34. And all the people will wonder, and at the same time exclaim, Worthy is the Lamb, (or child they thought Herod had slain,) as he is able to receive wisdom and strength above all others that have lived upon earth; even the beasts (or kings) will fall down and seek to worship the principle the Lamb (or Christ) will teach.

35. But as soon as the Christ begins to break the first seal of wis-

dom to the people, it will be noised about from place to place, creating a great excitement.

36. And there will be a great noise, and one of the beasts (or kings) will say, Come and see the white horse, and him that sitteth thereon hath a crown, going forth conquering and to conquer.

37. The white horse is the pure principle that will carry the voice of wisdom from place to place, impressing their minds to investigate its purities; and endeavoring to overcome the superstition that exists will be the crown of the conqueror.

38. That is, the principle will increase in brightness as it gains power over ignorance and superstition, and that power and brightness will appear as a crown of glory before the kings and priests of earth.

39. And while the first seal of knowledge is being broken, they will all consider it a great miracle to have a prophet within their midst that possesses the power to reveal to them the mysteries of past generations.

40. And to show their gratitude, they will fall down before the Lamb, (or Christ,) and cast vials of golden odor before their God, singing and playing new songs upon their harps, saying, Thou art worthy to give us knowledge.

41. And are very much pleased to get the knowledge, say the kings and wise men, as the Christ that was spoken of by the prophets has been slain, and we need not fear his power.

42. But when Christ shall have opened to them the second seal of knowledge, their pleasure will turn to a red horse, (or amazement,) as he will reveal to them from whence he receives his power.

43. And that God had sent him to establish a new covenant upon earth; and that God the Father desired them to put away old traditions of sacrifice and idols, and become united with the true church of Zion (which was to signify the mind) or the natural laws of God.

44. And if they would, he would become their priest and king, giving them knowledge to erect a temple within their midst, and he would be the corner-stone.

45. As God giveth him strength to build without money or price, as was given to his father David, which the builders had rejected, and had built massive buildings of wood and stone within the city of Jerusalem instead of the church of Zion.

46. And for their disobedience there shall not be left here one stone upon another that shall not be cast down.

47. After he shall have prophesied before the wise men, and they see he possesses great power and knowledge over their intellect,

48. They will meet together and hold counsel against him, telling the king that it would be well to prevent the Christ (as he calls himself) from conversing with the ignorant people, as he will influence them to rise in power and destroy thy power, and place him as king to rule the people; for he has told them he is to be king over the Jews.

49. When this knowledge is revealed to the king, it will be like to the principle that sitteth upon the red horse, that went out to take peace from the earth.

50. As it will arouse a jealous feeling within the king's mind, which will kill all the good feeling he possessed toward the Christ when he first gave them knowledge concerning their forefather.

51. And as he continues to contemplate upon the words of Christ, (in regard to his becoming king over the Jews,) the word cuts him like to a great sword in the hand of a pure principle.

52. When the Christ shall have opened the third seal of knowledge to the people, it will have the appearance of a black horse, (as seen in the vision,) and the principle that sitteth thereon will carry a pair of balances in his hand.

53. And as Christ goes forth from place to place, healing the sick, (by making magnetical passes over them,) and taking twelve of the most ignorant men in the country as companions, it will create great suspicion toward the principle and designs he has openly confessed before the people.

54. And as the king and rulers contrasted all his words and actions with the pure principles he first taught, they will come to the conclusion that his good principles have turned to evil, as all appears dark and mysterious, like to the black horse as seen in the vision.

55. But as Christ continues to unfold the wisdom of God before them, and they do not accept of its purities, and progress onward to see the simplicity and meekness of his designs in performing the work set before him,

56. They will all become more and more clouded in mystery, and send forth spies to watch every action and weigh all in their mind as in a pair of balances, wherein they can learn if it be for good or evil that the miracles are performed.

57. And a voice is heard, or the spies will become interested with what they will see, and say to the king and rulers, Hurt not the oil and the wine, or the good principles they are teaching; give them a measure of wheat for a penny, and three measures of barley for a penny.

58. These measures were given in the vision to illustrate the grades

of good they were performing; as, for instance, the measure of wheat was to show the good Christ was doing by healing the sick, restoring the blind to their sight, and preaching to the poor; for that good the spies will appeal to the good judgment of the king and rulers, saying, Have compassion and give them credit for the good they do throughout all grades of society.

59. Also three measures of barley, or much more credit, for giving wisdom to the poor, ignorant beings through the country; and not only giving them wisdom, but quietly progressing their minds from evil, and cultivating their minds to do good with the wisdom they receive through the miracles and illustrations he is giving in connection with heaven and earth;

60. Therefore hurt thou not the oil and the wine, as it is pure and undefiled, and without the least appearance of teaching the people to disobey the laws of the government.

61. But when Christ shall have opened the fourth seal of knowledge to the people, it will be like to the pale horse, and the principle that is riding furiously will cause death without principle or justice, which will be the lowest grade of destruction,

62. As all that are connected with the Jewish nation must be brought before the council if found in an evil act against the government, and then not put to death without being found guilty.

63. But on the account of jealousy the rulers will say, Christ's disciples must be put to death, as they have been through the country preaching without the consent of the king.

64. And for this offense they must be stoned to death or put to death in the most disgraceful manner, without receiving a call from the council, which has always been customary with those that professed to have received knowledge by prophecy.

65. But the pale horse (which signifies, the good opinion they had entertained toward the Christ was nearly extinct) was to destroy all the disciples because Christ had given them command to preach the Gospel without asking the king's consent.

66. And for this act they will be despised and rejected from the cities, and refused the crumbs that fall from their tables.

67. But notwithstanding, they will be kept by the electric powers until they can get something to eat, as they must be kept upon the earth until they shall have performed their work by establishing a covenant with the people that can be carried down to future generations.

68. And to attract their attention and make them comprehend more forcibly the natural laws of God,

69. Christ will open the fifth seal of wisdom to the inquiring minds, and that wisdom will reveal the power and nutriment that exists within the atmosphere; also how man could prepare his system to receive the nutriment from the atmosphere that he would not require as much food for bodily subsistence.

70. But before he can make them comprehend natural laws, the new covenant must teach them to understand the law that guides him while he walks upon the waters before them.

71. And as he opens the fifth seal of wisdom, great multitudes will follow him, from the highest to the lowest grades of mind will follow him, desiring an explanation.

72. And after he gets them far from their homes, without food or rest, he will bring their attention to the necessity of taking food.

73. And when they are told the length of time they have been without food, they will be astonished at seeing the great change wisdom can bring upon them.

74. And as soon as they stop to contemplate upon the distance they are from their homes, and the time it will require to return to a place where they can get food, they will become frightened and fear for their life.

75. But the Christ will tell them to be quieted, as he will give a miracle to teach their minds to comprehend that which exists in nature.

76. And he will take the seven small loaves and fishes that were given to his twelve disciples, and he will break them before the people, (numbering three or four thousand;) then he will call or extract magnetical power from the atmosphere, to magnetize their system and inflate their bodies with nutriment, until they are filled the same as if they had eaten from all kinds of vegetation.

77. And after their craving appetites have been satisfied, they will look upon the loaves and fishes and see more than when they commenced; this will arise from their ignorant minds coming in contact with natural laws of earth, which they will not comprehend after he tells them concerning the different magnets of earth.

78. Also of the atmosphere being filled with the same nutriment as that which exists within the body of the earth to give life and strength to the vegetation that man eats for the purpose of gaining strength and nutriment for the growth of the body.

79. And again, if they would progress their mind to understand

natural laws, they could prepare their system to receive nutriment from the atmosphere, and would not require so much food for bodily subsistence.

80. For the body, after digesting the vegetation, only receives the nutriment that the vegetation has extracted from the earth-atmosphere, as all other parts pass as dregs and are worthless.

81. After Christ gives them more knowledge than they can comprehend, they will return to their homes and friends, and explain all they have seen and experienced in their absence; also endeavor (in their ignorant way) to explain concerning the manner in which they were fed.

82. But this knowledge will only increase the anger of the rulers, and they will persuade the king to have them put to death.

83. But for this death they will receive the reward of wisdom, (or white robes, as seen in the vision,) as a testimony of their faith in the God that gave them a little rest from ignorance.

84. And when their minds become reconciled to the new covenant of progression, Christ will open the sixth seal by restoring life and vitality to those that the people think are dead or dying, open the eyes of the blind, casting out devils, or equalize the brain of those that have become insane.

85. And when the king and rulers shall hear of the great work Christ and his disciples are performing throughout all portions of the country, without money or requiring but little food for their labor,

86. They will become paralyzed with thought, seeking the counsel of all their priests, who will turn to the law of Moses and other prophets, and therein they will find the Christ spoken of as being superior in mind to any other prophet that should be born within the tribes of Israel.

87. And when they find the one spoken of corresponds with the Christ that is going about their country astonishing all minds with his miracles, they will begin to look back to their former religion, and all its light will be darkened, (as the sun turns as black as sackcloth of hair, as seen in the vision,) and the moon, or gross intellect, will appear as if confined within the veins, or a certain channel, unable to get away from its natural course, as it is surrounded by all particles of nature that were given from the beginning.

88. And when they begin to realize their position, their religion and law of government will begin to shake from their foundation, like to the earthquake as seen in the vision.

89. The stars of heaven fall unto the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind.

90. The stars are given to illustrate the light that will shine from the miracles that have been performed by the priests before King Herod.

91. But when they shall see the power that will follow the Christ after he has performed his miracles, their light, or the influence they shall have gained over the people, will fall to the earth as the untimely figs when shaken of a mighty wind.

92. And the mysteries of heaven will depart from their sight as a scroll when its contents are rolled together.

93. And as soon as they shall see the simplicity of nature unfolded to them, and that the poor as well as the rich can become enlightened to the arts and sciences of nature,

94. The kings and wise men will pray for power, or, in other words, they will search for power as a mountain, to fall upon all the people, and destroy the wisdom that God will give unto the Lamb, or Christ, to overcome the evil that has been existing throughout every generation.

95. And as God has power to see the evil that has been accumulating upon the earth will destroy all purity He has sent to His children, He has a desire to convince them of their danger before their minds become so much enraged that they will destroy His prophets, and not understand the covenant of progression.

96. And to quiet their minds, there appeared four angels standing on the four corners of the earth, holding the four winds, that they should not blow on any tree.

97. The four angels, or spirits, were holding or impressing the king and rulers not to destroy Christ or his disciples until they shall have sealed the servants of God in their foreheads, or, in other words, proclaimed the wisdom of progression within the twelve tribes of Israel.

98. And when the people shall have received the seal of progression as their guide, all the angels in heaven will cry with a loud voice, saying, Salvation to our God and the Lamb, for giving wisdom to the inhabitants of earth, as they will neither hunger nor thirst after wisdom, as they will always have its inspiration to guide and comfort them through all the trials of earth, and lead them to the fountain of knowledge, that will wipe away all sorrow and tears from their eyes.

99. After Christ shall have visited every tribe of Israel, converting thousands to the true principles of nature, he will return nigh unto king and rulers, teach as before, and fearing none.

100. But when he shall open the seventh seal of knowledge by telling all the secret plots the king and rulers shall have made within their government to put him to death and destroy his disciples,

101. There will be silence and astonishment ; and it will ascend from their minds like unto smoke from burning incense, when he tells them that, if they destroy his life, he will arise in their midst in three days, and become king of the Jews ; if they kill the body, they can not destroy the soul, that hath eternal life.

102. But their minds will be drowned in jealousy, and every word that he uttereth will only increase their enmity toward him and the principle he shall have been teaching.

103. Therefore, the spirits from the seven spheres will come forth to give aid and assistance in subduing the evil minds that surround Christ and his disciples.

104. But as soon as Christ shall have finished his work, and established a covenant upon earth, he will give his life for their sacrifice, that their revengeful disposition can have full development,

105. And show to the future the difference between the principle of good and evil, as they will require proof, if not a sign.

106. The seven spirits, or the power of seven spheres, will come forth to sound their trumpets, or proclaim to the revengeful dispositions of earth that the Christ has established his covenant, and sealed the seven principles of knowledge within the twelve tribes of Israel.

107. And as his work will have taken deep root, the king and rulers will become fearful, not knowing the power that the Christ may have secured to assist him in the time of trouble,

108. As he will warn the people of the danger that surrounds him, and that they will hang him upon a cross as a public example ;

109. And that he will make no resistance, neither will it be his wish that they should give him recognition, as their work will not be finished, and they must come forth as living witnesses to sustain the principle he established by the word of his mouth,

110. Which will show to the future generations that God's natural principles came forth with power to subdue the world,

111. But would rather submit to death than battle the evils with any other weapon than that of wisdom.

112. And that if they would persist in their evil after they had received the wisdom from the seven spheres of progression, they should make an example of their idol.

113. And that idol (which is money) will have power over those that have the wisdom of the seventh sphere,

114. As Christ will show by withdrawing His magnetical power from His disciples, leaving them to their own power and inclination to battle with the temptations of earth without a guide.

115. When the first angel shall sound or whisper to the king, saying, Make ready, for the harvest is ripe; thrust in thy sickle, that ye may gather the good wheat, and prepare it for food unto all future generations that will come upon earth,

116. The angel will tell the king to call one of Christ's disciples before him, and he can use him as a sickle to cut the good wheat, by offering him money as a bribe to reveal to them their master.

117. And as soon as the band is broken, they will not give resistance, but yield to your power without the least exertion, as their conscientiousness will tell them they have sold a principle for money and price, which their master had always rejected.

118. And those thoughts will prevent them from giving resistance, while they would otherwise call an army together that would destroy every other power, if left with conscientiousness of a duty toward their master and his pure principles.

119. But to fight with a sword would not show to the inhabitants of the earth that there existed a principle within the wisdom that had been taught.

120. But as the divine principles of God's wisdom have been placed upon earth that all should know of its power and innocence, the Christ must pass from the earth without anger or shedding blood.

121. And the only way to prevent the disciples from raising an army and fighting for their master, will be to bribe one of them to say, This one of our number is our master.

122. And as he will not know their desires for knowing the master, he will accept of the money and point out his master for sacrifice upon the cross.

123. And when they shall have laid hands upon their master, they will hear their conscientiousness say, The principles of our God have been sold into the hand of evil for money and price: our work is not finished.

124. Their thoughts will overpower them, until they will not have strength to raise the hand of resistance, and even deny their master, saying, I know him not.

125. As soon as these thoughts shall have been impressed upon the

king's brain, he will feel it his duty to act according to the impulse of the moment,

126. And call all his armies together, that he could have them in readiness providing Christ's disciples should endeavor to resist them when he should demand their master.

127. But when they shall come forth with the bribe, saying, (to Judas,) We will give you thirty pieces of silver, if you will point out the one of your number that you call master; as their dress and appearance will be very nearly the same, they will not have the mind to discern one from the other, as they will all possess the power to perform miracles.

128. And as soon as Judas complies with their request, they will take the Christ without resistance from the disciples.

129. And the shock of astonishment will be like to hail mingled with fire, when it penetrates through their veins, as figuratively given in the vision.

130. And the third part of the trees or minds will be destroyed or shattered from the effects of the shock, and hide themselves away for the purpose of collecting their minds and learn which one of their number had perpetrated the crime against their master.

131. For they will know it to be one of their number, as their mind will retain the words and prophecy heretofore given concerning one of their number betraying their master.

132. As soon as the Christ is taken, the second angel will sound or impress the intelligence upon the minds of all his followers, and the outbursting of astonishment will be like to a mountain burning with fire, and casting her hot lava upon the troubled sea or nerves, until the third part of the nerves paralyze the blood in the veins.

133. And many will be struck dumb from the sudden shock it will bring upon their mind, when they hear not one of their great number went to protect the Christ, whom they loved more than their own lives.

134. Besides this, they will know that the third part of their ships will be destroyed within the tempestuous sea or confusion; or, in other words, they will know that many of their lives will be destroyed by the same evil disposition that killed their master.

135. But when the third angel shall sound, there will fall a great star from heaven, burning as it were a lamp; and it will be as wormwood within their midst, as it will kill many of their number when they shall drink of the waters that are in rivers and fountains when the star shall fall, as they will be made bitter.

136. The star that is to fall is to represent the spirit of the Christ

coming within their midst, after it shall have been separated from the body.

137. And as his spirit will be seen by his disciples and many of his congenial friends, (which are represented in the vision as being fountains and rivers of water,) it will overpower them with joy, and they will be obliged to express their animation by proclaiming their vision to every one whom they shall meet.

138. The fountains are to represent the mind of the disciples of Christ, the rivers are his followers; and when those fountains or minds shall see the spirit of Christ the same as in person, and they tell what they have seen to the rulers, the rulers will make war against them, driving them into the wilderness, which will produce a bitterness or unhappiness within their fountains and rivers of water.

139. And all those that persist in saying they have seen the Christ will be put to death.

140. And then the fourth angel will sound, and the third part of the sun, moon, and stars will be darkened.

141. The fourth angel (or their spirit-guides) will tell the followers of Christ that it will be impossible to give them instructions in wisdom, (which was to signify the sun being darkened,) or the knowledge of their safety from day to day, (which is represented by the moon being darkened,) or where they should get their food, (as the stars being darkened,) while they continue in their nervous and frightened condition, as it would destroy their battery and prevent them from impressing their mind.

142. And as they will not be able to overcome their troubled mind, the third part of the day and night will be darkened, or in other words, the disciples will not be able to get a communication from their spirit-guides until they get to a position where they can quiet their minds from fear, which will be many days and nights in darkness.

143. But I heard a voice, says John, as if flying through the heavens, saying with a loud voice, Woe! woe! woe! to the inhabitants of the earth,

144. When the other three angels shall sound, or give the strength of their magnetical battery.

145. The other three angels that were to sound, were to represent the fifth, sixth, and seventh spheres, that had not been able to give any assistance to the earth (in the way of magnetism) until the Christ should pass from the earth, and give strength (by affinity-powers) to those that had been waiting for a principle to be perfected from nature, before they

could receive their full strength in connection with magnetical laws of heaven and earth.

146. But as soon as the Christ shall pass into the sphere to give affinity-powers, the fifth sphere will send forth her channels of magnetism to assist in subduing the evil minds, and prepare some congenial temperament of the earth wherein they can impress the mind to give communications, and be like to a star of wisdom, when he shall have the keys or knowledge of the bottomless pit given him.

147. And as soon as the fifth sphere sends forth her magnetical power in unison with the lower spheres, they will become united; and they will pursue the ferocious army that the king sends forth to destroy the followers of Christ.

148. And within the army they will find a susceptible temperament, which they will magnetize, and change his mind, and disband the army in confusion;

149. Then impress his mind with all the knowledge concerning the revengeful disposition of King Herod and his rulers, which is to signify the bottomless pit.

150. And as soon as he opens the secrets of the bottomless pit, there will arise a smoke or a great confusion, also an astonishment, that will seem to darken the minds that had heretofore considered themselves next in power with the Christ.

151. And from the smoke or confusion there will arise locusts, which will possess the power of scorpions.

152. The locusts are to represent the minds of the king and his subjects when they go forth in pursuit of their disobedient officers, who had sworn to destroy all that should say they were the followers of Christ.

153. And when the officers are taken in custody and brought before the councils of law, the locusts (or the king's power) will sting with the power and poison of a scorpion, by bringing up every trivial offense, for the purpose of having them all executed, the same as the Christ.

154. But the officer that possesses the affinity-temperament will be a Roman, instead of a Jew; and as he will know it is contrary to the Jewish law to try a Roman within their council, he will refuse to obey their law,

155. And write to the king of Rome, stating that he had been called by the power of God to become the servant and ambassador of Christ.

156. And by obeying the call and power which he could not resist, the Jewish king had brought him to judgment.

157. And as he could not have confidence in their manner of justice, he will ask the king of Rome to permit him a trial within his courts.

158. And as soon as the king of Rome shall receive the intelligence concerning one of his subjects being imprisoned by the Jewish king, he will send for him to be released into his courts for a trial,

159. Saying, I command thee with power not to bring the followers of Christ to judgment, (or in the words as represented in the vision, hurt not the grass of the earth, neither any tree,) but the evil people of earth, which have not the seal of God's wisdom in their foreheads.

160. For they should have been brought to judgment for destroying the Christ without giving him a hearing within the courts of law, which is considered requisite to justice within every nation.

161. And in those days shall men seek death, and shall not find it; which is to say, when the Jewish king shall receive the words of displeasure from the king of Rome, he will have a fear of being brought to account for not following the accustomed rules that govern the laws of every nation.

162. The fear that the king will manifest will come forth in the form of anger and revenge, as the locusts in the shape of horses, bearing crowns of gold, having faces like to men, (as seen in the vision,) to show the intrigues of King Herod, when he will endeavor to cover up his evil by sending the accused officer to the king of Rome, which is softened like to the hair of woman, will bear the teeth of revenge to tear them in pieces as soon as he shall gain power to silently leap upon them, as a lion catches her prey, and devours it with her teeth.

163. And they that have the breast-plates of iron bearing the sound of wings, or horses with their chariots running to battle, and they that have a poisonous sting, like to the sting from the scorpion's tail, were given in the vision to show the iron disposition of the Jewish rulers, who would go from place to place, as it were, upon wings, creating a great commotion with minds that had been opposed to the teaching of Christ.

164. And as the rulers communicate the intelligence they received from the king of Rome,

165. They will extend the desire of having all the Christians put to death; the desires of mind that they will extend will be as a tail from the head or rulers of the government.

166. And as they devise a way and means of silently destroying all persons that shall appear within their midst possessing an affinity-power, it will be as the poisonous fangs upon the scorpion's tail.

167. But the spirits that guide the laws of progression will watch their secret intrigues; and after they have learned all their plots and desires, they will go to Rome and form a battery around the accused officer, and give him a power of speech that will astonish the king and cause him to have a fear to disobey the God of wisdom;

168. When he shall say it is the will of God that the officer is released from bondage, and permitted to go forth unmolested to continue the work of progression that the Christ was unable to finish;

169. As soon as these words shall reach the king's ear, he will comprehend that there had been a great wrong committed within the Jewish government when they crucified the Christ without giving him a hearing to defend the accusation.

170. Soon after the accused officer is released from bondage, the sixth angel will sound, or, in other words, the spirits will cause the affinity-officer to speak before the king, divulging all the secret plans of the Jewish rulers, for the purpose of having the king command the Jewish king to free the Christians without bringing them before the council; if not, he will come upon them with an army that will destroy their cities and nation.

171. The Jewish king will comply with his request, but will command the Christians to go into another part of the country, and not to come within the walls of his city.

172. The four angels that are released in the vision are given to illustrate the release of the Christians that the Jews will have in bondage;

173. And the number of horsemen that have breast-plates of brimstone and heads like to lions, with smoke of brimstone issuing from their mouths, is to illustrate the combined Jewish enmity toward the Christians;

174. Showing that they will have a desire to kill or devour them as the lion, and annihilate their principles from off the earth as the fire consumes the brimstone to nothingness.

175. But the king of Rome will not allow them to destroy the principles of Christ; but issues a decree, compelling all the Jewish subjects that are living within his dominions to listen to the teaching given by the minister of Christ whom he will ordain to go through all parts of his dominions, teaching whenever he shall receive the inspiration of knowledge from God.

176. The decree from the Roman king will cause the Jewish power to bend or crawl upon the earth, with their evil desires coiled within

their own government, like to a serpent when frightened taking her poisonous tail into her own mouth.

177. And because of the Roman decree, the Jewish king will compel his subjects to become more subservient to their former style of religion, some of them worshipping idols, while the other portion will continue in sacrifice and circumcision.

178. Those that follow after circumcision will continue on repenting not of their evil until God's natural laws compel every human being to become subservient to the electric powers of progression.

179. But the minister of Christ will continue to speak the words of the spirits in the seventh sphere; and as the principles of his teachings penetrate through the different denominations of earth, they will learn to love and worship the God that gave wisdom to Abram, Isaac, and Jacob; also Moses, that established the true church of Zion within the minds of the Israelite children.

180. And as the same power governs the minister of Christ as did Moses on Mount Zion, and the people are progressed to a condition where they can comprehend a principle of divinity,

181. The minister of Christ will write or instruct thousands upon thousands to comprehend the teachings given through the inspiration (or affinity-powers) of former prophets and kings,

182. Which will flow from generation to generation, like to many waters, producing the noise or voice of thunder as it is carried down by the tide of progression.

183. And as it increases in strength, it will be sounded upon their harps as they blend their voices before the throne, and before the beasts or kings and rulers of earth.

184. And no man will be able to learn the song (or divine principles) without he is redeemed from the evil desires of earth, and receives their Heavenly Father's written progression in their forehead or mind.

185. And when they shall have received the written progression, they will not lust after different women of earth, but they will then understand the laws of affinity so as to be able to select for themselves a companion that is in unison with their natural temperament, and not defile God's channel with a diversity of minds that are unable to comprehend divine progression.

186. And every person that is born upon the earth will follow the laws of progression, so far as they receive the affinity-power within their temperament to be instructed by divine nature, which has the power to

subdue the gross nature and enable the individual to feel the conscientiousness between good and evil.

187. And those that receive the most affinity within earthly composition, will be the first to be redeemed from among men, or from the compositions of different temperaments, like unto the Lamb, or Christ, who was born within the true channels of affinity that connected him with wisdom, or at the right hand of God, the Father.

188. All those that are born within the true channel, like unto the Christ, will be found before the throne of God without fault or guile, as the first children of earth should have been.

189. But those who receive the affinity-temperament sufficient to receive an impression, will be impressed by the spirits that have departed from their bodies, and have been redeemed or collected their affinity-temperament from the pure particles of nature sufficient to throw off the diversity of composition they received from another earth, and begin to learn of natural magnets that should have governed and controlled all mankind.

190. And as soon as they are able to comprehend the work they should have accomplished, they return to all the affinity they can find upon earth, and endeavor to impress the minds to go forth teaching the necessity of progression, that the temperaments may be redeemed from compositions of earth, as it is a sin before God.

191. And as these spirits, or angels, go forth through the heavens, proclaiming the everlasting gospel, or truths of nature, to every kindred, tongue, and people,

192. They will impress the necessity, as with a loud voice, saying, Fear God, or the consequences if you deviate from His natural laws; for the hour of His judgment is come upon all those that have not the temperament to worship Him that made heaven, and earth, and seas, and the fountains of water, or (in other words) to worship Him that made temperaments of earth in unison with heavenly principles, that would enable them to receive knowledge through every channel of their body, like the water from a great fountain, if not obstructed by the different compositions of earth.

193. But as the Roman and Jewish dominions will be deficient of the true affinity, they will not comprehend the teachings of Christ's disciples.

194. And when they divulge the evil and oppression within the Jewish government, the Roman king will remind them of his commands; and if they will not allow the disciples to teach without being in constant

fear of their life, he will come upon them with armies that will destroy their whole nation.

195. But the Jewish rulers will read over all the Mosaic law; also, the lives of all the superior prophets and kings, and they find they were guided by the hand of God.

196. And as they are the descendants, they will believe the same God will give them the strength and power to subdue the Christians.

197. And after they are subdued, they will have power given them to go against the Romans, as all the prophets of former days have prophesied the downfall of the Roman government.

198. And that it is their duty to destroy the Christians, as the Christ and his followers have been an imposition upon the descendants of Abram.

199. The third angel will sound as it were with a loud voice when they impress Christ's minister to tell the Roman king concerning the preparations the Jewish rulers have been making to destroy the Christians and Romans.

200. And that, if they will go against them in battle, they will give them power against every man that beareth the mark of the beast, or the desire of the Jewish rulers.

201. As they have defiled every good principle that has been existing within their government, and will not listen to the voice of progression, Babylon, or their city of evil, must fall, like unto the tower of Babel.

202. And as it falls, they will find the power or wrath of God falling upon them with indignation and torment, nevermore to give them strength or power while they followed the desires of destruction

CHAPTER XLII.

1. AND, says John, I heard a voice saying unto me, Write, Blessed are the dead that die in the Lord, that they may rest from their labors, as their work will follow them.

2. And I looked, says John, and I saw a white cloud; and upon it sat one like unto the Son of Man, having a golden crown upon his head, and a sickle in his hand.

3. The white cloud was to signify a pure principle, and the Son of Man that was resting upon the principle was the Christ, which is to say, the pure principles gave Christ power to see the Jewish nation must be crushed in order to save the work he had established upon earth.

4. Therefore he commanded the spirits within the seven spheres to form a battery of magnetical power, like unto a sickle, and give that power unto the Romans, that they could have strength to subdue the Jewish power, and scatter them to the four winds, or the different parts of the earth.

5. As soon as the battery is formed, they will give the knowledge to the Roman king, and he will send forth armies to subdue the Jewish power, and save the clusters of grapes, (or the Christians,) and cast the vine into the wine-press of the wrath of God.

6. The vine is to signify the original Jewish laws and principles; the grape is the Christians that will become ripened with a pure principle, and be ready to leave the tyranny of the Jewish government, whenever the sickle or power of any government shall sever them from the hand of oppression.

7. The vine that is cast into a wine-press of the wrath of God is the Jewish government being crushed by the true hand of progression; as God's progressive principles are at enmity with that which is evil, it will continue pressing the vines of evil, until they will all be obliged to accept of His wisdom, in order to escape the pressure that will gather around them.

8. And as the Roman armies besiege the cities, Babylon, or the Jewish government, will fall; and they will scatter into different bodies and

continue unto the horses' bridles, or until they are subdued and willing to be guided by the laws of the Roman power, as a horse is guided by the bridle.

9. After the Romans subdue the Jewish government, the Christians will have their liberty to preach throughout all the Roman dominions.

10. And as they persuade many to follow the teachings of Christ, they will think the temple or tabernacle of the testimony is sent from heaven as a new revelation.

11. And the king will call all his subjects together, commanding them to sing the songs of Mosses, as the marvelous works of the Lamb had gotten the victory over the beast that hath the mark of evil within his forehead; and all those that carry his number stand upon glass or on a light foundation, half inclined to unite with Christians to sing the song of the Lamb, saying, We glorify Thy power throughout all nations, wherever Thy judgments are made manifest.

12. But as their glassy or light foundation is surrounded by the fire of indignation, they will turn a deaf ear to all persuasions and cleave to the mark of the beast, or the principles that crucified the Christ,

13. Defying the power of the seven spheres to change their thoughts toward the teachings of Christ, as they believed him to be an impostor toward the children of Israel.

14. And the seven angels came out of the temple, or out of their different spheres, having their mind filled with pure principles, which will gird them with a golden girdle, or the precious desires of bringing them to light and knowledge, wherein they will be able to see their conduct has taken their happiness away.

15. And because of their unhappiness, they will feel the plagues, or the reproach of all the progression that will come upon the earth, until they open their temples or minds to investigate the principle they have been striving to crush.

16. And the seven spirits before God will continue with their progressive principles, until their minds will become filled with the smoke, or wisdom and glory of God, to cause them to say, Glory be to God and the Lamb, who was slain by those that bear the mark of the beast.

17. And there was a great voice out of the temple, saying to the seven angels, Go your way and pour out the vials of the wrath of God upon the earth.

18. The wrath of God, that the spirit is to pour out upon earth, is to be the fire of wisdom, which will burn upon the altar of conscientiousness, in unison with the electric laws of earth.

19. And as the earth will send forth her electric phenomena, different from what has ever been seen, and the affinity-minds impressed to explain the causes and effects,

20. There will fall grievous sores upon the men which have the mark of the beast; or, in other words, when these phenomena come forth, and the disciples or affinity-minds are impressed to explain the electric laws of earth, they will say the followers of Christ are still imposing upon the people.

21. For when the Christ was upon earth, they said that Christ performed the miracles; and now that he is dead it is the earth's laws that are doing the same.

22. And as the people of different minds will not understand through what power he performed the miracles, they will begin to inquire one with another, saying, Through what power do these men explain the phenomena of earth?

23. And none will be able to give any account of them excepting those that have the same influence; and because they will be able to comprehend the natural laws,

24. They will complain to the Roman rulers, saying, These Christians are trying to impose upon us by professing to explain the phenomena of earth.

25. The Roman rulers, bearing an antipathy against the Christians, will readily bear the tidings to the king, who will have them brought before the council; and because the affinity-disciples are not able to open their mind sufficient to discern the manner in which Christ performed his miracles with the atmosphere, the king will also pronounce them impostors,

26. And refuse them the privilege of teaching; give the ministry unto his first teachers who believed in idols, but had adopted the belief of Christ crucified.

27. After these grievous sores come forth upon the fountains of water, (or the Christian people,) they will put them to death, one after the other, until they will all be destroyed for proclaiming the truths of nature.

28. But after the affinity-teachers are all destroyed, the spirits will not cease their work, but try every brain that is brought forth upon earth, in order to gain an influence for the purpose of bringing progression in different forms,

29. That the rulers will be unable to mark the change until progression gains an everlasting inheritance that will defy the powers of kings or priests of earth.

30. And while the work of progressing is secretly passing onward the spirits will unite in power, and influence all persons they can find with an affinity-temperament to go forth and break the yoke of oppression within every government, until their laws are purified from evil.

31. And as the Roman government will contain the greatest power, and the greatest amount of evil, equal to the strength of a dragon or King Herod,

32. The spirits will unite in power against the government, and cause them to arm themselves against oppression; also to form new colonies in different parts of the countries bordering the Roman provinces.

33. After they form in power, the spirits will cause them to war with the Roman power until they bring them under subjection and gnaw their tongues with pain, or conscientiously feel the wrongs they pressed upon the Christians.

34. But with all their depression and sore affliction, they will not repent of their evil deeds, but continue pressing down upon every mind, or principle, that cometh forth with ideas of progression.

35. The Roman priests will form in strength and come before the the king, and prophesy to him, saying, God commands that all shall bow before our creed and our law, as we have the greatest power of any religion existing upon earth.

36. And as we have adopted the truths of Christ crucified, and the faith in all his apostolic followers, God has ordained us ministers unto Christ, giving us power to perform miracles and forgive the sins of earth.

37. But the people will protest against their miracles, as they will be impressed to see their miracles are performed for a selfish motive, and for the purpose of forcing the government to become subservient to church laws, like unto the time of Herod.

38. And as soon as the susceptible minds see the iniquity coming forth, (like unto unclean spirits, as frogs coming out of the mouth of the dragon,) they will receive strength to refuse the miracles given by the priests of earth.

39. As the small still voice will speak within their mind, saying, Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and see not his shame.

40. When the still small voice is impressed upon their brain, they will be strengthened to fight for the true principles of progression.

41. And there will be voices, and thunders, and lightnings, and great

earthquakes, or, in other words, there will come forth great armies, fighting for different principles; one army fighting for liberty and free thought, the other for the purpose of compelling all to submit to the tyranny of church creed and law.

42. But the spirits will give strength to those that fight for a principle of progression; and they will gain power over the priests, and the city of Babylon will be divided into three parts.

43. And God will hold them in remembrance and send His messengers to break the chains of oppression, by attracting their mind to the mechanical, to the astronomical, and to the magnetical arts that exist within the gross mind of man.

44. When the spirit-messengers commence influencing the different organs, it will fall upon them as great hail out of heaven, every stone about the weight of a talent, or, in other words, many will think the talent that is increasing in their mind will become a great burden.

45. And as they will not possess the facilities of forming the machinery their mind dictates, they will, at first, curse God for giving them the desires.

46. But as they will be impressed to search into the different particles of earth, they will find all that they will require to fill their desires; and as fast as they progress with their talent of mechanism, God will send wisdom within their midst, and warn them against the evil of placing their mind upon any thing they shall make as it is given to them for happiness, if used for development.

47. But if used for the purpose of gaining earthly treasures, the treasures will all be demolished by the evil they bring within different nations.

48. And there came one of the seven angels, which had the seven vials of knowledge, saying unto me, Come hither, and I will show unto thee the judgment of the whore that sitteth upon many waters, or, in other words, see the progression the seven vials of knowledge will bring upon the earth.

49. And the curse it will bring by allowing the evil of pride and aristocracy to commit fornication, or delude their mind from the pure principles of investigating God's natural law.

50. And to illustrate progression and its influences, says John, they carried me away in the spirit; and in the wilderness (or beginning of progression) I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

51. The woman was figuratively given to illustrate the love and fancy

that would allure the ten different kingdoms of power from the seven spiritual spheres of progression.

52. As the spirits know that woman was taken from the refined particles of nature, and if that refined particle had been kept within the laws of affinity, she would have filled man's soul with love in connection with the spirit-spheres.

53. And he would not have had a desire to place his affection upon the mechanical arts, that will be placed upon earth, for the purpose of refining and bringing gross nature into the pure magnetical, and the magnetical into the spiritual, in order to finish the earth's works, preparatory to the great change that will unite all the planets into one eternal mansion.

54. But as the temperaments of both men and women have been changed by the combinations of affinities, neither sex is capable of receiving the true love with which God inspired their souls in the beginning; if so, they would not have been attracted to the mechanical arts for the purpose of filling their souls with earthly treasures.

55. Therefore, as they are not equally balanced with divine love, they will continue in avariciousness until their minds are wholly absorbed in the beauties of earth.

56. And drinking the blood of saints and martyrs of Christ, or (in other words) bringing the wisdom of Christ down within the evil principles of earth for the purpose of covering up their iniquity,

57. And adorning the minds of each generation with the evil of pride and abomination to every thought of divinity.

58. And each generation will build up wealth and pride, until it becomes as it were an individualized principle (like to the woman seen in the vision) full of blasphemy.

59. And upon it will be written, *Mystery of Babylon the great, the Mother of harlots and abomination of the earth; and these will be built upon the love they possess for earthly treasures.*

60. And as the people increase in the science of mechanism, they will divide into different kingdoms, each kingdom working and warring for the purpose of adding treasures to the woman or individualized pride that sitteth upon the colored beast, or the pride of the ten kings that will have power to carry her on to the end of strife or perdition.

61. The end of strife or perdition signifies the time when the spirits will come upon earth and impress every susceptible mind with wisdom, telling them the mystery and evil belonging to nations' pride and church creeds.

62. And as soon as the combined kingdoms see God's laws working upon the people, they will give command to war against Christ and his kingdom.

63. But the power of the combined spheres will overcome their superstitious ignorance, and cause them to see and despise themselves for building an image of pride and vanity in the presence of their God, who had given them knowledge of His natural laws in order to have them progress their mind preparatory for their great change of life unto death, and from death unto life eternal.

64. As soon as the people gain light sufficient to see their iniquity, their conscientiousness will begin to wrangle with their evil deeds; and to cover up their evil, they will war against each other until Babylon the great will begin to crumble.

65. And the voice of wisdom will cry with a loud voice, Babylon (or the pride and aristocracy of the earth) is falling, falling; come out of her, O my people that love the pure principles of God! that ye may not receive her plagues;

66. For her habitations are filled with every class of evil, as every nation and tongue has been made drunk, or their mind absorbed within the evils of her pride; and their evil has reached unto heaven, and God's laws remember their iniquities.

67. And because of the iniquities enacted upon nature, they must receive the reward that will be doubled unto them according to the works of good or evil that they may have performed while in the body;

68. For God hath given His commandments unto all His children, that they could escape the wrongs and evils pertaining to nature;

69. And if they seek to find the inner principles belonging to nature, they will gain knowledge from every root and branch that will develop the soul onward to the wisdom of heaven, wherein they will receive the reward of happiness.

70. But if the people of earth seek the knowledge of mechanism for the purpose of gaining honor or treasures, it will be worthless knowledge, and be cast into the great city Babylon, that will be consumed with wisdom and conscientiousness.

71. The great city Babylon, or the woman that sitteth upon the beast with many colors, having a golden cup in her hand full of abomination and filthiness of her fornication, is figuratively given to illustrate the society of pride and aristocracy that will grow from the different trades of mechanism;

72. As each grade, class, and sex will continue adding to the society's

treasure until it becomes individual, as it were, like to the woman as seen in the vision.

73. And when each nation shall have been made drunk with the wine of her fornication, and is unable to proceed further with her iniquities,

74. They will make war with each other, and continue in war until they destroy all the earthly treasures they have gained,

75. And call upon the power of God to cleanse them of their iniquities, and destroy their sins with the fire of wisdom.

76. And standing afar off, they will say, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

77. The merchants of the earth shall weep and mourn, because no man buyeth their merchandise as they have heretofore been buying.

78. And they will cast dust on their heads, or, in other words, they will endeavor to keep their superstitious ignorance upon or in their mind, for fear they will see and understand the wisdom that will endeavor to erase the desires of gaining earthly treasures.

79. But while their mind can see the least chance for making earthly treasures, they will say, Alas! alas! that great city, wherein all were made rich by the ships of the sea, and by reason of her costliness, yet withal, within one hour, as it were, she is made desolate;

80. For a mighty power has cast wisdom, as the weight of a millstone, into the sea, and its violence has thrown down the great city, (or pride of earth,) and shall be found no more at all.

81. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her by showing them the worthlessness of the pride that destroyed Christ and his Apostles;

82. For when they can no longer gain light from the candle, or hear the voices of harpers, musicians, pipers, trumpeters, or craftsmen, and see the beauties of the bridegroom and his bride, or be allured by the sorceries wherein all nations have been deceived,

83. They will seek for the wisdom Christ and his disciples gave unto all the world; and by seeking and digging deep into the ruins of the great city, (or pride of the world,) they will find it buried within the ruins, the ashes catching up their blood that has been spilt for the remission of their sin.

84. While Christ and his followers pass onward, singing, Alleluia to the four and twenty principles that have been made perfect, wherein the inhabitants of the earth can see the true laws of God the Father.

85. For true and righteous are His judgments; for He hath judged

the great whore which hath corrupted the earth with her fornication, and hath avenged the blood of His servants at her hand.

86. And when the four beasts or kings of the earth take the four and twenty principles, and say, We will acknowledge Thy wisdom to be superior, and fall down to worship the God that sitteth upon the throne of justice,

87. The seven spheres will respond in praises, singing, Alleluia to God, and the Lamb who taketh away the sins of the world, and make both great and small acknowledge Thy name, and prepare their superior mind with love and affection (as a marriage feast) unto Christ, Thy Son, in perfection.

88. And as soon as the evils of the earth are quietly chained within the power of wisdom, the spirits within the seven spheres will approach those that possess the most susceptible minds,

89. And with the key or true wisdom they will impress their minds to comprehend the electric laws of the atmosphere, wherein they will be able to traverse any portion of the earth or atmosphere without money or price, as its value will not then exist.

90. For the wisdom of God shall have taken its place, and from every mouth will come wisdom as a two-edged sword, cutting away the evils they have accumulated while they worshiped the great whore (or the evil of pride) that was fostered by the beasts or kings of the earth.

91. And as fast as they cut the evil away by progression, they will see clearly to cast it into the fiery furnace of conscientiousness, where it will be burned until there is not a particle left to deceive the rising generation, which will be united by the true laws of affinity.

92. And when the true affinity shall come forth upon earth, the Christ will return to the earth's inhabitants, and they will be able to see and know why he was called king of kings and lord of lords.

93. And as he will be in connection with their affinity, and perfect in wisdom, their whole affection will be placed upon the divine principles of God; and their minds being all united, it will become as an individualized bride adorned with love to meet the bridegroom.

94. And when the bridegroom shall come to reign upon the earth, he will open the book of life with justice and mercy, that all may know and see their own position.

95. For his wisdom and love will attract all minds unto him, and all will have a desire to approach, to gain wisdom from the true fount.

96. And in the vision, says John, I saw thrones, and they sat upon

them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Christ and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they were sufficiently progressed to enter the marriage-feast and partake of the true wisdom, without casting a regret into the fiery furnace.

97. For in their book of life (or four and twenty organs) they were found perfect, without spot or blemish ; for they had worked diligently to subdue the evil minds upon earth, and teach them their true affinity.

98. And by subduing the minds from evil, they had been able to discern their true affinity and get upon the true channel that would develop their minds to perfection, wherein they could sit upon the right hand of God, or in other words, become perfect in wisdom, and were born to their second resurrection.

99. But the rest of the dead lived not again until the thousand years were finished, as they had been allured by the evils of earth, and received the mark of the beast, or the pride and honors of evil influences, while in the body,

100. And had not as yet overcame their evil mind sufficiently to see and obtain their true affinity, which prevented them from progressing into higher spheres of wisdom.

101. And they remained on the breadth of the earth, and compassed the camp of saints, or affinity-minds of their sphere or progression, until fire of wisdom is sent upon natural channels to burn up their superstition and ignorant evil.

102. And as soon as they cast off their evil and permit wisdom to burn up its influence, they will receive the resurrection of eternal life, which will be the second resurrection.

103. And they sat upon the throne of purity, as all their earthly desires will have been destroyed before the throne of God.

104. And in this manner all will receive their judgment from the book of life ; the seas will give up their dead, death and hell will deliver up their dead, and all will be judged according to their works.

105. The seas, death and hell, that deliver up their dead, are the dark spheres where the most ignorant have remained for many generations, and have only received the change from death to life in the spirit form,

106. Wherein their inactive minds are looking for some power to come and do the work that is set before them ; as they were accustomed to the same practice upon earth, where they could get their work completed for money or price without the least exertion ;

107. Which can not be accomplished in the spirit-spheres, as every man, woman, and child must perform their own work, if they have not gained a talent or a mind while in the body wherein they can see the work they will have to accomplish before they can enter the higher spheres.

108. The spirits that have progressed to higher spheres will visit every spirit that passes from the earth, and show them the work they will have to accomplish before they can gain light,

109. Or even lay the foundation for their work, telling them how they can make an easy task of what they will have to perform if they lay aside all superstition and ignorance, and be guided by the principles of wisdom which they have gained by hard labor, and are willing to give to all those that have a desire to accept.

110. Those that will accept of wisdom tried in the fire of persecution will progress rapidly toward the second resurrection ;

111. But those that refuse, saying they have been taught to believe in the wisdom of the prophets and the resurrection of Christ Jesus, and through his resurrection they will be saved without the least exertion, if they are not allured away from their belief by the evil spirits that Satan sends forth to entice God's elect into hard labor and eternal damnation.

112. The spirits that will be unwilling to receive the wisdom, for fear of being allured away into evil, will be those that will come forth from the lower spheres of ignorance, when they see the Christ approaching the earth to unite with the progressed affinity, which will give a great illuminator.

113. And when they see the light shining from earth to heaven in a perfect channel, they will believe Christ has come to place them upon the highest throne of wisdom.

114. But as they approach nearer to receive their judgment, he will tell them of the same progression, and the work they will be obliged to accomplish before they can become inheritors of the higher spheres that await them.

115. After they receive their judgment from Christ, and they see there is no other way of gaining an eternal inheritance, they will commence their work within their own spheres, as the progressive spirits will have progressed the minds upon earth, until there will be a new earth, or true affinity of earth, as all the combination of affinities will have been cleansed, or passed away.

116. That the tabernacle or wisdom of God could dwell with the

people living in the flesh, and that all should become as one mind and one people.

117. And He would wipe away all tears from their eyes, or, in other words, wipe away all ignorance from their eyes, that they could see to purify their system to such a perfection that, when the spirit left the body, it would not experience death as a change, but that all its particles should pass into the spirit to give a full formation.

118. After all the particles of earth shall have been purified and consumed by the animal and the human, the spirit-minds upon earth, the spirits in the lower spheres, will receive their full development.

119. And the electric magnets of earth, and of the sun, moon, and stars, will unite into one eternal mansion, (like to the holy Jerusalem as seen in the vision,) having the glory of God, and beautified by the emanation from every particle that had heretofore given power and beauty to the different orbs that rolled upon their axes within the condensed atmosphere.

120. But as soon as all things of earth become purified, the surrounding atmosphere will receive the purified particle, which will electrify all with purity,

121. And give the appearance of a great mansion with walls and gates sufficiently large to receive the twelve tribes of Israel, or the twelve principles of nature that gave nutriment to the four and twenty organs or talents that finished their master's work by progression.

122. The wall of the great city (or progression) will have twelve foundations; the walls will be garnished, or receive the brilliancy of all the precious stones and particles of earth, which will give a great illumination.

123. And the great mansion of progression will have no need of the light from the sun, moon, or stars, as the glory of God will lighten it with wisdom.

124. And all the people from earth, sun, moon, and stars shall receive the light from God their Father, and He will reign for ever and ever.

125. And they shall see His face, as there shall be no night there; and all His laws and commandments will be written in their forehead, with wisdom purified by earth's tribulations.

126. And in the midst of the mansion of progression I saw, says John, a pure river of water as clear as a crystal.

127. And on both sides of the river was the tree of life, which bare twelve manner of fruits; and the leaves were for the healing of the nations.

128. The pure stream was given to show the channel of wisdom that God placed upon earth when He gave breath of life to His children.

129. And that His children had increased in the desires of earth until they had covered it up with earth's nutriment.

130. But the nutriment had brought forth a tree, or, in other words, their combined desires had brought forth a sensitive temperament, who became susceptible, and extracted the water or wisdom from the pure river or channel that had been buried.

131. The tree, or susceptible temperament, was Abram, who was born with an affinity-mind sufficient to receive a true sensitiveness of good and evil; and his children (or fruits) were Isaac, Jacob, and Esau; and the leaves, or their descendants, brought forth a channel that developed Christ into a perfect temperament; and that temperament developed the twelve primitive principles into four and twenty pure derivative principles, which stand as the foundation to the great mansion of eternal wisdom and happiness,

132. With its clear river of wisdom flowing onward to refresh the souls through all eternity; for He is Alpha and Omega, the beginning and the end of all.

133. Blessed are they that keep His commandments, that they may have right to the tree of life, and enter into the gates of knowledge.

134. For without the true channel there are sorcerers, whoremongers, murderers, idolaters, and all evil-doers that bring unhappiness.

135. And when the spirit ended his saying, says John, I fell down to worship at his feet; and he said unto me, See thou do it not; for I am thy fellow-servant or of thy brethren the prophets who kept the sayings of the vision and worshiped God.

136. And he said unto me, Seal not or write not the saying or the illustration of these visions, as it will create a great disturbance before the principles of Christ can purify the minds from evil to understand the natural laws of God.

137. Therefore seal up the prophecy of my sayings, and let those that are unjust remain unjust still; those that are filthy, let them be filthy still; and he that is righteous, let him be righteous still.

138. For I come quickly, and my reward is with me, to give every man according as his strength to accomplish the work.

139. And as thou art weak in mind, I give unto thee knowledge, that thou shouldest receive strength to perform the work that will be set before thee; which thou shouldst do willingly, after knowing the true channel of eternal life.

CHAPTER XLIII.

1. AFTER John contemplated upon what he had seen and heard, he was fearful that he would forget some parts of his vision, and he thought the only way to retain the knowledge would be to write it down upon parchment.

2. He therefore obtained the parchment and wrote the vision in a figurative form, just as it had been pictured to him, without its illustrations, as the spirit-guides had refused him the privilege of writing the illustrations, for fear it would fall into the king's power, and he would destroy the Christ before he could perform his work of progression upon earth.

3. Therefore, as soon as he finished his writing, he placed the parchment between two soft stones, and buried it under the roots of a tree, that he could obtain it when he should require it, as reference to strengthen his mind.

4. As soon as it was safely secreted, he went forth upon his mission, preaching and baptizing, for the purpose of healing the people, and progressing their minds from the evils of ignorance and superstition.

5. Shortly after his departure, he heard that the Christ was born in Bethlehem, and that all the people that possessed an affinity temperament felt the natural affinity, and had a desire to witness the power that gave them the great attraction.

6. And thinking that Herod would know where the Christ should be born, they all went and inquired of him, saying, We have seen his star in the east, and have come to worship him.

7. But as Herod had not been apprised of the birth, he knew not where to direct them, and bade them search diligently until they should find the Christ, and then return and let him know where the Christ was born, that he could go and worship him also.

8. And when the wise, or affinity, men started in search of the child, their spirit-guides went with them, impressing their minds to see and follow the electric light they had formed in connection with the Christ.

9. And as they followed the brilliant channel, they found Joseph and

Mary, (the parents,) nursing their young child, who, Mary said, was born within the power of inspiration, as she had been within the channel of inspiration since her pregnancy with the child.

10. And that she had been impressed to say, the child was the Christ spoken of by the prophets, and that she must take the young child and flee into another country; for Herod, the king, would destroy his life.

11. And while the wise men were united in praising God for giving them a child from heaven that would become their guide to wisdom,

12. They were all impressed to hear a voice, saying, Arise, take the young child, and flee into Egypt; for Herod and his councils are enraged because you do not bring him word concerning the child,

13. And are coming upon you with power, and will destroy all of your company, if overtaken by him.

14. As soon as Joseph heard these words, he formed in company with the wise men, and they took Mary and the young child, and fled by night and by day, until they were safely guided into the land of Egypt,

15. Where they were to remain until the spirit-guide should bring them word, as it was their work to protect the child until he became sufficiently strengthened to receive a battery in connection with heaven and earth.

16. And after the spirits gave the command to Joseph and the wise men, they returned to Bethlehem, to protect the Christians, whom they found in great distress.

17. As Herod had become enraged when he saw he was mocked by the wise men, and to avenge his anger commanded his army to go forth and destroy all the male children throughout every part of the country, also the wise men, if they were to be found.

18. But as the wise men could not be found, or any tidings received from them, the king's army returned, stating they had obeyed his command, and destroyed all the male children throughout the country, but the wise men could not be found with their kinsmen, neither any tidings received from them.

19. As soon as the king received the tidings of his cruelty upon the people that had saved his life in time of the famine, a thought came over his mind, that their God had protected the Christ and the wise men from his cruel power, to show the power He possessed was above feeble man, or kings of earth.

20. While he contemplated upon the past, present, and future, he

was seized with a convulsion of the nerves, which prostrated him to that of a feeble man, wishing and praying for John to come to his assistance.

21. But his guilty conscience could not meet with him, after what he had sworn before John, to protect the Christ and rear a temple for his reception.

22. All the evil of his life was placed before him, causing a terror to come over his mind; and all despised him for what he had done.

23. And if he sent for John, God's wisdom would condemn him before his death. He feared to look upon an innocent face, as many good and passive children had been destroyed by his power.

24. And as his evil continued to haunt his nervous system, he feared death was coming upon him, which caused him to send for his favored son, Antipater.

25. But when Antipater returns, he tells his father that his brother Archelaus had disobeyed his commands and mocked him with ridicule.

26. This knowledge enrages King Herod, and he commands his son to be banished to the king of Rome, there to be imprisoned for disobedience and want of affection.

27. As soon as Archelaus is cast into prison, Antipater devises means to destroy his father and take the kingdom; but the king is apprised of his danger, and commands his guard to put him to death.

28. Then sent for his son Archelaus, who returned to his father with deceptive love, to gain the kingdom.

29. And as the king was in want of friendship, he willingly gave his son the power of the kingdom to gain a smile and the assurance of a tear after his death, which his son deceptively assented to, and complied with every request, as long as he thought necessary, after Herod was dead and buried.

30. But after Herod's death, there was considerable dissatisfaction in regard to the rightful heir to the throne, as Herod had many sons that came forth as the rightful heirs.

31. As for King Herod, he did not possess the rightful power to place his son as governor or king over the Jewish nation, as he had gained his power by force, not by being the rightful heir by birthright, in accordance with the written law of the Jewish nation.

32. Therefore they were obliged to go before the king of Rome, to receive the voice of the people, and there decide who should become their sovereign.

33. And as they were many years deciding upon the truthfulness between Archelaus and Antipas,

34. The spirits investigated the condition of the government, and decided to impress Joseph and Mary to return to Bethlehem, that the child could be brought to his own native country, while they were busily engaged with government troubles ;

35. That they would not notice or molest the child until they could gain circumcision as the national protection.

36. But before they could get Mary to consent to bring her child into Bethlehem, Archelaus was crowned king over Bethlehem and Jerusalem.

37. And they took the child into Nazareth of Galilee, as Antipas was to reign as king over that part of the country, and was not tyrannical against the good people of Israel.

38. And the Christ was unmolested, while he grew in innocent strength in the connection with the good teachings of his loving parents, who kept all their thoughts and inspirations a secret, as their spirit-guide had given them knowledge of all the dangers that surrounded them if they should divulge the secret.

39. And that they should be very punctual in attending all feasts held at the temple, that no one could mistrust the child to be the Christ, until his organs should become developed to speak with wisdom and power.

40. And as they were poor, and came with the wandering tribes to the feast of the Pentecost, the child was unprepossessing, attracting no attention by those that did not know his power and wisdom.

41. When they met at the temple, the law of Mosses and other prophets were read by the priests and elders of the temple, commanding all to follow the commands given by Mosses, and prepare their mind for the Christ spoken of by the prophets.

42. As the Christ grew to the age of twelve years, he became developed in all wisdom ; and while accompanying his parents to the temple, he watched his opportunity, and, as soon as the people left the temple, he sought the elders, and spoke with them concerning the law they had been reading to the people.

43. And the elders asked him what he knew concerning the law ; and he repeated all the law of Mosses without seeing the parchment on which it was written.

44. And after he repeated the visions that had been given to Mosses, he gave the explanations, illustrating God's desires and designs in giving the visions and protecting the children of Israel through the wilderness, and through all the wars and tribulations that they had encountered since they departed from Egypt.

45. After Joseph and Mary departed from the temple in company with their associates, they continued in busy conversation for some length of time, thinking their children were all united in playing and running as usual after leaving the temple.

46. But a thought came over Mary's mind that her favored child was not in their company; and she instantly returned to the temple, where she found him busily engaged speaking with the elders,

47. And reprimanded him for giving her the fright and trouble to return and search for him, and, much more, for having the presumption to speak with the elders of the temple, when he was connected with the low tribes of Israel that came to the temple to hear the law, not to explain the law to the wise.

48. But he answered, saying, Leave me alone; I must begin my Father's work; for the harvest is ready, even at the door.

49. And when she heard these words, she remembered the wisdom that had been given concerning the time they should call him forth from her parental care; and she went away rejoicing, as she knew God's power would protect him whenever he called him forth to teach the truths of natural law.

50. From thence he went forth into different parts of the country, teaching the poor, healing the sick, consoling the persecuted, by saying, Rejoice; for great is your reward in heaven.

51. Thus he continued until he arrived at the age of twenty, when he received the full strength of his natural system, which gave the full electric vibrations in connection with the natural laws of earth;

52. And with this magnetical power he attracted twelve men, that were nearest in connection with his physical affinity; and with this physical affinity he formed a magnetical battery that would enable him to perform miracles before the people,

53. And illustrate divine law to their gross mind, wherein they could see how they were connected with nature.

54. And as he had a great desire that all should become acquainted with their own physical nature, and also how it was governed by natural laws, he classified it in the most simple manner, keeping nothing a secret, as it had been in the time of Moses.

55. But with love and charity he confessed all before the people; when he healed the sick, by making a connection with their physical magnet, which produced the electric heat to pass through impure blood, and create an action to send the disease to the surface, or make its escape through the pores. He never kept the people in ignorance;

56. But performed all his magnetical labor before the people, telling them they could do the same, if they would progress their mind to see and understand the natural law that gives them life and power, one over the other, in accordance with their affinity.

57. But their mind was ignorant and could not comprehend the wisdom he gave, but proclaimed his power throughout all parts of the country.

58. And when John heard concerning the teachings of Christ, he had a desire to see the being the spirits had pictured to his mind; and as he was the being that would have the power to establish the true light or the true tabernacle of progression, he believed he would be able to distinguish him from all others.

59. But before he came nigh unto Christ, the spirits withdrew their magnetical power from his eyes, and he looked upon all with the same love and affection, thinking he would continue his preaching and baptizing until he came within the vicinity where Christ was preaching, and then he would cease preaching and listen to the teaching of Christ.

60. But Christ saw that John was preaching near by, and went to listen to his teaching; and when he told the people they should repent of their sins, and come forth and be baptized in the river Jordan to heal them of their infirmities,

61. The people all went forth, (as baptism had become a divine inspiration, since it cured them of their diseases in time of the famine, and all wished to receive baptism when John came to bless them,) and when they were baptizing, some of the Pharisees and Sadducees that had been listening to the teaching of Christ, came forth to the baptism.

62. And John, seeing them, exclaimed, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance,

63. And not think or say within yourselves, We have Abram to our father; for I say that God is able of these stones to raise up children unto Abram.

64. But now the ax is laid under the root of the trees, (or in other words, the work of change is commenced within your midst;) let every tree which bringeth forth not good fruit be hewn down, and cast into the fire of wisdom.

65. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to stoop down or unloose. He shall baptize you with the Holy Ghost, or the true wisdom of God.

66. Whose fan or wisdom is in his hand, or own mind, and will have the power to purge your flour, or gross mind, and gather the good wheat, or good mind, into his garner, or heavenly sphere ; but the chaff he will burn up with the unquenchable fire of wisdom.

67. After the Pharisees and Sadducees were baptized by John in the river Jordan, Christ came forth to receive baptism like to the Pharisees ; and John knew him not until his hand came in contact with the true channel of magnetism, and was made to feel the inspiration of happiness, which did away with fears, and caused him to exclaim, Why comest thou to me to receive baptism, when I need baptism from thee ?

68. And Christ said unto him, Suffer it to be so now ; for thus it becomes us to fulfill all righteousness before the people.

69. After he was baptized by John in the river Jordan, the spirits gathered around him and formed a battery, which produced a light ; and within the channel of light, or electric battery from heaven, the voice of God sounded upon their ears, saying, This is my beloved son, in whom I am well pleased.

70. Christ, seeing their minds filled with faith in baptism, and that John had brought a great progression by bathing or baptizing them when they were diseased,

71. And that to tell them there was no necessity of baptism, would destroy all the good John had performed by uniting their minds to one object ;

72. Therefore, seeing their minds united to one object, although it was not the pure principle of God, he knew it was better to have them continue in that faith, until he could give them wisdom that would enlighten their mind to see that it was the water that healed their infirmities ; and the knowledge was given to John for that purpose.

73. And that after they had received the assurance of divine knowledge, (through the affinity-powers of John to heal them by bathing them in the river Jordan,) they should search into the powers that gave the knowledge, that they could receive a benefit within the soul.

74. John had never taught them to believe in baptism for remission of their sins, but in the power that gave him the knowledge to heal their diseases ;

75. And that if they would progress their minds to purity, they would all see and know the principles of God, which was being baptized by the Holy Ghost.

76. But after leaving their belief of sacrifice, their ignorant minds required some earthly demonstration to unite their thoughts upon ; there-

fore, when they were convinced that John received the knowledge of healing them through an inspiration of divine power, .

77. They placed their mind upon the act of baptism, as they had upon sacrifice when upon the altar; and when they changed their thoughts from sacrifice or idolatry, they thought that John must baptize them so that they could receive a change.

78. And also that if John was inspired of God to heal by baptism, God would see their change and save them for the change they had made, if their conduct continued the same through life.

79. Therefore when John preached to them concerning a change, and that God desired them to change their old superstitious minds preparatory for the coming of Christ, the true Son of God, they would come forth and desire baptism, believing the belief in John's inspiration was all that would be required to prepare their mind to comprehend the wisdom Christ would be able to baptize them with when he should come within their midst.

80. And John could not make them understand the difference between being baptized with the wisdom of God through an inspiration, and being baptized with water for a change of belief from sacrifice to baptism.

81. And if he refused to baptize them when they made up their mind to believe in John's power of healing by inspiration, they would denounce him as an impostor,

82. And refuse to listen to his teachings, because he denied the power of his inspiration as being a benefit to heal them of their past infirmities.

83. After seeing they required some earthly demonstration to unite them in the belief of inspiration, he baptized all that came to him, and instructed all his disciples to baptize all that required baptism for a change of thought, as they must enlighten all to the belief that spirits of departed brethren were capable of inspiring or impressing the mind with the wisdom of God.

84. And if they did not baptize them, they would not be able to teach; and as baptism could do them no harm, and they could bring a progression by administering it, the guiding-spirits impressed John to baptize all that required it as a change.

85. And as they could not change their minds, or see a principle until their minds could grow and receive knowledge little by little, that they could understand inspiration, they allowed them to receive baptism.

86. And as Christ could see the condition of their minds, he saw it was necessary to adopt baptism in order to carry them onward to progression.

87. Thus he suffered himself to come down to the simplicity of being baptized, that he could unite them to the covenant of Zion, wherein they would be able to learn the natural laws of the earth.

88. And when they arrive at that position, he knew that they would see that baptism was not required for the soul's salvation, but given through inspiration or impression for the purpose of restoring health to those that were afflicted with disease.

89. But Christ saw that it was necessary to unite with them, and not to condemn their simplicity in baptism or circumcision, as they would require some of their former mode of worship until they could gain strength from progressive principles to give them a foundation.

90. And after Christ had united with them in all their simple forms of worship, he took his disciples apart from the crowd and gave them electric power from his natural affinity by mesmerizing them.

91. Then he commanded them to go forth from place to place and preach, as he would impress them with wisdom.

92. As Christ possessed the same knowledge and a greater power to magnetize than the spirits that had been in the spirit-form since the first death upon the earth,

93. Therefore all those that were of his affinity followed after him, desiring to hear the wisdom of God, as they could feel the influence of his inspiration, as his inspiration was direct with God.

94. And all those that were afflicted with diseases were healed of their infirmities whenever they came within the channel of his magnetism to produce the electric vibration, and set the blood in action and open the pores, that the diseases could make their escape through the surface.

95. Thus some were healed by touching the hem of his garment, others by placing their mind upon him with affection; then even if they were at a distance, his affection would respond with a magnetical power of love, which would cause the electricity to flow through the system of the individual and start the disease to the surface, where it could make its escape.

96. But those that were not near him in the affinity of love, and were born with a combination of loves of the earth, he was obliged to extract the different particles from the atmosphere to form a battery to

affect the disease, and then he would be obliged to lay his hands upon them to start the electric vibrations through the system.

97. As Christ was born within the true affinity of love and magnetism, he possessed the power of sight and feeling, to see and know every thought that was for or against him ; also to know the extent of affinity that existed within each individual,

98. And whether they required the magnetism of love and affinity, or the magnetism of the atmosphere to effect a cure of any malady they may have been affected or troubled with.

99. In like manner he traveled through all parts of Jerusalem and Judea, performing miracles with the people that they could become convinced of the power that guided him.

100. After John saw the power of Christ, he became jealous, and would not teach when the Christ was within the same place.

101. And whenever his disciples asked him to teach and baptize with them, he would send them to Christ, saying, I am not the Christ ; why comest thou to me ?

102. For I baptize with water ; but there stands one among you whom ye know not ; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

103. This is he of whom I said, After me cometh a man which is preferred before me ; for when he was before me, I knew him not ; that he should be made manifest to the people of Israel while I was baptizing him with water, when he was able to baptize me with the Holy Ghost, or the wisdom of God.

104. The king's rulers, hearing John making this confession to the disciple, went and told the king that John had been imposing upon the people ; for they had heard him refuse to baptize or preach to the people, saying that the republican or sinner that went about eating and drinking with the wine-bibber was greater than he.

105. When the king heard these words against John, he went to him and commanded him to reveal all concerning the birth of the Christ, and if he was the child that had been secreted from his father.

106. But John refused, saying, I knew him not until he came to me to receive baptism, and then I saw and bare record that this was the Son of God.

107. When Archelaus Herod saw he was mocked of the wise men the same as his father, he commanded his soldiers to put him in prison until he should confess all.

108. And while he was in prison, he began to doubt, saying, If he

was the true Christ, he would not have come to me to receive baptism, as he would have known that baptism was only an inspiration of healing.

109. And as he did receive baptism like to other men, he can not be the Christ spoken of by the spirits in the vision I received while in the wilderness.

110. And when his disciples visited him in prison, he asked them to go to the Christ and say, Art thou the Christ that was to come as the Son of God before the people, or are we to look for another?

111. Christ answered, saying, Go show John those things which ye do hear and see: as, the blind receive their sight, the lame walk, the dead are raised up, and the poor have the Gospel preached to them; and blessed is he that shall not be offended in me.

112. Christ called the attention of his disciples, saying, What went ye out into the wilderness to see? a reed shaken with the wind?

113. But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

114. But what went ye out to see? a prophet? Yea, I say unto you, and more than a prophet;

115. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

116. And verily I say unto you, Among them that are born of woman, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he.

117. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

118. Christ compared John to a reed shaken by the wind, because he was troubled at every word that was spoken against the principle of divinity,

119. And was fearful of performing the work set before him, as he had no faith in the spirits that guided him, after they had revealed to him all that is to come upon the earth.

120. And because he could not see a vision before his eyes every day of his life, he had doubts and fears as to divine principles that surround the Christ.

121. And when his mind was filled with doubt and fear, the spirits could not control or give him strength to see or speak for his defense.

122. But when he was with those that looked to him for knowledge, and when he uttered a word, believed all was an inspiration without exchanging a word of doubt, he could receive knowledge without any trouble, and all was happiness.

123. And in that condition he was superior among them that are born of women ; there hath not risen one of more susceptible feelings to the principles of divinity.

124. But take him away from that feeling of affinity, and the evils of doubt and fear creep over his mind until his power of thought and reflections upon past instruction is destroyed ; and by destroying his natural perception, destroys the channel for spirit-communication, or prevents them from giving him strength to overcome the evil that comes in his pathway ; like to Herod asking for the history or parentage of Christ, which he could have answered by telling him he was in another country when Herod had trouble with the seekers of Christ.

125. But by telling the king that Christ came forth and was baptized of him, and yet he was beneath him in power, confused the king's thoughts until he lost faith in the inspiration of John and had him put in prison.

126. Notwithstanding John's affinity-powers to receive wisdom, the least in the kingdom of heaven (or spirit-spheres) is greater than he, because they allow their wisdom to give them confidence in power and speech.

127. And for the lack of confidence in the powers that guided him to wisdom, the kingdom or the progression of earth had suffered violence from the ruling powers that caused John to fear, and not to speak with firmness and sustain the principles he was endeavoring to establish within the minds and souls of the people of earth.

CHAPTER XLIV.

1. BUT, saith Christ, Whereunto shall I liken this generation? It is like unto children sitting in the markets calling unto their followers,

2. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and you have not lamented;

3. For John came neither eating nor drinking the food like that of other men, and they say he hath a devil.

4. The Son of Man eateth and drinketh with the publicans and sinners, and behold, they call him a glutton and a wine-bibber; but wisdom is justified if it is within the bosom of God's children, let them be in any place or position.

5. But John and other prophets have sat, as it were, like children, without putting power or force to the principles they taught, saying, We have piped unto you, and you have not danced; or, in other words, We have taught the principles of wisdom as they have been given unto us, but we can not testify to their channels or to their truth.

6. And by giving wisdom in an easy, playful manner, like to children at play, without substantiating its principles with confidence and feeling, it will be of little account to the people,

7. As they require the sight of confidence and feeling to give them a foundation whereon they can build their mind and establish the true feeling.

8. Christ began to upbraid the people for not listening and opening their minds with a desire to progress into wisdom and a feeling of love.

9. But a thought carried him back where he could see the manner in which the wisdom had been given to the people,

10. And he said, I thank Thee, O Father of heaven and earth! because Thou hast hid these things from the wise kings of earth, and hast revealed them unto babes, or the easy temperaments that have a conscientious feeling; for so it seems good in Thy sight.

11. All things are delivered unto me of my Father, and not through the inspiration of spirits; and no man knoweth the Son's true channel of affinity but the Father; neither knoweth any man the Father save the Son, and him to whom the Son will reveal Him.

12. Then come unto me, all ye that labor and are heavy-laden, and I will give you rest from ignorance, if you will take my yoke of wisdom upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls ; for my yoke is easy and my burden light.

13. Christ was grieved at the thought of John being placed in prison, as it was not possible for him to make the king understand the divine law that controls the channels of affinity, to get him released from prison ;

14. And as he had a great work to perform while he remained in the body, it was necessary for him to keep from the power of all earthly law until his work was finished, or the foundation of a principle established that could withstand all the creeds and changes that were to come upon the people of earth.

15. Therefore, to make this foundation firm, the disciples went to John, and related all that Christ had said concerning his faith.

16. And when the king called upon John to receive knowledge concerning the Christ, he confessed all, saying that he was the Christ spoken of by the prophets, and that he was conceived by the Holy Ghost, which is spiritually known as the wisdom and channel of God.

17. And with that power he would be able to withstand all the temptations of earth, and yet retain the feeling of love, different from any other being that has ever been born.

18. These words changed the king's mind, and he felt a sympathy for John ; but he thought he would test some of John's sayings before he released him from prison.

19. And accordingly he commanded his elders to go forth and tempt the Christ with the riches of the world ; saying, If thou be the Son of God, command that these stones be made bread.

20. Christ, seeing his mind, replied, It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

21. Then the tempters asked him to go with them into various parts of the country, showing him the riches of the temples, and the honors he should have if he would accept of the jewels of earth.

22. And if he would consent to unite with their religious worship, and deny the God of heaven before the people,

23. They would give him vast tracts of land lying around different parts of Jerusalem ; also the ruling power of different cities and people, if he would fall down and worship the honors of riches, and say their teachings were perfect.

24. But Christ said to the tempters of evil, Get ye hence, Satan ;

for those words and desires are from the bottomless pit of your evil mind, and to test my power you have given them, thinking I will accept of evil like to yourselves.

25. But it is written in your own creed, Thou shalt worship God, and Him only shalt thou serve.

26. Then the tempters take him upon the pinnacle of the temple, and when all things were taken from his reach, said, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee, lest at any time thou dash thy foot against a stone.

27. But with the assistance of the electric powers of the atmosphere (which he perfectly understood) he came down without the least trouble or affliction.

28. After they saw the power he could call at his command, (believing it to be God's angels,) they went their way, and confessed all to the king, saying, We saw the power of God, as it gathered around, to give him assistance when he came from the top of the temple.

29. When the king heard these sayings, he remembered John, saying within his own mind, For his truth he shall be set free.

30. But he made a great feast at his birthday, and because his wife's daughter danced before him, to give amusement, he promised to give her whatsoever she should ask of him.

31. And as Herodias was angry with the principles John taught, she told her daughter to ask for the head of John the Baptist in a charger, which she did; and the king (for his oath's sake) was obliged to comply with her request.

32. But for this act of injustice a trouble of conscientiousness came upon his mind, and he was unable to attend to his governing laws, and was sent into Rome.

33. When Christ heard concerning the death of John, he was very much grieved, and departed from thence into a desert, or an uninhabited place, for the purpose of speaking with the spirit of John.

34. But his disciples followed after him; and when the multitude saw the twelve disciples departing from their cities without healing their sick, their faith encouraged them to search for the Christ, and beseech of him to heal them of their infirmities.

35. And when he saw the great number that were afflicted, he had compassion upon them, and healed all those that were diseased in mind or body.

36. After he had healed them, the disciples urged him to send them

away, that they could get something to eat; but he saw a good opportunity to convince them of the power that had given them health.

37. Therefore he said to his disciples, Give ye them to eat; but they said unto him, We have here but but five loaves and two fishes.

38. And he said, Bring them hither to me; and he commanded the multitude to sit down, and he broke the loaves and fishes before them; then raised his eyes to heaven, calling upon his God to give him assistance, and to attract their attention to one principle that would enable him to gain a superior power over their gross mind, and open their spiritual mind to see the beauties of heaven, as he brought them in contact with the different channels of the atmosphere.

39. And when their minds were all united, he attracted the atmosphere and formed a battery around them; and then while they were under the magnetical influence, he inflated their system with the nutriment that was in the atmosphere, which filled their stomachs the same as if they had eaten from the vegetation of the earth.

40. As the atmosphere was filled with the same nutriment that gave life, and filled the pores of the vegetable or animal food that they had usually eaten to satisfy the wants of their physical nature,

41. Therefore as the nutriment giveth the strength and tone to the system, the nutriment of the atmosphere is as good for the system to inhale, as to partake of different particles of the vegetable or animal, providing the people of earth understand how to extract the nutriment that is required for their physical temperament.

42. As the atmosphere is filled with the nutriment that passes from different minerals, and a mixture of gases from the interior of the combustible substances, it contains particles that are poisonous to some systems, the same as the different vegetables.

43. And if man had sought wisdom from the beginning, he would have possessed the knowledge of extracting nutriment from the atmosphere, and would not have required so much of the vegetable or of the animal food.

44. But as they had nourished ignorance instead of natural wisdom, they had been obliged to partake of the vegetable and animal, whenever they could obtain what they required for bodily subsistence, which they could have extracted from the atmosphere at any time,

45. As the atmosphere extracts nutriment from the earth's surface, while the vegetable dies and decays for the want of nutriment in the time of an unproductive season.

46. But as Christ was born within the affinity channels of wisdom,

he could see and understand the laws of nature, and extract the nutriment for bodily subsistence.

47. And the people of earth believed he was performing a miracle, when their spiritual eyes saw the nutriment that gave life and growth to the different fruits upon earth.

48. And after the stomach and palate were satisfied, he endeavored to explain the laws of nature as they exist within the seven changes of man's earthly progression, and also the seven spiritual spheres from death to life eternal.

49. But their minds were ignorant and could not understand, neither could his disciples see how he fed so many and yet find the fragments of the loaves and fishes scattered upon the ground, which Christ told them to gather up, that they could have them at another time.

50. And seeing they could not understand him when he spake with power and wisdom, he changed his instructions into parables, and without a parable spake he not unto man, as he could compare heavenly wisdom to that of gross earth.

51. And by explaining the laws of God in connection with the gross things before them, he could make them understand some of his teachings.

52. And he opened his mouth and taught the multitude from the innermost depths of his soul, saying,

53. Blessed are the poor, or humble in spirit ; for theirs is the kingdom, or higher spheres of heaven, or happiness.

54. Blessed are they that meekly mourn ; for they shall be comforted by wisdom ; yet they will inherit or remain within the laws or love of the earth, because they are not humble in spirit.

55. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled with mercy, if they are merciful unto their brethren,

56. And make peace one with another ; for the peace-makers shall be called the children of God, even if they are persecuted for my sake.

57. Yet rejoice and be exceedingly glad ; for great will be your reward in heaven ; for so persecuted they the prophets that were before you.

58. And ye are now the salt, or the remnant of those that were persecuted for righteousness' sake ; but if the salt, or your pure desires, are destroyed by the vanities and evils of honors that surround you, the teachings that I give unto you will be counted to you as nothing, and will be cast out of your mouth with mockery, then trodden under foot, or buried from memory by the honors of society.

59. Ye are now the light of the world; for your good works shine forth like unto a city set upon a hill which can not be hid.

60. For it would not be wise for a man to light a candle and put it under a bushel, but put it upon a candlestick, so that it giveth light unto all that are in the house.

61. Therefore, let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

62. Think not that I am come within your midst to destroy the law given by the prophets, but to fulfill the law.

63. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled; or, in other words, the earth will in no way change her position until man has made all things perfect, and become purified in body and soul to receive the change.

64. And whosoever shall break one of the least of God's laws or commandments, or teach men so, will not be found perfect in the kingdom of heaven, and will be placed in the lower spheres until he has made his work perfect before God, and unto all men.

65. And whosoever doeth good in the sight of God, and teaches others to do the same, will be called great in the kingdom of heaven.

66. Ye have heard that it was said by them of old times, Thou shalt not kill, and, Whosoever shall kill shall be in danger of judgment.

67. But I say unto you, whosoever is angry with his brother, or shall say, Thou fool, when in anger, shall be in danger of being judged by the wisdom of God.

68. Therefore, if thou hast aught against thy brother, or if thy brother has aught against thee, think over all the causes and effects of possessing the evil mind; and when thou canst truthfully see and feel the wrong of encouraging enmity against thy brother,

69. Lay thy gift of repentance before the altar of God, and say, I will go to my brother with repentance; and when thou goest to thy brother, give him the look of repentance, and that look, if truthfully given, will bring reconciliation.

70. But if thou shouldst continue in thy angry feelings toward each other, the Great Judge, or His natural laws of right and wrong, will cast thee into prison, or into the lower spheres of progression.

71. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing, or overcome the evil of anger, and the wrong the anger committed between thee and thy brother.

72. Then again, ye have heard that it was said by them of old times, Thou shalt not commit adultery.

73. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

74. For if the mind dwells upon an evil, the evil influences of thought will injure the mind just the same as committing the act of evil, although the wrong will not be as great as it would have been, providing it had been united to the wrong of another.

75. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is more profitable for thee that one of thy members perish than that thy whole body should be cast into hell.

76. Which spiritually says, if one thought within the brain is wrong, or inclined to evil, it is better to destroy the thought, or even the whole organ, than to have it continue until every member or organ become evil from its influences.

77. As the wisdom of God will consume every particle that is evil, if it takes every organ belonging to the body, and the individual is left with the same knowledge as when he was born into the world, possessing an uncultivated spiritual mind.

78. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

79. But I say unto you, that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

80. Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

81. But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.

82. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

83. But let your communication be Yea, yea; Nay, nay; for whatsoever is with a more determined mind will bring the feeling of anger, and anger bringeth evil.

84. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

85. But I say unto you, resist not evil; but whosoever shall smite thee on one check, turn to him the other also; which signifies, if a man doeth thee a wrong, do him a kindness in return, as good deeds and

good actions will cut deeper than a two-edged sword, and turn evil into good.

86. Give to him that asketh of thee wisdom, or asketh of thee to perform a good ; or to borrow of thee for a good purpose, turn not thou away, if thou hast it to spare.

87. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

88. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

89. That ye may be the children of your Father who is in heaven ; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

90. For if ye love them which love you, what reward have you, or what reward do you deserve ? if ye salute your brethren only, what do ye more than the publicans ?

91. Be ye therefore perfect, even as your Father which is in heaven is perfect ; but to come to that state of perfection, you must lay aside the evil of enmity and revenge, which can not enter the kingdom of heaven.

92. But while ye are striving to do good, take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.

93. Therefore, when thou doest thine alms, do not sound a trumpet, as the hypocrites do, in the synagogues, and in the streets, that they may have the glory of men. Verily I say, they have their reward.

94. But when thou doest alms, let not thy left hand know what thy right hand doeth ; or, in other words, not feel or give it grudgingly, or ask why you should give alms.

95. But if you have any thing to give, give it as a secret thought, and thy Father that seeth thee in secret will reward thee openly.

96. And when thou prayest, give thy prayer in a secret thought : be not as the hypocrites are ; for they love to pray standing in synagogues and in the streets, that they may be seen of man. Verily, I say unto you, they have their reward.

97. But when thou prayest, let thy mind desire wisdom for the progression of the soul ; and when your mind becomes progressed to love and desire purity, you will have power to overcome all the evil that may surround you.

98. But God can not give you strength of mind without you have a

desire to obtain it, and, when it is given, to open thy mind with love, and receive it as a treasure.

99. For God your Father knoweth what things ye have need of before ye ask Him; therefore ye have no need of long prayers, like to the heathen.

100. After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be Thy name;

101. Thy kingdom come; Thy will be done in earth, as it is in heaven.

102. Give us this day our daily bread; and forgive us our trespasses, as we forgive those that trespass against us;

103. That we may be delivered from evil by receiving Thy wisdom; for Thine is the power and the glory forever and ever. Amen.

104. For if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

105. Moreover, when ye are fasting or waiting to gain wisdom upon the proper channels, be not as the hypocrites, of a sad countenance; for a sad countenance will not bring wisdom.

106. Fasting signifies spiritually waiting for wisdom, and nothing but love and desire will hasten its coming.

107. And God, your heavenly Father, will give unto every one accordingly as the secret desire is prepared to receive. And He is able to discern between those that have been waiting with thoughtful prayer to gain wisdom to benefit the soul, or whether they desired a secret assistance for obtaining earthly treasures.

108. But I say, Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

109. But lay up for yourselves in heaven by developing the mind to purity and wisdom, which will not grow rusty while it is replenished from the true fount of knowledge, or be stolen by thieves, as the thieves would not be sufficiently developed to obtain the wisdom.

110. For where your treasure is, there will your heart be also; and the eye of man will tell where and how deep the soul lieth; for the eye is the window to the thoughts or soul.

111. And when the mind is filled with the perplexities of evil, the mind will silently speak its troubles, and fear to meet with the eye of innocence, and prefer darkness to light.

112. But if the soul is free from trouble, the eye will appear bright and happy, and without the least fear investigate all the truths of nature.

113. No man can serve two masters; for he will either hate the one and love the other, or else he will hold to the one and despise the other: ye can not serve God and Mammon.

114. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

115. For after all these things do the Gentiles seek, instead of seeking and asking for wisdom, which your heavenly Father would give if they would ask with a desiring mind.

116. And then the wisdom would teach them the proper use of every thing existing upon earth.

117. And they would have no thought for the morrow, as wisdom would teach them to obtain all that would be required for the morrow, like to the lilies of the field, that take no thought for their raiment, as they are clothed from the nutriment of heaven.

118. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

119. Therefore, judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

120. And if thou seest a mote in thy brother's eye, and accuse him of evil before thou considerest the beam in thine own eye, thou wilt be judged for not giving proper judgment.

121. For if thou hast a beam in thine own eye, thou shalt not be able to see clearly to cast out the mote from thy brother's eye.

122. And consequently will injure the good mind the brother may possess, by not seeing clearly to give him the proper judgment.

123. Therefore give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.

124. Ask for knowledge with a desiring mind, and it will be given you; seek, and ye shall find; knock at the true channel of affinity, and it will be opened unto you.

CHAPTER XLV.

1. THEREFORE, all things whatsoever ye would that God should do unto ye, do ye even so to thy brethren upon earth ; for this is the law given you by the prophets,

2. And by following these laws ye will enter into the strait gate, or the true channels of God, which leadeth to the fount of all knowledge.

3. And when once upon the perfect channels wherein ye can see its happiness and pleasure, you will never have a desire to depart from its teaching ;

4. For strait are the paths or channels that lead to this life of happiness ; but because its ways are simple in nature, few seek to enter into its strait paths.

5. Beware of false prophets that seek to entice you from these simple ways of nature by fascinating clothing ; for they come to you in sheeps' clothing, but inwardly they are raving wolves,

6. And will lead your gross mind to destruction ; for broad is the way that contains allurements, and many there be which go in thereat.

7. And ye shall know them by their fruits ; for a good tree bringeth forth good fruit or teachings, but an evil tree will not bring forth good fruit or set good examples.

8. Wherefore by their fruits ye shall know them ; and every tree that grows to evil, or, in other words, every man that allows his gross mind and body to partake of the evil of earth, will be cast into the fire of wisdom ;

9. For it will not be every one that saith, Lord, Lord, that is prepared to enter into the kingdom of heaven ; for it is not every man that doeth the will of his Heavenly Father.

10. Many will say to me when they see the spiritual spheres, Lord, Lord, have I not prophesied in Thy name ? and in Thy name cast out devils ? and in Thy name done many wonderful works ?

11. And then I shall be obliged to say unto them, I know you not ; depart from me, ye that work iniquity.

12. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, or his mind upon a firm principle.

13. And the rains or the tribulations of evil came beating against them; but they doubted not, and continued with a firm and happy progression, saying, Thy laws, O God! are just; for they have been founded upon a rock, or upon a firm principle from the beginning.

14. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built a house, or his mind, upon the sand or the prophecies of idolaters.

15. And as the rain descends, or the progression comes upon earth, it will undermine and gradually demolish all that is not built upon the natural channel of progression, and great will be the fall thereof.

16. After, Christ had ended these sayings to the people, they were all astonished at his doctrine;

17. For he taught them as one having authority, not as the scribes or elders that read to them the laws of Moses.

18. But they could not comprehend all the wisdom he taught, as they possessed minds that had been kept in ignorance, and required cultivating before they could understand the true principles of wisdom.

19. Whenever Christ went from their towns or cities, great multitudes followed after him, bringing with them all that were diseased,

20. And crying with a loud voice, saying, Lord, if thou wilt, thou canst make me clean. And his sympathies were immediately aroused,

21. And he stretched forth his magnetical hand, saying, I will, be thou clean; and as soon as his magnet came in contact with their system, it caused the electric power to vibrate through all the diseased channels of the body, driving the disease to the surface, where it could make its escape and allow the natural functions to perform their work.

22. While he was entering Capernaum, there came unto him a centurion, saying, Lord, my servant lieth at home grievously tormented with insanity. Christ said, I will come and heal him.

23. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but I believe if thou shouldst speak the word, my servant shall be healed.

24. Christ, seeing the man's faith, said, Go thy way; and as thou hast believed, so be it unto thee.

25. And Christ formed a magnetical battery with the atmosphere, which reached the servant, and magnetized the system, and quieted his brain, and sent the blood into different parts of the body.

26. And as soon as the electric channels were opened, the blood and pressure escaped from his brain, and he was made whole from that very hour.

27. When Christ heard the man confess his faith, he said to his disciples, Verily I say unto you, I have not found so great faith ; no, not with the children of Israel.

28. And I say unto you, that many shall come from the east and west, north and south, and sit down with Abram, and Isaac, and Jacob.

29. But the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth ;

30. Which is to say, I shall be able to find men in all parts of the earth (like to the centurion) that will be more progressed and have more faith in the natural laws of God than the disciples that are daily connected with the wisdom of the kingdom of heaven, or the higher spheres.

31. And those men that search into natural laws for the sake of gaining wisdom without being forced to believe (and then require miracles to be performed before they can believe) will be able to sit or occupy the same sphere with Abram, Isaac, and Jacob,

32. While the children (or disciples) that were associated with the wisdom of the higher spheres will be obliged to remain in the lower spheres of darkness until they search into natural laws from natural desires ;

33. For it is an impossibility for man to be forced into affinity laws, or to love his God without knowing and loving His laws.

34. And to know the beauty of His laws, you must investigate every particle of nature until you can discern its divine workings.

35. And as soon as you can discern the divinity of His great work, you will love Him for the sublimity He has placed before His children for investigation, not for the riches they may bring.

36. While he was thus exhorting the people to love God and search for His wisdom, they surrounded him with a vast number that were suffering from their infirmities.

37. And his sympathies was aroused, and he formed a magnetical battery around them, and they were all restored to health.

38. And as they were healed, they remembered the words of the prophets as spoken of in former days, saying, When he shall (meaning Christ) come upon earth, he will take upon himself our infirmities.

39. After he had healed them of all their infirmities, and exhorted

them to seek divine wisdom, he commanded his disciples to prepare to depart to another city.

40. Then came a scribe and said unto him, Master, I have a desire to follow thee whithersoever thou goest.

41. And Christ saith unto him, The foxes have holes, the birds of the air have nests; but the Son of Man hath not where to lay his head.

42. Christ could see that the scribe had a desire to follow for the purpose of learning, if possible, the manner in which he healed the sick,

43. That he could perform the same miracles, and gain great riches and honor before the wise men of earth.

44. But Christ compared him to a cunning fox, having a home or a place to rest his avaricious disposition, without flying or traveling from place to place, as the birds of the air, to seek for a nest or kindred association;

45. And that if the scribe did not charge any more than he did for his labor, he would not get a place to lay his head.

46. As soon as the scribe learned he could not perform miracles if he did it for the purpose of gain, and that Christ could see and read his mind, he departed from his presence with shame.

47. Then came one of the disciples, saying, Lord, before we depart, suffer me to go and bury my father.

48. But Christ said unto him, Follow me, and let the dead bury the dead; in speaking of the dead burying the dead he had reference to those that would not seek the wisdom of God, to see the work that was placed before them.

49. And as their minds were lying dormant, they were spiritually dead, and he desired that class of people to perform the rites of burial, as they could be of no other benefit to mankind within that grade of progression.

50. And those that could receive wisdom, and teach others the necessity of performing their work while in the body, he desired should be up and doing; for the harvest was ready, and he could find but few that would devote their life to the great cause of progression.

51. Hearing the necessity of following the great command, they all entered into a ship to cross a body of water; and while upon the water, there arose a great tempest in the sea, and the ship or boat was covered with the waves.

52. And they all became fearful and went to Christ, and found him sleeping; and they awoke him, saying, Lord, save us, or we perish.

53. And he arose and said, Why are ye fearful, O ye of little faith!

And seeing their fear, he immediately formed a battery with his disciples, and extracted different particles from the aerial magnets or clouds, and as soon as they were broken, the wind ceased and there was a great calm.

54. The disciples then exclaimed, What manner of man is this, that even the winds and seas obey him?

55. And when he was come to the other side, into the country, there came forth two men from the forest and ancient tombs, saying, Thou son of God! art thou come hither to torment us before the time?

56. These two men had heard concerning the miracles that had been performed throughout the country.

57. And as their minds could not expand to progressed principles, it produced insanity. They had been sorely afflicted with disease previous to their insanity,

58. And had been advised to go and see the man who performed miracles; but through fear they declined, and as their brain was too feeble to expand to thought, they became insane, and ran forth into the forest, and through the tombs, beseeching the dead to give them protection.

59. For as soon as they were afflicted with insanity, they were accused of having league with the devil, and were not permitted to return to their homes.

60. And when they saw Christ and his disciples approaching them, they besought Christ to let them alone, and not torment them before their time.

61. And that if he came near, they would find protection with a herd of swine that was feeding in the distance.

62. And he told them to go; and they started with full speed toward the herd of swine. The swine, hearing their shrill voice, took flight and leaped into the water.

63. Then Christ placed his magnetical battery upon the insane men, and they were instantly quieted, and healed of their infirmities, and believed the devil that had been tormenting them had perished with the swine.

64. And as Christ was instantly surrounded with people, beseeching him to depart from their coast, he could not explain the miracle to his disciples, and they reported the same throughout the country.

65. After Christ passed from thence into his own city, he visited different sects and societies; and as he went to the house of a publican, they desired him to eat with them; and seeing their mind and desires, he accepted of their invitation.

66. And while eating, he knew he could gain a favorable impression within their mind, and change their evil to a principle of good.

67. But when the Pharisees saw him eating with the publicans and sinners, they went to the disciples, saying, Why eateth your master with publicans and sinners?

68. Christ heard their words, and answered them, saying, They that be whole need not a physician, but they that are sick.

69. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners, to repentance.

70. Christ made no distinction between the rich and the poor, the wise and the unwise, but taught all grades of society for the purpose of establishing a principle of love and charity,

71. Wherein they could gain the true channels of wisdom, that would make them wise and happy in the spheres of eternity.

72. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

73. Christ said unto them, Can the children of the bride-chamber mourn while the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast.

74. When John's disciples could not get a spiritual communication, they said they were fasting for wisdom; and when they gained knowledge from their spiritual guides, they considered it a continual feast for many days.

75. But they could see that Christ's disciples were never in want of spiritual knowledge, and this they could not comprehend.

76. And to satisfy their own mind in regard to the power Christ had over his disciples, they went to Christ to ascertain.

77. And he said, Can the children of the bride-chamber mourn while the bridegroom is with them in person?

78. Which was to say, the love that existed between him and his disciples was to him as the love a bride should give unto the bridegroom when uniting in wedlock.

79. And as long as that love existed within their battery, (or as was figuratively given as bride-chamber,) they would have no occasion to mourn, or want for spiritual knowledge;

80. As he was ever ready and willing to return their affection with love and wisdom, and every wish was gratified as soon as their thoughts were formed into a sentence.

81. And while they were well supplied with wisdom, they could not fast or want; for he possessed the power to give them wisdom at all times and in all places.

82. But the spirits that were guiding John's disciples could only give wisdom when they found them in a susceptible condition of mind and health, or in a quiet place where they could form a magnetical battery.

83. But the battery with himself and disciples could not be broken, so long as they were united with love; but the time would come when their love would be broken, and then they would be obliged to fast or wait until they were in a proper place to get wisdom, like unto John's disciples.

84. For no man putteth a piece of new cloth into an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse; or in other words, if the spirit-guides should impress your mind with knowledge while you (meaning John's disciples) were associating with many of your friends, eating and drinking with merriment.

85. For the knowledge the spirits would give would mingle with your gross minds, and make your conversation unprofitable, as your illustrations would not be clear or perceptible.

86. And like unto the new patch put upon the old garment, it would make the rent worse, or place their minds in a greater depth of doubt and mystery.

87. Neither is it well to put new wine into old cracked bottles, else the bottles break, and the wine runneth out and perishes, or loses its strength.

88. But when you put new wine into new bottles, both are preserved; the same is the condition with minds.

89. If you go by yourselves and form a congenial battery, your spiritual guides can impress your minds with the laws and truths of nature, that you will be able to comprehend and remember.

90. And then when you go forth to teach, you will be able to give knowledge that will destroy all superstitious ignorance.

91. And when that is destroyed, their minds will be like unto the new bottles, prepared to receive the perfect and truthful knowledge, and both will be preserved from the trials and contentions that may surround them in time to come.

92. It is necessary that you make all God's laws plain and simple, that the inhabitants of the earth may understand the true principles of nature, and not get them mixed with sacrifice or idolatry.

93. After he ended these sayings to John's disciples, he called his twelve disciples together, giving them knowledge to destroy all manner of diseases by magnetism.

94. And when they should be called into different parts of the country to teach, and they failed to gain a magnetical power against evil and contagious diseases,

95. They could gain his assistance by giving him a prayerful thought, mingled with love; and he would come to their assistance, by giving them strength upon the channels that united them in affinity.

96. Christ, being the perfect affinity, could supply all small channels with power to overcome all evil, if they would come unto him with true love.

97. But without true love he could not respond to their desires; and that he should know if they continued true to the principles he had taught them by the strength that remained upon the magnetical battery that united them.

98. And with the battery of thought, he should call them unto him whenever he desired their assistance.

99. Then, to distinguish his disciples from John's disciples, he surnamed them: the first of his disciples he named Peter; the second, Andrew; the third, James; the fourth, John; the fifth, Philip; the sixth, Bartholomew; the seventh, Thomas; the eighth, Matthew; the ninth, Alpheus; the tenth, Thaddeus; the eleventh, Simon; the twelfth, Judas Iscariot.

100. These twelve Christ sent forth; and commanded them, saying, Go not into the great cities to be seen of men, like to the Gentiles.

101. But go rather to the lost sheep of the house of Israel, or in other words, to the poor, depressed people, that have been cast away from the enjoyment of progression,

102. And have not had the opportunity to hear the true wisdom explained, in the plain simpleness of its nature.

103. Therefore, go ye and teach them, saying, The kingdom of heaven is here within your midst, as God's natural channel has been born into the natural flesh of earth,

104. And is connected with the fount of all knowledge; and has sent you forth as disciples in spiritual affinity, to heal the sick, raise the dead or palsied, cast out devils, or quiet the brains of those that are troubled with insanity.

105. And as you go forth, provide for yourselves neither gold nor silver, for the expenses of your journey; neither two coats or shoes;

for the work you will perform will be worth the meat, or the clothes you may need.

106. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, seeing into all their errors and treachery, that they destroy not your life.

107. But while within their oppressive laws, prove yourselves as harmless as doves, that they will have no reason to call you unto judgment.

108. For they will endeavor to bring you in guilty before the king and rulers, that they drive you from their synagogues.

109. But when they deliver you up, take no thought how or what ye shall speak; for I will impress you with words to speak at the time when you require them.

110. For ye shall be hated of all men for my sake, as ye will not be accountable for what ye say; for my heavenly Father giveth me power to speak with you, by the power that connects our magnetical battery.

111. But the wisdom you will give will cause great contention with those that are impressed to see and believe.

112. As those that will not believe or see will rise in enmity and make war upon each other; brother shall deliver up brother to death, and fathers their children.

113. And the children shall rise up against their parents, and cause them to be put to death.

114. But when they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone into the other city till the Son of Man be come unto you with strength and wisdom;

115. For I know you have not power without the assistance from your master, no more than the servant is above his lord.

116. What I tell you in darkness, or when I impress your mind, that speak ye in light; and what you hear spoken in your ear, that preach ye upon the house-top.

117. And fear not them that strive to kill the body, but are not able to kill the soul; but rather fear ye Him that is able to destroy your body, or cast aside all particles of your body that are not found perfectly pure at the time of death; also destroy all the mind you may gain, if not found within His natural channels, when you come before His wisdom.

118. But remember, the very hairs of your head are all numbered, or, in other words, every action of your brain is numbered by the impression the action leaves within the different organs.

119. For if the action is good, it will cause the spiritual mind to in-

crease; if it is an action or thought of evil, the gross organs will become enlarged with the love of earth, which will be like to two sparrows sold for a farthing, as you may think them of no account.

120. But the mind is of more value than the sparrows; and if you increase your gross mind over the spiritual, until you look upon it as worthless as the sparrows, you will be casting your God beneath your evil principles, for He exists within the spiritual mind of man.

121. That is, a particle of His love and wisdom exists within man's brain, waiting to receive the stores of knowledge man might gain, while investigating the laws that surround him.

122. And whosoever shall learn from my teachings and openly confess my work before men, him will I confess in love before my Father which is in heaven.

123. But those that will cast my work aside without investigating its power, those will I deny before my Father; for their spiritual minds will show their slothfulness.

124. Think not that I am come to send peace on earth; I came not to send peace, but a sword of wisdom, that will set all men at variance.

125. And he that loveth father or mother, or he that loveth son or daughter more than the wisdom God has given me to teach, will not be able to take up wisdom and bear the cross or tribulations its increase will bring around him.

126. But he that findeth his eternal life in the wisdom sent from God unto his Son in affinity, will lose his earthly life for confessing his happiness in wisdom.

127. But he that loseth his earthly existence seeking the purity and happiness of God's wisdom shall find it again, with treasures added as a reward.

128. He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me.

129. And he that receiveth wisdom in the name of a prophet, and does not endeavor to exercise his own ability in searching for the truth spoken of by the prophets, only receives earthly honors of wisdom.

130. But whosoever shall give a child a cup of cold water with a desire of learning or giving good instruction, shall in no wise lose his reward; for every thought and action is numbered.

CHAPTER XLVI.

1. AFTER he had given all the spiritual instructions to his disciples that were necessary before starting upon their mission, he saw they were in need of food.

2. And they walked forth into a field of corn, and began to pluck and eat, and their thankfulness caused them to be merry.

3. And their merriment attracted the attention of the Pharisees, and they were amazed at seeing Christ and his disciples plucking corn upon the seventh day.

4. And they gathered around him, saying, Thou doest that which is not lawful upon the Sabbath or seventh day; for it is written in the laws of Mosses, saying, Six days shalt thou labor and prepare for thyself food and clothing.

5. The seventh day shall be devoted to the Lord thy God. And thou sayest that thou wast sent from God to call all men unto laws, and yet thou gatherest corn upon the seventh day, which has been forbidden by all former prophets.

6. As Christ could see the mind of the Pharisees, also knowing why these strict laws had been given, he endeavored to explain and convince their mind of reasons why the strict law had been given through every generation.

7. But they were nearly as ignorant in regard to principles as the Israelites were when the laws were given to Mosses.

8. They had learned some of the arts and sciences of earth, in the way of mechanism, in connection with Solomon's temple, as they said God gave unto David, the greatest prophet that had ever been upon earth.

9. After Christ saw their minds were established from the works of David, he said unto them, Hast thou not read what David did when he was an hungered, and they that were with him?

10. How he entered into the house they had dedicated for the written covenant or ark, and did eat the shew-bread, which was not lawful to eat on the seventh day, as it had been made exclusively for the priests.

11. Or have you not read how the priests profaned God's name upon the seventh day? and you hold them guiltless.

12. But I say unto you, in this place you have one greater than David or the priests belonging to the temple.

13. But as your ignorance will not admit of your understanding the meaning of wisdom, I will have mercy, and not sacrifice your feelings by making known your ignorance. For if ye were not ignorant of the true laws of nature, you would have known the Son of Man is Lord even of the seventh day ;

14. And that all days are alike to the mind that is sufficiently progressed to comprehend the natural laws of God, and keep his commandments.

15. Hearing these things, they brought forth a man who had a withered hand, and they asked him to heal the arm.

16. And he took the hand, and said, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day will not lay hold on it, and lift it out?

17. And they all exclaimed, Very true; but that would be to save the life of the sheep belonging to our possessions.

18. How much, then, is a man better than a sheep? Wherefore it is well and lawful to perform a good deed upon the seventh day.

19. And while he was holding the withered hand and talking with the people, the hand was restored to health like the other.

20. And they could not see with what power he had performed the miracle; and it had been their intention to have watched him when he performed, that they could accuse him before the law, but they could not testify to the work performed.

21. And he sent his disciples into different parts of the country, to teach and heal all those they should find that were afflicted with diseases.

22. As soon as the Pharisees saw he was left alone, they held council how they might destroy him.

23. But Christ saw their evil thoughts, and withdrew from their treacherous grasp; but the sick and afflicted followed after him, and he healed them.

24. And they brought forth an insane man, that was blind and dumb, saying, We know he can not heal this man; for he is possessed with the devil.

25. But Christ placed his magnetical battery upon the diseased brain, and his organs were strengthened, and his eyes were opened, and his hearing restored.

26. When this was accomplished, they proclaimed his power through every place, although he had requested them to keep it a secret.

27. But the accusing Pharisees heard of his fame with fear and trembling, saying, This wicked fellow doth cast out devils but by Beelzebub, the prince of devils.

28. And Christ answered them by saying, If a kingdom is divided against itself, it will soon be brought to desolation ; the same with a city or a house, if it be divided in thought or action, it will soon be destroyed.

29. And if ye call me Satan, and I cast Satan from the man, and make him to see and speak like to a good man, then my house or mind is divided, and I am neither a saint nor a devil.

30. Then if I cast out devils through the power of the devil, why will not the Pharisees cast the devil from the afflicted man with their good works, when you say your works are perfect with God ?

31. O ye generation of vipers ! how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh ;

32. Either make the tree good and his fruits good, or else make the tree corrupt and its fruit corrupt ; for the tree is known by its fruits.

33. Then if I cast out devils or Satan from a man or woman while I am evil myself, how are they made whole and restored to a perfect mind as before ?

34. Therefore a man must possess an undivided mind to perform a great work, or else how can one enter a strong's man's house (or brain) and spoil his goods, except he first binds the strong man ? and then he will spoil his house, or injure the brain, if God's power is not within to give the magnetical strength.

35. Wherefore I say unto you, All that you say against the Son of Man shall be forgiven you, as it is as folly for him to look upon ;

36. But whatever evil you bring to destroy or stop the progress of God's holy wisdom shall not be forgiven in this life or in the life eternal, until you shall have worked and destroyed all the evil effects you produce by stopping the progress of the Holy Ghost, or the wisdom of God through natural laws.

37. For I say unto you, that for every idle word man shall be brought to judgment ; for by thy works you are justified, or by your works you are condemned.

38. For as a man's mind is filled with treasures of good or evil, thus will be his work ; and the same will be his light and knowledge when entering the spiritual spheres ; for by his works he will be known.

39. Then came the scribes or rulers among the Pharisees, saying, Master, if thou art so great in power, we would see a sign from thee, that we may see and believe.

40. But he answered them, saying, This evil and adulterous people, while the prophet Jonas was preaching, was continually seeking after a sign.

41. And as he pleased them by giving signs, they followed after him ; but the signs did not produce or increase knowledge.

42. And while they were gathered around him seeking for a sign, a power came over and around him, and he was three days and three nights swallowed up in darkness, like to the darkness of a whale's belly, or without spiritual light.

43. And the men of Nineveh rose in judgment against the Pharisees because, they repented at the preaching of the prophet Jonas, as they believed the Pharisees were allured by signs more than by principle.

44. And behold, a greater power than Jonas is here, and he can see that signs are of no account to this generation ; for they will not repent of their evil when they see the miracles of restoring the deaf and blind to their hearing and to their sight.

45. And because you do not repent, the queen of the south will rise up in judgment against this generation, and you will be condemned and utterly destroyed for your evil and unbelief.

46. For the queen of the south came from the uttermost parts of the habitable earth to gain wisdom of Solomon, and behold, a greater than Solomon is here.

47. While Jonas was with you, he cast your evil mind away by signs, and you thought you were perfect in all things.

48. But when the unclean spirit is gone out of a man, or when a man has been convinced by signs, instead of seeking to understand a principle,

49. He will go forth, or his mind will go or look forth into different particles of nature seeking satisfaction ; he believes within his own mind that he is perfect and his sins are all forgiven.

50. But as he searches his own mind, he finds it in connection with natural laws, and the signs that have been given have not explained the causes or effects of nature ;

51. And by searching he finds his mind in doubt and darkness, and then says, I will search no further ; I will return unto mine house, or to my former belief.

52. But as he returns, he finds it swept and garnished, or his former mind all destroyed, and he can only think of the signs that have been given ; but as he finds he can get no more signs, he goes forth seeking counsel with his old associates.

53. And as he comes in contact with their old ideas of good and evil, he receives his former belief, and comes to the conclusion that there is no good to be found in a change of thought, as all is darkness and doubt.

54. As soon as a man makes up his mind that there is no way of changing his mind only by the means of signs, he will fall back upon his former belief and enter into greater depths of evil,

55. And say to himself, I have sought for the good and have found it not ; and as there is no good to be found, there is no harm in taking unto myself more evil to carry out the workings of my nature.

56. And the last condition of the man is worse than if he had never received a change, because he had been taught to seek for a sign or an outward demonstration, which will not cause a development within the spiritual mind of man.

57. Even so it is with the present wicked generation of Pharisees ; they have not been taught the true light, or the true affinity that would have placed them upon the true channel of thought.

58. And because they could not comprehend what has been given them, they wish to destroy every one that cometh with wisdom that they could understand if they would only listen to the principles of nature.

59. While Christ was speaking, the same Pharisees became enraged, and some of them began to make preparations to put him to death.

60. And his mother and brethren saw what they were about to do, and they had a desire to approach near unto him, that they could get an opportunity to speak with him.

61. And those that stood near by spake to him with a loud voice, saying, Thy mother and brethren that are standing outside are desirous of speaking with thee.

62. And he answered them with a loud voice, Who is my mother and who are my brethren ?

63. And he stretched forth his hands toward all those that believed in his teachings, saying, Behold my mother and my brethren ;

64. For whosoever shall do the will of my Father which is in heaven, the same is my brother, sister, and mother.

65. And they need not fear, for my time is not yet come. But as

the crowd gathered around him, he was obliged to get away from their influence,

66. And went into a ship, or (which was more natural to comprehend in those days) he went into a boat of small dimensions.

67. And great multitudes followed him, saying, Speak to us, O Lord! that we may know thy wisdom.

68. And he began to speak to them in parables, (for without parables spake he not unto man;) for they were ignorant and could not comprehend wisdom without he compared the purity of heaven with the gross things of earth,

69. That they could get their minds united upon a certain object, and then he could gradually ascend upon spiritual knowledge, and they could be made to comprehend his illustration.

70. And as he wished to illustrate their excited desires for wisdom, he illustrated it by saying,

71. Behold, a sower went forth to sow seeds; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.

72. Some fell upon stony places, where they had not much depth of earth, and the warmth of the sun caused them to take root and immediately shoot forth to the surface.

73. But the heat from the sun soon scorched the blades, and they withered away from the want of nutriment of earth to give them subsistence.

74. Some seeds fell among thorns, and the thorns sprung up and choked them before the thorns could be destroyed.

75. But other seeds fell into good ground, and brought forth good fruit, some sixty fold, some thirty fold.

76. Who hath ears to hear, let him hear the parable of the sower, as he soweth his seed.

77. For here standeth one before you that possesses the good seed of heaven; and as he scattereth the seed of wisdom within the minds of this multitude, it will find some minds with little depth of understanding.

78. And after they have heard the wisdom of heaven, and seen the miracles of a mighty power, until they are partially convinced of the true law,

79. They will go away and converse with the wicked Pharisees, who will say it is the work of the devil, and they must cast all their hopes upon the prophecies of former prophets, and not believe in this imposture.

80. And they will listen to those evil minds until they will lose all the good seed they have gathered.

81. Then again, the wisdom that I am teaching will fall within the hearing of some very wicked men, who will endeavor to crush the seeds, or wisdom, with an oath of anger, as it falls upon their hearing of thorns or enmity.

82. But their oaths will not crush the seed of wisdom, or prevent it falling upon some minds that will receive it with heartfelt joy, and allow it to grow to a great harvest for the sower,

83. When he shall come to receive the true love and affection, which will bear and bring forth according to the root it has taken, some sixty, some an hundred fold.

84. Those that receive the seed or wisdom, and nourish it as a treasure, will find many persecutions; for they will be surrounded with the tribulations of earth.

85. But he that giveth it good ground, or a good depth of investigation, will receive his reward, according to the fruit he bears.

86. Another parable put he forth unto them, concerning the growth of the good seed, providing tares should make their appearance in the good ground,

87. As he saw they were anxious to know their condition in the spirit, providing the tribulations of earth surrounded and caused them to do many wrongs; and if those wrongs could not be overcome, what would be the condition of the spirit?

88. And Christ answered their thoughts by giving them the parable of the tares and of the good seed growing together, saying,

89. The kingdom of heaven (or the laws of the progressive spheres) is like unto a man which sowed good seed in his field.

90. But while men slept, his enemy came and sowed tares among the good wheat, and went his way.

91. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

92. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

93. He said, An enemy hath done this; then said the servants unto him, Wilt thou then that we go and gather them up?

94. But he said, Nay, lest while ye gather up the tares, ye root up also the good wheat, and it be entirely destroyed.

95. Let both grow together until the harvest; and in the time of

harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them, but gather the wheat into my barn.

96. Now that your minds are looking forth with thought into the heavens to comprehend the sower of seed,

97. I will say, God your Heavenly Father is the husbandman that soweth the seed through the spirit of his only-begotten son, Christ Jesus, or Joseph.

98. For as I am His true son in affinity, He possesses a power over me, and impresses my mind to speak to you concerning the wisdom of His kingdom.

99. And as I speak, so speaketh He; for I and my Father are one in spirit and truth.

100. My Father giveth me wisdom, and I sow the seed or give it you with the words of my mouth.

101. The words that I utter fall upon the ear, which is the conductor to the brain; the brain, or different organs on which you receive thought, is the field where God is now sowing the good seed of wisdom.

102. By and by I shall leave you; and when your minds become quiet like unto sleep, you will not attend strictly to the culture of the wisdom I am now giving you.

103. And as you will be surrounded by the deceitfulness and tribulations of the earth, you will partake, more or less, of the influence, which will cause an evil mind to grow before you are scarcely aware of its taking any effect upon your mind.

104. And as your spiritual guides or friends can see your minds, they can see the evil that will take root with the good seed.

105. And they will have an anxiety to come and impress your good mind to destroy the evil that surrounds you.

106. The spirits are God's servants or messengers, and His natural powers that have control over their natural channel command them to let the tares grow with the wheat; for if they should endeavor to pull up or destroy the tares, or evil mind, not thoroughly understanding the electric channels that govern human nature,

107. They would be liable to injure or destroy their natural gross organs, and produce insanity, and that would bring a greater wrong than to let them both grow together until the time of harvest, which is the time death comes upon the body.

108. And when the natural body takes all the evils of disease, after the spirit (which comprises the magnet that is in the body and the mind) extracts all the pure particles from the body,

109. And forms into a spiritual body like unto the natural body, as it gains strength to connect electric laws.

110. After the spiritual body is formed, the tares, or evil minds, are separated from the spiritual mind, and the wisdom of God enters into the spiritual mind that the man has gained upon earth,

111. And continues to speak with conscientious feeling, and pointing out the errors connected with the man's life.

112. And as the conscientious wisdom continues to burn with a feeling of regret, the man will be attracted to the persons with whom the wrongs have been committed, and will diligently labor until he has destroyed every evil he has committed while in the body.

113. And to destroy the evil after man is in the spirit, he must impress those in the body to do good one toward another, until evil is turned into the channel of good and perfect deeds.

114. And after all his evil is destroyed and he builds up a good mind within the channels of wisdom, he will then be able to pass into the higher spheres wherein he can behold the glory of God.

115. Then again the wisdom of heaven is like unto a grain of mustard seed, which, if sown in a field, will grow with great rapidity if it receives the least nourishment.

116. It is indeed the least of all seeds; but when it is permitted to grow, with nutriment, it will become the greatest among herbs.

117. The growth will be like unto that of a tree, that the birds of the air can come and lodge in the branches thereof.

118. The wisdom that I am now giving you is the grain of mustard in comparison to the gross knowledge you possess.

119. But if you would give half the nutriment or half the attention to the culture of wisdom that you do for the cultivation of your gross faculties,

120. The wisdom would grow to the comparative degree of a great tree, that the birds of the air could come and lodge in the branches thereof; or, to illustrate it plainly to your mind,

121. The minds that are going from place to place, for the purpose of gaining knowledge, could come and gain superior wisdom, and have their minds at rest upon the true principles of nature.

122. Which your cultivated wisdom, or branches, could extend to their spiritual mind, that is unhappy until it gets well supplied with food or wisdom.

123. For it soon reaches the spiritual mind God giveth to every child as He breathes into its nostrils the breath of life.

124. But the spiritual mind God giveth to every child is likened to leaven a woman would hide in a measure of meal.

125. If kept perfectly dry from the surrounding dampness, it would become dry and hard; almost an impossibility to penetrate into its depths without breaking it in fragments.

126. But if the dampness, or the dropping dew from heaven, should gain admittance so as to moisten the hidden leaven, (or spiritual mind,) the surrounding meal, or gross organs, would all become as one leaven, rising to the portals of heaven.

127. And those that admit my teaching into their hidden leaven, that it can swell, and overpower their gross organs, shall be called righteous.

128. And will shine forth, before my Father in heaven, like to the sun in full strength,

129. And will say, Like to the merchant, I found a great pearl, or treasure, and went and sold all that I had, and bought it.

130. And its great value will carry me onward to the fountain of eternal life, where I shall never want;

131. The kingdom of heaven, or the spheres of heaven, is like unto a net cast into the sea, gathering of every kind,

132. Which, when full, will gather the good, and the evil will be cast back into the sea.

133. Which will be shown, at the end of your life, in the body; the body is the net cast into the sea of trouble.

134. And the body contains the powers and particles of heaven; and when the greater powers of heaven draw the body or particles back to the shores of eternity,

135. The net or body will contain both good and evil, and the guiding-spirits will assist you in extracting the good from the evil, and will give you knowledge wherein you can overcome the evil,

136. And burn every particle by casting it into the fountain of wisdom; and the more you study into the beauties of nature, or its natural laws, it will teach you what is necessary to be cast aside, with the dregs of earth.

CHAPTER XLVII.

1. AFTER Christ had finished his exhortation before the Pharisees, he made preparation to journey toward Jerusalem.

2. And the evil-minded Pharisees followed after him, asking for a sign that would make them believe in his power.

3. And he answered them, saying, Ye hypocrites! well did Esaias prophesy of you, saying, The evil people will draw nigh unto the Christ, and honor him with their lips; but their thoughts will be far from his teaching.

4. But they would all worship me, if I would teach them to gain power and wealth over all other nations; but that is not my work.

5. But, said the Pharisees, Why do thy disciples transgress the teachings of former elders, by eating with unwashed hands?

6. And he answered them, saying, Why do ye also transgress the commandment of God, by your traditions of ignorance?

7. For God commanded, saying, Honor thy father and mother: and he that curseth father or mother shall die the death of a sinner.

8. But ye say, Whosoever curseth his father or mother, for the purpose of gain, it is a gift, and will receive a reward in heaven for gaining earthly treasures.

9. But God will say, In vain have you worshiped the vanities of earth, and the doctrines of vain men for my commandments;

10. For it is not that which goeth into the mouth that defileth a man; but that which cometh out of the mouth, this defileth a man.

11. The same as your conversation toward me has been contemptible in the sight of God; and every plant, or action, which my heavenly Father hath not planted in you, shall be rooted up.

12. These words caused their anger to arise, and they sought every way, that they might put him to death.

13. And his brethren heard them express their desires; and they went to Christ, beseeching him to depart from that country.

14. But he knew his time had not come to die; for his work was not

completed. And he spoke with a loud voice, that all should hear his voice, saying, Let them alone ; they be blind leaders of the blind ; and if the blind lead the blind, both shall fall into the ditch.

15. For the Pharisees are ignorant and superstitious ; and when wisdom comes before them without money or price, the scribes say unto the people, There can no good come from the poor.

16. But they are a wicked and adulterous generation, seeking after a sign ; but no sign shall be given them.

17. For I am aware of the unleaven or unprogressed minds of the Pharisees and Sadducees, and it is impossible for some of them to comprehend wisdom.

18. And as he said this, he made preparations to leave their coast, to meet with his disciples, who were near Jerusalem.

19. And behold, a woman came nigh unto him, beseeching him to heal her of her infirmities, as she had traveled from the borders of Canaan, because she had been impressed with knowledge that the Christ would heal her of all her infirmities.

20. But his brethren, not seeing or knowing his work, endeavored to persuade him to journey on, and leave her alone.

21. But he said to them, I am not sent to you alone, but to the lost sheep of the house of Israel.

22. And to show to his brethren the faith she possessed, he said to the woman, It is not meet to take the children's bread and cast it to the dogs.

23. And she answered him, Truth, Lord, yet the dogs are willing to eat the crumbs that fall from their master's table, that they may have nourishment.

24. The followers of Christ were all put to shame when they saw the divine faith manifested in the woman, who had never heard or seen Christ in the flesh.

25. And her innocence overpowered their unfeeling spirit, when she said, Truth, Lord ; yet with meekness I am willing to eat of the crumbs, or partake of the love and wisdom from my Lord, that has been cast aside and fallen at the feet of his children.

26. Then Christ looked at his brethren, saying, There was never greater faith manifested in the bosom of mankind than with that woman, who has always lived in obscurity.

27. Then, turning to the woman, he said, O woman ! great is thy faith, and it hath made thee whole.

28. And the woman went her way rejoicing and proclaiming the

knowledge she had gained, and that she had seen the God of heaven; for she could see the light ascending into heaven from his head, and the whole world was lighted by his presence.

29. Christ departed and came nigh unto Jerusalem, where he met with his disciples; and he asked them, saying, Whom do men say here that I, the Son of Man, am?

30. And they said, Some say that thou art John the Baptist, or the spirit of John the Baptist, making himself manifest through some man of easy and quiet disposition.

31. While others say that thou art the spirit of Elias or Jeremiah, the prophets, coming to restore Israel to their former position of happiness.

32. But saith Christ, Whom say ye that I am, John the Baptist, or Elias? Peter answered and said, Thou art the Christ, the true Son of the living God.

33. Christ said, Thou hast answered truly. Blessed art thou, Peter; for thou hast gained thy knowledge by true investigation; for no flesh is capable of revealing it unto you, as you now see and understand.

34. And because you have progressed your mind to see and feel natural laws, I will say, Upon this rock I will build my church, and the gates of hell shall not prevail against it.

35. Which was to say, As you have firmly established your mind upon the true laws of nature, and can defy all the evil minds (which is the gates of hell) to destroy you of your belief,

36. I will reveal to you the mysteries of earth and heaven, and then you can give it to the people as they progress their minds to receive it, through a pure motive and desire.

37. And the wisdom I shall give you will be as the keys of the kingdom, (or the seven spheres,) which you will always be able to open, or see into its true channel by calling upon or placing your mind upon the affinity-channel that binds us together as brothers unto one God.

38. And whatever thou shalt do on earth to increase that affinity and love toward me shall be bound to you in heaven.

39. And whatsoever thou shalt do to destroy the affinity between us, or teach others to do the same, shall be a loss to them in heaven.

40. For by and by I shall go unto Jerusalem and suffer many things; and after they have persecuted me and driven me from their city,

41. They will hold council in their courts against my teaching, for fear I am to take away their ruling power.

42. Then Peter became excited, and said, Not so, Lord; your fol-

lowers will not allow any thing of the kind ; for we all love you and your teachings.

43. And we can raise a mighty power to protect your life against the king or his rulers.

44. But he answered Peter, saying, Get thee behind me, Satan, or cast away those flattering thoughts ; for they are of men, not within the laws that govern the obscure channel of God.

45. And if you study those laws, they will teach you that, when wisdom falls within a den of evil, it will partake of its truths until it finds the wisdom is known to all its secrecy, and then it will destroy it for fear the wisdom will reveal the depth of their evil ; for in their evil they prefer darkness to light.

46. And as they know that I possess knowledge of the past, present, and future, (for I have sat days and months talking with them concerning their governments,) they wish to destroy me, for fear I will reveal their hidden mysteries.

47. But to make God's wisdom perfect and perceptible to future generations, I must pass from this earth by the hand or power of the evil that has disobeyed His wisdom from the beginning.

48. For the time is at hand, the harvest is ripe ; one child has been born within the true channels of affinity.

49. And that child will bruise the serpent (or coiling iniquity) that has grown to its full strength ; and from the time innocence bruises the coiling serpent or evil by losing his life,

50. The serpent or evil of earth will begin to decay as soon as they lay hands upon my body to destroy my life.

51. As half of the earth's existence will have been passed away at that hour, and all the laws of God will have been made manifest before the inhabitants of earth,

52. Which will last and remain within their midst, as a burning coal from off the altar or throne of God.

53. And every evil that is committed after that time will fall upon the burning coal of wisdom, and the fires will grow more and more heating to the end of time, or to time when all evil shall have been consumed.

54. And whosoever shall lose his life for advocating the true principles of God's law shall find it with treasures added and a crown of wisdom to eternal life.

55. If any man will come after me, let him cast away the desires of

earthly treasures, and seek to do the will of his Heavenly Father that will be given him as soon as his mind is fitted for the work.

56. For what is a man profited if he gains the treasures of the whole world for his labors, and loses his own soul, or the work of his earthly existence ; for if his work has not been pure, he can not exchange it for a perfect life,

57. But must cast it upon the coal of wisdom ; and as fast as he accomplishes the work of a true and perfect channel with love and affection, the wisdom will burn up the evil and reconcile all to happiness, as the past evil will be forgotten and forgiven by the Father of all.

58. For the elders, chief-priest, and scribes shall destroy my life, and in three days my spirit will have overcome all the evils of the earth's evils and become a perfect spirit before the Father,

59. Who will give me power and glory to return with the holy angels ; and then ye shall see me, and I will reward every man according to his work.

60. Verily I say unto you, there will be some of my disciples standing here that will not taste of death until after they have seen the Son of Man coming in his power and glory to visit them in spirit.

61. After he had given them knowledge concerning the things that would soon come to pass within his existence, he taketh Peter, James, and John, his youngest brother,

62. And led his way into a high mountain apart from all other influences, and while there was transfigured before them ; and as they looked upon his face, it shone as the sun, and his raiment was as transparent as the air.

63. And while in their trance they saw the spirits of Mosses and Elias speaking with the Christ, and their good became animated and exclaimed, If it is thy will, O Lord ! let us make here three tabernacles.

64. Which was to signify, if it was the will of Christ they would write the true inspiration of the tabernacle, as seen by Mosses, and the true spiritual church of Zion, as seen by Elias the prophet.

65. But while these thoughts were passing through their minds, their senses were destroyed by the magnetical battery that surrounded them ; and they heard a powerful voice passing upon their ears, saying, This is my beloved Son, in whom I am well pleased ; hear ye him, as he will tell all that is required.

66. When this voice sounded upon their ears, they cast themselves to the earth with fear ; for it had touched their inward sensitiveness and broke the battery that controlled them.

67. Then Christ approached them with his gentle, soothing voice, saying, Fear not the power of the living God.

68. Their minds were not sufficiently progressed to see or appreciate the divine channel on which God approached His children; and when His electric channel appeared before them, it appeared as a dark cloud before their eyes;

69. For his dazzling brightness clouded their earthly sight with a shadow of darkness; they could see him in the distance, but could not withstand the mighty power when so near, as their affinity-organs were not developed.

70. Christ could not find one individual that was fully developed; if so, there would have been more than one son in affinity.

71. But as he was the only child that had received the full organs of affinity, he selected the next in affinity that he could form a battery with the flesh of earth.

72. But without that battery he could not have accomplished his work, or extracted the atmosphere to have performed the miracles or healed the sick.

73. The minds of earth must have progression and a full development of affinity-powers to see, feel, and appreciate the electric and divine laws of nature.

74. And if they do not possess the full organization, they can supply that deficiency by selecting six positives and six negatives belonging to the same affinity.

75. And they must all possess the same affinity, or the electric channel will not work; it will pass until it reaches the deficient power, and then it will return.

76. If the true battery is formed within the affinity-powers, with the twelve minds placed upon one object, or all of one thought,

77. They can form a battery that will overpower thousands of minds that are not formed into a battery, and the battery will be as the microscope to the optical vision,

78. And enable the pupil to see at a great distance; the same sensitiveness can be effected upon the seven acute organs that are connected with nature, which are termed seeing, hearing, tasting, smelling, (uniting) with the vital, mental, and nervous temperaments.

79. Some temperaments are so organized within nature as to possess a passive temperament; and those persons during their existence within pregnancy extracted more of the vital, mental, and nervous tem-

perament from individuals possessing largely of the mental and nervous, which produces a great power of electricity,

80. And, with what they receive from mother nature, fills the body with the channels of electricity; and those that have passed from the body into the spirit can form a spiritual battery around the person possessing the passive temperament,

81. And cause them to see through their spiritual organ, which enables the individual to see things pertaining to heaven and earth.

82. And as Peter, James, and John possessed more of the passive temperament than the other disciples, Christ took them apart from other influences and united their minds with the channels of heaven, that they could see him in the spirit and learn the form and condition of all mankind according to their progression.

83. And that they should see his spirit, and become convinced that they saw his spiritual form, and remember the true resemblance to the one they would see after his death;

84. As his intentions were to appear to them as soon as his spirit should be fully extracted from his earthly body;

85. Which he explained to them by telling the condition of death he must shortly experience at the hands of his enemies, that appeared as friends in their sight.

86. And after he explained all the surety of his death, he charged them to tell no man of their vision until after he had risen from the dead.

87. And they asked him, saying, Why, then, sayest thou that Elias must first come, if we are to see your spirit as soon as it is risen from the body?

88. And he answered them, saying, Elias shall first come and restore peace and harmony, and unite the minds with love and affection, before I shall come again to dwell with the inhabitants of the earth.

89. But my spirit shall go before you, and ye shall feel my love and power through the inspiration of other spirits.

90. The spirits of Elias, and Mosses, and of all other prophets, have already come within your midst, but you knew them not.

91. But they are within the congregation of all good minds, endeavoring to unite them with love, wherein they will be able to see and feel the glory of God the Father.

92. After he had given them the command that was necessary, they returned and met with the remaining disciples, and commenced speaking with them.

93. And they all began to weep when they thought of their separation, fearful that they should never be able to meet him in eternity.

94. Seeing and feeling their sadness, he said, Trouble not your minds, but place your trust in God and follow my words, and you will be free from the sins of the earth.

95. In my Father's house are many mansions ; if not, I would have told you different, and I go to prepare a place for you.

96. These mansions (or spheres) contain the different grades of mind ; and as you look onward to progression or higher spheres, you will know where I am preparing and sending your wisdom,

97. That ye may partake and become wise, that whithersoever I go ye can come and be partakers with my Father.

98. And as I go, I will prepare a place for you, then come again and receive you unto myself ; that where I am, there ye may be also.

99. But they answered, Lord, we know not whither thou goest, and how are we to know the way ?

100. Christ saith, I am the way, and the truth, and the life ; man cometh unto the Father but by me.

101. If ye had known me, ye should have known my Father also ; for ye have seen Him through the channels that govern me in performing miracles.

102. For He giveth me power and wisdom, and this wisdom I have explained unto you, by showing you the different magnets connecting the earth with the heavens.

103. Also the effect they have had upon the inhabitants of earth, according to the affinity they possess.

104. After all the instruction they had received, they could not comprehend the divinity of all that had been performed before them,

105. And said, Lord, will ye not show us the Father, that we may see Him in spirit, and that will suffice us of the truth ?

106. Christ then answered them, Have I been so long with you, and yet hast thou not known me ? He that hath seen me hath seen the Father.

107. And believest thou not that I am in the Father, and the Father is in me ? The words that I speak unto you, I speak not of myself ; but the spirit of my Father, that dwelleth in me, doeth the work.

108. The same as I give you power to heal the sick when at a distance from me, which you could not do of yourself, if not within the battery of twelve of the same affinity.

109. Which gives the perfect channel, as one man in a perfect affinity

with God's laws ; and through those laws I can approach your minds, and make my desires known to you at a distance ;

110. The same as God can make His desires known to me, when He wishes me to speak or perform miracles before the inhabitants of the earth, that they may learn the necessity of seeking for wisdom.

111. Verily I say unto you, He that believeth on me, the works that I do so shall he do also, and even greater works than these shall he do ; for I go unto my Father, to bring greater works before you than what I have performed.

112. And whatsoever ye shall ask in my name, that will I give unto you, that my Father's work may be made manifest through the perfect channels of His Son.

113. If ye love me, keep my commandments ; and I will pray with your Father in heaven to give you comfort and wisdom, that ye may abide with Him forever.

114. This wisdom hath a spirit that the earthly knowledge can not give ; and if you receive it with spirit and truth, it will dwell in your mind.

115. And God, your Father, will come and partake of the fruits you nourish and bring forth from the truthful seed He giveth you.

116. I will not leave you comfortless. I will come to you in spirit, although it will be a short time, and the people will see me no more.

117. But ye shall see me ; for I will make myself manifest unto you : and as I live, so shall ye live also.

118. He that heareth my commandments, and keepeth them, will love me ; because he can not perform a miracle without true love exists within his soul.

119. Peter spake, saying, Lord, why can I not follow thee now ? I will lay down my life for thy sake.

120. Christ answered, Peter, thou hast been faithful in all things I have said unto thee ; but verily I say unto you, when the hour cometh, the cock will not crow till thou hast denied me thrice.

121. But remember the commandment I have given unto you, Love ye one another, as I have loved you,

122. That all men shall know that ye are my true disciples, and that ye are working for the good of the principles I have given you.

123. For I am the true vine, and my Father is the husbandman ; every branch in me that beareth not fruit, He taketh away ; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

124. Which is to say, if I have a thought of fear, or dislike to approach any person through fear or diffidence, my Father destroys that earthly fear and dread of approaching death, by showing me the necessity of performing all the work He has placed before me, and also tells me, for accomplishing this work, I shall be scourged and crucified before the people of Jerusalem.

125. And when He sees I gain courage, and go forth to do my work with love, He purgeth my mind with a sympathy for the erring inhabitants of earth, that I may faithfully perform His work,

126. Before I leave my earthly existence, that all may see and appreciate my work, as it has been performed with love and obedience.

127. The disciples all united with feelings of revenge against any person that should attempt to destroy their master, saying that there were a great number that loved their master equal with themselves,

128. And in a few hours they could gain a great army to protect him against the powers of Jerusalem.

129. But he answered, saying, Cast all your evil thoughts aside ; for when the time cometh, one of your number will betray me into the hand of the persecutor.

130. And as these words fell upon their ears, they all looked at each other with astonishment, and exclaimed, Master ! thou accusest us wrongfully, when we love and reverence thee.

131. Why wilt thou not let us command fire from heaven, to consume all the evil-doers within the walls of Jerusalem ?

132. But he rebuked their gross mind, saying, Ye know not what ye are saying ; neither know ye what manner of spirit this act would represent before your God.

133. The Son of Man was not placed upon earth to destroy men's lives, but to save and purify them from evil.

134. But as thou goest forth to do the work that will be placed before thee, see thou tell no man until after my death.

CHAPTER XLVIII.

1. AND as the multitude had followed after him to gain wisdom, he spake to them with love and affection; and healing all their sick with great power, they were astonished, and fell at his feet with praise.

2. And seeing the affection they manifested, he said, Truly the harvest is great, but the laborers are few.

3. I pray ye therefore, how many of this number will be willing to cast away scrip and purse, and go forth as lambs among wolves to carry peace and wisdom into every house.

4. And as he spake these words, great numbers came forth, and he selected those that possessed the most perfect temperament, and gave them power to heal the sick by placing their mind upon him.

5. And he would give power and wisdom unto all that would ask; and he sent them out two by two, throughout all parts of the country, gathering the good seed, or true love, for the time of harvest.

6. The disciples came to him, saying, Of this great number, who will be the greatest in the kingdom of heaven?

7. For thou hast selected these twelve for your disciples, and we have been ever ready to do thy work, yet thou hast selected a great number, and sent them forth to do thy work.

8. And he said, Truly the harvest is great, and the laborers are few, and the time is near at hand when the Son of Man shall be delivered into the hands of men,

9. And I shall require your assistance in subduing the angry minds that are plotting against my life.

10. But they could not see of what use they could be, without he would send them forth to teach; for they could not see their own strength, or comprehend the battery he formed with their physical strength.

11. And they feared to ask, when they were displeased; and there arose a reasoning among them, which of them should be the greatest, or the nearest to him in the kingdom of heaven.

12. Christ, perceiving their thoughts, took a child from the multitude,

and placed it upon his knee, saying, Whosoever shall receive this little child, receiveth me ; for its thoughts and desires are pure, not knowing the act of selfishness, or the least respect to persons, excepting through the manifestations of love and affection.

13. And whosoever humbleth himself to a position of mind like unto the child, will have no respect to persons, only by the look of love and the feeling of affection.

14. The disciple John said, Master, we saw a man casting out devils in thy name, and we forbade him, because he followeth not with us, and we thought it wrong for a man to cast out devils in thy name without you called him forth as a disciple.

15. And he said, Christ taught us by the word of his mouth, saying, All that love me and keep my commandments, to the same will I give power to cast out devils in my name, and through his name I have cast them out.

16. Christ reprimanded his disciples for their selfish disposition, and said, Forbid them not ; for they are as the little child, and of such is the kingdom of heaven.

17. For a selfish mind can not enter into the kingdom of heaven ; the mind must become pure, to love purity ; but those that are always looking upon their own work as being superior, will lose power and become debased.

18. Remember, when thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him.

19. And he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room.

20. But when thou art bidden, go and sit down in the lowest room or seat, that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then thou shalt have worship in the presence of them that sit at meat with thee.

21. Neither say within your minds, Who shall be the highest in the kingdom ? but strive to follow the commands of God your Father.

22. And humble your mind to take any position that will give an opportunity to do His will ; and if your mind is humbled, you will consider any position superior to your own power or intellect.

23. When your mind becomes thus passive, you will find pleasure in every condition of life, if you are assured to do the will of your heavenly Father.

24. And within that condition of mind you will soon receive wisdom

and honors; and the good Father will say, Your humble mind has gained you a reward that will take you to the higher seat, or higher spheres.

25. But if you are thinking more of your reward than of the good that you may do, your mind will take you to the higher seats; and when you come forth to receive the reward for your labor, you will find others that have taken the lower seats will be called above to occupy the place where your mind has carried you.

26. And you will be obliged to go to the lower spheres and humble your exalted mind to work for the pure principle of progression without looking forward to what you will receive.

27. Strive to enter in at the strait gate, (or with pure desires;) for many will seek to enter in, and shall not be able, on account of self-conceit.

28. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

29. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

30. And he went out about the third hour, and saw others standing idle in the market-places,

31. And said unto them, Go your way into my vineyard, and whatsoever is right I will give you.

32. And they accordingly obeyed, not thinking what they should get for their labor, but commenced work because the noble-hearted householder had set them at work.

33. And they knew if they did their duty the kind-hearted man would reward them for their labor; and they were contented with his decision so long as they could get the opportunity to work in his vineyard.

34. Again he went out about the sixth and ninth hours, and called in more laborers, saying, Whatsoever is right I will give you.

35. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

36. They answer, Because no man hath hired us, or told us what to do, and we know not the work to do that will please any man.

37. And he said unto them, Go ye into my vineyard, and whatsoever is right that shall ye receive.

38. And they all worked together until evening; then the laborers were all called before the lord of the vineyard, each one receiving a penny, the last receiving the same as the first.

39. The laborers that came into the vineyard in the morning began to murmur, saying, Why givest thou unto them that came in at the eleventh hour the same as those that have borne the burden and heat of the day?

40. But he said unto them, Friend, I do thee no wrong: didst thou not agree with me for a penny; why, then, murmur?

41. Take that thine is, and go thy way; I will give unto this last even as unto thee; for it is lawful for me to do what I will with mine own. Is thine eye evil because I am good and just with thee?

42. Those that were hired in the morning did not exert themselves to labor, thinking they had the whole day before them.

43. And they had received the promise of their wages if they worked within the vineyard; not having the work laid out separately, they all worked together to do whatsoever they could see would be of benefit to the vineyard.

44. And those that came in at the ninth and eleventh hours had been waiting until they had become exceedingly anxious for some one to tell them to go into the vineyard.

45. And when they entered, they knew their strength and desires; and without saying one word to their brother workmen, they worked with all diligence, knowing the day was half spent; and they wished to please their master, that they could come another day, as they had rather work than to stand idle, looking upon others gaining their wages; neither knowing nor caring how much, providing they could get a little.

46. And while working with those desires they accomplished as much work in the half day as those that had been working for their penny from morning till evening.

47. The same with the laborers that go forth into God's vineyard, (or worldly minds;) for he has planted the good seed in the beginning.

48. And some of it has begun to blossom, others are ripening; and as I am sent to do His work, I have hired laborers by giving them the promise of eternal life, or a progression day by day, according to the good they may do to obtain their wages.

49. But as they are not progressed to understand the happiness of eternal life, they prefer a division, and receive rewards according to their labor.

50. But those that first entered into labor are now complaining because I have hired more laborers to go forth into the same field when the day or time of my earth's existence is nearly passed away; but I see their love and desire.

51. And as they have been hearing and witnessing my work, and the progression it has brought forth, also the necessity of laborers,

52. They have been standing anxiously waiting for me to call them to labor; and as I give them the true assurance of the love and wisdom their soul has been yearning for, they are satisfied to receive whatsoever I will give.

53. They leave me to judge their work, and are satisfied if they can only become my laborers without asking what they are to gain, or say they will do thus and so if I will promise them a reward greater than the other workmen.

54. But I say unto all, every one shall be rewarded according to his labor, even he that comes in at the eleventh part of his earthly existence, if he work diligently and perform the same good within the half day, or half the time of other workmen, he shall have the same reward.

55. For it is not the time man performs his labor, but of the labor he performs, and the mind and desires he possesses while doing the work, that gains a reward in the spheres above.

56. But the morning time of life is the time to gain admittance into the vineyard of progression without asking what they are to receive; but go forth into labor, while the dew of affection moistens their pathway.

57. And their Eternal Parent will smile with love, and extend His arms to embrace them with divine wisdom, which will shield them from the heat of the noonday sun, or the burning rays of conscientiousness at matured years.

58. All this give I unto you, that ye may not look for a reward, but go forth and perform your duty, and increase your love and affection toward one and another.

59. Strive to cast away all selfishness; work for the purpose of saving the seed that has been planted by your heavenly Father.

60. And while he was speaking to the multitude, the mother of James and John (Christ's disciples) came, and said, Master, wilt thou grant that these my two sons may sit, the one on the left hand and the other on the right hand, in thy kingdom, as a reward for their labor while with you through your trials?

61. Christ said unto her, Ye know not what ye ask; are they able to drink of the cup of affliction that I shall drink of, and are they baptized with the wisdom that I am baptized with? If so, they will be able to sit on my right hand and on my left in the kingdom, if my heavenly Father wills it thus.

62. For it is given to every one that shall be found worthy; for all are to receive eternal life when they shall have finished their labors in the earthly vineyard.

63. Then Peter spake as with a wounded spirit, saying, Master, is the parable given unto us, or to the Scribes and Pharisees?

64. And he spake another parable to convince them of their position, and that they could see the necessity of a pure and prayerful thought,

65. And not allow their minds to become evil and revengeful against the disciples that he sent forth to do his work.

66. For if ye continue, you will be like to two men going into the temple to pray; the one was a Pharisee, the other a publican.

67. The Pharisee stood and prayed with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; for I fast twice a week, I give tithes of all I possess, which is great in Thy sight, O God!

68. And the publican, standing on the opposite side, would not as much as lift up his eyes to heaven, but smote his breast, saying, God, be merciful to me, a sinner.

69. And I tell you this man was more prepared for the spheres above than the one that exalted himself before God;

70. For every one that exalteth himself shall be abased, and he that humbleth himself as nothingness before God shall be exalted.

CHAPTER XLIX.

1. AND as soon as he ended these sayings, the publican women brought forth their infants that he would touch and bless them while young.

2. But the disciples saw the women approaching with their children, and they rebuked them, because they were of the poorer class.

3. Christ, seeing their gross act, called unto them and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.

4. Verily I say unto you, Whosoever shall become as pure in mind as the little child, will be prepared for the kingdom or spheres of heaven.

5. Then cometh one of the rulers and asked him, saying, Good Master, what shall I do to inherit eternal life?

6. And Christ said unto him, Why callest me good? none is good save one; that is God, and He has given you true commandments; knowest thou them not?

7. I know and have kept all the commandments given unto Moses; am I prepared for eternal life?

8. Christ heard his self-praise, and said, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and then come and follow me, and thou shalt have treasures in heaven.

9. When he heard the last commandment, it fell heavily upon his ears, and he became very sorrowful; for he had great possessions, and he could not think of the low position of Christ, as he had not wherewith to lay his head.

10. Christ saw that he looked sorrowful, and called the attention of the multitude to witness what he had said concerning the minds that were engrossed with earthly possessions more than what was necessary for bodily subsistence.

11. For verily I say unto you, Hardly shall they that have riches enter into the kingdom of heaven, without they meet with a change.

12. And it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

13. And they that heard these words exclaimed sorrowfully, Who, then, can be saved? for they knew not the changes they would all require before they should be prepared for the throne of God.

14. And it was just as possible for a camel to go through the eye of a needle as for a man to change from evil, or from the attractions of the earth, and become a perfect being, one that would possess a perfect form and a progressed mind in the wisdom of God.

15. But the things which are impossible with men are possible within the progressive laws of God, as He will attract all men within His channel of knowledge and wisdom.

16. Then he took his twelve disciples, and departed for Jerusalem; and after they were gone from the multitude he said unto them, All things that are written by the prophets concerning the Son of Man shall be accomplished;

17. For he will be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit upon, and at last they will scourge him unto death.

18. And for this reason I shall require you with me until my work is accomplished; and to that time I shall require your natural powers to keep up a battery to keep their gross organs from destroying my life before the time,

19. As the king and his rulers are plotting to destroy my life; and if you will remain in passive mind, it will prevent them from taking or laying hands upon me until my work is finished and a covenant formed that will continue onward forever and ever.

20. The disciples heard all that was spoken, but understood him not; for they were engrossed with thoughts of selfishness because Christ would not tell them which one was to receive the greatest reward for their time.

21. Christ, seeing their displeasure, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

22. He that is not with me is against me; and he that gathereth not with me scattereth unwisely.

23. Fear not, little flock; for it is your Father's good pleasure to give you the blessings of His kingdom.

24. Therefore provide yourself with a mind which waxeth not old,

but becomes a treasure in the eternal heavens, where no thief can approach or the rust of time disfigure.

25. Let your loins be girded and your lights burning until your Lord shall come forth as a bride adorned for her wedding.

26. And then I will knock at the door of your mind until you give me entrance ; blessed are the servants that shall be found in second or third watch.

27. Be ye ready, therefore ; for ye know not when the Son of Man cometh ; and if ye be not able to do that thing which is least, why take ye thought for the rest of your existence ?

28. Take heed, therefore, that the light which is in thee be not darkened ; for whatsoever ye shall do in darkness shall be brought to the light of wisdom.

29. As they journeyed, his disciples were an hungered, and he sent them to buy bread, that their mind could receive a change.

30. And while they were away, he came near the parcel of ground that Jacob gave his son Joseph, and upon the sacred spot there was a well that had been dug in the days when Abram went forth to give and distribute the seed of wisdom after the famine.

31. And as he told them his wisdom came from the pure fount or well of heaven, they named all the pure wells that were afterward dug, Abram, Isaac, and Jacob, in the remembrance of the pure wisdom that had given them assistance in the time of need.

32. And these wells were considered sacred ; and after Herod forbid the Jewish people from having dealings with the Samaritans, the Samaritans would not allow the Jews to drink from the pure wells after they gained possession of the sacred parcel of ground.

33. And as Christ came nigh unto the well, he saw a Samaritan woman drawing water, and asked her for a drink.

34. And she said unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.

35. Christ answered and said unto her, If thou knewest the gift of God, and through what channels you received the wells of Abram, Isaac, and Jacob, as a wisdom, you would know who it is that asketh of thee a drink ;

36. And you would have asked of him, and he would have given thee of the same well as did Abram, Isaac, and Jacob.

37. From whence hast thou the living water ? The well is deep, and

thou hast nothing to draw with. How can you give me of the living water of this pure well ?

38. Art thou greater than our father Jacob, which gave us the well, and drew the pure draught for himself, and then gave to the children, saying, Even so did our father Abram in the time of the famine ?

39. But listen and learn of me, saith Christ, and it will be to you as pure water, from whence you will never thirst again.

40. For whosoever drinketh of the water I am able to give shall never again thirst, as it will remain in his mind as a refreshing spring, cooling his fevered acts of sin until he is prepared to receive the wisdom of eternal life.

41. The woman listened to his words with wonder, and saith unto him, Sir, give me of this water, from whence I shall never thirst, that I may not have need to come hither to draw.

42. Christ saith unto her, Go call thy husband, and then come hither, and then I will give to thee pure water, that thou mayest not thirst.

43. The woman saith, Thou art a prophet ; I have fear of thee, as my sins are great, and thou hast knowledge.

44. And thou wilt know of my wrongs ; for I have no husband to call unto thee, or to draw the water for the cattle.

45. Christ saith unto the woman, Thou hast well said, I have no husband ; for thou hast had five that thou calledst thy husband ; and he whom thou now hast is not thy husband ; for he belongeth to another woman, by the laws of affinity.

46. The woman saith, I know that there is a Messiah coming, which is to be called the Christ ; and when he is come, he will tell us all things.

47. Christ saith unto her, I that speak unto thee, am he ; that goeth with his disciples to worship and teach the Gospel within the city of Jerusalem.

48. But our fathers worshiped in this mountain. Why sayest thou, I must go to Jerusalem to worship ? Is that the place to worship God in spirit and in truth ?

49. Christ saith unto her, Woman, believe me ; the hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father.

50. The time cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth.

51. For God is a spirit ; and without man causes every organ to bend in unison with the spiritual organ, (that He planted within every man that breathes the breath of life,) it is counted as imperfect.

52. Ye worship ye know not what ; ye have no thought of your own, ye seek not for wisdom, but say within yourselves, We have the wells that were given to Abram, Isaac, and Jacob, and they will intercede with our God in the day of resurrection.

53. But I say, God's wisdom will change and bring forth minds that are superior to Abram, Isaac, and Jacob ; seek, therefore, the true wisdom,

54. That will fill your soul with the water from the pure fount, which Abram, Isaac, and Jacob are now seeking to obtain.

55. As every one is obliged to dig for his own progression, they can not lean upon the works of others.

56. The Messiah that is sent upon earth to establish a covenant of wisdom with God's chosen people could not change man's mind to a perfect being until the organs are developed to comprehend and perform the work with willingness and with a desire to learn.

57. And while he was speaking, his disciples returned, and a multitude of people followed them, asking for their Lord.

58. And they marveled exceedingly when they found him talking with a woman of Samaria.

59. But she cried with a loud voice, Come forth and see the man which told all things that ever I did ; tell me, is this the Christ ?

60. As the people gathered around him, his disciples entreated him to eat of the food they had obtained.

61. But he said unto them, I have meat to eat that ye know not of ; and they said one to another, Hath any man brought him food to eat ?

62. Christ answered them by saying, Say not with one another, Hath any man given him meat to eat ? My meat is to do the will of my Father.

63. Rememberest thou not the thousands that were fed in the desert, and how many baskets ye took up ?

64. And then know ye not the work I have to perform ? Why marvel ye, when I am doing the will of Him that sent me ?

65. Say not ye, There are yet four months, and then cometh harvest ! Behold, I say unto you, Lift up your eyes, and look upon the people before you, and you will see fields or minds that are nearly ripened for harvest, or nearly ready to receive wisdom.

66. For they received the fresh seed when I was with them in Jerusalem, and their mind has become expanded with wisdom ; and by giving them assistance, they will be able to gather a rich harvest unto life eternal.

67. For I say unto you, one soweth and another reapeth, that both he that soweth and he that reapeth may rejoice together.

68. I shall send you forth to reap or give knowledge, whereon ye bestowed no labor; other men labored, and ye are entering into their labors, for which ye shall reap your reward within the good seed that shall be harvested.

69. The Samaritans search the old manuscripts given by Moses, which say that our fathers did eat manna in the desert or wilderness, which God did give as bread from heaven.

70. But I say unto you, the bread God sent from heaven was the wisdom that they should know where to obtain the vegetation for the nutriment of the body.

71. And the wisdom that I am able to give unto you is the same manna, or bread of life; and whosoever shall freely partake shall never hunger; and he that believeth the wisdom came down from heaven shall never thirst for wisdom.

72. And it will continue as a living stream from the great fount, and all that shall ask of me shall receive; for I came not to do mine own work, but the work of Him that sent me.

73. The Jews that were there began to murmur because he said he was the bread that came down from heaven; for they knew that he was born near Bethlehem.

74. And he answered them, saying, The bread of heaven, or the wisdom of God, is that which He giveth me to feed to the people of earth, that through its strength they may gain knowledge of their eternal existence after death.

75. Then exclaimed the Jews and Samaritans, as with one voice, I know that thou art the Messiah spoken of by John; for no man could say these things except God be with him.

76. But saith Christ, Ye also have seen me and my work, while with you in and about Jerusalem, and ye believed me not; why remember the saying of John?

77. Verily I say unto you, every man that cometh unto me of himself, I will raise up at the last day; for no man cometh unto me only by the attraction of the Father. Christ tarried with them many days, and taught them in their houses, and upon the hill-tops, and they all desired him to tell them the form and appearance of God, that they could worship him in spirit and in truth;

78. For they had read in the book of the prophets that, when the Christ should come, he would tell them all things concerning God.

79. Christ answered them, saying, It is written in the book of Prophets that all shall be taught of God, and shall all be brought to Him through the laws of attraction.

80. And when they follow the laws of attraction until they learn their true affinity, they will follow in that channel until they can see and know their heavenly Father.

81. Every man therefore that hath heard, and hath a desire to learn of the Father, cometh unto me; not that any man hath seen, or can see, the Father, except he gain power and sight through the affinity-channels.

82. But if he will come to me, I can give him the true light that lighteth every man that cometh into the world;

83. For I am as the living bread that came down from heaven, or the living wisdom; and if any man eateth of this wisdom, it will nourish the soul as the bread nourishes the body.

84. The bread that I give is my flesh, which I give for the progression of the world; and without I give my body, they will not see the true feeling and love of the God that sent me.

85. When they heard this saying, they were all amazed, and said one to another, How can this man give his flesh to eat without death cometh upon his body?

86. And Christ answered their thoughts by saying, Except ye eat the flesh, or consume the flesh with your mind, or thoroughly comprehend the channel that brought the body, ye can not have the true light in you.

87. And I give my life that ye may see for what purpose I was sent into the world, and then you will not comprehend without you eat my flesh, and drink my blood, as a food for the soul.

88. For my body is a principle, and my Father lives within the principle; and as your mind consumes the blood, or inward workings of this principle, you learn to comprehend His law and appreciate His light and wisdom, that is constantly before you.

89. And without my life is destroyed by the sinful people of earth, the principle I have will not be sought after; for your mind will never be aroused to seek for a light until you are left in darkness.

90. When you know the light is with you, and you can gain all the knowledge and assistance that you require for the body and mind, you do not drink the principles of the light, or think of the value the light has been until it disappears.

91. Then you will say, I am in darkness; I will search to find from

whence came that light; and by searching to find from whence it came, you will find the evil principle that put out the light,

92. As that will be the first you will come in contact with, as it is nearer the outward mind, and produces the outbursting and confusion of the people.

93. But as you will continue to search for light, you will take each little particle you find scattered through different lands.

94. And as you hear it spoken of, here and there, you will gather each little word as a treasure to the soul; and as it is gathered together, it will begin to burn and give a ray of light.

95. And whosoever gathers the greater treasure will be sought after as though he possessed a portion of my body, and they could gain a piece as a nourishment to the soul.

96. The disciples were displeased at hearing him say he was to be taken away from them, when they could not see the necessity, when he had so many to fight for the cause he was advocating.

97. And he said to them, Ye shall see me ascending from whence I came; for the body or flesh profiteth nothing if the spirit be not quickened.

98. And I have chosen you twelve to protect my body until my work shall be finished; but I see your thoughts will not remain with my teachings.

99. For whosoever hath doubts of my work is in darkness and is not my true disciple. I will depart hence and go into Judea and Jerusalem, that they may be convinced of the work I have to accomplish.

100. There is no man that hath need of fear; no man will hate you for my work; but all men will hate me because of my work, because it will bring disturbance unto all who are able to comprehend the divinity it contains.

101. Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

102. But he that entereth in by the door is the door and is the shepherd of the sheep; and he calleth his sheep, and they all follow him; for they know his voice.

103. And a stranger, or one that does not believe or understand how to feed the sheep, will frighten them away;

104. But a good shepherd will go forth and call his sheep after him; and they will seek his voice for protection.

105. I am the shepherd that will lay down his life to save his little flock; as my Father knoweth me, even so know I my sheep.

106. And there are other sheep (or believers in purity) that are not of this fold; them I will afterward bring, and they shall hear my voice and become as one fold, (or one belief,) and I will be their shepherd or true Saviour.

107. Therefore my Father loveth me, because I am willing to lay down my life for the people of the earth.

108. No man taketh it from me, but I lay it down of myself; I have power over the flesh that I can lay it down without a murmur; and I have power to take it up again into eternal life, if I obey the commands I have received from my Father.

109. I and my Father are one in mind and in spirit; for I was born within His holy wisdom, which gave me a unity within the channels of His spirit.

110. And this channel gives me power to speak and do His will, and none come unto me except he be attracted by the principles of the Father.

111. Those that are not with my Father will hear my voice, but will not come after the principle I teach.

112. Although I am able to give them knowledge of eternal life that shall never perish, neither shall the least particle of their existence be destroyed; yet they will continue to look for another that they think will save them without an exertion.

113. If I had come before you saying that all your works were just and perfect before God, then you would have said, He was sent unto us from heaven.

114. But because I am sent to tell that your works are not perfect, and that it is necessary for you to gain knowledge before you will be able to gain eternal life, you are engrossed with evil thoughts, and have a desire to destroy my life before the time.

115. And because of your evil I shall journey onward toward Jerusalem. And as he started on his journey, some of the Jews threw stones at him and his disciples,

116. While others entreated him to remain with them; and they brought out the sick and afflicted by the wayside, and he healed all that sought after him;

117. And continued to say, My sheep hear my voice, and will follow after me; while others are seeking to destroy my life because I am doing the works of my Father.

118. But as long as I am in the world I must give light to those

that are blind. And as he said these words, (meaning those that were blinded by ignorance,)

119. A man that had been blind from his birth besought him to open his eyes that he might see.

120. And he had compassion upon him, and took some clay from the ground, and made it soft with spittle, and bound it upon his eyes, and bade him go wash and bathe his eyes in the pool of Siloam, or pure water, and he would receive his sight; but he forbade him revealing it to any of the Jews that he should meet, as they were searching into all his works for the purpose of destroying his life.

121. But the man could not conceal the miracle from those that knew him; and when they asked him how he received his sight, he answered, A man that is called Jesus made clay and anointed my eyes, and I received my sight.

122. And as it was their Sabbath day, they marveled greatly, saying, This man is not of God, because he keepeth not the Sabbath day, and maketh all days alike by saying he is Lord even of the Sabbath day.

123. These words brought a division among them, and some exclaimed, How can a man that is a sinner do such miracles?

124. And they again questioned the blind man concerning the manner in which he received his sight, and he answered the same.

125. And they disbelieved his word, saying it was his parents that had opened his eyes; and they wish us to believe in this man Jesus, the son of Joseph the carpenter, and they have said it is the Christ that performed the miracle.

126. And they questioned the parents until they became agitated in mind, and they said, Do you know that this is your son that was born unto you blind? is there not some deception?

127. And the parents answered, We know this is our son that was born blind, and now is able to see; and he is of age, ask him, he shall speak for himself.

128. They asked him again and again, and he gave them the same answer, and said, Wherefore will ye hear it again? is it that ye wish to become his disciples? or is it that ye wish to slay him for giving sight to the blind?

129. And they answered, We can never be the disciples of a man that blasphemeth the name of God, by saying, I and my Father are one; and yet a little while am I with you, and then I go unto Him that sent me.

130. And ye will all seek after me, and shall not find me; for where I am, thither ye can not come.

131. We know that God spake unto Mosses: but as for this fellow, we know not from whence he is; neither do we care whither he goeth.

132. Thou art his disciple; but we are Mosses's disciples, and the seed of Abram, and Abram will deliver us unto our God at the time of the final resurrection.

133. And they gathered around the man, thinking he would confess, and deny that the power of Christ had opened his eyes to the light of the world.

134. But he firmly answered them, saying, Why do ye marvel, or say ye know not from whence he came? Ye know that God heareth not sinners.

135. And if this man were not of God, he could not do these miracles; for such a thing as opening the eyes of one that was born blind, has not been known since the world began.

136. And as I have been told by my parents, neither Abram nor Mosses, had power to open the eyes of the blind, and that I must be content with their teachings.

137. And a greater prophet than Abram or Mosses is here; for he has opened my eyes, that I may see the glory of my God.

138. As he said these words, they said unto him, Thou wast born blind, and in sin; dost thou dare teach us the ways of God?

139. At these words, they drove him from his parents, and said he should become a wanderer with the evil-doers of earth.

140. And as his parents were fearful, they saw their son driven from their presence, because he loved the principles that gave him sight to view the beauties of nature.

141. But he went his way rejoicing; and as Christ foresaw all that would transpire, he tarried until the man overtook them.

142. And as he possessed faith in the power of Christ, he was overpowered with love, and fell down and worshiped him.

143. Christ said unto him, Dost thou believe that I am the Son of God, and that I have power to heal the sick, and give sight to the blind?

144. And he said, Yea, Lord; if thou art not the Lord, who is he, that I may believe and worship him in truth?

145. Christ, hearing his faith, gave him spiritual sight, and said, Thou hast seen him, and it is he that talketh with thee; follow the commandments I give unto thee, and I will send you forth as my disciple,

that you may teach mankind from whence you received your sight and power of speech.

146. For I am sent into this world with power to give sight to those that are blind, and cause darkness to overshadow those that are searching into the depth of iniquity for knowledge which they do not gain.

147. Some of the Pharisees who were standing near by, heard these words, and said, Lord, are we also blind in thy sight?

148. Christ said, If ye had been born blind, you would have no sin; but as your eyes have been opened to see all the miracles I have given you, and you believe not that the power of God is with me, you remain in your sin of unbelief.

149. The disciples then asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

150. Christ answered, Neither hath this man sinned, nor his parents: but through the laws of nature he became blind, that the works of God should be made manifest in him, to convince all mankind that I and my Father are one in the channels of spirit.

151. After Christ had given the man power, (by magnetism with himself,) he sent him forth to teach in different parts of Judea where he was known as the blind man.

CHAPTER L.

1. CHRIST continued his journey onward until he came to Bethany, where John had taught with spirit and true feeling of love concerning the Christ that was soon to follow after him, possessing the power of God, or the Holy Ghost, which spiritually signifies the wisdom of God.

2. And as John had taught concerning the coming of Christ, the people had been anxiously waiting to see the man that could perform the miracles spoken of by John.

3. And when he passed through the country, all those that possessed a passive temperament were attracted toward him, and with love besought him to tell them concerning the kingdom of God.

4. While he was teaching them the different magnetical laws, and visiting every family where he felt the attraction of love, (as he could feel every thought that flowed with affection into his affinity-channel,) a thought came to him that his friend Lazarus was dying from the effect of spasms or cramping;

5. And that Mary and Martha, Lazarus's sisters, were desiring him to come and restore their brother to life again, as they believed he possessed the power to raise the dead unto life.

6. But his disciples opposed him, saying, It is nigh unto Jerusalem, and the rulers will seek to take your life if ye go thither; it is better that ye go farther into the country, until their minds become more reconciled to your teachings.

7. Christ answered them, Are there not twelve hours in the day? If any man walketh in the day, he stumbleth not, because he seeth the light of the sun.

8. But if he should walk in the night, without knowing his pathway, he would stumble for the want of light. His disciples answered, Yea, Lord.

9. Then saith Christ, The hours of darkness or death have not dawned into a shadow to destroy my spiritual sight; therefore I shall not stumble while the glory of God giveth light to the world.

10. But our friend Lazarus sleepeth; we will go unto him, that I may awake him out of sleep and restore him to his sisters, that are now weeping and giving a prayer unto their Lord and Master.

11. Let us go, that ye may see the wisdom of God made manifest in our friend Lazarus, also, that the house of Israel should confess that the power of Almighty God existed within the only-begotten Son, Christ the Mediator.

12. And as they came near the house, they heard them lamenting for their lost brother; and as he sent a magnetical thought of sympathy to soothe the weeping sisters,

13. Martha, the one that possessed the most sympathetic disposition, started instantly to meet her responsive thought, (or impression,) and all were amazed at her sudden departure, until they saw her falling prostrate before her Master, entreating him to restore her brother.

14. And saying, in the same breath, If thou hadst been here, my brother would not have died; but I know that even now, whatsoever thou wilt ask of God He will give it thee.

15. Christ, knowing her true faith, said, Child, fear not, thy brother shall rise again as a proof of your affection that you have shown unto your God.

16. Martha answered, saying, Master, my true faith teaches me that he shall rise again in the resurrection, at the last day; but he hath been dead four days; by this time the body stinketh.

17. The people, seeing Christ and his disciples going toward the place where Lazarus was buried, followed by Mary and Martha, they began to speak one with another, saying, Is not this the man which has opened the eyes of the blind. If so, he could have saved Lazarus, if he had come before death stilled him for the grave.

18. These words of ignorance caused Christ to groan with sympathy, as he said, Take away the stone from the grave, that I may see the body.

19. The grave was dug in the side hill; and after the body was placed therein, they put a stone up at the entrance, leaving crevices for the air to make its escape.

20. And when the stone was removed from the entrance, they expected to find the body in a state of putrefaction, but instead, they saw the body the same as when they placed it in the grave.

21. And Christ said, He is not dead, but sleepeth. These words caused many to look upon him with scorn, saying, Yea, sleepeth unto the resurrection at the last day.

22. But Christ answered them, saying, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.

23. And whosoever believeth in me, and obeys the commandments of Him that sent me, shall never die; for if a man is pure, he can not die the death of the flesh, neither the death of the spirit,

24. But escapes from the body, extracting all the required particles to form a perfect spirit, which never receives the pangs of death, or the unhappiness of separation, which is otherwise experienced if the particles of the body are not in perfect unison with the laws of nature.

25. And as they raised the stone from the tomb, Christ walked forth and placed his hand upon the head of Lazarus, saying, Father, I thank thee that thou hast heard my prayer;

26. That the people which are standing by may see and believe that Thy power is made manifest through my body by the true channels of attraction.

27. And when he had thus spoken, he cried with a loud voice, as if he desired God to hear the sound, Lazarus, come forth!

28. And he that was apparently dead rose with his grave-clothes and came forth, and walked within the midst of the amazed people.

29. When they saw the miracle he had performed, many fell at his feet to worship a power they could not comprehend without receiving a progression.

30. Lazarus was not dead, but had swooned from the effect of cramping in the stomach, which had caused a stillness in the pulsation of the heart, and nothing but the natural powers of magnetism could cause the electric nerves to resume their work.

31. And the spirit would have passed from the body as soon as the system became relaxed, if Christ had not placed his magnetical battery upon his body and produced the natural vibration of the heart, which caused the magnets to move with electric heat, and bring warmth to the blood that had become cold and thickened at the extremities of the system.

32. Christ, seeing the condition of the body, hastened to give the electric vibration, before the body began to decay and relax for the spirit to pass out,

33. As he had a desire to convince his disciples, and those that followed after them, the benefits they could obtain by studying the laws that governed all mankind.

34. And that life and health could often be restored by the application of natural magnetism, which would produce electric vibration

through the system of a diseased person, but would be difficult to obtain it from any other source except from the warmth of natural magnetism of the same affinities.

35. And if one individual did not contain sufficient magnetism to cause the vibration upon the diseased person, twelve of the same affinity should join hands with the diseased person to produce the magnetical action through the diseased nerves, and cause them to throw off the impurities of the system, and restore the body to health and activity.

36. Christ conversed many hours with them upon the principles of magnetism, endeavoring to teach them the power of natural magnetism and the effect it would have upon the physical system.

37. And that it would drive all diseases from the system, if not poisoned by the poisonous particles of the earth to kill the action of the bone.

38. Christ told them if they would study into the laws of nature, that would teach every generation to heal the infirmities that would naturally come upon them, without being obliged to resort to the productions of the earth for assistance,

39. Which will naturally come forth, if you do not give an ear and a helping hand to the commandments I give unto you.

40. Christ did not speak unto Lazarus with a loud voice for the purpose of making him hear, but that all should place their thoughts upon the miracle he was about to perform.

41. He did not consider he was performing a miracle, as he knew the effect that could be produced by the application of natural magnetism.

42. But the multitude that was with him considered it a miracle, as they did not see or comprehend the laws of nature.

43. And many of the number raised their voices, saying, Put him to death, or drive him from the country, for advocating the principles they believed came from the evil-doer or devil.

44. But as his work was not yet finished, he had no fears from their threats, and continued giving them knowledge, and comparing the laws of heaven to those of the earth, that he could illustrate divine wisdom within their gross ignorance.

45. After he had performed his duty by giving them miracles and healing the sick throughout all parts of their city, he journeyed toward Jerusalem, with a great multitude following after him, saying, Master, tell us what we are to do to gain eternal life within the kingdom of God.

46. As they were ignorant, they could not comprehend the progressive laws he was teaching, neither did they exert their mind to search into natural laws after he had made the connection with their simplicity.

47. But as he came nigh unto Jerusalem, he was obliged to tarry with the multitude that surrounded him.

48. And as the rulers of Jerusalem heard concerning the great numbers that were gathering around the Christ, they went forth to hear what he was teaching that attracted the great multitude from different parts of the country.

49. But as they listened, they found he was teaching with the same inoffensive language, speaking in the same words of affection toward the king and rulers of Jerusalem as when he first came forth in childhood to teach the scribes and priests of the temple concerning the inspiration of their written law.

50. And as they saw him healing the sick, restoring the blind to their sight, and administering affectionate blessings to the rich and the poor, with the same innocent love as when he was with them in the temple, they could not condemn his purity.

51. And when they saw him stretch forth his hands toward the city of Jerusalem, and raise his eyes toward the heavens in pity, exclaiming, Jerusalem, O Jerusalem! I have taught thy inhabitants concerning the wisdom of God with the greatest affection and love.

52. And yet your rulers seek to destroy my life for the wisdom they have received; but with all their enmity I would gather them together within the folds of God's love, the same as a hen gathereth her chickens under her wings, but ye will not.

53. They bent their heads and wept as they thought of their own evil, and marveled greatly, saying one to another, From whence does this man receive his wisdom?

54. For he told us this day the secrets of our council, saying we were seeking to find an accusation against him that we could destroy his life. Is not this man a prophet like unto John? or is it possible that John the Baptist is raised from the dead? We will go and ask, that we may hear what he will say.

55. And they came unto him as he was going into the temple, and said, By what authority doest thou these things? and who gave thee this authority?

56. Christ answered and said unto them, I will also ask you one thing, which, if ye tell me, I will tell you by what authority I do these things.

57. The baptism of John, whence was it, from heaven, or of men? which one among you was able to give the knowledge of healing like unto John? did he not save the people from being destroyed by the pestilence, which the rulers of Jerusalem were not able to do, even when they possessed the knowledge that was written in the laws of Moses?

58. And possessing as you do the knowledge of all the prophets, tell me from whence was the baptism of John?

59. Hearing these words, their minds were perplexed and thrown into disorder, and stepping back into the crowd, so as to be unseen, they reasoned with themselves, saying, If we should say from heaven, he will say unto us, Why did ye not then believe in him?

60. And if we say, Of men, the people will rise in power against us; for all hold John as a prophet.

61. And they returned to Christ and said, We can not tell from whence John received his power or wisdom.

62. And Christ said, Neither will I tell you by what power or authority I do these things.

63. But what think ye! a certain man had two sons, and he came to the first and said, Son, go to-day in my vineyard.

64. He answered and said, I will not; but afterward he repented and went.

65. And he came to the second, and said likewise; and he answered and said, I go, sir, and went not.

66. Whither of them twain did the will of his father? They say unto him, The first; Christ saith, Verily I say unto you that the publicans and harlots go into the kingdom of God before you.

67. For John came unto you preaching and teaching the virtues of baptism, and while he was performing the miracles of healing the sick and uniting the minds with truth and righteousness, you said you believed, and would go and do the will of your heavenly Father.

68. And you have strayed from those resolutions, and disobeyed the wisdom your heavenly Father sent unto you.

69. But the publicans and harlots that said, I will not believe the miracles or baptism come from God, changed their mind when they saw the great good John was doing among the sick and afflicted, and said within their own mind, That wisdom came from God.

70. And I will follow after it; for it giveth my soul happiness beyond all earthly treasures.

71. And they have left all earthly treasures without a murmur, and

are now standing within the multitude, seeking to do the will of their heavenly Father as fast as they gain knowledge.

72. Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the corner-stone to the great church of Zion, and it is marvelous in your eyes ?

73. When you think how the corner-stone of wisdom (that has been laid within your midst but a short duration of time) could have gained the height and strength it now attains,

74. And because you have rejected the wisdom that would have made you great in power, it shall be taken from you, and given to a nation that will bring forth fruits from the seed that has been planted.

75. And whosoever shall fall on this corner-stone shall be broken in fragments ; but on whomsoever it shall fall, it will grind him to powder ; for it contains the power of God.

76. And the kingdom of God is like unto a certain king who made a marriage for his son ;

77. And sent forth his servants to call them that were bidden to the wedding ; and they would not come.

78. And he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready ; come unto the marriage.

79. But they made light of it, and went their way, one to his farm, another to his merchandise.

80. And the remnant took his servants, and entreated them spitefully, and slew them.

81. But when the king heard thereof, he was wroth ; and he sent forth his armies and destroyed those murderers, and burned up their cities.

82. Then said he to his servants, The wedding is ready, but they which were bidden were not worthy.

83. Go ye therefore into the highways, and as many as ye shall find bid to the marriage.

84. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good ; and the wedding was furnished with guests.

85. And when the king came in to see the guests, he saw there a man which had not on a wedding garment.

86. And he said unto him, Friend, how camest thou in hither, not having a wedding garment ? And he was speechless.

87. Then said the king to the servants, Bind him hand and foot, and

take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

88. For thousands upon thousands are called, but few are chosen.

89. The laws of the kingdom are perfect, containing one God, that possesses power over heaven and earth; one Lord, (in comparison with the ruling powers of earth,) to make and execute the laws, with the servants or messengers that are performing the work or progression within every quarter of the globe.

90. This Lord is His only-begotten Son; the only-begotten Son through the affinity-channels of love born of woman.

91. And the King or God made a marriage for His son, a marriage that he should be united with the true affection and love of every individual existing upon the earth or within the spheres above, whether it be of a great abundance or that of a limited degree.

92. Wherever he could find a particle of affection, it should be gathered into one responsive voice, and that responsive voice of affection should be his bride.

93. And as soon as His son's organs were fully developed, he was to be united with the true affection of heaven and earth.

94. About the time for the marriage, (or about the time his organs were developed for power and wisdom,) the King, or God, sent His servants or messengers that were living in the body, also those that were living in the spirit-sphere, to call the people as guests for the wedding.

95. Saying to his messengers, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage; or, in other words, my wisdom and pleasures for the soul are ready within my kingdom; make ready, come and unite with my son, become full partakers with him, for there is room for all that come to make merry the marriage-feast.

96. But as the messengers went forth as prophets, teaching the people that there was to be a Christ born upon earth, and that his pure affection would become united with what love there is existing with the people of earth, and by his wisdom make all men equal,

97. They made light of it, and went their ways, one to his farm, another to his merchandise, each one seeking some earthly employment, that he could destroy the thoughts of giving purity growth in his mind.

98. And the remnant, or disbelievers, took the prophets and entreated them spitefully, then slew them, because they spoke with wisdom and power that could not be obtained within their sphere or gross temperament.

99. But when the King, or God of heaven, heard of their evil, He was dissatisfied with their conduct, and sent forth His magnetical power to guide certain armies to gain power over the nations of evil-doers.

100. Then when the time was drawing nigh and all things were ready for the marriage-feast, the time when all should have become united within the covenant of love and wisdom,

101. They found those that had first received the knowledge of the Christ, and also the benefits of his teachings, were not ready to unite with the covenant that had been prepared for them.

102. Therefore, God said to his messengers, Go ye forth into the highways, and as many as ye shall find, bid to the marriage.

103. So those servants have been out into the highways, and have gathered together all, as many as they found, both bad and good; and the wedding is furnished with guests, with the different minds you see around seeking wisdom.

104. And the God of heaven, that is existing within and around His Son Jesus Christ, can see the guests that have not on a wedding garment; the wedding garment that adorns the spiritual channels of God, is the spiritual mind when clothed with progressive knowledge.

105. But there are some that are present which have not the least desire to gain a wedding garment of knowledge and purity.

106. And for what purpose have they come hither, not having a desire to gain a garment of knowledge? is it for a good or for a bad purpose that they have come?

107. The King (or God of wisdom) looketh upon these guests that are not clothed with a spiritual desire, and says to His servants, or spirit-messengers, Bind them hand and foot with a magnetical battery,

108. That will not allow them to see the impression or influence the united minds are gaining over their evil desires, until you can teach them a little of the channel that kept them in their own darkness, and not allow them to find out concerning our whereabouts until they weep and wail and gnash their teeth, or, in other words, seek for light.

109. They will feel much grieved and disappointed at not gaining the knowledge they are seeking after; and the wisdom they will hear will cause them to weep when they are brought to the light of wisdom.

110. For many are called to the marriage-feast, but few are prepared to understand the principles of unity within the true channels of heaven, or the spiritual existence.

111. They are all looking for a space beyond; but the kingdom of

God, or the marriage-feast, is within your midst; all are called to partake of the wisdom that will gain a wedding garment.

112. But few within this number are able to comprehend the true channel, therefore they are not chosen into the higher sphere of knowledge until they become developed within the channels of pure affection and wisdom, tried in the fiery furnace of tribulation, that they will have no regrets for their return.

113. And so long as there is a regret, a doubt, or a pride one above another, it is an impossibility to enter the higher spheres of wisdom; many are called, but few are chosen.

CHAPTER LI.

1. WHEN the chief priest and rulers heard this parable, they perceived that he spake of them ;

2. And would have laid hands on him if they had not been afraid the multitude would have risen in power to protect him. As all his followers looked upon him as a prophet, they feared to approach him ;

3. But went and took counsel how they might entangle him in his parables, that the multitude would become confused and say he was no prophet, and have him put in prison.

4. And to accomplish this, they selected some of the evil Herodians that beheaded John the Baptist ; and they approached Christ with an evil and treacherous look, saying,

5. Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man ; for thou regardest not the person of men.

6. Tell us, therefore, what thinkest thou, is it lawful to give tribute unto Cæsar or not ?

7. Christ, looking at their evil eye with a smile, said, Why tempt ye me, ye hypocrites ; show me your tribute-money, that I may convince you that I am not placed upon earth to seek tribute the same as Cæsar.

8. And they gave him a penny ; and as he took it into his hand, he said, (unto all those that could see,) Whose is this image and superscription ?

9. And they answered, It is Cæsar's image. Then said he unto them, Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

10. For I have not come upon this earth for the purpose of gaining or claiming any superscription, without it is the wisdom of God inscribed upon the forehead.

11. And if it is inscribed thereon, it will speak, and seek to find its affinity ; for whosoever hath God's inscription will seek to learn His laws.

12. And those that have the inscription of Cæsar written in their soul, they will follow after Cæsar, to gain the valuation of the inscription.

13. Therefore, follow after the image of Cæsar, until you pass from life unto death and from death unto life again.

14. And then you will ask of me, When and where shall I gain an inscription of wisdom unto eternal life, that I may overcome and blot out from memory the inscription of Cæsar?

15. When the rulers heard these words, they marveled, and left him, and never again sought to tempt him;

16. But went secretly by night, asking him to give them wisdom concerning the law of Mosses and other prophets, which he did with love and affection.

17. There was one of the rulers by the name of Nicodemus, who was more thoughtful, and had more desire for learning than any other man belonging to the government.

18. And he came to Christ for the purpose of gaining knowledge concerning the past and future, saying, Rabbi, (that being the highest title given to their ministry, he gave Christ the honorary title, as a confession of his true desires,)

19. As we have often heard you speaking, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him.

20. Now, the question arises among us, which is right, John the Baptist, that healed the infirmities, and gave the new laws of atonement; or Christ, the teacher from God,

21. That heals our infirmities without baptism, and says, Except a man be born again, he can not see the kingdom of God?

22. And yet you and your disciples have never baptized one individual, but continue to say, John the Baptist was a man sent from God,

23. To prepare the way as in a wilderness; and he has told us that we must be born of water unto eternal life. What mean these sayings? Can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

24. Christ saith, John was a man sent from God, to heal your infirmities in the time of the famine; and he healed them by baptizing them (or bathing them) in the river Jordan, saying, Come and be baptized of me, that ye may gain the wisdom of eternal life.

25. If John had not received the wisdom to have healed your infirmities, by water, in the time of the famine,

26. The twelve tribes of Israel would have been destroyed by disease, and the true channel of God would not have been made manifest, accord-

ing to His word, as given through His magnetical battery unto His prophets, through each generation.

27. The wisdom God sent unto John was as water, and water was as his wisdom ; for the wisdom and water healed them of their infirmities.

28. And being healed of their infirmities by water, their mind was born from their gross nature into a spiritual thought.

29. And without the gross mind is born into the spiritual, it can not enter into the kingdom of God.

30. John openly confessed that he was not the Christ, but came to bear witness of him, saying, After me cometh a man which is preferred before me ; for his affinity-channels were before me, and should have been made manifest before me through all generations.

31. But on account of the ignorance in the beginning, they were led to evil, and their evil caused them to break the channel of affinity.

32. This prevented them from progressing as God had intended from the beginning ; for if they had not broken the channels of affinity, by cohabiting with different affinities, and bringing forth children with a mixed affinity that could have no congeniality with their own,

33. They would have progressed to a position of mind that they could have been perfected in the natural laws of God within seven generations from the beginning,

34. Without being contaminated with the evils that now surround them, and will surround them, until they gain wisdom to overcome the evil that has been produced by mismating of nature.

35. But wherever the affinities have come in connection, they have brought forth a passive mind as a prophet, or a mind that is susceptible to spiritual impression.

36. And through that channel of progressed affinities came the Christ that is now speaking with you concerning the past and the future.

37. Therefore, the channel that brought me was in the world before the channel of affinity was formed that gave John a passive temperament.

38. For my affinity-temperament came from the channel of father Abram, and that channel has brought light and knowledge, until the minds brought forth a temperament that is susceptible to the divine impression of Almighty God.

39. The same God that giveth me wisdom through my susceptible organs sent His messengers to John with the knowledge of healing the infirmities, by immersing them in the river Jordan.

40. The reason God could not approach John, and give him the knowledge the same as with myself, is, that his affinity was not so far progressed toward the true channel as the one that gave me birth ;

41. And God can not approach His children in the flesh until they return to the true channel of perfect affinity, as He gave in the beginning.

42. Therefore, when He wishes to send knowledge to His children, (that should have been sufficiently progressed to have heard His voice through their spirit-organs,) He is obliged to send His spirit-messengers to impress the susceptible minds to speak, and give knowledge to bring a progression that will cause His children to purify the earth, by working in the combined magnet that will produce a purified, electric atmosphere.

43. But before this can be accomplished, God will continue to send wisdom through His spirit-messengers to the susceptible minds that will be born upon earth, through the different channels that are becoming united within affinity-laws,

44. The same as that which gave birth to John ; and as John was not born within the perfect channel of nature, he was fearful to give forth the knowledge he received.

45. Neither did he seek to study into the principles that gave him knowledge, or to know the benefits that could be derived from striving to increase in wisdom.

46. But at the time he received the knowledge of baptism, the people were all debilitated with disease.

47. And as soon as they saw there was a benefit to be derived from baptizing, or bathing, they all came to John, that he should bathe them with the blessings of God,

48. As they believed he was sent from God, because he could heal their infirmities by bathing them in the water.

49. But when he saw they believed baptism was to prepare them for the kingdom of God, he said, O generation of vipers ! who hath told you that baptism would save you from the wrath to come ? or change your ignorance into wisdom,

50. Without you bring forth fruit meet for repentance ? which was to say, without you seek wisdom, and learn from whence it came ?

51. And not let your words say, I believe in baptism, and not know from whence it came, or for what purpose it was sent.

52. For if it is only from the tongue that speaketh what the eye may see, it will count to you as naught.

53. Therefore, I say unto you, bring forth fruit meet for repentance, that we may see your good works within every act of your life,

54. And not think within your own mind, We have Abram to our father, and that he will intercede for our sins; for the God of heaven is able of these stones to raise up children unto Abram.

55. I indeed baptize you with water unto repentance, that ye may learn wisdom, and cast aside your superstitious thoughts and actions.

56. For he that cometh after me is mightier than I. He will baptize you with the Holy Ghost, (which is the true wisdom from God,) and that wisdom will burn your evil deeds as a fire.

57. And that fire of wisdom will be unquenchable, as it penetrates into ignorant minds and evil actions; for he will have the power to see into all the evil, but will not accept of any part that is of grossness;

58. But will burn it by placing wisdom by its side, that each generation can gradually partake and learn the true valuation.

59. And as they gradually progress by the power they gain from the true wisdom, they will allow the power of wisdom to take them, body and soul; and as fast as the wisdom gains power, it will be gathered into the garner, or sphere of heaven.

60. And the wisdom John implanted in the mind, by giving or healing their infirmities, opened the minds to receive me and the wisdom I teach.

61. Therefore they must be born, or made to understand from whence came the knowledge of baptism; and when they thoroughly comprehend the principle, their minds will be prepared to receive the change of their progressed ideas passing from the gross organs into the spiritual, which is, comparatively, being born again.

62. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

63. Marvel not that I say unto thee, ye must be born again; all the gross organs must become perfectly born into the spirit.

64. And the wisdom I give unto thee, or baptize thee with, will open the gross thoughts, that they may prepare for the change or birth.

65. Nicodemus said, Good master, how can these things be? or when can the change take place?

66. Christ saith to him, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; thus it is with that which is born of the spirit.

67. The change can not come momentarily, that it can be seen with

the physical eye, as a child being born ; for I say, that which is born of flesh is flesh ; that which is born of the spirit is spirit.

68. And you will not be able to see the change, as it comes gradually, as the wind that bloweth ; thou hearest the sound thereof, but thou canst not tell whence it cometh, or whither it goeth, without your spiritual eyes are opened with progressive thoughts, so as to comprehend the spiritual change.

69. Verily, I say unto thee, we speak that we do know, and are able to testify to what we have seen, and ye will not receive us as true witnesses.

70. If I tell ye of earthly things, and ye believe not, how are ye to understand and believe heavenly things ? for every individual must first understand God's natural laws before he is able to comprehend the spiritual law ?

71. But, saith Nicodemus, how is it with those that have died in sin and ignorance, if they can not look to their father Abram for assistance in gaining the eternal inheritance, as he has had the promise of eternal life given to him and his seed ?

72. All things pertaining to the spirit are yet marvelous in your eyes. Nicodemus, art thou a master in Israel, and knowest not these things ?

73. Again I will tell you : no man hath ascended up to heaven ; but he that came down from heaven, even His own begotten Son, Jesus Christ, (or Mediator,) will return to those upon earth after his spirit is separated from the body.

74. For as Mosses lifted up the serpent in the wilderness, even so must the Son of God be lifted up before Israel, that the fruits of their evil may be made manifest in him, by destroying his body.

75. That whosoever believeth in him should not perish, but have eternal life.

76. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

77. But not to condemn the world, as many have been taught, but that the world, through him, might be saved from the evil of ignorance.

78. And this is the condemnation that the Son has condemned the children of earth with ; but he that believeth on him hath gained wisdom, and is not condemned.

79. And to scatter this wisdom into all parts of the earth is that this condemnation was sent into the world.

80. For if their ignorance had not been condemned, they would have continued in their sin, through every generation.

81. But now that condemnation has come into the world, wisdom will continue to open a ray of light, until all will be able to discern the true way to obtain eternal life.

82. For as the past generations have been in the sin of ignorance, they have loved darkness rather than light, for fear the light would expose their evil.

83. But now that their sin of ignorance has been exposed and condemned by the light of wisdom, they will gradually come forth to seek the true happiness that is contained in the wisdom that they looked upon with fear and trembling.

84. And as soon as they are able to approach wisdom with the true feeling of love, they willingly come to the light, that their deeds may be made manifest before God,

85. That they may ask His assistance in gaining power to subdue the evil that exists in the world ;

86. For as light cometh to the minds of earth, ignorance and superstition will be looked upon with contempt.

87. And wisdom will go forth with armies to destroy ignorance, by placing the fruits of knowledge gained in the front, where all will be able to receive the delicious odor.

88. And as they continue to receive the refreshing balm, they will cast off the evils of ignorance, and cleave unto the channels that have baptized them with the water of wisdom.

89. For as John baptized to heal their infirmities, so far he baptized them into wisdom, that they have been able to receive my teaching.

90. And as John gave the wisdom, or covenant of baptism, that they could progress from their superstitious way of healing,

91. So give I unto them a new covenant, which will bind them together with a cord of love, and teach them to heal by laying on of hands.

92. I do not baptize with water, but with the power and wisdom of God, which is the Holy Ghost, and it is as a fire within the midst of ignorance, because they understand it not.

93. And because they understand it not, they shrink from seeking the light, for fear their deeds will be made known.

94. But verily I say unto you, every thing that is done in secret, shall be made known within the natural channels of God when they shall come to judgment within the kingdom, or the spiritual spheres of God ;

95. For every hair of your head is numbered, which is as the thoughts within the mind; and as the thoughts are passing through the different organs, they produce the good or evil effect,

96. And is as the wind that bloweth; thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth.

97. But when they are born of the spirit, and enter the spheres of the kingdom, every thought is made manifest, whether it be good or bad.

98. The spiritual body will show whether they have followed the covenant of baptism, (as given by John,) by having the spirit in its full form, without any defects.

99. The spiritual mind will show whether they have obeyed the covenant I have taught them, or whether they have followed the dictates of their own superstitious ideas.

100. For if they follow my teachings, their spiritual minds will be filled with knowledge that will enable them to understand the natural laws of God.

101. And the light or illumination from that knowledge giveth the spirit the full possession or inheritance of the kingdom, as spoken of by father Abram, which was to be given to him and his seed.

102. Then saith Nicodemus, How is it with those that have died before the covenant of baptism, or the purification of the Holy Ghost, was administered to the world?

103. Christ answered, saying, No man hath ascended up to heaven, but he that cometh down from heaven, even the Son of God.

104. And those that have died in their sin of ignorance have returned to the earth to learn the magnetical channels of attraction,

105. The same as I have been striving to teach you, that you may learn concerning the laws of nature before you pass into the spirit.

106. This is the first that is required after the spirit is separated from the body; and without this knowledge they are helpless, until they gain it by investigation,

107. As it is an impossibility to learn the many particles that are connected with the natural law of magnetism, without allowing the mind to expand and search for itself.

108. They can not learn by hearing others tell concerning the knowledge they have gained; by being instructed, they can more readily discern their work, and the manner in which they can commence at the rudimental and progress upon the true channel;

109. But can not purify and expand the mind, so as to give light,

without having every organ united with a desire to learn and investigate every condition of nature, from the gross and rudimental earth up to the human body, which is connected with the channels of God.

110. The knowledge John the Baptist gave to the children of Israel will not give your mind spiritual light, without you seek to know from whence it came, and for what purpose it was sent.

111. And if you do not seek to learn with a spirit of love, you will fail to appreciate the wisdom I give unto you.

CHAPTER LII.

1. NICODEMUS said, Good master, why is not the wisdom you possess given unto every man, the same as unto you and the true prophet John?

2. Christ answered, saying, I will liken the inhabitants of the earth to the servants of a very rich man who was soon to travel in a far country.

3. And as the time for his departure drew nigh, he called his servants before him, saying, I am to travel into a far country,

4. But will give treasures to my servants, to each one according to his several abilities, that they may have something to occupy their minds and time.

5. Thus saying, he handed each a treasure; to the first he gave ten talents or treasures; to the second, five; the third received but one; saying, Do well with what I have given you, and when I return, I will add to your treasure, equal to what you have gained.

6. As soon as their master was gone, each one sought his affinity-friends, and commenced labor. The one with ten talents had always sought to please his master, as far as he was capable.

7. And it gave him great pleasure in seeking into different particles of nature, that he could converse and enliven the massive mind of his master.

8. And after his master gave him the talents (or wisdom) to operate for himself, he had not forgotten the pleasure he had received by pleasing his master.

9. And said to himself, When I was a poor dependent servant, without a grain but that which was given unto me by my master,

10. I found pleasure in seeking into his desires; and still greater happiness was experienced after I had fulfilled them.

11. And now that I have received a reward for what I considered a pleasure, I will take the ten talents, and with it I can search deeper into knowledge than when I was without a grain.

12. For I have the knowledge that I gained when I was seeking to please my master, and that is perfect; for I have his approval by giving me feelings of happiness.

13. And with that same feeling of love and reverence I will take the added treasure and seek deeper and over a greater extent, and see if I can not find something, that I may give all a sight, that we may all become united in gaining the treasure.

14. But first, to please our good master, when he shall return to us, will be to see minds coming forth into congeniality, seeking for one divine principle.

15. The second servant had not searched as diligently to please his master as did the first; therefore he was not as closely connected with his rules and regulations; consequently did not become united with his affections,

16. That he could trust him with the knowledge of his mansion, until he should search to know the inward workings for the purpose of doing his duty, and making happiness withal.

17. And as he did not cultivate the desire to make happiness, or work for its cultivation as deeply as the first servant, he did not receive as many talents.

18. For the rich lord could see that his mind was not capable of having the care, or, in other words, could not comprehend knowledge to that extent; therefore he gave him five, according to ability.

19. And according to the ability and congeniality he possessed, he went forth to do the bidding of his master, being desirous of telling the surrounding friends concerning the treasure or knowledge his good master had given.

20. And by relating the rudimental knowledge he had gained, he continued to increase in love, which caused a desire for deeper investigation, and added to his treasure.

21. But the third servant received one talent, as his perception and love for duty and investigation was limited.

22. And if his master had given him any more than his perception could comprehend, it would have been an injury instead of a benefit,

23. As he could not have comprehended the true principles, and would have united all with the gross ideas, and cause others to despise any thing belonging to progression.

24. And, as he possessed that disposition, he could not create a feeling of love; and as he was deficient in love, he could not gain a treasure.

25. And when the master returned, or when they shall go forth to meet their master, they will meet him in accordance with the love they possess.

26. The first servant, or the servant that received the ten talents, leaped with joy when he saw his master coming,

27. And said, Master, I have put the ten talents to usury and have gained ten more; and the ten that I have gained have given me more pleasure than the ten you gave me.

28. For in gaining the treasure I was obliged to associate with different persons; and as I divided the treasure or knowledge you gave me,

29. I saw their minds meditating and growing day by day, until the bright reflection from the treasure produced a unison and happiness in many minds.

30. And as I saw that happiness, it gave me more true happiness than I had experienced in receiving the treasure for my obedience.

31. The master answered and said, Thou good and faithful servant, because thou hast been faithful with a little treasure,

32. I will make thee ruler or possessor over ten cities, or the world of knowledge, that you increase in happiness through all eternity.

33. And the second servant came, saying, Master, the five talents thou gavest unto me have gained five with happiness.

34. The master answered, Thou good and faithful servant, as thou hast worked diligently with few treasures, I will add five pounds to your treasures, which will give illumination toward eternal happiness, if you prove faithful.

35. Then cometh the third servant, saying, Here is thy treasure; I have kept it for thee without usury; for I feared thee, and could not find a place where they would take it, even without giving me interest.

36. Then said the master, Wherefore, then, gavest not thou my money, or knowledge, unto the people, that I could have received it with usury?

37. For it would have been a great help to those that are in want; and by doing the duty you owe to the physical portion of earth, you would have distributed the knowledge I gave unto thee.

38. But as thou hast been slothful toward thine own interest, I will take the treasure, or knowledge, I gave unto thee, and give it unto those that will increase in knowledge by experimenting.

39. And by so doing it will put thee to shame, and kill your slothful disposition and feeling, that ye may seek to find the treasure you have cast aside with contempt.

40. The same is the condition with the earth's inhabitants; according to their ability they receive the treasure of knowledge.

41. And if they endeavor to progress with happiness, the treasure, or knowledge, is increased ten, twenty, or a hundred fold.

42. And if they seek to please and attract their master, or God, they will learn the first rudimental laws of nature, and that is, to purify the system as John has taught.

43. If they had been diligent, like the truthful servant, they would have searched into the particles of nature until they found something to have given purity to the system.

44. And by gaining knowledge that would work in unison with his natural laws, he would have been made happy by seeing them coming forth in purity,

45. And would enter into their thoughts by this magnetical power, and caused them to increase in wisdom and happiness,

46. Which they can not obtain if they do not strive to keep their system pure from infancy to the time of maturity.

47. And at that time they will receive an increase in knowledge, if they have sought to keep the system in a condition that God's natural channels can approach their mind.

48. But the present generation has been like the slothful servant, casting aside the knowledge that has been given them.

49. They will not allow it to be put to usury, for fear they will gain wisdom, and that wisdom will expose their evil deeds.

50. But because they do not allow the knowledge to be spread forth into all parts of the world with usury, the light they now possess will be taken from them and given unto generations that will bring forth a light from the same treasure or knowledge that has been given unto this generation.

51. And they will be obliged to put their knowledge to usury; but it will not be from the love they possess for their God, but the debility of the system in future generations will cause them to put their treasure (however small it may be) to usury.

52. For as this generation has been slothful, and allowed disease to increase, so it will continue until the atmosphere penetrates with magnetical power into the system.

53. And then they will say, I will take the knowledge that was given to the slothful and indolent generation,

54. And put it to usury, and see if I can not learn the rudimental principles of nature God has placed upon earth.

55. When they shall have learned the true laws of nature, they will be amazed at the thought of the children of Israel casting away the knowledge that would have been a great benefit to each generation,

56. By bringing progressive knowledge, and preventing the sin and

diseases they will have to destroy before they will be able to unite with the true channels of God.

57. Nicodemus said, Master, thou teachest and speakest the most perfect doctrine that was ever given to the inhabitants of the earth since father Abram.

58. And it gives me pleasure to speak with thee. I have many questions to ask concerning the resurrection.

59. Are we to receive eternal life beyond the grave? or are we cast into everlasting punishment for our disobedience?

60. Thou hast said, It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven.

61. Is it necessary for us to cast aside our possessions to gain eternal life? Abram had great possessions, and God gave him the promise of eternal life;

62. And God continued to increase his possessions so long as he lived upon earth; and after his death God commanded the possessions to be given to Abram's seed.

63. This we have in our law. Have we dishonored Abram's possessions that God should send a prophet within our midst, saying, Ye must distribute your possessions with the poor and follow me, if ye would receive eternal life? is that necessary? tell me plainly.

64. Christ answered, saying, Abram's possessions were not as your possessions; they consisted of cattle and of the vegetation of the earth.

65. He did not honor kings or priests of the earth; he obeyed the impression of wisdom as was given by God's spiritual messengers.

66. And when the earth yielded plentifully, he gathered in abundance, that he could distribute with the poor in the time when the changes of the earth should bring forth a famine, as they were very common while the earth was making her rudimental changes.

67. Abram did not gain possessions and see the poor begging at his door for food, or knowledge, without dividing his last sheep or the last morsel of vegetation, saying, In the name of my God be thou thankful.

68. And as he possessed that kind, passive temperament, God increased his possessions, knowing his children would never suffer for food if they would follow within the covenant Abram was able to give them.

69. Abram did not gain possessions for the purpose of appearing before the kings and priests in gorgeous colors;

70. But for the purpose of bringing all within the loving folds of

wisdom, which he endeavored to attract by distributing the possessions the all-wise power had given him.

71. The rich men within this generation do not gather possessions for the purpose of establishing a covenant unto their God, or to increase the true feeling of love and happiness.

72. Nicodemus said, Master, if thou art able to know the life and purity of Abram, and reverence him with love, as thou sayest ;

73. And also that no man ascended up to heaven but what came down from heaven ; if what you say is true, why will you not send for Abram, that we may see him in spirit, and become convinced by sight ?

74. Christ answered him, saying, I will illustrate the condition of the present generation, that you may know which class would be the most liable to see and hear the voice of Abram ; for I have seen and can testify.

75. There was a certain rich man, which was clothed in fine linen and fared sumptuously every day, and praying to his God to increase his riches.

76. And there was a certain beggar named Lazarus, which came to his gate, full of sores, unable to gather food for his subsistence,

77. And desired to be fed with the crumbs which fell from the rich man's table ; but the rich man refused, and commanded his servants to drive the beggar from his door.

78. The rich man's dog had compassion on the poor beggar, and licked his sores with an instinct of nature.

79. But the beggar died, and his spirit was carried by the angels into Abram's bosom, that had always been opened with love for the afflicted.

80. The rich man also died, and his body was buried with a gorgeous display ; but his spirit partook of the same cold indifference as while in the body,

81. And did not have a desire to associate with those that were not able to live in luxury and display.

82. And that disposition took him to the lower spheres of darkness, with those that had previously died with the same selfish desires.

83. And as they had cherished their gross inclinations, they did not possess sufficient purity to cause the spiritual mind to give light, that they could see their own low position, until spirits of the higher spheres told them

84. The wisdom of God was beyond their gross ideas ; and that if they wished to be removed from their place of darkness, they must go forth with love and charity,

85. And learn to love and obey the command God gave unto all the world, saying, Love ye one another ; not thy friends, that love you for the riches you possess, but love thine enemies and thy neighbor as thyself.

86. The neighbors (in the spiritual term) are those that are united with the true love and wisdom of God.

87. As soon as their minds were placed in action, they saw the spirits that had obeyed the command of God while in the body,

88. And there was a great illumination of happiness surrounding them, being all united as neighbors of true wisdom.

89. While they were looking upon the united minds, the certain rich man (that had driven Lazarus from his door) looked forth into the happy sphere, and saw Lazarus the beggar united with the affections of Abram's bosom.

90. As soon as he saw Lazarus within Abram's bosom, he felt a feeling of conscientiousness coming within him which he had never before experienced since his memory,

91. And exclaimed with a powerful thought, saying, Abram, have mercy on me, and send Lazarus unto me, that he may dip the tip of his finger in the great pool of water before the throne, and cool my tongue ; for I am tormented in this flame.

92. But Abram said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

93. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you can not ; neither can they pass to us that would come from thence.

94. Then saith the earthly man, I pray thee, father Abram, that thou wouldst send him to my father's house, if he can not come to me ;

95. For I have five brethren in the same condition as myself : and if Lazarus could go to them in the spirit, he could testify unto them of my condition ;

96. And by hearing the testimony of a spirit, they would turn from their evil ways, and not be obliged to come to this place of torment.

97. Abram saith unto him, They have Mosses and the prophets ; let them hear them, if they have a desire to change their condition.

98. And he said, Nay, father Abram ; but if one went from the dead, they will believe, and repent of their sinful conduct.

99. Abram answered with decision, saying, If they do not possess the desire to follow the wisdom of God, as was given to Mosses and

other prophets, neither will they be persuaded, though one rose from the dead, speaking the word of God before them.

100. The great gulf that was between Abram and the rich man were spheres of progressive minds ; and their united minds were as a fount or pool of pure water, as the united rays shone forth to meet with the wisdom from the higher spheres.

101. But when the rich man saw Lazarus within the sphere with father Abram, surrounded with congenial minds that had gained wisdom and caused the great illumination above,

102. A conscientious feeling came to his mind, saying, While in the body I was rich, and fared sumptuously every day, thinking my God would respect me for my great possessions, and thereby give me a seat with Abram, Isaac, and Jacob, who had great possessions upon earth.

103. But alas! alas! cried he, I can now see that they gained their possessions with a spirit of love,

104. That they could distribute with the sick and afflicted ; and by so doing all were made comfortable and happy, sending forth praises to their God for the mercies received from the bountiful hand of Heaven.

105. But with my great possessions, I have cast the sick and afflicted from my door with contempt, saying, Thou hast sinned, or thou wouldst not have been deprived of riches as an inheritance.

106. But because I did unjustly with my possessions, I am tormented ; my feeling of regret is as a flame of fire, as I see Lazarus afar off, enjoying the feeling of love and sympathy I refused to give him while it was in my power to give him assistance.

107. And with a penitent feeling he said, Father Abram, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; or, in other words, send Lazarus, that he may teach me the beginning of wisdom and love ;

108. For it will bring me a light that will quench the fangs of regret, as the pure water cools the tongue ; for I am in torment.

109. I pray thee, father Abram, bring me thither, that I may meet with Lazarus, and do my duty, and make him happy.

110. Abram said, Son, thou shouldst have performed thy duty upon earth in thy lifetime, while thou hadst the light of thine eye to see the afflictions, and also the possessions to relieve the afflicted : not wait until thou art destitute and in darkness ;

111. For if thine heart is selfish with earthly treasures, thou art selfish in desiring Lazarus to make you happy.

112. The feeling of selfishness can not be removed by a single wish or desire ; but by a continued feeling to relieve the suffering, by giving them refreshing nutriment and wisdom, abounding with love.

113. And as Lazarus sought to relieve the afflicted with what he possessed, he was elevated to a higher sphere of wisdom, while he was existing within the afflicted body of earth.

114. And his elevated mind prevented your conduct from disturbing his meditation with his God ; therefore he is happy without your acknowledgment.

115. But your conduct has caused your torment, as it has prevented you from gaining the true feeling of love and sympathy that is required to gain wisdom ;

116. For God's wisdom can not grow within a mind where it is deficient of love and sympathy.

117. And as thou art deficient, it would be impossible for thee to cross the great gulf, or, in other words, pass through the spheres of minds that are abounding with knowledge and love,

118. Until thou hast returned to the earth's spheres, and exercised the feeling of sympathy upon all who may require thy assistance.

119. And by giving a helping hand, and impressing their minds to do good where you committed the wrong, you will build an altar of love, that your heavenly Father can come and give you wisdom, for the atonement of your past sins.

120. But until then, it will be impossible for you to come hither, or for Lazarus to go thither, as you would not be able to comprehend the wisdom he is able to give you.

121. Thus it is with all that have placed their whole mind upon Abram ; but he can not save them from the punishment of conscientiousness, when they learn the true wisdom of God.

122. God does not require man to give away all his possessions ; but that he should do good with what he gains, like Abram.

123. If a man possesses the ability to gain possessions, say ten or a hundred fold, with that he could make himself and others happy if he cultivated a good mind.

124. A charitable and sympathetic mind is more than all the riches in the world, and nothing can prevent man from gaining the eternal inheritance within the higher spheres if he possesses treasure.

125. God made the world, and all it contains, for the happiness and elevation of His children ; and He has no more respect for one than for all ; He desires all should come unto Him.

126. But there is only one channel through which they can approach Him, and that can not be accomplished by placing their minds upon earthly treasures.

127. If they can not have possessions without becoming cold and selfish toward each other, they had better give all they possess to those that will love and be charitable to each other; for love and charity are the greatest attributes within the heavenly spheres.

128. And I say, as I have said unto all, if they can not gain the purity of mind that is required for a higher sphere, while they have possessions as their idol,

129. They had better cast aside their great possessions and follow me; for I will teach them the way to gain possessions more precious than silver or gold that fade away.

130. Nicodemus said, Good Master, thou hast spoken the true knowledge of God concerning the resurrection; for all the world have been seeking the treasures of the earth.

131. And we read in the book of Moses concerning the great change which must come to the children of Israel before they could receive eternal life.

132. And thou hast made the words of Moses to blossom as the rose; but there is one thing which I am not able to understand, which is connected with the resurrection.

133. Moses wrote, saying, If a man's brother die, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

134. Now, there were seven brethren; and the first took a wife, and dying left no seed.

135. And the second brother took her; then he sickened and died, neither left he any seed; the third, likewise.

136. And all the seven brethren had her to wife, and left no seed; last of all, the woman died also.

137. In the resurrection, therefore, whose wife shall she be of them? for the seven had her to wife.

138. Nicodemus, as thou art a teacher over Israel, do ye not err, knowing not the Scriptures, neither the power of the God that giveth power and wisdom unto every nation and tongue?

139. But whosoever cometh to me for wisdom shall receive plentifully; for the greatest in authority must humble his mind to the simplicity of a child before he can get true understanding.

140. For it is pure simplicity that will prepare a man for the resur-

rection, where he will be able to discern the true channels that govern every child upon earth.

141. And when man is able to comprehend the true channel, he will see that there is no marrying or giving in marriage after the resurrection, or separating the spirit from the body.

142. But they are as angels in heaven, having no gross nutriment to produce the lusts of gross nature.

143. The children of the spiritual resurrection, or spheres, are governed and attracted by the channels of affinity, until after they have finished their work upon earth,

144. And are able to throw off all earthly ties belonging to earth's magnet, (which is the second resurrection,) providing they have not cast off all earthly ties before leaving or separating from the natural body.

145. After they are separated from their earthly affinities, they pass into the higher spheres of heaven, and become the children of God, being as brothers and sisters before the throne of wisdom.

146. All this give I unto thee, yet ye comprehend it not; have ye not read in the book of Moses, how in the burning bush Moses heard a voice, saying, I am the God of Abram, the God of Isaac, and the God of Jacob?

147. He is not the God of the dead, but the God of the living, existing in the body or in spirit; He is God and Father over the spiritual mind, through all grades or spheres.

148. I have many things to tell thee; but ye are not able to receive them now, or comprehend all that I have given thee.

CHAPTER LIII.

1. CHRIST went out from the temple with his disciples ; for his mind required fresh air, after mingling with the stubborn and ignorant rulers of Israel, although he had given them wisdom that had taken deep root within the depths of their superstition.

2. When Christ and his disciples came to the Mount of Olives, they sat down with their minds filled with happy thoughts of the future.

3. And as they sat, gazing upon the stone walls of Jerusalem, Peter said, Master, seest thou those massive walls ; were they built by a command from God, or through the intellect of man ?

4. Christ, answering, said, Those massive walls and towering temples were constructed from the architectural temple that was figuratively given to father David.

5. When the guiding-spirits desired him to teach the children of Israel, they gave him a vision, showing him the manner in which to divide them into different classes,

6. That each grade of mind should receive a teacher that was capable of giving the proper instruction suitable to their development.

7. And in order to illustrate the divisions, the guiding-spirits impressed his mind to see a massive building, divided into different apartments, illustrating the spiritual mansion or spiritual spheres in heaven.

8. The massive walls were to illustrate that the children of Israel should all become united within one principle, and that principle should be cemented together until its towers of praise should reach the skies ;

9. And that every apartment should have an altar ; and the altar was to show to his mind that every apartment must have a teacher that would receive spiritual instructions, and impart the instructions with a feeling of love that would keep them all within one massive principle.

10. Father David was impressed to understand the vision ; but to keep it permanent within his mind, he painted the temple upon parchment, illustrating all spiritual principles that were required to make the children of Israel happy and united.

11. But soon after he laid the foundation of the temple, (by gaining

their consent to become united,) he was taken sick, and was sick for many years, not having the health of body to receive spiritual instruction.

12. But by abstaining from his accustomed quantity of food and drink, he began to recover his strength of body and mind.

13. And as his strength returned, his guiding-spirits told him he could not long remain in the body, and, according to their custom, he should select his son Solomon to guide the people, as he possessed affinity-powers that they would be able to control as soon as his age would permit.

14. Father David did as the guiding-spirits requested him, selecting his son Solomon, giving him all the instruction his young mind could contain.

15. And as soon as his father was dead, the people placed him as king or ruler over their religious faith.

16. The spirits, seeing he was unable to guide the people, placed a battery around him, and soon gained power to impress his mind to guide and control the disturbances that arose within their midst.

17. And when they saw one of his age commanding language and power higher than those that had age and experience,

18. They gave him flattering praise, that caused a proud and selfish mind to grow, which gradually destroyed his impressive and loving temperament ;

19. And by destroying the true feeling of love, prevented the spirits from giving him instructions ; and the evil minds that soon surrounded him persuaded him to build a temple of wood and stone, like to the structure given to his father in the vision.

20. And as his organs were more developed upon the architectural skill than with the divine principles, he accepted of their flattering praises and built a temple of wood and stone,

21. Saying it should be in honor of the true God that had guided the children of Israel through the Red Sea.

22. If it had been truly given to the worship of the true God, it would have been standing until this day ;

23. For it is not the wood and stone that corrupt the divine principles, but the pride and vanity, that are increased by studying into the structure of those massive walls when the time and devotion should have been placed upon teaching different grades of minds preparatory to the time when the spirit shall pass from the earthly body to the spiritual.

24. And as Solomon did not build the temple with a desire for purity, its walls were crushed to the earth; likewise every other building that was placed in its stead.

25. Seest thou those great massive walls in yonder city, that were reared for my reception by the cunning deceit of an incarnate spirit?

26. There shall not be left one stone upon another that shall not be thrown down; for they were reared in deceit and infamy.

27. The time will come when the city of Jerusalem shall be crushed to atoms, and its inhabitants made destitute, until they shall change their minds from the evil of avariciousness to that of love and unity, seeking to worship their God in spirit and truth.

28. The disciples then all exclaimed, Good Master, tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?

29. Christ answered them, saying, Take heed to what I say, lest you be deceived; for many will come forth after I am dead, saying, I am the Christ spoken of by the prophets; but believe them not; for they will deceive many,

30. And cause nations to rise up against nations, and there will be wars and rumors of wars; but be ye not troubled, for such things must come.

31. But take heed to your own health and purity; for they will deliver you up to the council, and in the synagogues ye shall be scourged and beaten.

32. And ye shall be brought before rulers and kings for my sake, for a testimony against my teachings.

33. But when they shall deliver you up, take not thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever is necessary for you to speak shall be given you in that hour, that ye must speak with firmness;

34. For it is not ye that speak, but the Holy Ghost, or the holy messengers of God, that will impress your minds to speak words that will defend you from all councils.

35. For all will be at variance; brother shall betray the brother to death, and likewise the father the son; and children shall rise up against their parents, and cause them to be put to death.

36. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end shall be saved from the second death;

37. For if your mind is firmly fixed upon the true channel, the spi-

ritual guides will fill your minds with wisdom, that you can see to accomplish some of your work upon earth.

38. And if it is performed with love and charity, you will prepare a mind that will pass through the lowest spheres, where they can receive a crown of glorious light.

39. When all these desolations come upon Jerusalem and Judea, then flee to the mountains,

40. And stop not to let him that is on the house-top go down to follow thee ; for the angry avengers will not wait for a council, but destroy your life for my sake.

41. Those that are in the fields you can tell to follow you into the mountains, and not turn to take up their garments ;

42. For the lands will all be made desolate, as the king of Rome will be stirred by an avenging power when he shall learn of the evil intrigue destroying the innocent without giving true council.

43. But woe to the women that are with child and to them that give suck in those days ; for they will be crushed before they can get from the cities.

44. I pray that your flight may not be in the winter season ; for it will be very difficult for you to live in the barren mountains without vegetation.

45. For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time.

46. But God will send His messengers with a power to impress the different nations to cease warring, that His elect, His chosen disciples, can be saved,

47. That they may teach and write the true Gospel for the benefit of future generations that will be surrounded by false prophets and false Christs that will show signs and wonders in the name of God for the purpose of deceiving, if possible, the very elect.

48. The elect in those days will be the individuals that will be born with a passive temperament, that the guiding-spirits can impress their minds to break the iron yoke of tyranny,

49. And battle with the sword of wisdom that will be given them, wherein they can bring forth the truths and purity of what I am now teaching.

50. God's messengers will select every individual that is born with a passive temperament, that they may give a helping hand to develop the rudimental laws of earth.

51. And they should forsake all their earthly allurements for the sake of obeying the command that is impressed upon them.

52. God does not require a man to throw away all innocent pleasure ; for He has placed every thing upon earth for man's happiness.

53. And it gives Him happy thoughts to see His children gaining wisdom from every particle of the earth, that they may progress to the knowledge wherein they can receive happiness that will carry them into the happiness of eternal life.

54. And if the minds upon earth would seek to learn the wisdom God could send to them, they would find happiness that would be superior to that which they are selecting to allure their precious moments away from the true channels of light,

55. That would reveal all the hidden treasures of earth and heaven, and prevent them from the hard labor they will find within the road they have selected to travel.

56. But they will not listen to the wisdom I have given them, and they will have to continue in their pleasures of evil until

57. The guiding-spirits can impress the minds of whole nations to see the progressive road to true happiness.

58. But before they will be willing to give up their past ignorance and evil allurement, they will have to see the terrors of tribulation and tyranny, that will come forth within future generations ;

59. For the time will come when the sun shall be darkened and the moon shall not give her light.

60. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and all will be darkness before them.

61. The sun (comparatively speaking) when shining in full strength giveth light to the gross organs and sight, like unto the wisdom I have given them, producing a spiritual illumination.

62. The moon giveth light to the gross organs like unto the spirits impressing wisdom within the brain of their affinity-friends.

63. But the tribulations that will come upon the inhabitants of earth will destroy their affinity-powers, and prevent the spirits from impressing the minds with wisdom, or to tell them the way to make their escape from their place of torment.

64. And because the spirits will be unable to give them relief, the inhabitants will lose all confidence in spirit-communication.

65. And then they will seek for the gospel I have been teaching, and pray that they may see me coming in the clouds, with great power, to crush the tyranny and let them go free.

66. But the true Lord of heaven and earth will have to obey the laws as they are divined by the King of kings.

67. And He will say, Send my angels, or messengers, forth into the four winds, or four quarters, of the earth,

68. And gather together the elect, or the affinity-temperaments, and impress them to purify and progress the earth's inhabitants with the rudimental laws of earth and the pure principles of heaven.

69. For their ignorance destroyed my prophets, and crucified my Son, (in perfection,) because his wisdom shone upon the iniquity, and they were put to shame.

70. And now cometh the time when all their evil shall be brought forth to the light of wisdom,

71. And will be obliged to acknowledge their God as King of kings, and his Son, (in perfection,) figuratively speaking, will be as Lord of lords, as he will be spiritual ruler over all the spiritual minds within the heavenly spheres, and also those that will be remaining upon earth.

72. And when God's messengers begin to impress the affinity-temperament upon earth, the revolutions within the different nations will be as earthquakes or eruptions of the earth.

73. For the wisdom they receive will continue to change their minds until they become perfect in wisdom, as they should have been from the beginning of time, or the time when the physical system should have been made perfect from nature.

74. But as they would not accept of wisdom when it was given to them from their God, neither from the prophets of olden times,

75. They will be forced to see and believe when God's messengers impress their minds with the magnetical battery that is interspersed within the atmosphere.

76. For verily I say unto you, this generation shall not pass away before the tribulations begin with different nations.

77. Watch ye, therefore; for I shall pray with a mind of devotion that ye may be spared from the hands of the evil conspirators that are now plotting and devising plans to put me to death without the deed being known to other nations.

78. Which is an impossibility, as it will be known within every nation; and you must be spared to publish my Gospel for the benefit of the future generations.

79. And my Gospel will bring destruction until the inhabitants of the earth are able to see and feel its pure divinity.

80. When they are able to appreciate my Gospel with love and affec-

tion, I will return to the earth's inhabitants upon a chariot of glory, drawn by their power of love and attraction.

81. And all the holy angels (or progressive spirits) will accompany me from the throne of glory to witness the marriage-feast of affection.

82. Then shall the spiritual minds within the kingdom of heaven (or heavenly spheres) and the spiritual minds upon earth be like unto the ten virgins,

83. That frequently go out to meet the bridegroom at a marriage when he is not there at the appointed time for their feast.

84. And if they do not meet him, they lie down by the way-side to slumber, while the bridegroom tarrys upon his way.

85. But if at midnight there should be a cry, Behold! the bridegroom cometh; go ye out to meet him,

86. There would be a great confusion, as not half of their number would be supplied with oil to replenish their light.

87. And if five were wise, and five were foolish, the foolish virgins would say to the wise, Give us some of your oil to fill our lamps, (or lighters;) for our light is gone out, and we are not able to see until we have it replenished.

88. And by examining their oil, they would find they did not have a supply for the whole company.

89. They would then say, We have not enough for us and you; go ye to the market-place, and buy for yourselves.

90. And while they went to buy the oil, the bridegroom would come, and all those that were ready would return to the feast, and the door would be shut,

91. And the foolish virgins would be obliged to knock at the door for entrance; and as their mind would be disturbed by their own neglect, they would not be in readiness to enter the marriage-feast.

92. And the marriage guest would say, I know you not, if you manifest your evil before those that are wise and happy.

93. All things should have been put in readiness before you started out to meet the bridegroom, as we knew not the hour he had set for coming, or what obstacles would be placed upon his way to prevent his coming at the appointed time.

94. Therefore it would have been wise with all the company that started out, to have had oil in their vessels with their lamp,

95. That they could have had an abundance of oil, providing the bridegroom was obliged to tarry upon his journey, as we knew not the day nor the hour he would arrive.

96. And by lighting our lamps and dividing the oil with the company, we would not have had enough to light the feast for the marriage.

97. Thus it will be when I return to the earth to unite with the true affinities that will be born within the true channel of progression.

98. And as the people of earth, and the spirits from the lower spheres, feel the true affection flowing from the fount of happiness,

99. They will light up their minds with pleasure, thinking of the marriage-feast; and as they congregate together,

100. And converse about the different affinities of earth, and the different channels of progression that will be likely to bring the bridegroom.

101. And they will send their spiritual minds forth to see if I am coming; for they will think they have every thing in readiness for my reception.

102. And some of the minds will be wise, and some will be foolish, as regards the true laws of nature.

103. The foolish virgins, or minds, will be those that hear and read about the principles of heaven; also the channel that will bring the bridegroom to meet with the true love and affection of earth's inhabitants,

104. But have not sought into the depths of the progressive principles, to cause their gross organs to become progressed and lighted up with a permeating desire,

105. That would give life, and a blazing affection to pass into the spiritual organ of love, as oil flows into the lamp, to give strength and force to the blaze,

106. Which would illuminate all with the wisdom of heaven, to see when and where the bridegroom would make his appearance upon earth.

107. But the wise virgins, or minds, will have their vessels with their lamps well filled with the oil of wisdom, flowing with power, and even forcing its way into the spiritual minds;

108. For they will have sought the true principle of progression, with a desire from their innermost soul,

109. Which will elevate every organ, as they look forth upon nature; for nature will smile and speak to the desiring minds,

110. And tell them, and inspire them with wisdom and love, that can not be obtained from books, or the relating of others' experiences.

111. For without the pure desire of the innermost soul, all the know-

ledge of heaven or earth would not prepare the spiritual minds for the marriage-feast, or the higher spheres of heaven or happiness.

112. And because of the unprogressed minds, the bridegroom will tarry, waiting for the elements of heaven to change the book-educated minds to gain a feeling of true love and affection.

113. But instead of striving to understand the true principle, they will fall back (as it were) upon their educated principles of superstition,

114. And say they are ready and waiting for the bridegroom to come and make all joyful and happy.

115. And while they are slumbering and sleeping in their positive minds, the bridegroom will come upon the progressive channels that lead to the chambers of true affection ;

116. And the wise virgins, or the minds that are filled with love, will arise in wisdom, saying, The bridegroom, or Son of God, has come within our midst.

117. And as all will then have a desire to see and know their guest, they will endeavor to see and feel his presence.

118. But the foolish minds will not be able to appreciate the true channel, as their unprogressed mind will not give light sufficient to see their bridegroom,

119. As he will be a spirit; and their unprogressed minds will be darkened, like to the hour of midnight, when they come before the illumination of heavenly wisdom.

120. And as they see the wise minds filling and replenishing their spiritual organs from the knowledge contained in gross organs concerning the laws and progression of the earth,

121. They will say, Give us of your oil, (or knowledge;) for our lamps, or spiritual knowledge, are gone out, and we are not able to see the bridegroom.

122. But the wise will say, Not so, as we have not enough love for us and you; go ye, therefore, and buy for yourselves.

123. And while the foolish minds go forth to buy, and search for wisdom, the wise or progressed minds will have been replenished with a new wisdom, far superior to that which they gained upon earth.

124. And the wisdom they receive from the bridegroom will develop their love and affection, until they are able to enter into the channels that connect with the higher spheres.

125. And when the foolish minds approach the higher spheres of wisdom, they find the progressed portion of earth's inhabitants are far

in advance of them, still progressing onward with a fount of wisdom before them.

126. The foolish or unprogressed minds will think, when they have gained the knowledge of the true channel, and of the perfect affinity that is required to govern them within the magnetical laws of nature,

127. That is all they require to enter the marriage-feast, without placing their mind and affection upon the principle.

128. But as they approach the progressed minds, (that will be associated with the bridegroom,) they will find they are still in darkness,

129. And as it were a door between them; the door will be of affection and love, and they will not be able to open it until they gain the same wisdom as the progressed minds.

130. But they will ask admittance, saying, I have many friends within the wedding-feast, and they should give admittance to their friends and associates of earthly society.

131. But they will be unable to bring them within the higher spheres of wisdom, until they progress beyond their earthly desires, and seek wisdom with affection and love.

132. And then they will obtain strength to enter the marriage-feast, for the marriage-feast will always be in readiness to receive those that knock at the door with love and affection.

133. The true channels of love and affection will not divide the inhabitants of earth, when they are progressed beyond the desires of earth.

134. For God's laws will say to those that are filled with love and affection, Go thou and inherit the mansions or spheres of wisdom that were prepared for you from the beginning of time upon earth.

135. For I was an hungered, and ye gave me the meat of affection; I was thirsty, and ye gave me the drink of love; I was a stranger, and ye sought the principles and desires that attracted your mind from earth.

136. And you opened your bosom of affection and took me in without having a selfish motive.

137. And I have ever since remained within your charitable minds, guiding your steps to repay you for your kindness.

138. While others were giving you a despicable look because you gave me the feeling of love and affection.

139. When the charitable minds see the treasures they have not been seeking for, they will exclaim, When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? or naked, and clothed thee?

140. And the king, or God of all nature, will say, Inasmuch as ye

have done it unto my children in nature, ye have done it unto me, without having a selfish desire ; and such shall inherit the kingdom that has been prepared for them.

141. But those that were filled with pride and could not receive my children of affinity and affection, without seeing the treasures before them to repay all trouble,

142. Are not admitted until they learn to receive nature in all its changes with a pure desire.

143. And without they possess the true feeling of love, and seek the progressive principles with that feeling, they will remain within the lower spheres of darkness without their desired association.

144. Which will be a torture to what conscientious feeling they possess, until they change their desires to a progressive principle of love and affection to all human nature.

145. Watch ye, therefore ; for ye know neither the day nor the hour wherein the bridegroom cometh.

146. These things have I spoken unto you, that ye may know the true mysteries of heaven and earth.

147. And when the time shall come, you will remember that I have told you of them.

148. But because I have said these things unto you, sorrow hath filled your heart ; and sorrow will send you far away from me.

149. As it is impossible for me to remain within a battery that is filled with sorrowful minds, if you wish to remain with me you must look upon God's work as just and perfect.

150. And it is expedient for you that I go away ; for as long as I am with you, you will not seek to know or learn any thing of yourselves.

151. For whatsoever ye wish or desire I give unto you, and your progression is as nothingness without you seek to labor from the innermost parts of the soul.

152. For I say unto you again, (and whatsoever I say unto you I say unto all generations after you,) The word accounteth to you nothing without you put it to usury.

153. The deed accounteth to you nothing without you give the feeling of love from the innermost soul of sympathy.

154. Sympathy and charity should be extended unto all God's erring children ; give them a helping hand wheresoever it is required ;

155. For after they have overcome the tortures belonging to the mixed affinities, they will see their erring ways and seek for a comforter.

156. And I will send them wisdom as a true comforter to the soul. They will not accept of the wisdom until after they have been thoroughly tried within the evils of the mixed affinities,

157. And then they will be able to appreciate the wisdom the spirit will bring them, and the spirit will judge all minds accordingly as they have sought the wisdom I place before them.

158. A little while and ye shall not see me ; and again, a little while and ye shall see me ;

159. For as soon as my spirit is separated from my earthly body, and I gain the strength that will be taken from me at the time of my separation by my persecutors,

160. I will return to you, that you may see my spirit and be convinced of my existence after the separation, which you are unable to believe until you are separated from my protection, and experience the feeling of loneliness and despair.

161. Then all that I have given to you will appear to your mind, to guide and comfort you through all your earthly trials.

162. And I will send a spirit that will guide you into all truth ; but he will not speak to you of himself, but of whatsoever I shall give him to speak ; and he will show you the things that are yet to come,

163. If ye follow the commands I have given unto you, that ye love one another and cultivate a love for every good principle upon earth as ye go from place to place teaching my Gospel.

164. Also that I was conceived and born through the affinity-channels of divinity my Father has given me control and knowledge of ; and as fast as you are able to receive, I will give unto you the spirits, and they will show it unto you.

CHAPTER LIV.

1. THE disciples recovered from their sorrow, and said one to another, What meaneth this saying, A little while, and ye shall not see me; and again, A little while, and ye shall see me, because I go to my Father?

2. Christ, seeing their confusion of mind, said, Ye shall weep and lament at my death; but the people of the world shall rejoice until their joy is turned to sorrow;

3. But your sorrow shall be turned into joy, as a woman travailing in sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish.

4. The disciples were still unable and unwilling to understand his proverbs, and said, Good Master, speak thou plainly, and speak no proverbs, that we may feel and truly comprehend your meaning;

5. For we know thou camest from God; for thou knowest every thought and wish before we give utterance to our thoughts.

6. Christ answered, saying, If you believe I am the Son of God, do ye now believe that the hour cometh, yea, is now come, that ye shall be scattered, every man for his own safety, and shall leave me alone.

7. And yet I shall not be alone, because my heavenly Father is with me. I have overcome the evils of the world until the people have heard my word.

8. I have finished my work, and I am ready to pass through the hours of earthly trials.

9. And with these words he lifted his eyes to the heavenly planets above, and said, Father, the hour is come; glorify Thy Son with strength, that Thy Son may have power to glorify Thee before the people in his last moments,

10. That they may be brought to feel the necessity of learning the wisdom from the Christ whom Thou hast sent.

11. Holy Father, I have glorified Thee on the earth; I have finished the work which Thou gavest me to do.

12. I have manifested Thy name and power unto the disciples which Thou selectedst from the earthly to give me assistance.

13. Thine they were in truth ; for they were physically born within Thy affinity ; yet Thou gavest them me, and they have kept Thy word ;

14. For they have known that all things whatsoever Thou hast given me are of Thee ; for I have given unto them the very words Thou gavest unto me.

15. And they have received them ; but they have not taken deep root, neither can they appreciate Thy power until after I am taken from their sight.

16. And I pray for their safety ; Father, give them protection, as Thou hast protected me from the ferocious hand of evil.

17. Thou gavest them unto my care, and my care is Thine, and Thou wilt glorify my care until I return to my divine power.

18. While I am with them in the flesh, I can keep them in Thy name ; but as I have given Thy name to the worldly minds that are filled with evil, they will seek to destroy their life before they shall have finished their work.

19. As Thou hast sent me within the midst of evil minds, even so have I also sent them ; for they are not of the world as other men.

20. I pray for them ; but not for them alone, as all require my assistance ; for there are many souls that have taken Thy wisdom into their bosoms as a treasure.

21. And I pray for all, that they may all become as one in mind, as Thou art in me and I in Thee ; and that their united minds may become perfect, so as to enable them to unite in mind with the Father and Son,

22. That they may know that Thou hast sent me, and hast loved them as Thou hast loved me.

23. Holy Father, I will that they also whom Thou hast given me be with me in the spheres above, that they may see Thy glory,

24. And that Thou lovest the principles that conceived me before the foundation of the world.

25. But the people have not known Thy power, or the laws that govern Thy universal kingdom ; yet I have declared unto them that the love wherewith Thou hast loved me will be given to them as they learn to do Thy will.

26. I have manifested Thy name unto the men or disciples which Thou gavest me out of the world ; Thine they were, and Thou gavest them me, and they have kept Thy word as far as they could understand.

27. They are convinced that all things whatsoever Thou manifestedst through me are of Thee ;

28. For I have given unto them the words which Thou gavest me, and they have received them with a desire to learn.

29. And I pray that they may continue in Thy true channel of light, that they may be perfected in Thy wisdom; for Thou sentest me to develop all minds to see and feel Thy divine power.

30. And as I am soon to pass from my earthly power, I commit all to Thee; and as all mine are Thine, and Thine are mine, they will receive protection in Thee.

31. While I was with them in the world, I kept them in Thy name. I have kept, and none of them have lost, faith in Thy power, so far as they have been able to discern Thy will.

32. I come to Thee with supplication, not because Thou art ignorant of my desires, but that my disciples may hear and feel that I have interceded in their behalf before I depart from their sight.

33. For I have given them Thy word, and the world hath hated them because they are not with the desires of the world, even as I am not of the world.

34. I pray, not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil temptations that will soon surround them.

35. Neither pray I for these alone; but for them also which shall believe on me through their word,

36. That they all may be as one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me to do Thy will.

37. And the glory which Thou gavest me I have given them, that they may be one, even as we are one.

38. Father, I will that the disciples whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me; for Thou lovedst me, or the perfect channel that conceived me, before the foundation of the world.

39. Holy Father of wisdom, Thou knowest I have declared Thy name before the world with faith and love.

40. And my disciples have united with the true feeling of love, and they have loved me with the same love wherewith Thou hast loved me.

41. And I pray Thee that Thou wilt keep them in the same faith until I am able to convince them of my resurrection through Thy power.

42. That they may be with me in mind as I am in Thee, with love and wisdom through all eternity.

43. Again Christ went into the temple and taught them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of true life.

44. The light is in you; it came into the world with you, yet you prefer darkness and will not let the light receive strength, that you might overcome the evils that surround you, and in your darkness you prefer darkness to light.

45. The scribes and Pharisees gathered around, saying, Thou bearest record of thyself; thy record is not true.

46. Christ said unto them, Though I bear record of myself, yet my record is true; for I know whence I came and whither I go.

47. But ye can not tell whence I came and whither I go; for ye judge after the flesh. I judge no man.

48. And yet, if I judge, my judgment is true; for I am not alone; but I and the Father that sent me.

49. It is written in your law that the testimony of two men is true, and I am one that bear witness of myself, and the Father that sent me beareth witness of me.

50. While he was yet speaking, the evil-minded Pharisees brought unto him a woman taken in adultery.

51. And when they had set her before him, they said, Master, this woman was taken in adultery, in the very act.

52. Moses, in his law, commands us that such should be stoned; but what sayest thou? We have brought her before thee to hear thy judgment.

53. Christ answered, saying, If I judge, my judgment is true; for I tell you again, that I and my Father are one in judgment.

54. And as they continued to tempt him, saying, What sayest thou, is she not guilty of death?

55. And does she not deserve death by the hand of the multitude; for she was taken in the very act?

56. He raised his eyes and looked upon the multitude, saying, With the judgment of God that searcheth the innermost heart,

57. I command those that are without secret guilt to cast the first stone; I will let your conscience be your guide, as that will judge you as you would like to have me judge the woman.

58. And as they heard those words, the whole multitude looked with astonishment, one with another, saying, What mean these words?

59. And their conscientious thoughts began to think God was looking into their secret thoughts.

60. And they began to feel as if God was looking upon them, and they dispersed in different directions, while Christ was upon his bended knees looking into the heavens.

61. After they had all disappeared from the temple, Christ said unto the woman, Where are those thine accusers? hath no man condemned thee?

62. She said, No man, Lord, hath accused me. Then saith Christ, Neither do I condemn thee; go thou and sin no more.

63. For God will not hold thee guiltless if thou debase thy body, or bring a sin upon the earth by thy filthiness.

64. If you debase your body, you destroy the organs of intellect, and cast yourself down into dark spheres of misery.

65. And in the dark spheres you will find the misery of undeveloped and diseased bodies, unable to move without the assistance of the spirits in the higher spheres, that look upon you with pity and come to your assistance and give you knowledge.

66. But you will be unable to accompany them without they form a battery around your spiritual body, and carry you from place to place to visit your friends upon earth that you may have a desire to see, before you gain strength to pass upon the magnetical atmosphere without assistance.

67. For if the body is diseased or debilitated with ill usage, or strong medicines, at the time the spirit is separated from the earthly body,

68. The spirits will extract that part which is pure, say it be an arm, a leg, or any member of the body.

69. But if any member of the body is diseased, the spirit will not receive its full formation, like unto the natural body, as God's laws require.

70. And if the body is all diseased, the mind will pass from the nostril with the magnet the body contains,

71. But will be deficient of a spiritual covering. Some of the spirits in the lower spheres are with but one arm, one leg, and all other deformities, wherever the diseases may have been while in the body; which is very unpleasant, or, as I may say, a great misery to the spirits while they exist in that unnatural condition.

72. But if the minds are progressed within the divine laws, and are able to understand the magnetical divisions of nature,

73. The spirit will soon be able to collect the deficient parts from the elements or atmosphere that is constantly filled with all particles that gave formation to the earthly body.

74. Then as soon as they have gained the full spiritual body, they will be able to pass into the higher spheres, where they will not be obliged to look upon the deformities of mind or body.

75. But if the mind is not developed within the pure principles of love and wisdom, they will be obliged to gain the spiritual body little by little, as their spiritual strength will admit.

76. And after they shall have gained the spiritual body, they will be obliged to remain in the lower spheres, until they cast aside all their evil thoughts and superstitious ideas,

77. That they can see clearly to go forth within the midst of earthly minds, and select those of their affinity, and cause them to perform the work they should have done while in the body.

78. And the spirits will have rest neither day nor night, until they shall have accomplished their work with love and true affection.

79. Thus it is with the spirit that has disobeyed the laws of nature either physically or spiritually.

80. For God's laws can not be changed ; but He wills that all should come unto Him through the progressive principles of nature.

81. And I have given the true wisdom of nature unto all the world, that if they would obey my teachings they would be able to enter the higher spheres of wisdom, (or eternal life,) without losing or changing one member of their mind or body.

82. And if thou wilt be guided by my wisdom, I will heal thee of all thine infirmities, that thou mayest go and sin no more.

83. And the woman said, O Lord! if thou wilt heal me of mine infirmities, I will seek to do the will of my heavenly Father all my days.

84. Christ, seeing her true faith, healed her of all her infirmities ; and she left her evil companions, and united with the followers of Christ.

85. The Pharisees that took the woman to Christ as an adulteress, went to the rulers, and told them Christ had accused the whole nation of being guilty of adultery.

86. And they wished to avenge themselves with his blood ; and if they could have the power, they would bring him to a place where they could test his power of judgment.

87. The rulers, not understanding or knowing the words or judgment Christ gave to the Pharisees, they became enraged,

88. And gave the Pharisees the power to bring the Christ before the council ; and if he could not prove himself guiltless, he should be crucified, in revenge for the accusation.

89. As soon as the Pharisees received the consent of the rulers to

take the Christ, they sought the opportunity to bribe his disciples, by giving them money.

90. And in so doing, they selected Judas, that they found most attracted to the appearance of money, as he had always been very poor, and had not seen or dealt with Cæsar's superscription.

91. And they were very kind to him, telling him they loved his master, and wished to get an opportunity to speak with him, when they could see him away from the multitude ;

92. And saying, if he would point out his master to them at some future time when the multitude was away, they would give him many pieces of shining silver ; for they could not tell the master from his disciples.

93. Judas, not knowing or seeing any evil intentions in their loving appeal, consented with pleasure, thinking they had changed their evil to a desire for knowledge.

94. And he would give them an opportunity to see his master, as he was sure he could convince them of all the power and wisdom he had manifested to the world.

95. With these pleasant thoughts, he told them he would kiss his master when he should see them approaching nigh, when the multitude should be away.

96. As soon as all their plans were understood, (with the different parties of Sadducees and Pharisees,) they went and hid themselves in a cave near by, awaiting the time when they should see Christ and his disciples alone.

97. They did not venture to approach when the multitude was near by, as they knew they would protect him from all evil or danger ;

98. But if they could only find Christ and his disciples alone, they would approach with the appearance of love and friendship, as Christ had been teaching.

99. And they thought neither Christ nor his disciples would know their intentions, until they should approach to bind and carry him before the council.

100. But Christ possessed the power to see and know every thought or desire that was placed in action for or against him.

101. And as he knew the time for his death was drawing nigh, he called his disciples together, and said to Peter and John, Go thou into the city,

102. And thou wilt find a man drawing water from a pure well ; and say to the good man of the house, The master saith unto thee, Prepare

the guest-chamber with bread, and a pitcher of pure water, where I shall eat the passover with my disciples.

103. Peter and John did as their master commanded, and the guest-chamber was made ready by the time their master approached.

104. And he entered the house, and sat down with his disciples, saying, Be of good cheer, my little flock ;

105. For it is with pleasure I have desired to eat this passover with you, before I suffer death by the hands of my enemies.

106. But I shall eat no more with you until God's laws shall have been fulfilled upon earth as in heaven.

107. And as he said this, he filled a cup with water, drank from the cup, then gave to each of his disciples, saying, Be ye thus united in mind,

108. That ye may drink the inspiration of love and wisdom, as it has flowed through my veins, for the inhabitants of earth.

109. And as wisdom has flowed through my veins with love for all earth's inhabitants, I have formed a covenant of affection with my disciples ;

110. And this covenant will cause them to establish a new testament for the benefit of progressive minds.

111. And as future generations partake of the true inspiration of wisdom, with love, as I have given it unto the world,

112. They will feel that I have given my blood as drink, and my flesh as bread or food, for their soul's spiritual inspiration.

113. For time will teach the people of earth that I shall have been killed for obeying my Father's commands ; as I have set before them,

114. That all men could know the true path or channel that they must follow to prepare them for eternal life, or the spheres above.

115. And as I break this bread, and divide it among my disciples for the nourishment of their body,

116. Thus do ye, with the wisdom I have given you : break it, and divide it with all those that will conscientiously come to the altar of love, hungering after the true bread and the true wine that nourish and enliven the soul.

117. Tell such as come to partake, that I give my life freely ; that by destroying my life, without a cause, all nations will be brought to see the evil that has come from disobedience.

118. Many will say, If he was the Christ, the true Son of God, why did he not destroy the evil-doers, and not suffer himself to be destroyed by them ?

119. But if I should destroy with the sword, that would not destroy the evil; the evil that is upon the earth must be destroyed by the sword of wisdom.

120. And I tell you again, destroying the body does not destroy the soul; neither does it prepare the soul for the higher spheres of heaven.

121. I was not sent into the world to destroy life, or to cause blood to be spilt for my protection; for God will protect me, or call me home, as he wills me to perform my work of progression.

122. And the time I shall have to stay with my disciples is of short duration, as one of you which eat with me shall this night betray me into the hands of my enemies.

123. And at these words they all began to be sorrowful, saying, Master, is it I? and another said, Is it I?

124. Thus exclaimed the twelve disciples, one after the other, with fear and trembling, not knowing in what manner they were to betray their master.

125. And as they were all innocent of any evil designs against their master,

126. They asked the privilege of raising an army to protect him from all evil, or any force the king could send forth.

127. But he answered them, Nay, it must not be so; for it is need that the Son of Man go, as it is written of him; but woe to that man by whom the innocence of the world is betrayed;

128. For he will soon learn where the deceptive smile of an evil nation will cast all his pleasure.

129. Verily, I say unto you, all my disciples will be offended because of me this night; for the love of earthly life will cause them to deny their master.

130. For it is written, The evil of earth shall smite the shepherd, and the sheep shall be scattered within the midst of raving wolves, that will be ready to devour them.

131. Peter said, Master, although all shall be offended, yet will not I. If I should die with thee, I will not deny thee in any wise.

132. His twelve disciples responded to the same, saying, They were willing to die with their master.

133. Peter said, Master, wheresoever thou goest, I will go with thee; for without thee I can not live.

134. Christ said unto him, Peter, I know thy love, and the affec-

tion that draws all men unto me; yet I say unto thee, before the cock croweth twice this night, thou shalt deny me thrice.

135. For this night I shall be taken from thee, and thou wilt see my words made manifest before the world.

136. But after I am risen, (or separated from my body,) I will go before you in spirit, as you go upon the hill of Galilee.

CHAPTER LV.

1. AFTER Christ and his disciples had eaten their passover, they went out and sat upon the hillside of a river, where the boughs and branches were covered with fragrant blossoms, which made all appear cheerful.

2. And as all nature appeared cheerful, the disciples could not feel that their master was to be taken away from them.

3. And when they looked upon the city, they saw no appearance of men in battle array.

4. And they could not conceive from whence could come the people to take or even give fear to their master.

5. But their master had the power to see the evil minds that were near by, waiting for an opportunity to take him, as soon as they were sure there was no power to oppose them.

6. As they were fearful to approach, for fear the Christ had been apprised of their evil intrigue, and would have an army in readiness at a moment's warning.

7. And while they were contemplating upon what to say and do, provided they found an army of men to give resistance,

8. Christ began to feel sorrowful for his disciples, and lifted his eyes to heaven, saying, Father, the hour is come; glorify Thy Son, that he may have power over the sting of the flesh.

9. For I must now separate my battery from my disciples, and they will be left within the midst of these evil-minded men.

10. To Thee, O Heavenly Father! I commit their feeble minds for protection, until I shall be able to resume my work with Thee in the spheres above.

11. As soon as Christ withdrew his magnetical battery from his disciples, they all fell into a deep sleep.

12. And he awoke them, saying to Peter, My soul is exceeding sorrowful even to death; canst thou not watch with me for one hour?

13. Peter said, Truly, master, I will watch with thee until the break of day; but I see no danger approaching; what fearest thou?

14. Christ looked upon him with pity, and said, Watch and pray, that ye enter not into temptation: the spirit, indeed, is willing, but the flesh is weak.

15. And without telling Peter his anxiety and the trouble that was approaching so near, he went again, and sat down by himself,

16. But with a sorrowful look, which he was not wont to wear; and Peter heard him say, O my Father! if this cup may not pass from me except I drink it, Thy will be done, that the evil-doers may see Thy power.

17. And when Peter heard these words, he believed his master was communing with his God in spirit, as he had communed with them in flesh.

18. And as the evening was advancing, he felt a drowsiness coming over him, and he fell asleep, without thinking of his master's command to watch with him for one hour.

19. And as all was still, Christ heard the enemy approaching, and awoke his disciples, saying, Rise, let us be going; for the enemy is near by, and I am soon to be betrayed into the hands of sinners.

20. But as soon as Judas saw the people approaching, he thought his master had fear without a cause.

21. For within the number he recognized the Pharisees that had been anxiously awaiting to receive a communication from his master.

22. And now that they had come and found the multitude away, he would approach them and let his master see they were not enemies.

23. And he approached and led forth the way toward his master, as he said he would kiss him when they should come, that they should know the Christ.

24. But Christ, knowing all things that should come upon him, did not wait for them to approach nigh, but went forth and said unto them, Whom seek ye?

25. They answered, Jesus of Nazareth. He said unto them, I am he; but seeing his confidence and composure, they were fearful that he had an army awaiting their approach.

26. And their fear and conscientiousness caused them to fall upon their knees, thinking, if Christ had an army in readiness to take them,

27. They could say they were come to receive a secret communication, and after they had listened to what he had to say, they would make their escape and watch him at another time.

28. But Christ seeing their thoughts and knowing his time had

come to die for the sins of the world, walked firmly forth, and said again, Whom seek ye?

29. And they answered, Jesus of Nazareth; and he answered, I am he; if, therefore, ye seek me, let my disciples go away unharmed;

30. That the saying might be fulfilled which the prophets gave in your law, Of them which will be given unto him, he will protect from all harm.

31. While he was thus speaking, Judas came forth and kissed his master, thinking to quiet his mind from fear.

32. But as he did this, the enemy arose and came forth, knowing what Judas had told them—if the multitude was away he would kiss his master.

33. And as Christ had seen all within his mind before they approached, he looked upon Judas with tears in his eyes as he received the kiss.

34. Saying, Judas, that kiss has innocently betrayed your master into the hands of his enemies.

35. At these words they rushed upon him with drawn swords, (although they were made of hard wood, with two edges, they were sharp,) and with swords they commanded him to follow them to the rulers, that were waiting to receive him.

36. Peter was enraged at the command, and drew a sword from the hand of one of the officers, and smote him on the head, and cut off his ear.

37. Christ, seeing what he had done, placed the ear upon the head again, and the ear was made whole like unto the other.

38. Then said to Peter, See that thou shed not the blood of these evil-doers; for they have come out against me as a thief in the night, with swords and staves; but it is their evil, not yours.

39. When I was daily with them in the temple, they stretched forth no hand against me; but they have come forth in the darkness of night, like unto all evil-doers, when they are seeking to slay the innocent; for they prefer darkness to light.

40. Then they led him away, and his disciples were scattered as sheep without a shepherd, seeking a hiding-place.

41. Judas was exceedingly agitated in mind at what had taken place, and believing he was guilty, leaped from the bank of the river and was drowned.

42. Peter followed after his master, thinking God would send angels to protect and restore him in safety.

43. And as he came to a house belonging to one of Christ's followers, he entered to warm himself by the fire.

44. But on entering he found the Pharisees had possession of the house, and said one to another, That man is one of the number.

45. And seeing their excitement, he said, I am not one of the number, and then started for the door, and met an officer, who said, Thou art one of the number that is seeking Jesus of Nazareth.

46. And again Peter denied that he was one of the number, but kept pushing forward through the crowd to get sight of his master.

47. And the officers said one to the other, There goeth the man (referring to Peter) that cut thine ear with a sword.

48. Peter, hearing them speak of the ear that he had cut, denied that he had seen the Christ.

49. And as soon as he had firmly denied his master, the cock crew, and he was made sensible of his position ;

50. For he remembered the words of his master, who said, Before the cock croweth, thou wilt deny me thrice.

51. But at the time his master was talking with him he did not realize that it would come to pass, neither did he believe that his master would be taken from him, when he said, Couldst thou not watch with me one hour ?

52. The disciples had been with their master when the Pharisees and Sadducees had made an oath to scourge, to buffet, or hang him upon the first tree.

53. But their angry passion soon passed away, and they went their way unharmed ; and as he had always received protection, they believed that his life would yet be spared.

54. And when they saw the enemy coming upon their master, with swords, to kill, or drag him away to the council, or to hang him upon the first tree,

55. A great terror came to all the disciples which benumbed their minds until they were devoid of thought.

56. And all Peter realized was a desire to get to his master ; but when the cock crew, his reason came to him,

57. And all was pictured before his eyes, and he remembered his master's words, and knew the time had come for their separation.

58. Then he heard a voice, saying, Thy master desireth thee to go away from the multitude ; for they will seek to kill thee while they are enraged.

59. And he went his way from the city, as he was commanded.

Meeting with his comrades in distress of mind, he told them he had heard a voice like that of his master, saying, Go from the city while they are enraged ; for they will seek to destroy thy life.

60. The disciples went from the city, and hid themselves in caves until they should be commanded to come forth to do the will of their master.

61. For he had promised to go forth into Galilee and impress their minds to speak with wisdom within all the temples after he had separated from his earthly tabernacle.

62. And as he desired them to be in a condition of mind to receive him, he impressed Peter's mind to go away and tell the remainder of his disciples to go from the city,

63. That they should not witness his death ; for he knew they could not see him tortured without giving resistance.

64. And if they attempted to resist the law, they would in like manner be put to death.

65. After he saw that his disciples were safely secured from danger, he allowed the officers to do with him as they pleased, without giving any resistance ;

66. For he knew his time had come, and he desired them to pour forth the full strength of their evil upon his body,

67. That the earth's inhabitants should become convinced of his true position, and that he was slain without a fault.

68. And when he was taken before the high-priests, and they looked upon his innocent face, manifesting neither fear nor trembling, (as was natural for all that were taken in custody,) they could not accuse him of a fault ;

69. But sent for those that had said, He accuseth the whole nation of adultery, and he is deserving of death.

70. And when the officers came forth, they testified falsely against him, saying, This fellow hath accused the whole nation of adultery ; also saith, I am able to destroy the temple of God, and to build it in three days.

71. And the high-priests said to Christ, Man, why accuse the whole nation of adultery, and why mock God in the temple, by saying, I am able to destroy the temple of God, and build it up in three days ?

72. Christ, knowing they were very ignorant and very much prejudiced against his teachings from the time he first began his mission,

73. And it would be of no use to tell them that it was his body he

called the temple of God ; not their buildings of wood and stone, as there was not a godly principle enacted within their walls ;

74. And as they did not possess a divine thought, they could not comprehend the mind that was able (through a progressed principle) to lay down his life that others should be brought to a state of happiness ;

75. Therefore, knowing all their thoughts, he made no answer to their inquiries ; and the priests mocked and smote him.

76. Then covered his head and smote his head, saying, Prophecy unto us as you have prophesied to all the world, and then we will believe and release thee.

77. But if ye will not tell us who it is that is smiting thee, we will deliver thee unto the council ;

78. For if thou art the Son of God, as thou hast testified, thou wouldst convince us by telling us who it is that smiteth thee upon thy head. Thus saying, they smote him again.

79. But he knew all that they were saying was a mockery before God, and they were hardened to the sight of death, and had judged many of the prophets and given them the sentence of death.

80. And he knew they would give him the same sentence ; for they had seen and heard of the miracles he had performed upon many thousand people.

81. But they continued to mock him, saying, Art thou the Son of God that was spoken of by the prophets, or are we to look for another ?

82. And he answered them, saying, I am the Son of God, and ye shall destroy my body unto death.

83. But after death ye will see me sitting upon the right hand of power ; and ye will see me, as it were, in a cloud in the heavens prophesying to my people.

84. But unto you I will not prophesy ; for ye will not know from whence it cometh ; therefore give your judgment.

85. Then with anger the high-priests rent Christ's garments, and sent him to Pilate with a written judgment, saying, He is guilty unto death.

86. And as the officers and servants were taking him to Pilate, they spit upon his face, saying, Thou Son of God, divine to us where you will be upon the judgment-day that is soon to come upon thee ; are you able to shield yourself from death ?

87. When he was taken before Pilate, he did not seek or desire justice ; for his time had come to separate with his earthly affinities.

88. And when Pilate asked him, Art thou the King of the Jews ?

he answered, Thou sayest truly ; I am king over their spiritual minds,

89. And will guide them onward to wisdom until they will acknowledge me as King of the Jews. I seek not their mercy ; for they do not possess it to give it unto me.

90. The time will come when the minds of earth will appreciate my teachings, and then I will return to them with power and glory.

91. The Jewish nation can destroy my body, but they can not injure my soul ; for in three days I will arise and go to my heavenly Father.

92. There, sitting upon the right hand, I will have the power to judge all nations, as my Father giveth the commands.

93. Pilate was moved with a feeling of love ; for he had seen a vision a short time before while sleeping.

94. And while looking upon the innocent face of Christ, he recognized it as having the appearance of the one he had seen in the vision, coming as it were through the clouds.

95. Pilate, not knowing the true laws of affinity, said unto Christ, If thou art the Son of God, how camest thou into the world of sin, to be scourged and condemned by the evil of earth ?

96. And Christ explained how he came into the world by the unity of affinities that had been gradually growing and increasing since the time of father Abram.

97. And that he was born of Mary, the wife of Joseph, then living near Bethlehem, Judea, under the reign of Archelaus Herod's father, who was then king over the scattered tribes of Israel.

98. As Pilate was alone with Christ when he heard these words, he fell down and worshiped him, saying, Thou art truly the Son of God,

99. And I will do all that is in my power to save thee from death. But Christ answered, saying, Not so, Pilate ; it is meet that I should die by the hand of sin,

100. That by my death future generations may be brought to see and understand the wisdom of God.

101. But, saith Pilate, I can not condemn thee, knowing that thou art not guilty, and I will not have my hands stained with innocent blood.

102. Christ answered, saying, It is not for thee to decide ; for I belong to Herod's jurisdiction,

103. And it behooves thee to send me unto him before I can be condemned to death ; also that through that channel of sin I may receive the full extent of evil,

104. That the law may be fulfilled which was spoken by the prophets, saying, The true Son of God shall be born into the world,

105. And after he shall have finished his work, he will be destroyed by the hand of evil, or the full extent of evil.

106. Pilate went with Christ to hear what Herod had to say concerning the divine teachings, or whether or not he would condemn him to death.

107. And Herod was exceedingly glad to have the opportunity of meeting with Christ; for he had heard of his miracles, and believed he would have a good opportunity to test his power,

108. As he thought Christ would fear death like unto himself, and all other men of the world.

109. But upon examining him, he found Christ would not perform a miracle before the council to save his life; neither answer any of their questions.

110. Herod told him, if he would perform one miracle before those that were in the temple, they would release him.

111. But he refused to speak, and the officers mocked and scourged him; and he bore it all without a murmur;

112. And by keeping silent, and not murmuring or groaning while they were scourging him, was as a miracle; as it was natural for all men to make some manifestation of distress,

113. While going through the inhuman practice of scourging and mutilating the body, as was customary with the Jewish nation for the most trivial offense.

114. But when they saw his innocent face without a frown, or making any demonstrations to get away from their lash, as in their excited passion they had forgotten to tie his hands and feet, as was customary before they scourged those that they believed to be guilty;

115. When they saw he was immovable as a man devoid of hearing or speech, they carried him away to await another trial.

116. But when they brought him again before the council, they found him the same immovable being, and had refused to partake of the food they offered him.

117. And as they counseled together concerning this strange man, they began to fear that some evil would befall the nation if they condemned him to death.

118. Therefore, as they could not find any act that was worthy of death, neither make him speak by giving him the full number of lashes upon his body,

119. They sent him again to Pilate, saying they could find no fault in him, and that he had lost his speech and feeling,

120. As no earthly man could receive the full number of lashes without giving a murmur, or answering the questions that were put to him; but he did neither.

121. When Christ was brought before Pilate with his clothes stained with blood, Pilate wept with grief; and went to Herod, whom he had not spoken with for many years,

122. Saying to him, Hast thou found guilt in this man, that he should receive this punishment of scourging, as that of an evil man?

123. Herod answered, saying, I have found no fault in the man, and I fear the act of punishing an innocent being is upon us; for it is not within our law to punish a speechless man.

124. Pilate answering, said, He is not a speechless man; for he talked with me, telling me he could not be tried within my council, as he belonged to Herod's jurisdiction;

125. For he was born in Bethlehem of Judea, within the reign of King Herod the First, who had sought his life;

126. But he was saved by the voice of an angel, who spake in a vision to Joseph, saying, Take the young child, and its mother, and flee into Egypt.

127. There remain until after the death of King Herod, as he will shortly die; and after his death, his son will receive the reign over some portion of Judea.

128. Then Joseph and Mary returned, and at a very early age (as we well know) he began to teach in the temples with the learned men, who possessed the law of Moses.

129. As these words fell upon Herod's ear, he remembered all the iniquity of his father; then said, Of a truth, this man is more than a mortal being; for he is not like unto one of us.

130. And I fear the trouble that will befall our nation if we can not quiet the mind of the people that are determined to crucify him upon the feast-day; and one of the four must be released, as it is not lawful to crucify four in one day.

131. And as we have found no fault in the man, we will endeavor to prevail upon the people to release the Christ, by telling them we have found nothing worthy of death, and our law will not be justified in the act, and trouble will come upon the nation if we crucify a man without a cause.

132. And as the time was drawing near, Pilate led Christ before the

people, saying, Ye have brought this man unto me, as one that perverteth the people ; and behold, I have examined him before the council,

133. And I have found no fault in this man touching those things whereof ye accused him.

134. For when ye took the adulterous woman before him, he said, Those that are without sin, cast the first stone upon her.

135. That was not saying that the whole nation was guilty of the same act ; but those that were without sin of any kind, cast a stone upon her.

136. And as your conscience smote you with sin, ye have brought this man before me, and I have found nothing worthy of death.

137. And as he was born within Herod's jurisdiction, we sent him to be tried within his council ; and he sent him back to me, saying, We accused and scourged him, but withal found no fault in him worthy of death.

138. The multitude then cried with a loud voice, saying, Crucify him, crucify him ; for he hath perverted the nation with his sinful deeds.

139. But Pilate was unwilling to give him into their hands, and said again, What evil hath he done worthy of death ? he has been chastised within Herod's council ; why not let him go free ? he is not guilty of death, and our law will not justify the act.

140. But the high-priests came forth, saying, Crucify him, crucify him, and release unto us Barabbas, the murderer.

141. For he is more worthy of life than this man, who perverteth the souls of a great multitude unto eternal damnation.

142. But, said Pilate, you can not find that he has done an evil ; you have accused him of laying plans to overthrow the government, by saying he was born King of the Jews.

143. But he has not said to the people that he was born king, or ever wished to be king, over your earthly laws ; for he told you he was born king, or superior governor, over their spiritual minds.

144. And they all cried with a loud voice, saying, For this he shall be crucified ; away with him, and give us Barabbas ; for he has not deceived us by saying he was the Son of God.

145. And as for this Jesus, the son of Joseph, the poor carpenter, we do not believe in his miracles or his godly power.

146. For if he was the Son of God, he would have a legion of angels to protect him from our hands ; but instead of receiving assistance from heaven, his disciples (that have been following him from place to place, and calling him master) have all forsaken him.

147. And he has form and features like those of any man; and we are unable to see any appearance of a God-like man.

148. Pilate spoke again, saying, It is not in our law to punish a man without we find in his conduct an act that is worthy of death.

149. And if we put him to death without a cause, his blood will be upon us and our children.

150. Then answered the multitude of minds, Let his blood be upon us and our children; we will crucify him.

151. And if you do not release Barabbas, and give us the so-called Christ, we will take him by force; for he shall be crucified.

152. As soon as Pilate heard these words, he knew he could have no influence upon their determined will.

153. And to prevent the multitude from rushing in upon the officers and rulers of the government, he led Christ forth, and said again, I wish you to remember that I say in this man's conduct I have found nothing worthy of death,

154. And I will not have his blood upon me; thus saying, he took water, and washed his hands before the multitude.

155. For Christ was covered with blood from being scourged; and as Pilate took him by the hand to lead him forth, the blood gushed forth upon his hand.

156. And washing the blood from his hands before the multitude was to show he refused to take any part in crucifying a man he did not condemn.

157. But they were so agitated in mind, they did not notice the act; and as soon as Barabbas was released unto them, they scourged him and let him go.

158. Then, taking Christ by force, they led him away, mocking and scourging him with any thing they could get in their hands, because he had not been condemned by the law.

159. They thought he ought to be punished before his death by the multitude; then they spit upon him; then plaited a crown of thorns, and placed it upon his head, saying, Hail! King of the Jews!

160. Why not now call your legions of angels to protect and take you from our hands? why receive this treatment if thou be the Son of God?

161. And as he did not answer or give a murmur, they began to fear within their own minds.

162. And as they were leading him away to be crucified, his follow-

ers in wisdom sought him, saying, Master, what hast thou done that thou shouldst be crucified?

163. And as he looked upon their faces, he saw they were weeping, and he said unto them with a smile,

164. O daughters of Jerusalem, and masters of the law! weep not for me; but weep for yourselves and for your children.

165. For the time will shortly come when you will say, Blessed is the womb that never bare, and the paps that never gave suck.

166. For great tribulation will shortly come upon this people; and they will hide their heads, and call upon the rocks and hills to cover them from their thoughts of guilt.

167. And at that time you will see great tribulation from my enemies; for if they destroy me, they will seek to destroy my followers,

168. That they may rid themselves of those that have learned my wisdom, for fear it will brighten and grow with a power that will overcome their ignorance and evil, and they will be brought to the light.

169. But forgive them; for they know not what they do. At the time of their death they will see the legions of angels, and also the right hand of justice that is with me; but now they are not able to see through their ignorance.

CHAPTER LVI.

1. WHEN the multitude heard these words, they trembled with fear; for they felt as if the same hand of justice was grasping them, and saying, Thou art guilty of taking innocent blood.

2. But as they had all things ready for his crucifixion, the priests and officers were in great haste to have their work accomplished;

3. And they placed Christ upon the cross, driving spikes of wood through his hands and feet; then raising the cross in the heavens, where the heat from the sun could beat down upon him,

4. And where he could see all they did, they parted his garments, that were covered with blood, saying, Hail, King of the Jews, save thyself.

5. And they wrote a superscription in letters, which read, This man is the King of the Jews, and placed it upon his forehead.

6. Then they placed the malefactors upon a cross, in like manner as they did Christ,

7. Putting one upon the right, and the other upon the left of Christ, saying, The guilty shall die together.

8. The guilty malefactor upon the left hand said unto Christ, If thou be the Son of God, why not save thyself and us?

9. For we are all condemned of guilt before your God, and with guilt we must die together.

10. But the man upon the right rebuked him, saying, Not so; you and I are guilty, and we must die to receive the reward of our evil deeds.

11. But as for this man, I heard Pilate say he was not guilty; and as he is not guilty, I know he will look upon us with pity when he shall enter the kingdom, where he will receive the blessings of God, which he deserves;

12. For no man could endure the punishment that he has received since he came among these evil-doers, without giving a murmur, without God or His holy angels be with him.

13. Christ, seeing the man's faults, and the sentiments he uttered,

said, In truth, I will remember thee, and give thee instructions when we shall have passed from darkness into light.

14. When the high-priests heard those words, they pierced them with arrows, saying, Thou that hast been guilty unto death, railing upon us! a few hours will bring the death that thou deservest.

15. And death will tell thee the laws of Moses, that thou hast disobeyed, and art condemned to die by his law.

16. The clouds that had begun to collect before Christ was placed upon the cross, continued to collect with great rapidity, and the heavens were darkened, and all began to feel gloomy;

17. For they had never experienced an hour of darkness at the time of crucifying their guilty, before that day, and they felt as if God was reprimanding them for spilling innocent blood.

18. And the thousands of Christ's followers (that had come from a far-off country to meet at Jerusalem upon their feast-day) saw Christ hanging upon a cross, surrounded by officers armed with weapons, and they could not approach him.

19. And they all wept, and cried with a loud voice, saying, Master, what hast thou done deserving death? If thou art alive, speak unto us, that we may know?

20. And as he was nearly exhausted from the loss of blood, he could not answer; but looking upon them, that they should know he felt their sympathy, he saw Mary, his mother, and Mary Magdalene, (the woman the Pharisees accused of adultery,) weeping with a heart-rending sympathy.

21. And as he received their feeling of pure affection, he spoke with a feeble voice, saying, My God! my God! why not let me die, and get away from this place of gloom?

22. Those that were standing near by heard his voice, and believed he was calling his angels to come to his assistance.

23. But as they did not see the angels coming, they concluded he was asking for a drink, as was natural for all that had hung upon the cross in the sun.

24. And they took their sponge, (that was attached to a reed,) and gave him a drink; and as soon as he drank from the sponge, his spirit left the body.

25. But this was not known to the officers, for they kept watching his countenance, to see the expression of his countenance when his life should depart from his body.

26. But they continued to watch his countenance until the rain and

hail began to pour down from the clouds that had been rapidly collecting in the heavens.

27. And as the wind began to blow with great madness, tearing the trees and even rocks from the ground,

28. They began to be greatly terrified, and begged of their rulers to let them break the legs of those that were hanging upon the cross,

29. As that would bring death immediately, and they could be relieved from their distressing condition of mind and body.

30. And as the rulers were afraid the wind would blow down the cross, and their prisoners would in some way make their escape,

31. They gave their consent to have them put to death; and the officers commenced their work upon the two malefactors that were hanging with Christ.

32. But when they came to Christ, they found he had been dead for some hours, as he was cold and stiff.

33. But to satisfy and make sure of death, they pierced his heart with a sword, and, to their great astonishment, they saw blood gushing forth as from a stream.

34. But his body was cold and stiff, and they saw no contortions of the body, as was natural with all that had died upon the cross, as it was a distressing death.

35. Neither had he at any time given the least signs of death; for it was their greatest desire to see what would take place at the time of death; and they watched him faithfully every moment;

36. But could not tell the hour death came upon him. And as they had never witnessed the like before,

37. They were very much frightened, and taking the two malefactors from their cross, they hastened away, leaving the body of Christ hanging in the heavens.

38. After the storm abated, the followers of Christ went to Pilate and asked for the body of Christ, that it should not remain upon the cross through the Sabbath day, as it was to be the day following.

39. Pilate readily consented that they should have the body; and as they went their way, Nicodemus and Pilate followed after them, taking with them an ointment made of myrrh and frankincense,

40. Which was only used upon the dead bodies of those that were of high station in life, and much honored; as a king, or one belonging to his ruling power.

41. But they truly felt that Christ was of a higher station than the king, or any of his rulers.

42. And they anointed his body with a feeling of devotion before their heavenly Father, praying that He would forgive them for their past sins.

43. After they had anointed the body, Pilate told the disciples to place the body in a new sepulchre that had been made, that they could have it in readiness, providing any of the rulers should die suddenly.

44. The disciples did as they were commanded, and placed the body of Christ in the new sepulchre.

45. Then came Pilate and Nicodemus, and covered the body with flowers and spices, as was customary with the Jews.

46. The sepulchre was dug in the side of a rock, and they commanded a large stone to be placed at the entrance, to prevent the evil-minded Pharisees from stealing away the body before the Sabbath day.

47. But as they had heard Christ say he would rise the third day, they concluded to place two good men at the sepulchre, and commanded that they should watch diligently,

48. And see if the Christ came forth from the sepulchre upon the third day, as he had openly taught in the temples.

49. Likewise the watch was placed by the sepulchre, waiting very attentively to see the Christ come forth.

50. But as the third night approached with darkness, fear came over the men that were watching the sepulchre.

51. And at midnight they heard a great noise, as the rolling thunder in the heavens; and they covered their faces, that Christ should not appear unto them, as he had promised.

52. But as the ground began to tremble, their fear increased, until their senses were all destroyed.

53. And they were unable to comprehend the work that was being performed within the sepulchre.

54. After Christ's spiritual body was formed, ready to pass upon the electric channels, and all the spiritual messengers had gathered around the sepulchre with a strong battery,

55. Peter and John (Christ's disciples) were influenced by a strong battery to take Christ's natural body from the sepulchre, and carry it beyond the borders of the city, and there deposit it in the ground,

56. As all bodies should be placed in the ground, instead of being placed in sepulchres of stone and cement.

57. For if bodies are placed in a firm substance, before the spirit has time to make its escape from the body, it will be obliged to remain for days, weeks, and years with the dead body, before it can make its escape,

58. Without the individual possessed great affinity-powers, that could attract spirits from the higher spheres that would have the knowledge and power to give them assistance, by separating the cemented rocks or hard substance, that would give the spirit an opportunity to escape.

59. All bodies should be placed in the ground as loosely as possible, so that, if the spirit is feeble with disease or medicine, the electric powers of the earth and atmosphere can give the spirit assistance in gaining its formation, by extracting particles from the diseased body.

60. Christ, being the perfect affinity, was able to attract every spirit within the spheres of heaven.

61. And they came forth to give him assistance, as he required assistance after his body was mangled by the evil minds of earth.

62. If he had not been mangled, he would not have required assistance to have gained his perfect spirit.

63. But as his body was mangled and cut, so as to let his blood escape from his natural organization, it required three days to gain and collect all the pure particles from the blood that had been taken from the natural body.

64. But if he had died a natural death, without having the body mangled, he would have passed from the body with a perfectly organized spirit, as the breath gradually escaped from the nostril ;

65. And would not have been placed in the depth of darkness by being separated from the body in small particles, like those that had suffered from deformity or disease, or by having their magnet destroyed by strong medicine that is not in action with the system.

66. But as the channel from whence he came had disobeyed the natural laws given them in the beginning,

67. And he could bring them back into the perfect channel by being tortured to the full extent of their evil law, he suffered the death of those that had sinned, that in time he might restore them to his heavenly Father in perfection.

68. For as he had become perfect and could see the true channel in which all mankind could have been perfect, he had a sympathy and a desire to place them in a channel where they could eventually progress from their darkness and evil to a place of light and knowledge.

69. And as soon as his organs were fully developed to comprehend the work he could perform, he willingly gave his whole existence in the body, and his body to be tortured to the full extent of their evil in death, as he saw it was required to bring the evil-minded inhabitants to see

and follow within the true channels of God with love and sympathy.

70. And as he set about his work, he prepared his way with magnetical power, and performed his works in every channel where he could build a foundation,

71. Telling and explaining to them the different magnets, and showing them the effect magnetical power had upon the living, and the spirit that was passing from death into life eternal.

72. He could see that his words and works would not take immediate effect upon the minds of earth.

73. But time and experience would develop every word he uttered and every miracle he performed before them.

74. And as the inhabitants were very ignorant of all spiritual principles, he formed every word and action into a connected channel as he went from place to place, that they could be impressed and remember his perfect works and wisdom after he should pass from their sight.

75. And as his time drew nigh, he wished to teach them how the spirit looked after it passed from the body in a perfect form.

76. And to accomplish this act of wisdom, he took Peter and John (the two individuals that were nearest to his affinity) aside from other influences, and was transfigured, or gave them a spiritual sight of his perfect organization, that they should know him after he should be separated from his natural body;

77. But telling them to keep it a secret until after he should be separated and risen from the body;

78. For he was to be tortured with death upon the cross, and remain three days in darkness, or in a state of separation as that of mother nature, like those that had sinned in life.

79. But when they should see him in the spirit, he desired them to proclaim all that he had taught them in word or deed; proclaim it to every sect and nation.

80. And as he had taught his disciples that his spiritual body would rise the third day after he should be crucified,

81. And he saw they were not sufficiently progressed to comprehend the true formation of a spirit, or how the spiritual magnet extracted the pure particles from the natural body to give a form to the spirit,

82. He told the spirits (that were to assist him in extracting the pure particles from his mangled body) that when his spirit-body should receive its full formation, they must place a powerful battery upon Peter and John;

83. A battery that would destroy all their natural senses ; and while their natural organs were quieted, impress their spiritual organ to take his body of flesh and bury it in the ground some distance from the city, and smooth the sand all around where they should lay the body,

84. So that no human being would be able to find the body until it should decompose, which would take place in a short duration of time, as all the pure particles would be extracted.

85. All this work was performed by the magnetical power that exists within God's natural laws, for the purpose of bringing the ignorant minds into a channel of progression wherein they could comprehend God and His divine laws.

86. If Christ's body had not been removed from the sepulchre the third day, as he had proclaimed before the tribes of Israel,

87. His wisdom and works would have been lost for many centuries, and the earth's magnets would have been purified far in advance of the ignorant minds ;

88. For they could not have received an equal development without his wisdom within their midst as a burning coal, to give light and consume ignorance.

89. And as he could not make his own followers comprehend the condition of the spirit (after it was separated from the body) any more than those that had never heard his teaching,

90. He was obliged to enforce means that were not pleasing to his own nature, for the purpose of leading the minds onward to a progressive condition where they could have a spiritual sight within their own innate feelings,

91. That would teach and divine to them the change that was to be enacted within their own body, if in any manner the positive and negative poles of the body should refuse to hold the magnetical spirit of life ;

92. Which, if by any effect upon the natural body, caused the positive and negative poles to refuse action for the magnetical spirit,

93. The magnetical spirit will remove from the place that mother nature first called it ; and as it removes, it will take all the pure particles that are left in the body and form a covering or spiritual body, like unto the form the earthly body gave the spirit through the effect of disease.

94. And as Christ's body was mangled until his pure blood flowed from its natural channels, and was made impure by the atmosphere,

95. His magnetical life was three days in extracting the pure particles, and then he was able in that length of time to gain a perfect body.

96. For wherever they pierced his body and injured the nerve, he was deficient, and obliged to extract that which was required from particles of nature ;

97. And that, like all other laws within God's channels, required time to supply the deficiency of nature.

98. And as he had taken the work of developing the minds of earth, he did not wish his wounds to be healed in the spirit until such time as he could gain a power over many of his followers,

99. And impress their minds to see him in spirit, also the wounds he had suffered for the sake of giving them an opportunity of gaining knowledge.

100. And as all power of sight and hearing was required to produce the effect upon the ignorant minds of earth,

101. They caused or impressed Peter and John to take Christ's body from the sepulchre ; yet they knew nothing of the act, for they were within the spirit battery.

102. And while the magnetical battery was upon them, they were unable to hear or see through their gross organs,

103. But were obliged to do whatever the spirits willed them to perform ; yet they were not conscious of moving from their slumbers.

104. As soon as the body was buried, and the disciples returned to their place of rest, the battery was taken from those that were watching the body of Christ.

105. And as they arose, they saw the spirit of Christ at the door of the sepulchre, and took fright and ran away, and told the elders that Christ came from the sepulchre, and they fell upon the ground with fear ; for they heard the voice of God speaking with him.

106. The priests gave the officers a large sum of money if they would promise to tell the rulers (and also the multitude that believed in Christ) that they saw the disciples come and take the body of Christ.

107. And as they were endeavoring to keep them away, the great numbers overpowered them, and they were knocked senseless to the ground.

108. And when they returned to their senses, they hastened away, for fear the multitude would overtake them, and for revenge take their life.

109. The officers did as the priests directed ; and when they revealed their sad story before Pilate and Nicodemus, they were struck with awe, but made no reply.

110. As soon as the officers went their way, Pilate and Nicodemus hastened to the sepulchre, that they might see for themselves.

111. And as they saw no person about the sepulchre, they concluded to hide near by, and watch those that came at the early dawn of morning.

112. And as they lay concealed, they saw the Christ, with the wound in his side, walking upon the sepulchre; then he approached nigh unto them, saying, Nicodemus, look upon me, and remember that I have been born of the spirit into eternal life.

113. And as they looked upon his wounds, they were unable to speak, and Christ looked upon them with love and pure affection, and said, Peace be unto you; your sins, as regards my death, are forgiven.

114. After these words, the spirit of Christ returned to the sepulchre, and they saw him no more.

115. Then came the eleven disciples, and Pilate said, We shall soon see their astonishment and weeping.

116. And as they approached the sepulchre, they saw the body of their master was gone; and they wept, saying, The evil-doers took the life of our master from us, and now they have taken his body.

117. Then came many of his followers, also his mother, and Mary Magdalene, weeping with great sorrow, saying, The evil-doers would not even allow us his body.

118. And at these words they heard a noise upon the sepulchre, and they ceased weeping, and a voice was heard saying, The third day he shall rise again. Why weepest thou when his words are fulfilled, which he gave to all tribes of Israel?

119. And according to his word, he was delivered into the hands of sinful men, crucified, and buried, and has risen the third day;

120. And will go with power into all cities of the earth, and teach the inhabitants to cultivate the seed that has been sown.

121. As soon as Nicodemus and Pilate heard these words, they went away with a sorrowful mind, saying one to the other, He was surely the Christ spoken of by the prophet Isaiah.

122. And the sin will fall upon this great nation, and it will be broken and scattered to the four quarters of the globe.

123. While they were conversing, the women came nigh; and as they recognized them that had anointed their Christ,

124. They fell down before them weeping, and saying, Some one has taken our master; tell us where they have laid him; for we have been to the sepulchre, and his body is not there.

125. Pilate answered, saying, Dost thou not remember the words of thy master? If not, go thy way, and learn what mean the words of thy master,

126. When he said, I shall be crucified for the sins of the world ; but the third day after my death I shall rise and go before the children of Israel.

127. Therefore your master has not been stolen, but has risen, according to his word. Go ye and seek him, in spirit and in truth ; for he is worthy.

128. The women hasten to tell the disciples ; but before they arrived at the sepulchre, they saw their master coming to meet them, and with a smile of peace he saith, Peace be unto you.

129. And when he had so said, he showed unto them his hands, and his side, that they should know that it was he whom the Jews had crucified.

130. As the disciples were influenced by the same magnetical battery, they saw a great illumination, and came forth to their master.

131. And as they approached, Christ said again, Peace be unto you ; and as my Father has sent me, even so send I you.

132. And as you receive wisdom, be ye firm in proclaiming it unto all sects and nations.

133. About the changes that have taken place concerning my death I gave you warning, telling all the circumstances before the time.

134. And you would not believe it could ever take place, until you saw me hanging upon the cross.

135. I told you the third day I should rise from the grave, and appear before you ; and as you saw me in life, you see me now in the spirit with the Father, and you believe not.

136. My mortal flesh is changed to the immortal, having an unlimited time in the eternal mansions above. This you will not believe until you learn to comprehend the spirit.

137. But go ye forth and teach whatsoever God's messengers shall impress upon your mind ; heal the sick, and cast out devils from the human brain, as I have taught.

138. And I will be with you in the time of need ; remember what I have taught you, as you will be persecuted for my sake.

139. But withal fear not those that are able to destroy the body ; but rather fear the principle that will consume all the evils of earth.

140. And as he withdrew his battery from their brain, their master disappeared from their sight, and they were all amazed and speechless for a moment.

141. Then, as they were in their own natural condition, they began to doubt their own sight and hearing,

142. Some declaring the truth of Christ's resurrection, others confessing their doubts, as they could not comprehend the change.

143. Some of his own disciples were in doubt and fear ; and as they had never seen a spirit, believed they had only seen a vision.

144. Peter and John believed in their master ; for they recognized the same form and features as they saw when he was transfigured before them upon the mount.

145. And knowing what their master had told them concerning his death and resurrection ;

146. They knew they were to keep it a secret until after his death, and then he wished them to reveal it unto all nations.

147. And as soon as they went from the multitude, and became quiet in mind, Christ appeared to them, that he might in some manner make them believe their spiritual sight.

148. And as he approached, he found them quietly eating their bread and fish ; and he formed a battery with the spirits that had been in the spirit-spheres before his birth, and even from the beginning of time ; for he was above all in knowledge and power, therefore he was able to teach them the properties of magnetism.

149. And by forming a battery around their united minds, (for their minds were united in conversing about their master,) and the spirits could more readily approach and destroy their earthly sight,

150. That enabled them to see their master as he approached ; also to feel his natural influence, as they did while he was in the flesh.

151. And as they were looking upon him through their spiritual sight and feeling, they saw him take their bread and break it, and eat with them in mind, the same as before his death.

152. This was done to convince them that it was their master, and that they could all testify to what they had seen with a firm mind ; for the Jews would question them very closely after they openly confessed their sight, or vision, to the world.

153. The Jewish law required the second person's testimony to make the word or deed lawful.

154. And in this case it would require more to convince them, because they had first violated their law, by destroying his life without a cause.

155. And as it would be difficult to convince them, Christ desired his disciples to have sufficient to convince their mind, even unto death.

156. And he caused their spiritual feeling to touch the wounds upon his hands and feet, also upon his side,

157. That their feelings, as well as sight, should be deeply impressed to remember, after they were restored to their gross organs.

158. He also gave them the vision of all the law-givers that had been upon the earth, from the time of Abram.

159. These visions were given while they were quiet and alone, that they could converse together, and expand their mind ;

160. That when they should be surrounded by a great multitude of enemies, it would not require a strong battery to cause them to comprehend the words he desired them to use for self-protection, as he could see they would be brought before the law-givers before he could regain his perfect strength, as he had been grossly mangled before his death,

161. And would not have the strength to control them by magnetic force, as he had while in the body.

162. While Christ was with them in the body, they would not try to expand their mind, by conversing together upon any subject or miracle he might place before them for their self-education ;

163. But whenever they required knowledge to perform any work, they would desire the instruction from their master : and by an impression they received it, without giving any exertion or development to their own mind.

164. Christ gave them the instruction concerning the laws of heaven and earth ; but could not compel them to open their minds to investigate one principle ; if so, he would have disobeyed God's laws.

165. For whenever a mind is forced to believe that which the inner man can not comprehend, the man's natural organization is disarranged and unsettled.

166. And disarranging one organ is committing a great evil to the cause of the principle ; instruction can be given seventy times seven, if given with love and affection, that will blend with the pure principles of progression ;

167. But if the mind is forced to believe by signs or miracles, or for the purpose of making gain, it will soon come to naught ; a mind, to be a firm, principled mind, must progress by investigation, not by impression, word, or the deeds of others,

168. Any more than to get a perfect ripe seed, by opening the pulp of the wheat to let the sun's strength force it in changing its color for harvest ; for by so doing it becomes worthless.

169. Thus it is with the mind ; if it is forced open before the development of the inner man is ready to receive it with love and affection, it can not enter the spiritual.

170. For nature speaks plainly in the infant ; to tell the child how to walk or talk, does not accomplish the deed : the child must learn by investigation and practice.

CHAPTER LVII.

1. Thus it was with the disciples. Christ gave them knowledge; but while he was with them, they did not see the need of putting it to usury; consequently they did not progress, so as to be capable of performing the work that was left unfinished, without their master's assistance.

2. But after they were separated from their master, and they had fears that they would never be able to meet with him in eternity, they began to feel an opening of their inner principles, desiring wisdom.

3. And as they knew it was impossible to gain wisdom without asking their spirit-guides to give them assistance,

4. They met together, and conversed about the happy hours they had spent with their master, praying that he would send some spirit to give them assistance in the time of need, the same as John's disciples.

5. They were willing to accept of the crumbs that had fallen from their master's table, when they knew that it was impossible to get any more,

6. And began to collect within their memory the words and miracles their master gave while with them.

7. When the miracles were given, and the parables plainly explained to them in so simple a manner that a child, with an observing mind, could have comprehended their meaning,

8. The disciples took no heed, thinking their master was to prepare them for eternal happiness without any mental exertion.

9. And they also believed that he was always to remain with them, and guide them from place to place, until the time of death; and all his teachings could not change their mind into a condition of thought.

10. But when death separated them, they began to collect all his words and miracles within their memory,

11. And say within their own mind, From whence came the power that caused our master to perform these miracles?

12. Their memory would instantly return to their master's words, when he said, No man can perform these miracles without God is with him.

13. The thoughts of these words would cause them to have a desire to know through what channel he gained this power,

14. And then their thoughts returned to the instructions he gave them concerning the foundation of earth and the beginning of time.

15. And as they continued to reflect upon the present, past, and future, they began to increase in knowledge from day to day; and as their minds were seeking some assistance,

16. Christ so impressed their minds to see his whole bodily formation in the spirit, the same as in the flesh, that they should be convinced of his spiritual existence, and that he possessed power to approach and sup with them in mind, without consuming the gross food, as he did while in the body.

17. But they were so deeply impressed with the vision of their master, that they openly confessed that they saw him breaking and eating their bread, the same as he did before he was crucified.

18. And whenever Christ could find his disciples alone, he would give them a vision of what was soon to come to pass.

19. But as they had never learned the art of writing or reading, they were unable to place it upon parchment.

20. And they were fearful that their master could not come to them, if they were placed before their enemies, with fear and trembling, (although he had promised them to fill their mouths with words that would defend in the time of need; but as they had always doubted his word, they were yet fearful he would not gain power to approach them in the time of trouble.)

21. Therefore, they selected Matthew, Mark, Luke, and John from among Christ's followers, that they might be able to write down whatsoever they dictated to them from memory.

22. And as Christ saw that it would develop their mind for the time he would be obliged to impress their minds with words to speak before the council of Jerusalem, he was pleased to have them exert their mind upon the past.

23. And whenever their memory was enlivened upon any act performed by their master, they revealed it to the writers of hieroglyphics; and they put it upon parchment, in their own brief statement, showing the most essential and expressive parts of Christ's words and deeds, so that they would be able to use them as reference, if required.

24. But Christ knew they would not require them for that purpose, if they opened their mind to thought and investigation; for it would enable him to approach in any condition.

25. If the inner mind of man is opened with love, to seek wisdom, God's power will penetrate to the innermost parts of the earth, to reciprocate the feeling of affection, and give assistance, if they ask for that which belongs to the channels of nature.

26. And if they study into the law of nature, it will teach the mind how and what to ask for; and it is the only channel through which knowledge can approach the inhabitants of the earth.

27. The disciples learned this by investigation; for they were without fish for many days, although they went out daily, searching in the river, but were unable to find a fish; for their eyes were blinded.

28. After they had searched until their patience was exhausted, they returned to their place of rest, and exclaimed one to the other, When our master was with us, we had no trouble in finding the fish, each day, as we required it for food.

29. But now that he is gone from us, we are not able to gain our food; for all those that believed in Christ are unable to give us the assistance we require, as we go from place to place to fulfill the command given by our master; and our enemies will not give us food.

30. And as they thought of the change, they began to weep; but in a moment after, Peter refreshed his memory, and said, Our good master, commanded us, saying, Weep not; for in such times as ye shall require my assistance, I will be with you.

31. These words refreshed their minds with thought, and in an instant they fell upon their knees, and were imploring their master to impress their mind with knowledge that would enable them to catch their fish.

32. And as soon as Christ saw their mind seeking knowledge in the true channel, he came and impressed their minds to see him standing before them, and he led them forth to the river, and they cast in their nets, and caught a great abundance, which they distributed with the poor, besides selling enough to the rich to get all the bread they required.

33. This had often been accomplished while their master was with them in the flesh; but they had never looked upon his words and deeds with thankfulness, until this hour of need.

34. And from this hour they began to appreciate their master's love, and say one to another, We will now seek to obey every command that has been given us for we know it is direct from our God; for our master is a spirit in perfection, sitting upon the right hand, possessing power over all the inhabitants of earth.

35. If Christ had lived within the flesh for many generations, healing their infirmities, and impressing their minds to gain whatsoever they required for their subsistence,

36. They would not have opened their minds to search into the channels, to learn from whence it came, or give one thought of thankfulness to their God for the blessing they received.

37. Therefore, Christ could see that it was necessary for him to give the wisdom to the inhabitants of earth, and then be crucified for giving the wisdom,

38. Before they would be able to appreciate his works as a divine power, through the development of the inner mind.

39. And as he had a desire to convince the minds of earth that he received his development through the natural channels of God, he refused to learn the art of reading or writing, although the rulers of Jerusalem sought every means to persuade him to learn to write, that he could give them wisdom by writing.

40. But knowing what was required, and what must take place within the minds of passing generations, he refused all their kind persuasions,

41. And selected his disciples from among the most ignorant tribes of Israel, that they could develop the intellect from the gross particles of nature, to speak with the power and wisdom of God, before the rulers of Jerusalem,

42. That they should be convinced of the benefits that could be derived from developing the inner principles.

43. After the inner principles have been divided in the spiritual organization, the mind will read and write, without requiring instruction, from generation to generation.

44. Christ could have written as soon as his mind and body were developed or matured within natural laws.

45. But that would not have been sufficient to convince the rulers of Jerusalem, as they would have said, He gained the art of writing and reading from some of the learned men, by the same trickery that he healed the sick.

46. But if he knew not the art of reading or writing, and yet were able to speak with a power superior to any other man that had ever existed upon earth,

47. The minds would learn to distinguish between the ability of those that receive their intellect by adopting that which had been given to former generations,

48. And that which is developed through the natural organization without the assistance of the former generations.

49. And more especially if the natural development is farther progressed in the arts and sciences of the interior earth than those that have been practicing and investigating for many centuries,

50. Which Christ fully demonstrated to every grade of society belonging to the scattered tribes of Israel.

51. And as his disciples had never received the instructions given to former generations, he wished them to progress as fast as possible, that their intellect could receive a natural inspiration ;

52. An inspiration that would flow through their innermost soul ; that, when he impressed their mind with wisdom, it would not only pass through their gross organs, but that they should feel every word they were to utter before the council of Jerusalem.

53. And as soon as he saw they were filled with an inspiration of thought and desire to develop the earth's inhabitants with love and wisdom, he impressed them to go into the temples and teach the poor, with a talent far superior to the priests, that could only read the laws given by Moses,

54. Which the disciples were unable to read ; but they were impressed to repeat the law, word for word, as written upon parchment.

55. When the priests heard concerning the power that was manifested through Christ's disciples,

56. They became very much troubled, and sought to put them out of the temples ; but Christ's followers arose in great numbers and protected them from all harm.

57. And as they continued, great numbers came from all the different tribes to satisfy their minds concerning the true affinity and inspiration the disciples had declared came from their Master.

58. And when the time came for their yearly festivities, the people came from all parts of the country to unite with their friends at Jerusalem.

59. And many came with a desire to see and hear the power manifested by the disciples ; and as they gathered around them in great numbers, expecting to see great miracles,

60. There came a great power over the whole multitude, and those that had been anxious to see miracles were filled with an inspiration of sight.

61. And they were impressed to see the spirit of Christ, with his persecuted wounds, and also to hear sounds as if the whole heavens were breaking asunder.

62. With the sight of the electric battery, that had the appearance of fire coming upon them and piercing every soul,

63. Some became troubled in mind, and hastened to tell the learned men and rulers what had come upon them on their feast-day ;

64. And that Christ had appeared in a vision before many thousand people ; also fire was seen pouring down from heaven that crushed men, women, and children to the earth with fear.

65. The priests and rulers, hearing these words, hastened in great numbers to see the miracles, also to drive the disciples from the city.

66. But as soon as they were near by, they were taken within the spirit-battery, and were not able to enforce any power to prevent the disciples from giving utterance to the words they were impressed to speak.

67. And as they were impressed to speak every language that had ever been uttered upon earth, the different tribes, and the people from different countries that had come to unite with the Jewish festivities, were very much amazed,

68. And marveled, saying one to the other, What meaneth all this power ? Are we to receive death for the sin of another nation ? Surely those disciples are speaking in our own tongue,

69. And also in the tongue of every nation upon earth ! Surely the appointed time is drawing nigh ; because we have united with the festivities of this nation, that crucified their master without a council.

70. Those of each nation gathered around the priests and rulers of Jerusalem, seeking to know the cause of all the unnatural sights and sounds that were around them from all quarters of the heavens.

71. The priests and rulers answered with fear and trembling, saying, They are drunken with wine, and their God is angrily performing miracles ; fear not, we will soon drive them from the city.

72. They called their officers ; but before they could approach the disciples, there came a powerful battery of magnetism upon the whole multitude.

73. And as they were partially magnetized, their eyes were paralyzed until the heavens had the appearance of darkness, and their ears heard the roaring of an earthquake, and they were fearful that the city was to be destroyed.

74. And while they were unable to approach, Peter arose and said, The priests and rulers say that the disciples of Christ are drunken with wine.

75. But it is false ; it is with us as was spoken by the prophet Joel,

saying, In the last days (meaning the last days of Christ's power upon earth) God will pour out His spirit and power upon all flesh.

76. The sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

77. And on the servants and handmaidens God will pour out His spirit until all shall prophesy, and dream dreams, and see great signs in the heavens.

78. The sun shall be darkened by His power, and the moon will have the appearance of blood,

79. As this day has made manifest to your sight; and all that refuse to listen to the wisdom that is given in prophecy shall be destroyed;

80. For while Christ Jesus was with you, he was treated with contempt, and you scoffed at his miracles as he healed the sick.

81. Jesus of Nazareth, a man that was persecuted from his birth for your souls' salvation, as ye yourselves also know, was controlled by the power of God, and was obliged to obey His commands, if he lived within the natural channels that surrounded all nature.

82. And as he willingly consented to obey the commands of his Father, he gave his whole soul and body to the work of progressing the children of Israel.

83. Him being delivered into your hands by the foreknowledge of God, ye have taken, and by wicked hands have crucified and slain without a council.

84. But the Christ that ye have slain has risen from the sepulchre, and is able to continue the work of his heavenly Father by the magnetical power that governs the whole earth.

85. And ye will not believe in him; yet the patriarch David, that is both dead and buried, and his body is in his sepulchre with us unto this day,

86. Swore with an oath unto his God, saying, according to the flesh of his loins, he would raise up a Christ or mediator to sit on his throne with glory.

87. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ over all Israel.

88. And as he sitteth at the right hand in glory and power, he is able to baptize this multitude with the Holy Ghost, or the magnetical power of God.

89. And if you would let this baptism freely come upon you, until

you could comprehend God's natural laws the same as Christ Jesus, you would find a remission of your sins,

90. And be able to receive the gift of the Holy Ghost, (which is the power and wisdom of God ;) for the promise is unto you and your children, also to all those that have strayed afar off from the commandments given in the beginning of time.

91. But God now commands that all shall be baptized, or impressed with the true wisdom, that their past sins can be forgiven,

92. And save the next generation from being persecuted for your sins, which will surely come upon you if you do not repent and open your mind to see the true light of wisdom that lighteth every man that cometh into the world ;

93. For the spirit-power exists within every child that is born into the world ; and if he would open the mind to receive the assistance that is extended unto all the inhabitants of earth, they would soon become the inheritors of the eternal mansion above, as promised by your heavenly Father.

94. Many of all nations became deeply impressed with signs and wisdom given by the disciples, and clasped their hands and shouted with a loud voice, singing and praising their God,

95. And afterward sold their possessions, and joined in fellowship with the disciples, making their possessions equal with all.

96. When the priests heard of this act, they became enraged, and went to the rulers, saying, These evil impostors must be driven from our cities, or they will persuade the multitude (that is following after them) to rise in power and destroy those that believe and follow the laws of Mosses ;

97. For they are enraged on account of the destruction of their master, who taught them to perform miracles through the prince of devils.

98. And they are following his devices, and enticing the multitude not to give tribute unto Cæsar, but to dethrone the Jewish powers.

99. For they have already persuaded thousands to sell their possessions, and distribute the money equally among those that call themselves the followers of that man Jesus, who proclaimed himself the King of the Jews.

100. The rulers promised to watch every act ; and if they were to offer any offense against the government, they would have them put in prison.

101. The priests were not satisfied with this, but sent out a private

watch to learn from whence the disciples received their power to perform miracles ;

102. For they were going about the city in a despicable condition, begging their food from door to door.

103. And when they received food, they blessed the household with a feeling of happiness, as if they had received the whole possessions of the city.

104. When they came to a house where they refused to give them food, they in like manner called upon their master to bestow blessings upon the whole family, then went away singing praises to their God, the same as if they had been loaded with treasure.

105. When they were called upon to heal the sick, they performed their duty with pleasure ; but never accepted of any thing for their services excepting a little food for their journey.

106. And as they were poorly clad, and covered with dust from traveling through the sandy plains,

107. The priests could not conceive from whence they received power greater than the wise and learned priests and rulers that were able to govern the laws of the Jewish nation.

108. And they were determined to find out the secret, or have them put to death if they could find an act or deed wherein they could accuse them before the law.

109. But the disciples gave them no act that was not in the deepest feeling and sympathy with the law of Moses.

110. They conformed strictly to the rules of the Sabbath day, more so than when their master was with them ;

111. For then they would go away from the multitude and receive teachings from their master upon the Sabbath day ;

112. But after the death of their master they had a desire to learn from whence came the feeling of enmity to destroy the life of a being that had never committed a wrong act.

113. Therefore they went to the temple, to hear the priests read from the book of Moses, the founder of the Jewish law.

114. But when they had a great distance to walk, and could not get there in time to hear the reading, they would remain in the gateway with those that were unable to get into the temple ;

115. Such as the lame, blind, and infirm, that had been brought to hear the prayers, and implore the priests to intercede with God to heal them of their infirmities.

116. Whenever the disciples saw them there, they had an anxiety to

restore the poor unfortunate beings to health ; but were fearful to lay hands upon them on the Sabbath day, for fear they would accuse them of violating their law.

117. But whenever they could form a battery without being noticed, they would secretly heal the poor afflicted beings.

118. They occasionally found trouble, as some of the individuals who were restored to health would become overpowered with joy, and bound through the temple, uttering their joy and happiness before the priests,

119. Who would ask them how they were restored to health ; but they were unable to tell, excepting that the disciples gathered around them, and said, In the name of Jesus Christ of Nazareth, I make thee whole.

120. The disciples were permitted to heal the sick that came to the gates, without being molested ;

121. For the priests were in hopes to learn from whence came the power, as they were unable to cure any disease, however simple it might be.

122. They repeated over the same words that they heard from the disciples ; but as they did not possess the same temperament, they were unable to perform the miracle of restoring the diseased bodies to health and strength.

123. After the priests had tried every means to obtain the secret, and failed in the most simple cases,

124. They commanded the officers to lay hands upon the disciples, and put them in prison, if they performed another miracle within the temple-gates.

125. But as wisdom can not be considered of any account, without its purity and power are able to withstand all the persecutions of earthly law,

126. The spirit-battery impressed the disciples to go again, and heal the sick that lay at the temple-gates ;

127. And as they found one person at the gates that had been lame from his birth, the spirits desired that the disciples should astonish all Israel by performing a miracle upon him.

128. And they waited till the multitude was quietly listening to the law of Mosses ; and they took him by the hands, attracting his attention while the magnetical battery was equalizing his system, and as soon as his chords were heated by electric nature,

129. They said to him, In the name of Jesus Christ of Nazareth, we

command thee to arise, and go into the temple before the multitude departs.

130. And he immediately sprang upon his feet, and walked into the temple, praising the God that had restored him to strength.

131. And as the people saw the poor beggar walking the same as a man with perfect health,

132. They were all astonished, and went from the temple to see if they could see the power that had performed the miracle, although they had seen many other miracles that had been performed,

133. But none that had caused the universal feeling of astonishment, like that of restoring the lame beggar to health ; for they had seen him hobbling about the city many years,

134. And never expected to see him in any other condition ; but as soon as they saw him walking through the temple,

135. They all rushed to the gate, where he sat, to satisfy their own curiosity, as they believed they would be able to see some supernatural power.

136. But when they gathered around the disciples, they saw nothing supernatural ; and as the multitude fastened their eyes and thoughts upon them,

137. They began to fear they had done a great wrong ; and Peter arose and said, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we made this man to walk ?

138. The man was made to walk by the power of Jesus Christ, who received power from the God of Abram, Isaac, and Jacob ; he is not dead, but liveth ; you destroyed his body, but his spiritual existence you can not destroy.

139. There are many standing round about these gates, that denied the just and holy being when in the presence of Pilate, and desired a murderer to be granted unto you.

140. And you took the Christ and crucified him ; but you did not kill the spirit and power that lived within the body ;

141. For he was able to rise the third day ; and through the unseen channels of nature, he is able to perform miracles, the same as while he was with you.

142. Repent ye, therefore ; throw off your ignorance and superstition, that ye may become converted to the principles of knowledge,

143. And by its power gain strength to blot out your past sins, and be able to see the power that governs the whole earth through the different changes that keep your life in its natural existence.

144. And that same knowledge will teach you, as you live and cultivate the mind, so you will rise in the spirit.

145. If we this day examine the good deed done to the beggar that lay at the gates, we shall see the true spirit of Christ Jesus while in the body.

146. Be it known unto all the people of Israel, that this man was made whole by the power of Jesus Christ, whom ye crucified.

147. This same Christ has laid the foundation for a temple that will extend over the whole world ;

148. And this miracle of unseen power will yet become the cornerstone to the temple of Zion,

149. Although the true builder you have set at naught ; but there is none other given upon earth, and we must follow after his wisdom, if we wish to be saved from the sting of conscientiousness after death.

150. When the priests and rulers saw the boldness of the disciples, and beholding the man that had been healed standing firm before them, they were unable to give utterance to words that would condemn them,

151. But said one to the other, What shall we do to these men ? for that indeed is like the miracles that were performed by the man Jesus, that was crucified.

152. And it can not be denied : but it must not be made manifest before the dwellers of Jerusalem.

153. And that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in the name of Jesus Christ.

154. But as soon as they had formed their secret resolutions, Peter answered them, saying, Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye ;

155. For we can not but speak the things that are impressed upon our minds, which we see and hear wherever we go : God's work must be completed.

156. And Christ, crucified for the sins of the world, must be preached unto all nations of the earth.

157. And if we should cease preaching, we should disobey every power within the heavens.

158. At these words the high-priests commanded the officers to put them in prison, until they could be brought before the council.

CHAPTER LVIII.

1. THE officers did as they were commanded ; but as darkness came over the city, the spirits formed a powerful battery around the prison-keeper,

2. And when he became insensible, they caused him to unbolt the prison-door, and then step away, until they could impress the disciples to make their escape.

3. And as they passed the door, their ears heard a voice saying, Go into all the temples throughout Judea and Jerusalem, and preach the words of Christ Jesus ;

4. And also of his death and resurrection, that every nation and tongue may know that he was destroyed from the earth, for healing the sick, and preaching the wisdom of God.

5. As soon as the disciples left the prison, the prison-keeper was impressed to fasten the door ; then the spirit-power was taken from him, and he resumed his watchful care, thinking he had fallen asleep for a few moments.

6. But on the morrow there came a man, stating to the high-priests that they had seen and heard the disciples preaching outside the city.

7. The high-priests answered, saying, Not so ; for the disciples are within the prison-wall, where they are unable to perform their infamous deeds.

8. But knowing the miracles they were able to perform, they became troubled in mind, and sent the officers to make sure their positive assertion.

9. When the officers came nigh, they saw the prison-keeper guarding the prison-door with a watchful care,

10. And they asked him for the disciples, and he said, they were within the prison walls ; and they went to the door and found it fastened, the same as when they left the day previous.

11. But when they unfastened the door, they looked at each other with astonishment and fear ; for they saw not the disciples.

12. And without a word, hastened to the high-priests, saying, The

prison truly found we shut with all safety, and the keeper standing without with a watchful care; but when we opened the door, we found no man within.

13. When the high-priests heard these things, they doubted the words of their officers, and went to the prison, that they might be convinced by their own sight,

14. And also to question the prison-keeper, knowing that it was impossible for him to have unbarred the door without assistance.

15. The prison-keeper testified that he had not given assistance in opening the door, neither had he seen a being around the prison until the officers came in the morning to unfasten the door, and behold, the disciples were not within the prison.

16. The high-priests commanded the officers and prison-keeper to keep all that had transpired a profound secret,

17. And immediately go in search of the disciples, before they could get secreted; but not knowing the direction to search for them, it was many months before they were able to overtake them.

18. And, in the mean time, the disciples had preached in all the temples, giving utterance to all that was impressed within their mind, stating the manner in which they made their escape from the prison, saying, An angel of the Lord came and loosened the bars of the door,

19. And told them to go forth into all parts of Judea and Jerusalem, and preach the life and resurrection of Jesus Christ, the just man of Israel.

20. When the officers found the disciples, they commanded them to be silent and follow them to Jerusalem; which they did, without a murmur.

21. And when they had brought them, they set them before the council; and the high-priests asked them, saying, Did we not strictly command you not to teach the doctrines of that man Jesus?

22. And behold, ye have escaped from prison, and filled the minds of thousands with his evil doctrines, intending to bring this man's blood upon us.

23. Peter answered, saying, We ought to obey God, rather than this evil-minded people, who killed the Saviour of the whole world.

24. And the God of our fathers has raised up His only true Son, whom ye hanged upon a cross, that he should die before the world as a sinner.

25. But now that he is raised from the dead, he is able to go before all Israel with power and wisdom.

26. And we are his witnesses of these things; for we have been with him in life, and seen and felt his power since his resurrection, and we are able to testify before the council of Jerusalem what we have seen and heard.

27. The whole council felt a guilty conscience working within their minds, and one of their number stood up within the assembly and spoke with great decision, (for he was a doctor of law, commanding a great reputation among the people,) and said, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

28. For we can not find guile in them, as they have more than their full number of witnesses of what they have seen and heard, which we are not able to cast aside or condemn, according to our law.

29. Therefore, refrain from your vain attempts upon these men; let them go about their work; if it be the work of men, it will soon come to naught.

30. But if it be of God, ye can not overthrow the power, and if ye fight against His power, our nation will soon be divided and left desolate before His presence.

31. The priests and elders consulted each other's opinion, and concluded to scourge them; then drive them from the city with the lash, before all the people, as an exhibition of iniquity.

32. All the people around Jerusalem were commanded to attend and witness the punishment belonging to all impostors.

33. But from the time they received the first stroke until they were driven far from the city, they never uttered a murmur;

34. For they considered they were only suffering to prepare their mind for the task set before them.

35. And when they were set at liberty, they all bowed their heads in prayer, saying, O God! we rejoice that we have been counted worthy to suffer punishment in Thy name;

36. For we were fearful that they would not be aroused to a feeling of fear, after they destroyed our master;

37. But as they are aroused, we shall have an opportunity to keep their minds in agitation concerning their evil conduct.

38. They have commanded Christ's disciples to leave the city of Jerusalem; but that is no reason why we should not serve our God.

39. And as soon as they passed over into Judea and the country around Galilee, they united their affinity-battery, and went from place to place performing miracles and healing the sick that were brought from every nation.

40. And as there was only eleven of their number, they selected one of Christ's followers, (Stephen by name,) who was very susceptible to the affinity-powers of Christ.

41. And as he was very young, the people were all astonished at the miracles he performed with the people.

42. And as soon as the people heard of his great fame, thousands came to witness his power, and they were not able to conceive where he gained his knowledge ;

43. For he was born among the rocks in a state of poverty, without having the least chance of obtaining the knowledge he was able to command.

44. And as he had not been seen with Christ, they began to believe the words of Christ, when he said, Old men shall dream dreams, and the young men and maidens shall see visions ;

45. For they were obliged to confess that he possessed superior power and intellect over those that were born within the same nation.

46. And the priests took him aside, and asked him if he was one of Christ's disciples, and he answered them, saying, While Christ was with his disciples, I was in the wilderness with my mother.

47. But now I am about to do the will of my master ; for he is speaking words of wisdom in my ears, and I must go forth and obey his command.

48. But they commanded him to be put in prison, because he said he must do the will of his master.

49. And when he was brought before the council, they were all amazed ; for his face was lighted like to the sun, and they feared to approach him.

50. And he arose and said, Men and brethren, as you are guided by the word of Abram, even so I am guided by the power of my master.

51. The power (or spirit-messengers) from God appeared unto Abram, saying, Get thee out of this land, (the land is now called Mesopotamia,) and from all thy kindred, and I will lead thee to a land of plenty.

52. But He gave him no inheritance in it, no, not so much as to set his foot on ; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no children.

53. And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage and entreat them with evil ; and then they will be willing to listen to my word.

54. And the nation to whom they shall be in bondage will I judge,

saith God; and after that they will come forth and serve me in this place.

55. After Abram came out from the ignorant condition of mind where he could receive knowledge, God's messengers impressed his mind to make a covenant of circumcision with all that were willing to unite and receive spirit instructions.

56. Circumcision was not given as a religious principle; but as an earthly law to bind them to a principle, until they could see and comprehend the reason why He sent them wisdom.

57. The act of circumcision will not insure or give man an eternal inheritance in the mansions of heaven; it requires the workings of the innermost mind to prepare the soul for heaven.

58. Abram, Isaac, and Jacob received circumcision; Jacob administered circumcision to his twelve sons.

59. Many that were circumcised within Abram's covenant became disobedient, and sought another law to govern them.

60. After Abram begat Isaac, and Isaac begat Jacob and Esau, Jacob begat twelve sons.

61. And according to their law, they all received circumcision; but jealousy arose among the oldest patriarchs, and they sold Joseph, their younger brother, to the Egyptians,

62. The nation that had disobeyed the covenant of circumcision and fled from the command of God.

63. But God's messengers were with them; and while Joseph was in affliction before the uncircumcised brethren, they impressed King Pharaoh (the same as if he had been circumcised) to make Joseph ruler over Egypt.

64. The king obeyed the impression after God's spirit-messengers impressed Joseph to tell of the famine that was to come upon the land.

65. As the famine came upon the different nations, the circumcised and uncircumcised were obliged to go into Egypt to buy corn of the supposed disobedient children that God had cast aside.

66. But when Jacob was obliged to go into Egypt to get corn for bodily subsistence, he found his circumcised son and the uncircumcised Pharaoh united in mind, receiving the blessings and communications from the same living God.

67. Therefore, it is as my master said, God has no respect to persons or law; but the true feeling and affection must be within the man, woman, or child, or else they are not prepared for the resurrection of eternal life.

68. And yet further to show you God has no respect to the laws that govern His children :

69. Jacob went down into Egypt and died ; but many others belonging to the covenant of circumcision remained to enjoy the luxuries of the country.

70. But after they had remained there sixty and seventy years, the spirit saw that Pharoah would die within a few years, and the governing law would fall into the hands of wicked men,

71. Who would treat the children of Israel with cruelty ; therefore they endeavored to impress their mind to go away from Egypt before they were placed in bondage.

72. But they would not listen to the kind entreaties, and continued there until after Pharoah died.

73. And then they endeavored to get away with their possessions ; but there were but a few persons able to make their escape.

74. For King Pharaoh the Second was a tyrannical king, and dealt subtly with our kindred, and cast their young children into the water, to the end they might not live.

75. In which time Mosses was born ; and because of his fair skin he was saved from destruction, as many have been taught.

76. But it was by the guiding power of God that he was protected, that through his affinity-powers the guiding-spirits would be able to bring knowledge to the earth.

77. And when he was cast upon the waters, King Pharaoh's daughter was impressed to love the child, as she took him from the water, and she nourished him as her own son.

78. And Mosses was taught all the arts and sciences belonging to the Egyptian nation ; but when he became matured, he was impressed to go away from their influence,

79. And unite with his kindred that fled from Egypt in the beginning of persecution. And while with his kindred, he saw an angel in a bush ; and the electric battery that surrounded the angel appeared as a ball of fire.

80. But as he came nigh to see the fire, he heard a voice, saying, I am the power of God, the power that guided Abram, Isaac, and Jacob. Hearing these words, he trembled with fear, and durst not look upon the bush.

81. But the spirits, seeing his fear, gained power over his gross organs, and said, I have seen the affliction of thy people in Egypt, and will give thee power to go and liberate them from bondage.

82. Mosses did as the angel commanded, and liberated the children of Israel; and by the guiding hand of God showed them the way across the sea.

83. And when he came to Mount Sinai with our forefathers, he received oracles or commandments through God's angels,

84. That would enable him to govern and guide the children of Israel, until they should be brought through the wilderness of ignorance.

85. But when he first gave them the command that he had received from his guiding-spirit,

86. They refused to obey, and said, We are unable to see from whence you receive your power or your command; therefore make us a golden calf, that we may worship and give sacrifice in our own way, and rejoice in the works of our own hands.

87. But the guiding-spirits would not listen to their ignorance; and after they made the molten calf of gold, they caused it to be destroyed.

88. And listened to the tabernacle of knowledge; and as they took it up, it took them beyond the persecutions of Babylon.

89. This same Mosses said unto the children of Israel, A prophet, yea, more than a prophet, shall your God raise up unto you; him shall the future generations hear.

90. And the Christ you have crucified was he who was spoken of by Mosses, and also all the prophets since the reign of David the king, who found favor before God, and desired to finish the tabernacle by uniting all minds to the true principles of wisdom.

91. But Solomon built him a house of wood and stone, which he refused, and it was crushed to the earth.

92. For the Most High God dwelleth not in temples made with the hands of men, said the prophet Christ;

93. But in temples of the soul, built by good deeds performed with pure love and affection.

94. For saith God, Heaven is my throne, and earth is my footstool; what house will ye build me? or what is the place of my rest? hath not my hand made all these things that are growing in nature?

95. Ye stiff-necked, and uncircumcised in heart and ears, why do ye always resist the Holy Ghost? the same as your fathers did, so do ye.

96. Which of the prophets have not your fathers persecuted, before the coming of the just one, whom ye betrayed and murdered without a cause?

97. If ye had been with Mosses at the time he received the law that

ye are now teaching to the children of Israel, you would have persecuted him the same.

98. For saith the perfect and just one, A prophet is never acknowledged within his own generation, or his own country.

99. This generation will not be able to comprehend the teachings of Christ, but the generations that are to come upon the earth will worship him for suffering the death that ye have given him, as it has opened a channel of light to every nation that will be born upon the earth.

100. And you will not be able to destroy its power, if you destroy every one of his followers; for it will spring up where you least suspect. God's power can not be crushed by the evil-doers of earth.

101. When the high-priest heard these words, he became enraged, although he felt a conscientious thought within, saying, Every word has been truthfully spoken.

102. But knowing it would be an impossibility for him to retain his position as high-priest, if he did not keep the minds firmly united to the law of Mosses,

103. Therefore he condemned every word that had been spoken by Stephen, and commanded his officers to stone him to death before he should have another opportunity of interpreting the laws of Mosses before the elders and rulers of Israel.

104. Stephen, being surrounded by his spirit-guides, took no heed to their commands, but raised his eyes to heaven, saying to the vision around him, In yonder heavens I see Christ Jesus standing at the right hand of God, crowned with glory and wisdom.

105. As he uttered these words, the surrounding multitude pelted him with stones until he was dead.

CHAPTER LIX.

1. AFTER the death of Stephen, the rulers of Jerusalem called their armies together, saying, We command all to take an oath to our law, that they will search diligently for, and destroy every man, woman, or child, that they find following the law given by this man Jesus.

2. All came forth to do as they were commanded, many of the officers begging the privilege of commanding the army, as they were exceedingly anxious to have the name of overpowering and destroying the Christians.

3. But the rulers became suspicious of many, for fear they would unite with the Christians and return to destroy the city.

4. As soon as the feeling of doubt was manifested, a man by the name of Saul went about the city cursing the Christians, and threatening to slaughter every soul if he could only be elected commander.

5. The rulers, hearing his threats, called him forth and elected him commander over the armies, and sent them forth to search for the Christians.

6. And as he knew they had all fled to a place called Damascus, he journeyed for that place, searching within all the hills and mountains, thinking some might be secreted by the way-side.

7. But while he was shouting to his men to kill all they should find, a powerful voice was heard among the rocks, saying, Saul! Saul! why persecutest thou me?

8. Hearing a voice, they all looked above them, and they beheld a great illumination, and Saul said with a strong voice, Who art thou? Come down here; we will show you how we can persecute all that follow after that man Jesus.

9. The voice answered, saying, I am Jesus, whom thou persecutest; it will be hard for thee to kick against the pricks; for my power is upon thee; thou wilt not be allowed to take the life of one of my followers.

10. At these words Saul bowed himself to the earth with fear and trembling, saying, Lord, what wilt thou have me to do?

11. The Lord said unto Saul, Arise, and go into the city, and it shall be told thee what thou must do.

12. The men that were with him stood speechless before the voice that had sounded with power in their ears, but were unable to see from whence came the sound, as there was not a form in sight.

13. And as Saul arose from the earth, his eyes were blinded by the vision before him, and he was unable to walk.

14. And as the officers saw he was blind, they took him by the arms and led him to the city of Damascus,

15. While the remainder of the army fled with fear to the rulers of Jerusalem, telling all they had seen, and of the voice they heard in the mountains ;

16. And that they believed Christ had come to life after he was placed in the sepulchre ; for they heard his voice the same as if he had been preaching in the temple.

17. These suspicious ideas created great alarm among the rulers ; for they knew Christ had raised men from the dead, and they did not know but the same power had restored him to life, after they placed him in the sepulchre.

18. And that he might be going about the country collecting his army to come upon them when they were not in readiness, and by this intrigue destroy their cities.

19. Therefore they concluded to keep their army about the city, until they should be perfectly satisfied that Christ was not in the body.

20. They sent out officers through all parts of the country, secretly searching for the Christ whom they crucified.

21. They searched through all parts of Damascus, but were unable to hear any tidings of Christ, only that he had been seen in a vision by many of his followers.

22. Saul had been restored to his sight by magnetical power, and was going about preaching in the temples, saying, Christ was persecuted and crucified by the evil men of Jerusalem.

23. But with all his preaching and confessing before the followers of Christ, they believed he was a spy sent to persecute them as soon as his army should arrive from Jerusalem ; for they had heard of his avenging disposition.

24. And they had fears that he had come to betray them before their persecutors ; for he had always cursed Christ and his followers ; and as he had never listened to the teachings of Christ,

25. They did not believe a man could receive a change of conscien-

tiousness without listening to the teachings of the new covenant, as given by the power and wisdom of Christ Jesus.

26. And whenever Saul came near them, they would hasten from him, saying, There can no good come from that Saul of Tarsus; for he is vile a blasphemers.

27. The disciples became so terrified with his desire to unite with them, that their spirit-guides found great difficulty in impressing their mind with a feeling of forgiveness and love for their enemies, as well as for their friends and disciples.

28. Therefore, knowing that Peter was the most sympathetic, they called him away from all other influences; and as soon as he was by himself,

29. They placed their magnetical battery around his mind, that they could convince him with a vision.

30. And as he fell in a trance, he saw heaven opened, and a vessel like a great sheet fastened at the four corners, filled with all manner of four-footed beasts, fowls of the air, and creeping insects,

31. All united in peace and harmony; and as he looked upon them, he wondered why he could have a feeling of enmity toward them, when they looked so kind and gentle.

32. While he was looking upon the different forms and conditions, he heard a voice from heaven, saying, Peter, kill and eat.

33. But Peter said, Not so, master; for I have never eaten any thing common or unclean while with thee, and we will obey thy teachings.

34. But the vision came nearer and nearer to his sight; and as it came nigh, he began to have a feeling of sympathy toward every kind.

35. And he heard the voice saying, What God hath cleansed call not thou common or unclean; for He hath the power to make all nations alike when they come within His channel, or become united within one vessel.

36. When the vision passed from his eyes, he could not comprehend the meaning of the vision, as he had no desire to kill a beast for his flesh.

37. After his mind became passive in spiritual thoughts, his fear vanished, and the spiritual guides explained the meaning of the vision they impressed upon his brain to change his feelings of enmity,

38. Which they would have been unable to accomplish if the vision had not been impressed upon his sight, that he could see the manner in which God united all nations within one channel or sphere as soon as they became peacefully united to one principle.

39. The vision of all manner of four-footed beasts and creeping things, and of all the fowls of the air, was figuratively given to illustrate the different compositions in nature that must be brought within the channel of peace and harmony ;

40. And that God had no respect to appearance or position if they could only be persuaded to unite with the true principles of progression ;

41. And that Peter should look upon every nation and every grade of life with sympathy, as he would find progressive principles within all nations ; and when they should come to him for assistance, he should not turn them away,

42. But gather them all together upon the great sheet or principle of affection, calling nothing common or unclean, but kill or destroy all thoughts that are evil,

43. By bringing them together until they are able to see and understand the true principles, and then each mind that has had the appearance of a four-footed monster or a coiling serpent will become united in mind with the more docile disposition of the lambs that flock together at the same thought.

44. While Peter was contemplating the meaning of his vision, many persons of different nations called and inquired if Peter was lodging there.

45. Peter heard the inquiry, and his guiding-spirits said within his ear, Arise, and go to the men ; doubt not your vision ; for it was given to instruct your mind to receive these men.

46. For they are as those seen in the vision, of different nations and of different compositions, and you must not consider them evil-minded ; for God's pure principles have cleansed them.

47. And they are the same in mind as the followers of Christ ; they have come unto you to receive wisdom.

48. And you are to tell them the true way to gain eternal life, and their evil ways or thoughts you are to kill or destroy, by explaining and teaching the true channels of nature.

49. Peter immediately obeyed the spirits ; and as he met the men at the door, they all looked at him with amazement.

50. And as he smiled with friendship, (Cornelius) the centurion fell at his feet with a prayer of thankfulness, and imploring him to accept his friends ; For, said he, God's holy angels have sent me unto thee that I may find wisdom.

51. And behold, I have brought my kinsmen and friends, that they may see a man of God and get wisdom.

52. Peter, seeing Cornelius bowing at his feet with a desire to worship him, said, Arise ; worship thou not me ;

53. For I myself also am a man, not a God ; look thou above with a desire for wisdom, and our God will send His spirits or angels of love with whatsoever thou shalt ask.

54. Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean.

55. Therefore came I unto you without asking of your birth or religious thoughts ; but I will ask you, With what desire did ye come unto me ? for I am commanded to instruct thee in whatsoever thou shouldst have a desire to know.

56. Cornelius answered, saying, Four days have I fasted from the desires of the earth, and while praying to my God, an angel came to me clothed in bright colors about his head,

57. And said, Cornelius, God has heard thy prayer ; thy thoughts are with the followers of Christ ; go thou and unite with them, that ye may partake of the holy wisdom of God.

58. For Peter is in Joppa, preaching Christ crucified and healing the sick by laying his hands upon them while impressed by the angels of God.

59. Hearing these words, I immediately set out to meet with thee, bringing my friends and kinsmen, that they should all be present to hear all things that are commanded thee of God.

60. Peter, hearing the words of purity coming from the lips of a centurion, said, Of a truth, I perceive that God is no respecter of persons ;

61. For He sends His blessings upon every nation and people that seeks to do His will and to work the feeling of righteousness within the souls of others.

62. His wisdom is known within every nation, and many will be impressed to search for His bright, illuminating light that fills the soul with peace and happiness.

63. The word which God sent unto the children of Israel was preached by John throughout all parts of Judea and Galilee before Jesus of Nazareth came forth with wisdom and power to heal the sick by laying on of hands.

64. John received the inspiration of healing by baptism in the time of the famine that afflicted every nation with a pestilence.

65. Many thousands were baptized and healed of their infirmities, and also taught to believe in the true Son of the living God, of whom we are living witnesses of all things which he did both in Jerusalem and Judea.

66. And he hath commanded us to preach his Gospel unto all nations, and to testify that it is he which was ordained of God to be the judge of the mind or soul existing either in the body or in the spirit.

67. While Peter was speaking, a magnetical power fell upon him, and his mouth was filled with wisdom, which he spoke in the language of every nation.

68. And as many thousand souls were gathered around him, they were all able to hear and understand the wisdom given by inspiration.

69. Many of the circumcised and many of the uncircumcised were made to believe in the gift or power of speech as being an inspiration from God.

70. But those that had been taught by John's disciples could not feel that they were sufficiently purified to be called the followers of Christ without being baptized with water for the remission of their sins.

71. Peter remembered the words of Christ when he commanded them to baptize all that required baptism, to fulfill the doctrine as given by John.

72. And seeing they required baptism to fill their desires, Peter baptized them in the name of Jesus Christ.

73. And they bowed with penitence before their God, uniting with the disciples going about preaching Christ crucified by the Jews.

74. As soon as the disciples became reconciled to unite with men belonging to different nations, they sought Paul and confessed all that had been given in the vision concerning the souls of different nations.

75. And that they should all become united to the principles Christ had taught, and those that received the greatest power by inspiration were to be the elders or high teachers ;

76. And all become reconciled and obedient to God's laws, wherever they should see or hear them taught.

77. After they had all agreed to obey the law as given by impression, they formed into a church, calling themselves Christians, or the followers of Christ.

78. As soon as they were united in mind, they divided the multitude into different divisions, giving each division a teacher, all becoming united as brothers, acknowledging one God as their Father and Supreme Ruler.

79. Every man that received an inspiration to teach the wisdom of Christ was sent out as teacher, or stationed at some city as minister, to teach the multitude.

80. They were stationed according to their ability; for the disciples were determined to send relief to all the brethren they had taught within the borders of Judea and Jerusalem.

81. Cornelius and Paul were sent into different parts of the country. But Paul was filled with wisdom superior to those around him;

82. For his mind was fully devoted to his work; his ambition was crushed; and as his mind was opened to see the evil he had committed in persecuting the followers of Christ, he had a desire to overcome the evil deeds, by relieving them of their ignorance.

83. And as he was anxious to overcome the evil, he gave every thought and desire to his God, that he might gain wisdom to benefit his brethren.

84. Christ, seeing Paul's pure desires, commanded the spirits to give him assistance in forming a battery around his mind.

85. And as Paul became passive, his mind was filled with wisdom that astonished the people throughout all parts of the country.

86. King Herod, hearing of the great miracles, and of the power the Christians were gaining throughout the land,

87. Sent his army forth, compelling the Christians to leave all the cities within his dominions;

88. And to bring the disciples as captives to Jerusalem; and all those that refused to comply with the councils, were to be killed by the sword.

89. Many of the Christian teachers were killed by the sword while opposing the officers.

90. Peter was taken and put in prison, surrounded by soldiers, thinking to keep a strict watch over him, and learn the cause of his great power.

91. But Peter continued to sleep with a stupidity which they were unable to change, although they sought every means to arouse him.

92. After they found they could not arouse him, the king commanded that he should be brought before the council the following day;

93. But as the night came over them, the officers began to feel the same stupid feeling coming over them, and were unable to gain relief, and fell senseless to the ground.

94. After they all became stupefied with the magnetical battery, the spirits withdrew the battery from Peter, and said, Arise from thy stupor,

gird thy garments about thee, and leave the prison immediately; for we have destroyed their power;

95. And if ye obey quickly, you will be able to escape without waking them; for we are obliged to remain and keep the magnetical power upon them, until you are beyond their reach.

96. Peter instantly obeyed the well-known voice, and was soon beyond their reach, united with his brethren, who had been expecting to hear of his death.

97. When the guard arose from their stupor, and found Peter had made his escape while they were sleeping, a shriek of terror arose from all; for they knew Herod was filled with revenge, and would have them all put to death.

98. But they hastened to tell the sad news and to plead for pardon; but Herod would not listen to their entreaties,

99. And commanded them to be put to death, without giving them hearing in the council.

100. As soon as the rulers heard that Herod had disobeyed the law, they went immediately to work laying plans to shield the action from the king of Rome.

101. When Herod recovered from his deep displeasure, so that he could realize the wrong he had committed against the laws of the government of Rome, he became exceedingly nervous for fear of his own life;

102. And as his fear continued, he went before the council acknowledging his wicked deed; also saying that he felt that it was the power of God that gained control over the officers of the guard while Peter made his escape;

103. And that he had been the cause of taking the life of innocent men, without giving them council, contrary to the Roman government, and that he knew his life was in jeopardy.

104. As he uttered these words, he began to have convulsions, and fell senseless before the council, who shouted with fear, saying, Herod has uttered the words of a God, not of a man.

105. Herod continued in convulsions until he was relieved by death. After Herod's death, Pilate was to have the governing power as king, until the king of Rome should select a man for the position.

106. As soon as Pilate received the power as king, he sent secretly to the Christians, saying, King Herod is dead, and I am chief ruler over Judea and Jerusalem.

107. And I give all Christian prophets the privilege of going through

all parts of the country around about Judea and Jerusalem, to preach the wisdom of Christ, and desire them to visit Jerusalem as soon as possible.

108. As soon as the disciples received this privilege, they hastened to different parts of the country, confirming all their churches or scattered followers with the privilege of going through all parts of the country preaching and teaching the word and miracles of Christ without being molested by the law.

109. This privilege caused happiness to fall upon the Christians, and they went forth to teach, with song and praises to their God.

110. Many people of different nations were impressed to proclaim the wisdom of God, and they all united with the Christians. Paul and Barnabas became the chief speakers.

111. And they went through all parts of the country ; Paul, receiving power to heal the sick, did many miracles that astonished the people.

112. And as they went from place to place, they established the true faith, and increased in numbers.

113. In some places they met with the evil-minded Pharisees, who would stone them, and put them in prison ;

114. But upon examination they would find Paul to be a Roman, and then they would release him, for fear of being taken before the Roman king.

115. The Jewish nation feared the Roman government, as they well knew the Romans possessed the greater power.

116. And for this reason Paul was selected from among the Jewish army, to become a teacher.

117. The spirit-guides, knowing Paul to be a Roman by birth, (and connected with all the Jewish laws,) placed their magnetical battery around him, that they could have one speaker that would be allowed to pass through all parts of the country without being crucified by the Jews, that knew not of the secret privilege Pilate had given to the Christians.

118. Christ, being within the spirit-sphere, possessed the knowledge of all that was to be transacted within the laws of earth,

119. And gave the spirit-guides assistance in finding susceptible minds, that would be suitable as teachers, in different parts of the country.

120. And as Paul knew the rules and regulations of the different nations, they knew they could impress him to stand firmly to the law, that would give him protection.

121. And after his mind was filled with words of wisdom, he went forth with a spirit of independence ; and whenever he was overtaken by

the barbarous Pharisees, and cast into prison, he would call upon his spirit-guides.

122. And they would form a strong battery around the Pharisees, and cause them to hear sounds like that of an earthquake, shaking them with electric power through all parts of their body, until they became confused with fear.

123. Then they would open the doors and let Paul and his companions escape, without beating them with the long lashes used for punishment.

CHAPTER LX.

1. THUS Paul went from place to place, teaching and reasoning with all minds and nations concerning the law of Moses and the covenant of Christ.

2. When he arrived at a place called Athens, the people were all attracted by his manner of dress and appearance,

3. And gathered around him in great numbers ; and he began teaching them in their own tongue,

4. Telling them the evil of worshipping idols, and that they should cast them aside and seek after the wisdom of Christ, who had been crucified by the Jews.

5. The most devout idolaters sought to have a personal interview with him, saying they had a desire to hear what the babler could say concerning his strange God.

6. But when they approached him, he was moved by his spirit-guides, and he arose before the multitude, saying, Ye men of Athens, I perceive that in all things ye are too superstitious to comprehend the true principles of the living God ;

7. For, as I passed by your temple of wood and stone, I beheld your hoary heads bowing with devotion before an altar with the inscription, To the Unknown God, written or engraved upon the head of an image of gold and silver.

8. And this image you ignorantly worship while kneeling before the living God, that made the world and all things therein ; and He looks upon you with pity, and has sent me to tell you concerning the true God, that sends blessings upon earth.

9. This God dwelleth not in temples made with hands, neither is He worshiped with men's hands ; for He has no need of outward demonstrations.

10. For He has made all things upon earth, and has given life and breath to every living being,

11. And hath made of one blood all nations of men, to dwell on all

the face of the earth ; and hath determined the times before appointed, and the law of their habitation ;

12. And hath given every individual a superior mind, that he could seek and find Him if he cultivated a disposition to search into the organization of nature ; for He is not far from any of us.

13. For in Him we live, move, and have our being ; and as your poets have said, We are His own offspring.

14. And if we are His offspring, we ought not to think that God will wink at our ignorance if we bow before wood, stone, silver, or gold ;

15. For He hath commanded all men to seek into nature, and they will find Him, with love and affection for all of His children.

16. And to all those that have walked in the way of ignorance, He sends a commandment, saying, Repent from your evil, and seek the knowledge and wisdom that surround you.

17. For He hath appointed a day in which He will judge the world with righteousness ; and by that man whom He hath ordained and raised from the dead, He will judge all men by their works at the time of death.

18. For He has given the true channel through which all men can seek and find the true fount of wisdom that leadeth to eternal life without receiving the second death, or the purifying of the spirit after the death of the body.

19. As soon as Paul began to teach concerning the resurrection of the spirit, they drove him from their city.

20. When he found they were not desirous of learning, he departed from their coast, and passed over into Corinth, where he found many that acknowledged the living God.

21. And he said unto them, Have ye received the Holy Ghost, or the wisdom of God, since ye were made to believe in the true and living God ?

22. And they said unto him, We have not so much as heard whether there be any holy wisdom from God, only that which we received from John.

23. And Paul said unto them, By what power, then, did ye receive your baptism, if ye did not learn concerning the God that sendeth the wisdom of baptism ?

24. And they said, John baptized us for the remission of our sins, saying, I baptize you with water ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he will baptize you with the Holy Ghost and with fire.

25. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him ; that is, on Christ Jesus.

26. And as he has taught you concerning the Christ that was to be crucified for the sins of the world, I will tell you concerning the wisdom he has brought into the world.

27. Paul, finding the people of Corinth exceedingly anxious to learn, related the life and works of Christ.

28. And when they had heard concerning the works of their Mediator, they were filled with the Holy Ghost ; or, in other words, the wisdom they received filled their minds with ideas concerning the love the true God of heaven had manifested toward the children of earth by developing a mind within the natural channels of nature that could come within their midst,

29. And lay the foundation for a principle that would develop all mankind to a position of wisdom and happiness.

30. While Paul was teaching about Christ being crucified for the sins of the world, without a fault being brought forth within the Jewish council to justify them in taking his life,

31. Many fell upon their knees in silent prayer ; and Paul went to them, and as soon as he laid his hands upon them, the magnetical battery from his spirit-guides fell upon them, and they were filled with wisdom, and they spoke and prophesied in the language of different nations, and became teachers,

32. And went about teaching and baptizing the people with the true love and wisdom of God.

33. Paul continued with them until he established the law as given in the new covenant, and then departed for the nations that were scattered throughout all the borders of Judea and Jerusalem,

34. And into different parts of Greece, where he established many churches, or united many thousand souls to the true covenant of Christ.

35. When he had finished his work through the different parts of the country, he set sail for Jerusalem, as he had a desire, if possible, to be there at the day of Pentecost.

36. But when he came to Tyre, Patolemus with his brethren endeavored to persuade him not to go to Jerusalem, but tarry with them another year.

37. But he refused, saying, I must do the will of my master ; and on the day of Pentecost I shall meet with those of all nations, and have

the opportunity to convince them of the might and power of God by performing miracles in His name.

38. While he was thinking about the great work he was to perform at Jerusalem, he went out to meet Philip, (one of the disciples;) and when he came to his house, he found a prophet waiting to see him; for he had come from Judea to warn him from going into Jerusalem.

39. For the king of Rome had chosen Agrippa (Herod's nephew) to reign as king over Jerusalem.

40. And as he was a high-minded man, with an irritable disposition, Pilate countermanded the privileges he had given to the Christians, sending one of the prophets to warn Paul from coming to Jerusalem as he had requested,

41. As he was fearful Agrippa would have him put in prison if he should attempt to preach concerning Christ, as he was at enmity with any thing connected with purity or principle.

42. But Paul would not listen; and the prophet took Paul's girdle from his side, and bound his hands and feet.

43. Then the spirit-guides caused him to say unto Paul, So shall the Jews at Jerusalem bind thee and cast thee into prison, if you go thitherward.

44. When the brethren heard that Pilate had sent word for all the Christians to refrain from preaching, they were sorely grieved,

45. And besought Paul to remain with them, and establish a Christian power that would defy the Jewish government.

46. Then Paul looked at them with a smile, and said, What mean ye to weep, and break mine heart because I am to be bound and cast into prison at Jerusalem? have I not my master to obey before thee?

47. If he calls me to Jerusalem, I shall go, if I am crucified the same as he; for I am ready, not only to be bound, but to die, if I can only have the privilege of preaching and telling my experience before the rulers of Jerusalem.

48. When the brethren saw that he was impressed to go to Jerusalem, and all persuasions were in vain, they let him depart in peace and happiness.

49. Many of the disciples went with him, thinking to give him protection by secreting him from the Pharisees, who they heard were lying in wait for him at Jerusalem.

50. When they arrived at the borders of the city, they met many of their brethren, who received them with love and affection.

51. After they saluted him with a kiss, he declared unto them the

great work that had been wrought throughout all parts of the country since he had departed from Jerusalem to persecute the Christians.

52. When they heard it, they glorified their master with a renewed spirit, saying, Christ had heard their prayers the same as while with them in the flesh.

53. And now that you are come to Jerusalem, we must gather the Christians together; for many thousands of Jews there are which have been made to believe in the covenant of Christ.

54. And as there have been new rulers elected to govern the land that are at enmity with the new covenant,

55. They will endeavor to crush its progress by destroying the teachers, and have given commands to imprison all who are found teaching against or explaining the law given by Moses.

56. And the king has set a watch over thee; for he has been informed by the priests that you have been teaching both Jews and Gentiles to forsake the law of Moses; also teaching them that they ought not to circumcise their children, or follow after their old customs.

57. Hear, therefore, what we say to thee: We have many thousands that have sworn to protect thee; and the multitude must needs come together to protect thee now; for they will hear that thou art come, and steal thee away and put thee in prison.

58. But with all their persuasions they could not prevent him from going into the temple to teach Christ crucified for the sins of the world.

59. As soon as it was rumored about the city that Paul was preaching in the temple, great multitudes of all nations came forth to hear him.

60. But the king heard that Paul had come to Jerusalem, and sent for his guard, that he had set outside of the city to watch when he should come, being determined upon keeping him from preaching, for fear he would create a great disturbance.

61. But when he heard that Paul had passed his guard, and made his way into the city without being seen, he had fears that there was some evil plot laid to destroy his power.

62. Therefore he sent for his guard, and commanded them to take Paul from the temple and imprison him, before he could have an opportunity to collect an army to come against the city.

63. The chief captains came with great haste, and went to the temple, and laid hands upon Paul, dragging him forth as a beast,

64. Crying out, Men of Israel, help persecute this man; for he is a blasphemer; he has been teaching all nations to despise the law of

Mosses, and furthermore, has brought Greeks into the temple, to pollute the holy place of worship.

65. As soon as this command was given, a great crowd gathered around and dragged Paul from the temple, and then commenced beating him with violence, without giving him counsel.

66. The rulers of the council heard what they were doing, and immediately ran to them, telling the great wrong they had committed.

67. And if they should kill him without giving him a hearing in the council, the king of Rome would send a power to search into the wrongs they had already committed in crucifying Christ, without proving him guilty unto death by our law.

68. As they heard these words, they ceased beating him, but bound him and cast him into prison.

69. And as Paul was well versed in the Jewish law, he said to the chief rulers, May I speak unto thee, that ye may know with what power I am come to Jerusalem?

70. The rulers, recognizing his voice, gave him a hearing, for fear of the law, and also knowing Paul to be well versed in the law of Mosses.

71. When they gave him the privilege of speaking, he arose, and said, Men and brethren, and also fathers of the law, hear ye my defense.

72. I am a Jew, born in Tarsus, yet brought up in this city, taught according to the perfect laws of Mosses, as ye all are this day.

73. And I persecuted unto death all the Christians that came in my way, binding and delivering the women and children into the prisons, to receive their judgment,

74. As the high-priest will bear me witness; also the high rulers of the state must confess to what I say; for they gave me letters of command when I went to Damascus,

75. Saying, Bring all the Christians that ye shall find throughout the country, and deliver them bound for punishment.

76. And it came to pass, that as I made my journey toward Damascus, I was forced to stop, and I commanded my army to stop, for I was unable to move my limbs.

77. And suddenly there shone forth a great light from heaven; and the whole army will confess the same, as there was great fear manifested among them; and they beckoned to me for some word of consolation, which I was unable to give them.

78. And as I was unable to stand, I fell to the ground; and I heard a voice, saying, Saul! Saul! why persecutest thou me?

79. And I said, Who art thou? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

80. Those that were with me saw the light, but heard not the voice of him that spake to me.

81. And as I was crushed to the earth, and, as I thought, nigh unto death, I said, with a loud voice, Lord, what shall I do to be saved?

82. And the Lord of hosts said to me, Arise, and go unto Damascus; and there it shall be told thee of all things which are appointed for thee to do.

83. And as I was unable to give any further commands, the army fled in every direction, endeavoring to escape the fatal blow they believed had come upon their commander.

84. As I was carried helpless into Damascus, I knew nothing more until I was awakened by a voice, saying, Brother Saul, receive thy sight in the name of Jesus Christ, whom thou camest to persecute. As soon as he placed his hands upon me, I received my sight.

85. And as I opened my eyes, I saw Ananias, a devout man, belonging to the council at Damascus; and he was sent there by the rulers of Jerusalem, to attend to the law and govern the people.

86. But being a pure-minded man, God called upon him to seek the wisdom of heaven, that he might enjoy the blessings of eternal life beyond the grave.

87. Ananias said to me, The God of our forefathers hath chosen thee from among a band of murderers, that thou mightst know His will.

88. And that thou mightst be a witness unto all men of what thou hast seen and heard.

89. Arise, and He will baptize thee with the Holy Ghost, by giving thee a power that will wash away thy sins, and cause thee to praise His name.

90. And I arose and went to the temple, and while at prayer I was baptized or filled with wisdom, and I spoke to the people while the power was upon me.

91. After this, I went through all parts of the country, preaching that which was impressed upon my mind.

92. When my labors were finished in the different cities, I came to Jerusalem, although I was warned by different prophets not to come to Jerusalem unless I was willing to be imprisoned, as you had men waiting outside the city to take me.

93. But with all their weepings and entreaties, I left all my friends, to

do the will of my Father in heaven, let it be in the temples or in the prisons. I shall humble myself before all nations, Jew or Gentile, if it is my Father's will.

94. As he spoke of humbling himself before the Gentiles, the multitude lifted their voices and said, Away with such a fellow; for he is not fit to live; he is maddened with wine; it is no power from God.

95. Bring him into the castle and cast off his clothes and examine his purity by scourging, and then he will know why the multitude cried against him.

96. As the chief captain was casting aside his clothing, Paul said, Is it lawful for you to scourge a man that is a Roman and uncondemned? I understand your law.

97. When the officer heard these words, he cast aside the clothing and hastened to the officers, saying, Take heed what thou doest with this man, for he is a Roman.

98. The chief ruler came before Paul and said, Tell me, art thou a Roman? He said, Yea, and I am free born.

99. The rulers, knowing with what bonds they were connected with the Roman government, offered Paul great sums of money to keep all a secret from the king of Rome.

100. But Paul said, I care not for your money; I am free born, and demand a hearing from the Roman government.

101. With fear they all fled from him, saying one to the other, He will surely accuse us before the king of Rome; and if he should tell concerning the crucifixion of Christ, our nation will be divided;

102. For we are under bonds to give all men a hearing in the council before scourging them.

103. But this man has been beaten without entering our council-room, therefore the king of Rome will bring us to judgment.

104. But Paul, looking upon the multitude, cried out, Men and brethren, I am a Pharisee, the son of a Pharisee; it is not for disobedience they bring me before the council.

105. For I can show a written permission from Pilate to preach the wisdom of Christ, and also to teach whatsoever the guiding-spirit should dictate, to the Jew or Gentile.

106. It is for the hope and resurrection of the dead I am called in question, not for disobedience.

107. The Pharisees believe in the resurrection of the dead, and that prophets receive their inspiration from the angel, or spirit, that has been separated from the body, and raised a spiritual body.

108. The Sadducees say there is no resurrection after death, and that prophets do not receive their knowledge by an inspiration; but by studying into the law and strictly following the commands of the government, they will become superior priests or counselors.

109. These words aroused the inward thoughts of the two parties; the Pharisees, seeing that Paul had spoken truly, aroused their minds to a principle, and they were instantly brought to a feeling of enmity toward the Sadducees.

110. The scribes that were among the multitude (belonging in faith with the Pharisees) arose and said, We find no fault in this man; if a spirit or an angel hath spoken to him, let us not fight against God.

111. Hearing these words, the Sadducees sprang upon Paul, beating him with their fists, having no mercy or command.

112. The rulers, fearing they would pull him in pieces, commanded the officers to take him by force from among them and bring him to the castle, not to the prison, for he had not disobeyed the law.

113. While Paul was at the castle, Christ came upon the channels of affinity, and said, Paul, be of good cheer; thou hast faithfully testified of me in Jerusalem, and thou shalt be spared to bear witness of God's power before the king of Rome.

114. As soon as the Sadducees saw that the majority of the Pharisees had given their consent to release Paul without punishment, they laid secret plans to surround the castle and take him by force, and hang him upon a cross until he should die the death of a martyr.

115. But Paul had many friends; and when they saw the secret meetings, they lay in wait for them; and as they were laying their plans to kill him, his friends overheard their secret designs,

116. And went to the rulers, and also to Paul, that he should know their evil plots; and if he had any power at his command, he could have the opportunity of freeing himself from the castle, as it was not a firm building.

117. The rulers, knowing the result if Paul's life should be taken without finding him guilty of some criminal action, or disobedience to the laws of the government,

118. And as Paul was guilty of neither, and had appealed unto Cæsar, they knew it was best that he should be taken to Rome to receive his trial.

119. Therefore, knowing the time Paul's enemies were coming to take him from the castle, the rulers wrote a letter to Festus, (one of the

governors that was living at Cæsarea,) saying, Most excellent governor, this man was taken of the Jews, and would have been killed by them,

120. If the rulers of the council had not rescued him with an army, after having understood that he was a Roman.

121. And he has been questioned before the council; but we have found nothing laid to his charge worthy of death or of bonds.

122. Therefore I send the man to thee; and have commanded his accusers, also, to say before thee what they have against him. Farewell.

CHAPTER LXI.

1. THE soldiers did as they were commanded, placing Paul upon a horse that was of great speed, and took him from the city, before it was time for his enemies to come upon him.

2. When they were come to Cæsarea, they delivered the epistle to the governor, and then presented Paul before him.

3. After he read the letter, he asked of what province he was. Paul answered, From Cilicia.

4. Then said the governor, If thou art from Cilicia, I will give thee a hearing when thy accusers are come.

5. When Paul's accusers came before the governor, they said, Most noble Felix, we pray thee that thou wouldst hear from us a few words.

6. For we have found this man a pestilent fellow throughout all parts of the country; for he is a mover of sedition, and follows after the sect that call themselves Christians.

7. And he has gone about profaning the temple, for which we would have him judged according to our law; and our law would have found him guilty, if the rulers had not sent him away before giving him a council.

8. And now that he has come unto thee, thou sendest for his accusers, that thou mayest take knowledge of all these things whereof we accuse him.

9. The governor beckoned unto Paul to answer; and as he arose, he said, Most excellent governor, forasmuch as I know concerning the Jewish law,

10. And that thou hast been a judge many years unto this nation, I feel myself more free to answer before my accusers,

11. That thou mayest understand what I have done is not against the law, or profaning the temple.

12. For it is but twelve days since I went up to Jerusalem, for to worship; and they found me not in the temples disputing with any man, neither a mover of sedition among the Jews, as they have accused me.

13. But this I confess unto thee, that, after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

14. And I have hope in the resurrection of the dead, both of the just and the unjust; and I believe I am justifiable in this, that giveth me the hope in the mercies of God.

15. For after many years of sin, God purified me from sin and gave me a conscience void of offense toward Him and toward men.

16. Whereupon certain Jews saw me preaching to the Gentiles while in Asia; but it was not against the Jewish law, neither did I say aught against priest or king.

17. And if ye do not believe my word, send for the multitude that were with me, and they will testify before your council.

18. Or else let these same here say if they have found any evil-doing in me, while I stood before them in council, excepting touching the resurrection of the dead.

19. After the governor heard Paul's confession, he said, We will defer the trial, and send for the rulers of Jerusalem, and also for the king.

20. When the high-priest heard that the governor could not bring Paul to trial without further information against his evil, he wrote to Festus, desiring him to send Paul back to Jerusalem.

21. But the rulers heard about the high-priest's request, and immediately wrote to Festus, telling him not to send Paul to Jerusalem, as there was a great number of evil-minded men who were secretly waiting to destroy his life.

22. Then Festus answered that Paul should be kept at Cæsarea; and let those among you that have aught against him come and accuse him of his wickedness.

23. When the king arrived, Festus said unto him, I have a man sent from Jerusalem in bonds, and I appeal unto thee.

24. For I am unable to find any truth in the grievous complaints that are laid against him; for they are unable to prove their accusation.

25. And he has appealed unto Cæsar, and as he is a Roman, we are obliged to send him to Cæsar, or receive a curse upon our nation.

26. Then Agrippa said unto Festus, I would also hear the man myself; bring him before the council.

27. Festus commanded Paul to be brought before the council, that had gathered with great pomp and dignity, to hear what he could say for himself.

28. As Paul came forth, Festus said, King Agrippa, and all men present, ye see this man whom the multitude of Jews have accused, and both here and at Jerusalem have cried that he ought not to live any longer.

29. But when I found he had committed nothing worthy of death, and that he had appealed to Cæsar, I have been determined to send him;

30. But could not until I received your decision, wherefore I could have something to write; for it seemeth unreasonable to send a prisoner without writing to signify the crimes laid against him.

31. Then Agrippa said unto Paul, I give thee permission to speak for thyself, that we may know the accusation against thee; for thou hast the look of great decision.

32. Paul arose and stretched forth his hands toward heaven, saying, As my God is my witness, King Agrippa, I think myself happy, because thou hast given me the privilege of speaking before thee, touching all things whereof I am accused of the Jews.

33. And as thou art expert in all the customs and laws belonging to the Jewish and Roman nations, whereof I am accused, thou wilt, I beseech thee, hear me patiently.

34. My manner of life, from my youth up, was that of a Pharisee, which is well known to my accusers, (if they would testify,) and they strictly believe in the resurrection of the spirit,

35. And that the spirit after death returns to live with us, and to teach us by inspiration, as has been taught by our forefathers who have been blessed with the inspiration of knowledge.

36. And now I am judged for the hope and promise God gave unto our fathers and unto the twelve tribes of Israel, which was written by the hand of Moses.

37. Why then should it be thought an incredible thing with the Jews at the present day, when they have the law of Moses,

38. That distinctly speaks concerning the promise of the resurrection; and did not all the prophets hear voices and see visions of their forefathers, telling them to become united as one people, laying aside all sects and religions except that which came to the prophets by inspiration?

39. Before I was commissioned to go to Damascus, I verily thought I ought to persecute and torture the Christians, as I believed Christ to be an impostor before God, and it would be doing justice to the rising generations to destroy all that professed to be Christians.

40. And I shut them up in prison, and persecuted them with torture until death came to their relief, which all my accusers know.

41. And because I possessed a feeling of revenge against the Christians, the chief priest and elders gave me commission and authority to go to Damascus, where the Christians had all fled to get away from my persecution.

42. And as I journeyed with a large army and came nigh to Damascus, anticipating the great work we were about to accomplish, I saw a bright light above me, which gave fear to the whole army, and they looked to me for an explanation, which I was unable to give.

43. And as the illumination increased, we became fearful that we were to be destroyed, and we fell to the earth.

44. And while we were bowed to the earth, I heard a voice speaking unto me, saying, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks, or the wisdom of God.

45. As the voice spoke in the Hebrew tongue, I said, Who art thou? and he said, I am Jesus of Nazareth.

46. But fear not; for I have appeared unto thee to make thee a minister and a witness, both of these things which thou hast seen, and the things that I will hereafter give you.

47. When these words fell upon my ears, I became insensible, and the officers took me to Damascus.

48. Whereupon, O King Agrippa! I have not been disobedient; for as soon as Christ sent his angels to Ananias to restore me to my natural ability, I started upon another mission.

49. A mission to restore all nations to peace and happiness; for my mind was changed from evil to that of good works.

50. And after I had visited and established a pure principle within every town and city throughout the country, I came to Jerusalem.

51. For this purpose I came to Jerusalem; and as I was in the temple teaching the wisdom that was impressed upon my mind, the Jews caught me, and went about to kill me.

52. But having obtained help from my God, I continue unto this day saying none other things than those which the prophets and Mosses said would be brought before the children of Israel.

53. The prophets taught concerning the Christ that was to be born, that he should suffer and be the first that should rise from the dead into a state of perfection.

54. And his state of perfection has given light to the Gentiles throughout all parts of Asia.

55. As Paul thus spoke with wisdom, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

56. Paul answered, saying, Noble Festus, I am not mad; if you look upon me, you will see I speak the words of truth and soberness.

57. But the words I speak are far beyond your mind; and because you are not able to comprehend the written law of Mosses, you have been listening with madness, because my mind is opened to speak the wisdom of God.

58. But the king knoweth of these things, and of whom I have spoken freely; for I am persuaded that none of these things are hidden from him; for he has been taught by the Jewish and Roman nations, and their laws are united.

59. King Agrippa, believest thou the prophets? The king answered, In truth, Paul, I believe all that is written in our law.

60. Then, said Paul, thou must believe in the words spoken concerning the Christ who taught within your cities, and who suffered upon the cross until death without a cause took him away.

61. The same Christ rose or passed into the spirit form and appeared unto his disciples, and also unto thy humble servant in bonds.

62. Agrippa said unto Paul, Almost thou persuadest me to be a Christian; for thy words are connected with our law, and thou hast taught my mind to understand it more clearly.

63. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am except these bonds;

64. For God wills all should receive the perfect resurrection, like unto Christ His Son in perfection.

65. And all those that seek to do the will of God can become His true sons in perfection, as Christ has given the wisdom.

66. When Paul had finished speaking, they all looked at him with astonishment, and talked between themselves, saying, This man doeth nothing worthy of death.

67. And if he had not appealed unto Cæsar, his wisdom would have liberated him; for it is impossible for man to speak as this Paul has spoken before us this day without receiving assistance from God.

68. And if a spirit or angel has spoken to him, let us not fight against the power of God; for the guiding-spirit hath said unto the prophets, Every generation shall bring forth a prophet to guide the children of Israel.

69. After holding private counsel, King Agrippa and Festus the governor made preparations to send Paul to the king of Rome.

70. Finding a Roman officer about to set sail for Rome, King Agrippa delivered Paul into his charge, giving him a letter for the king.

71. After they set sail, a storm arose upon the deep, and they all became fearful that they were to be drowned ; but the guiding-spirits spoke to Paul, saying, Fear not, all will be saved,

72. And you will be carried before the king of Rome, where you will be inspired to speak the wisdom of God.

73. When Paul saw their fear increasing, he said, Fear not ; for there shall be no loss of any man's life among you, although the ship may be tossed upon the sea.

74. For there stood by me this night the angel of God, saying, Fear not, Paul, thou must be brought before Cæsar ; therefore, sirs, be of good cheer, and believe the word of God ; for it will be even as it was told me.

75. And according to the word of the angel, every man was saved ; and after the wind abated, they took refreshing food and blessed their God,

76. Who protected them safely before the Roman king ; and as Paul came before the king, he saw the austere look, and his courage failed him for a moment.

77. Then he heard the angel whispering in his ear, Paul, be of good cheer ; God's power will protect you from all harm if you do not resist His magnetical channel and prevent us from approaching your mind ;

78. For we will inspire you with wisdom that will protect you from every opposing law ; for the laws of earth are not in unity with the laws of heaven.

79. Hearing these words, Paul took courage, and stood firmly before the king while he questioned him concerning the cause of his imprisonment while with King Agrippa.

80. Paul truthfully confessed the changes that had come upon his mind while going to Damascus,

81. And that the power of God sent him into Asia to preach to the Gentiles, and from thence through all parts of the country round about Jerusalem.

82. And after establishing the covenant or wisdom of Christ within the minds of every tribe of Israel, he was impressed to return to Jerusalem,

83. Which he set about to do. On his way, he met with disciples who besought him to turn his footsteps in another direction, as there were men watching outside the city to destroy his life.

84. But, saith Paul, their persuasions could not overpower the spirit that impressed me to do the will and work of my heavenly Father.

85. And as I took courage against all danger, I entered the city while the watch was sleeping.

86. The next day I entered the temple and preached to a great multitude ; but as soon as the officers of the guard heard that I was teaching in the temple,

87. They came and scourged me, without giving me a hearing in the council, and would have hung me upon a cross like unto the Christ, whom they crucified without giving a hearing in the council, and after Pilate and Nicodemus had openly confessed that they found no fault in him, he was crucified.

88. Likewise I was taken before the king and governor, who, as you see by letter, say they found nothing worthy of death, and would have released me, but I had appealed to your most worthy government.

89. As I have the honor of being born under its controlling power, prefer its justice and perfect decision in life or death, I am willing to submit to whatsoever thou thinkest best.

90. As soon as Paul had ceased speaking, the king commanded his officers to release him from his bonds, saying, Paul, as I have found no fault in thee, I give thee liberty to go into all parts of Rome and teach the perfect wisdom given by the prophet that was crucified by the Jewish nation without a cause.

91. The king, desiring knowledge, listened with great interest to the wisdom which was spoken upon Paul's affinity-organs.

92. After he became convinced of the great good Christ did while in the body, he commanded all his subjects to listen to the wisdom given by Paul.

93. Paul went from place to place healing the sick with the magnetical battery that gave him power.

94. By healing the sick, many were made to believe in the Christ who was crucified for the sins of the world ;

95. For he openly declared himself to be a servant of Jesus Christ, the true Son of God, which was made perfect and susceptible in temperament by the seed of David unto Joseph, his father in the flesh.

96. While he was expounding and testifying to the true affinity of Christ, some of his hearers were made to believe, and acknowledged the

illustrations he gave concerning the Son of God were of a perfect channel, and that they were willing to search and investigate if he would remain and give them wisdom.

97. Paul consented to remain with them as long as they would give him hearing, and saying, Men and brethren, as I stand before my God as witness, I will pray for your mind to receive the true inspiration of wisdom, and work faithfully to overcome the ignorance that surrounds you.

98. For I have longed to see you, that I might have the opportunity to impart spiritual gifts to you,

99. And establish the true gospel of Christ within the hearts of all that are within the Roman jurisdiction.

100. Now, brethren, I would not have you ignorant of the times and the desires I have had to come before you with the precious wisdom I have gained through the channels of Jesus Christ.

101. I am a debtor both to the Greeks and the Barbarians ; to the wise and unwise that are at Jerusalem ; for through the good and evil of all combined, I am permitted to stand before you, and preach the gospel of Christ.

102. For I am not ashamed of his gospel ; for the gospel he taught God gave to the children of earth, when He gave them the knowledge of good and evil ; and within the knowledge of good and evil, the righteousness of God has been revealed to the children of earth,

103. By the perfect conception and birth of Jesus Christ, who is connected with God, the Father of mankind, by the channels of affinity,

104. Which was clearly understood by those that received life in the beginning of time or creation.

105. For God showed the true channel, also the causes and effects if they deviated from His perfect law.

106. But as God was invisible to their gross temperaments, they became vain in their imaginations, and their evil longings and desires covered their spiritual gift, (or mind,) that was given them for the purpose of guiding and developing their gross organs to wisdom and happiness.

107. But while professing themselves wise in their lusts and uncleanness, they became fools, or on an equality with the birds and four-footed beasts.

108. Wherefore God gave them up to uncleanness and the lust of their own hearts ; for they dishonored their bodies by cohabiting with different affinities, until the true affinity was destroyed, or became a mixture.

109. And God was unable to approach them, or give them knowledge for many hundred years ; for as they were without affinity, they were without affection.

110. And it is an impossibility for God to approach man, or for man to approach God, without they cultivate love and affection for every human being, or a feeling of love and desire to increase the good principles that exist within the mind of every human being.

111. When the wrongs of cohabiting with different affinities were commenced among the first children of earth,

112. God approached them before they had fallen from their true state of affinity, and spoke to them through the natural organs of hearing and seeing.

113. And said, Children, why hast thou disobeyed my laws and commands as regards the natural functions of nature ? If you continue in the evil of cohabiting with different affinities, you will bring evil and unhappiness upon yourselves ;

114. And you will be driven from the beautiful organization of nature into a mixture of temperaments that will be filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity,

115. Backbiters, and whisperers, proud boasters that will invent every evil thought and action they think disobedient to their parents.

116. All these evils will be developed within the temperaments of the rising generations, without understanding who first did the wrong, or broke the commands of nature, until death comes upon them, and they are judged for their evil

CHAPTER LXII.

1. WHEN the children heard the voice of their God whispering upon their ears, they were afraid, and hid themselves from His presence.

2. God said, Children, why hide ye from your Father? Has He not been with you from the beginning, always ready to give wisdom, whenever He found His children prepared to receive it?

3. The children answered, saying, Father, we hid from Thee because we were naked before Thee.

4. God said, Who told thee that thou wast naked? has disobedience taught thee that thou wert naked? Thou canst not hide from the All-seeing eye; thou hast eaten of the tree, or (in other words) thou hast been bringing the true laws of nature down on an equality with the dregs of earth, (which signifies the same as eating the good fruit, and casting it to the dregs of earth,) as it was then figuratively placed before their visionary sight.

5. The children, seeing that their Father knew of their evil and disobedience, became penitent, and confessed their evil; but said they had been led astray by the alluring lusts that were coiling about them like a serpent,

6. And that the woman was the first to accept of the flattering devices of coiling nature; and as she possessed the affection in unison with man, she did beguile, and we did eat, or partake of coiling nature.

7. Then God said to His children, Because you have done this, you will greatly multiply your sorrows. Sickness and disease will come to every generation.

8. And by crossing the affinities into a mixture, it will greatly increase thy seed, and in sorrow thou shalt bring forth children upon earth.

9. And their tribulations will be as thorns and thistles in thy pathway while in the body; and after death comes upon the body, the affinities must be made perfect,

10. But can not return to its own except by the change from death unto life, or by progressing the natural organization until it is in unison with the perfect channels of God's kingdom.

11. And as they have been changing and gradually progressing since the time of father Abram,

12. The affinities became united, and brought forth a child that was in unison with God's channels ;

13. And that child was circumcised, and named Jesus by the Jewish law ; but was spiritually called Christ, the affinity Son of God.

14. The perfect affinity caused him to become a mediator between God and man, and has brought wisdom from God, and established a covenant,

15. And ordained every susceptible mind to go forth and teach the wisdom He has given for the unity and progression of every nation and tongue ;

16. And that every one may know God's judgment toward the evil-doers, even with those that know not the channels that draw them into the pool of errors, wherein they are judged.

17. But we are sure that the judgment of God is just, in accordance with natural affinities, that govern all within His magnetical law.

18. For there is no respect of persons with God ; as many as have sinned in the law of nature shall be judged by the same law.

19. For it is not the hearer of the law that is justified in the sight of God, but the doer of the law, let him be Jew or Gentile.

20. And when the Gentiles, which have not the law, do by nature the things contained in the law, they are justified in the sight of God.

21. For they carry the law within their natural temperaments, which show the work of good or evil.

22. And according to the increase of good or evil, conscience will bear witness, and the heart will beat with sympathy and love while accusing or being accused one with another.

23. Many that gather around me to hear the covenant of Christ are Jews, and make their boast, saying, We have the law direct from God,

24. And know His will, and approve the things that are written in the law ; for it giveth light to all that are in darkness,

25. And instructs the foolish to become teachers of the written law, that was given before the children of Israel were instructed in the laws of good and evil ; and as they were as babes, they required the knowledge and instruction as babes.

26. But behold, the generations have gained knowledge from those instructions, and require wisdom that God has sent upon earth, that they may become men, instead of remaining as children.

27. The wisdom of Christ teaches us that circumcision was given when the minds of earth were in ignorance, or as a child, and required strict laws to keep them within the covenant, until they could gain the knowledge of men, or of a higher sphere,

28. That would enable them to comprehend the wisdom God their Father was standing ready, as it were, to give them.

29. But circumcision by law does not give the pure feeling and sympathy of the heart, or the development of the mind, to receive the wisdom God has sent them.

30. Therefore, if a man is not circumcised within his heart to obey and profit by the teachings sent from God, his outward circumcision is of an outward manifestation, and is of no assistance to the spirit.

31. The Jews, as a nation, believe in circumcision, and require it as an outward mark to designate them from other nations;

32. But hold forth that it is a mark to indicate purity and perfection; and every one that receives circumcision believes he has received the oracles of God.

33. But God forbids circumcision as a mark of perfection; but He judges all men by the circumcision of the heart.

34. For the heart receives the true pulsation from the mind; and according to the true channel of God, both Jews and Gentiles are laboring under sin.

35. There is none that understandeth God's laws, and there are but few that seek to comprehend the abundance of wisdom He has placed before them.

36. They have all gone out of the way; they are altogether become unprofitable; there is none that seeks a perfect mind, no, not one.

37. Their throat is an open sepulchre; and the words upon their lips are as the poison of an asp, that sends forth cursing and bitterness, destruction and misery, to all that follow their way.

38. But these wrongs have come by the evil of cohabiting with the different affinities; they have all gone out of the way.

39. Therefore, by transgressing the law, all have become sinful, and shall in no wise be justified in the sight of God, not even the righteous men that follow after the law, and have faith in Jesus Christ.

40. Nothing but a continual progression will bring the affinities back into the original channel.

41. Where, then, is your boasting, without you cast aside the laws of nature? and, if so, you will cast away the laws of God.

42. Then, by what law will you receive your justice and judgment,

if you exclude the laws that feed and govern the inner man, or spirit, and say by faith we are justified or condemned?

43. Seeing it is one God which shall judge the circumcised and the uncircumcised that live and move in the flesh.

44. By your law we should conclude that a man is justified by faith in circumcision, not by word or deed.

45. What shall we then say as regards father Abram, whom we are taught was justified for good works?

46. Abram believed in God, and sought to do His will, that he might overcome the evils of the flesh.

47. To him that work was not of faith or grace; but to remove the evils of the flesh or affinities, which he found existing within the human family.

48. And because he did the work, it was counted unto him for righteousness; which he would not have received if he had looked upon the work with the faith that it would be removed,

49. And not have the love and desire to have given a helping hand to remove the evil, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

50. When he received knowledge from heaven, he was uncircumcised; but after he formed a covenant with his people, he received the sign of circumcision as an outward mark to keep them united to the covenant of good works.

51. And by receiving circumcision all nations were to unite as one family, and work diligently to remove the wrongs of the flesh, and prepare their minds for progression.

52. But many belonging to the covenant became jealous, because they could not receive power and wisdom the same as Abram.

53. Consequently, they broke the bonds of the covenant, and went into different parts of the earth, and formed laws and different sects and societies.

54. And as they became scattered, and were not willing to be governed by one channel, circumcision has become as nothingness in the sight of God.

55. But the channel of Abram has brought forth a perfect seed, according to the promise given to him and his children.

56. And by him we have access to the true wisdom, wherein we can rejoice in the hope of eternal knowledge and glory.

57. And hope maketh us not ashamed; because the love of God is shed abroad in our hearts by receiving his wisdom from the pure seed.

58. God commendeth His love toward us by wisdom received from Jesus Christ, His only-begotten Son, through the seed of Abram.

59. And while we were yet without hope or strength, Christ suffered and died the death of a sinner, that, through his death, all nations of earth should become united in the hope of eternal life,

60. Which has been darkened by the sins of the first children of earth; and as sin entered into the world, all men have sinned within the channels of nature.

61. And as the first children were disobedient, many have become sinners in the sight of God; but by obedience all can become righteous, and live in the sight of God.

62. Notwithstanding sin has reigned within their flesh until death, by good works they can remove the sting of sin, that wisdom may raise them to eternal life.

63. What shall we say then? shall we continue in sin, that the graces of the world may abound? or shall we accept of the true wisdom that Christ has given, and be raised to the grace of God, and live with Him forever?

64. All those that are baptized with a feeling of love for His wisdom will be raised from death by His light into a newness of life.

65. And if we grow in the likeness of His Son, while we are in the body, we shall also be in His likeness in the resurrection.

66. Knowing this, that our old man is crucified in feeling, and that our ignorance and superstition have been destroyed by wisdom.

67. For by our ignorance and superstition Christ was crucified; and as we partake of his wisdom, (to remove our ignorance and superstition,) our conscientiousness feels the pangs of crucifixion; and in every change the mind experiences toward purity it moulds us to the likeness of the true Son.

68. Christ being raised from the dead, he dieth no more; death hath no more dominion over him.

69. And if we die in his likeness, we shall also live with him; and as we gain knowledge upon earth, we may reckon ourselves dead unto sin and alive unto God, by the laws of progression.

70. For sin shall not have dominion over us, when we shall have a superior mind to overcome the wrongs of earthly evils.

71. Know ye not that ye make yourselves servants unto the sins of the world by not knowing the true channel of progression?

72. But if you will lay aside the inferiority of your flesh, and seek

the righteousness of heaven, you can become happy, and have fruit unto everlasting life,

73. And escape the death that comes upon the spirit of a sinner. The spirit that exists within the flesh can not die ; but the flesh dies when the spirit is separated from the body.

74. And if the mind is filled with the evils pertaining to the flesh, it dies according to the progression of purity.

75. Therefore, we find death come upon the flesh ; then again upon the sins of the flesh, when the spirit is controlled by the laws of heaven.

76. But if we gain knowledge and overcome the sins of the flesh while we are in the body, we are no longer a servant to sin, and escape the second death.

77. There is no condemnation to them that walk in the wisdom and love of Christ ; for they walk not after the sins of the flesh, but after the law that governs the spirit.

78. And as soon as they overcome all the sins of the flesh and gain wisdom, they are free from the law of heaven and earth.

79. And become free and independent spirits, or angels of God, existing within the spheres of the eternal mansions of knowledge and wisdom.

80. God, knowing the weakness of all flesh, placed the only child that had ever been born upon the true channels of affinity within the depths of evil,

81. That by his wisdom and good works he might teach mankind the law of righteousness, and the channel wherein they could overcome the evils of the world.

82. And as Christ has been with you in the flesh, and given you spiritual laws to govern and overcome the evils of the flesh, you should rejoice and take the wisdom he has given you.

83. And if ye accept of his teachings and overcome the evils of the flesh, and withal get understanding, the spirit of Him that raised Christ from the dead will also quicken your mortal bodies to become passive to his magnetical power.

84. We are not debtors to the flesh, to live in the spirit ; for we can gain a spiritual body from the elements ; but it is better for the spirit to extract purity from its own earthly body.

85. These are God's laws, and they were not only given to the children of Israel, but to every child born upon earth.

86. For as many as received the breath of life are the children of God, whether circumcised or uncircumcised.

87. And as many as become joint-heirs with Christ must have patience, and work diligently to overcome the evils that are upon the earth, and we find them numerous when we are able to look from a perfect channel.

88. And we are able to see that the whole creation groaneth in pain ready to be delivered as soon as the workmen become united in spirit to set about the work with heart and hand.

89. And we know that all must work together if we accomplish a good work in the sight of God.

90. He has foreshown the changes and progression to some of His children whom He predestinated to conform to the image of His Son.

91. And their visions have been given to teachers for the purpose of instructing those that have not the affinity-temperament to receive spiritual visions.

92. And we have the testimony of every generation to prove that God has a divine love for every child that breatheth the breath of life.

93. What shall we say, then, about dividing the inhabitants of the earth? if God be for us, who can be against us?

94. And He has openly shown His love and affection for us by giving His only Son to be destroyed by the evil minds of earth, when he had neither thought nor performed an evil deed.

95. Thus it has been with all prophets and magicians that possessed the affinity-temperament; all have been freely given as martyrs to the cause of progression.

96. Who, then, shall charge God with having His selected children to be carried into the eternal mansion of happiness, and all others driven from His presence into eternal punishment?

97. Who is he that condemneth us unto eternal punishment? It is not Christ; for he died for all; and as he ascends to the right hand of God, he sends wisdom to all nations,

98. That all may get wisdom as they come to him in love; and, as they partake of his love, the tribulations and persecutions of earth will become as chaff before the wind.

99. I say the truth of our resurrection is in gaining wisdom, and love of Christ; and I lie not, for my conscience bears me witness when I testify to his holy wisdom.

100. Great heaviness and continual sorrow is in my heart because of my persecution toward Christ and his followers,

101. Who were Israelites and followers of the covenant, and many

had given away their whole life for the sake of gaining the promise that had been given them of the resurrection.

102. God has not given the promise to the Israelites because they were of the seed of Abram, but because of the susceptible mind and temperament his body contained, that would cause his seed to bring forth a pure principle connected with the flesh,

103. And by the magnetical laws of the flesh draw all nations within the true channels of God.

104. God elects His children to do His work according to the affinity-temperament they gain before they are born into the world.

105. And when a child partakes more of the spiritual thoughts and desires of the parents than of the flesh, (while being carried in pregnancy,) they are elected according to natural law to do the will of God.

106. The promise of an affinity-child was given to Sarah, Abram's wife; also to Rebecca, the wife of Isaac; but as the womb conceived two children, (and the mother had not progressed her physical from gross nature,) one child partook of the spiritual temperament and the other of the grosser nature contained in the parents.

107. And according to the laws of nature, God made the selection between the two children, saying, The elder or the first-born shall be the strongest child; yet the elder shall serve the younger; for his temperament is within the true channels of wisdom.

108. What shall we say then? was there unrighteousness with God when He said, Jacob have I loved, but Esau have I hated?

109. The hatred was not with the divinity or spirit of the child; but with the gross temperament he had received through the evils of disobedience of the first children.

110. The love and hatred were with the children before they were born, or before either had the ability to perform an act of good or evil.

111. So then it is not of him that willeth, nor of him that runneth; but of God that showeth mercy, and hath had mercy and forbearance with His children from the beginning of evil.

112. And to remove this evil, He said unto Pharaoh, I have raised thee up to thy place as king, that I might show my power in thee, and that my name might be declared throughout all the earth.

113. Thou wilt say then unto me, Why doth He yet find fault, when He hath the power to soften or harden the mind according as He desires? who hath the power to resist His will?

114. Nay, but, O man! who art thou that repliest against the laws

of God? Shall the thing formed from evil say to Him that formed all things in a perfect channel, Why hast Thou made me thus?

115. All the affinities that form the human are connected with the channels of God; but when the affinities are not properly mated or matched within the human body, the individual can not possess the magnetical power that is requisite to control the combined organization,

116. And the stronger minds will have power over the weaker class to guide or control them into the channels of good or evil.

117. If the weaker class does not take to the work of progression, and let the spiritual mind increase until it subdues gross nature, the magnetical powers of the combined organization will be crushed and become as nothingness.

118. And as the affinities have been crossed by disobedience, there is only one way to overcome the evil, and that way is a strait, narrow path to wisdom.

119. And when man gets wisdom within his brain, he will see the difference between good and evil; and as he will be able to see the condition of the evil-doer, he will seek to do that which will carry him to a higher sphere.

120. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved;

121. For I bear them record that they have a zeal of God, but not according to knowledge.

122. For they, being ignorant of God's righteousness, and going about establishing their own righteousness, have not submitted themselves unto the knowledge or teaching of God.

123. And because they have not accepted of His wisdom and righteousness, Christ has brought and established a covenant that will put an end to their law.

124. For their governing law will be crushed, and other nations will govern them until they acknowledge the true wisdom of God within their hearts, and with their lips speak the words of faith which he preached.

125. And he taught them to gain wisdom, and by wisdom they would learn that there was no difference between the Jew and the Greek; whosoever believeth in God shall be saved from the terrors of a dark mind.

126. God has not cast away one being that received the breath of life; whether born bond or free, black or white, God wills that all may be saved by gaining wisdom.

127. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, with your reasonable services freely given for the good of all mankind.

128. And let not your desires be conformed to this world; but be ye transformed into the spirit by the renewing of your mind to that which will be good and acceptable in the sight of God.

129. I speak through the grace given unto me, and I freely speak unto every one that heareth my voice, warning each of you not to think of himself more highly than he ought to think; but study the laws of nature, that ye may know God dealeth wisdom to every man according to the measure of his faith.

130. For as we have many members or many affinities in one body, and all members have not the same desires, we must teach those members to follow within the channels of purity until they become purified into one member, as Christ is of one affinity with God.

131. But as our gifts are now differing as the proportion of faith we possess, let us waste no time in transforming ourselves into the likeness of Christ, by taking the simple laws of nature,

132. And going forth into all parts of the world and exhorting all to seek the wisdom of God; and also teaching them to be kind and affectionate one to another with brotherly love, preferring not one to another on account of honors given by earthly laws;

133. To be faithful in distributing the necessities for both body and soul; to be patient, and rejoice in the hope of their salvation.

134. Teach the minds to become prayerful for the blessings they receive from God; rejoice with those that accept of His blessings.

135. Be not wise in your own conceit; but condescend to weep with men of low estate, and raise their minds to a higher condition, where they will be able to see the light and blessings of wisdom.

136. Recompense to no man evil for evil; provide things honest in the sight of all men; avenge not yourselves one with another, but, if it be possible, as much as lieth in you live peaceably with all men.

137. God spake through the prophets, saying, Vengeance is mine; I will repay the injury. And, according to His word, He sent His Son with wisdom, to give light and happiness to every child that cometh into the world.

138. Saying, If thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire on his head, or, in other words, create a conscientiousness that from good he may be able

to learn the ways of righteousness, and become subject unto the higher power.

139. And as soon as man is brought to see the wisdom of God, he will leave his evil and cleave to the light.

140. And when once upon the channel of light, they have no desire to resist the magnetical power of God.

141. But whosoever resisteth or keepeth away from the wisdom of God worketh within himself misery and utter darkness, and is subject to the growing conscientiousness that burneth as a coal from the furnace.

142. Render, therefore, all the dues of the soul unto God, all the tributes of the law unto Cæsar, or to whom it is due; honor to whom honor is due, and you will become blessed in the sight of God.

143. Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be came from Him, and all perfect laws will be attracted to Him;

144. For it is written through the channels of God, saying, As I live, every knee shall bow to me, and every tongue shall confess to the magnetical power that guides the spirit.

145. So then every one of us shall give account of himself to God.

146. Let us not, therefore, judge one another any more; for one man esteemeth one day, and another esteemeth another day.

147. Therefore let us esteem every day, and make every day count with good works and thankfulness unto our God.

148. Let us be persuaded (by the wisdom given unto us by Jesus Christ) that there is nothing unclean or wrong in the true channel.

149. But if thy brother disagree or is grieved on account of thy belief, have charity for him, but do not destroy him; for Christ died for all.

150. For the kingdom of God is not meat or drink for the flesh; but for every soul that bringeth righteousness and peace to the inhabitants of earth.

151. Let us, therefore, follow after the things which make for peace, and wherewith one may edify another.

152. Let no man put a stumbling-block in his brother's way, or occasion him to fall from the works of purity.

153. Let us neither eat flesh nor drink wine, if it causeth a stumbling-block before our brother.

154. For we that are strong ought to bear the infirmities of the weak, and not always seek to please ourselves.

155. Christ pleased not himself in many respects ; but sought to please and persuade all to unite with knowledge that would make them happy.

156. Christ taught circumcision, because it confirmed the channels of progression given unto father Abram,

157. And that the Gentiles might glorify God for His mercy toward all nations ; for He spake through Esaias, saying, There shall be a root of Jesse, that shall rise to reign over the Gentiles, and in him shall the Gentiles trust.

158. Now, brethren, may the hope of God's salvation fill you with hope and peace of mind, giving you understanding to go forth as ministers to preach the wisdom of God,

159. Through mighty signs and wonders that will come to you through the power of God, whenever He shall find you with a free and acceptable spirit.

160. All that have a desire to do the will of God, their Father, I would that they should make themselves known unto me.

161. And as I have the power from the king to establish ministers and teachers throughout all parts of his dominions,

162. I will send you forth according as I find you acceptable in mind and purity to receive guidance from spirit-power.

163. And as they came forth, he made his selection from among the women, as well as among the men,

164. Saying unto the people of Rome, I commend unto you Phebe, our sister, as teacher within the church, or congregated minds of Cenchrea ;

165. And that ye receive her in the name of Christ Jesus, as becometh her ; and you are to assist her in whatsoever she hath need of ; for she hath been a succorer of many, and of myself also.

166. Greet Priscilla and Aquila ; for they are saints before God ; for they have laid down their own life to save mine.

167. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ ; and he has given soul and body to the cause.

168. Greet Mary, our beloved sister, who has bestowed much labor and love unto our Saviour.

169. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, and who are of great note among the apostles, who also were in the faith of Christ's wisdom before me.

170. Greet Amplias, my beloved in the faith and love of our Lord and King.

171. Salute Urbane, and Apelles; and salute them which are of the house of Aristobulus.

172. Salute Herodion, my kinsman; greet them that belong to his household; for they are all in the faith of Jesus Christ.

173. Salute Tryphena and Tryphosa, who labored with the brethren; salute Rufus, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympas. Salute one another with a holy kiss; for you are to go forth as churches or teachers before God.

174. And I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them.

175. I would have you wise unto that which is good, and simple concerning evil; and let your obedience to God come abroad unto all men.

176. And He that giveth me power to establish you, will give you the mysteries of the earth, which have been kept secret since the world began.

177. And now will come the manifestation of the power, as spoken of in the Scriptures, as a commandment to the prophets from the everlasting God, and all nations will know that God has power over heaven and earth.

178. Therefore go forth as wise as serpents, and as harmless as doves, preaching Christ crucified for the sins of the world.

CHAPTER LXIII.

1. AFTER Paul gave the required instructions to his brethren, he sent them forth into different parts of Rome.

2. And as the teachers commenced their instructions, they found it a great task to turn the Romans from idolatry, and the Jewish subjects from sacrifice; and also of their Mosaic law respecting the women as teachers.

3. For they had been taught to believe that the women were inferior in intellect, and God desired them to keep them under subjection for their disobedience.

4. And when they heard the decree from the king, saying, All that lived within his dominions should adopt the religion taught by Paul or his apostles,

5. They openly confessed their displeasure in listening to the women, or to men with uncovered heads;

6. And wrote to the Jewish council, saying the king of Rome compelled them to adopt the religion of a band of thieves and murderers, and they called for assistance.

7. The rulers of the council, receiving this information, consulted with the king and priests, who became sworn enemies to the king of Rome.

8. And swore with an oath to their faith, that they would demand their subjects, and if refused, they would bring a war upon the Romans.

9. For God had given assistance to their forefathers, and they had been able to crush large nations; and they believed their fathers Abram Isaac, and Jacob would intercede in their behalf, and gain power from God to crush the Roman power.

10. But when they sent word to the king to deliver up all the Jewish subjects, he refused, not knowing why they called them home.

11. And commanded Paul to make laws for each church, and he would compel them to obey the law.

12. Paul therefore commanded all his churches to congregate at

Rome once in six months, that he could give instructions, and teach them the wisdom of God, through the aid of Jesus Christ.

13. The teachers soon found great difficulty in controlling the minds throughout all parts of Rome, and over against the borders of Judea and Jerusalem.

14. For the minds were divided into many divisions; many that had been from infancy taught to believe in idols had adopted sacrifice, making their minds a mixture.

15. And as soon as the teachers commenced giving them instructions concerning the covenant of Christ with his followers, (connecting with the baptism of John,) some would say they believed in the baptism of John, others in the teachings of Christ and of Paul.

16. But as the minds were a mixture, they could not discern any difference, so as to select the divine channel,

17. And had a desire to see Paul; but as Paul had business of great importance with the king, he wrote letters to each church, explaining the different desires and opinions belonging to each church.

18. The letters he wrote he wished to be taught in the churches, that every church should know the divinity of Christ.

19. The first letter of instruction was sent to the teachers within the borders of Corinth, saying to the teachers at Corinth, and to those that are sanctified in Jesus Christ,

20. Grace be unto you, and peace from God our Father, and from His Son Jesus Christ, who calleth the saints to guide you.

21. And I thank God always on your behalf, and for the grace of God, which has been given you by His Son, who died for your sins,

22. That by all knowledge and utterances you might be enriched in all things of the world.

23. And if ye let the testimony of Christ be confirmed in you, ye will come behind in no gift, when Christ shall come to you.

24. And if he finds you blameless, he will confirm you by the power of God, to be faithful to the end.

25. Now I beseech you, brethren, in the name of Christ Jesus, that ye all speak the same thing, and there be no division among you: but become perfectly joined together in the same mind and same judgment.

26. For it hath been declared unto me of you, my brethren, that there are contentions among you, because you do not get upon the true channel.

27. But all professing to believe in some religion; one saying, I am

of Paul, and another saying, I am of Apollos, another of Cephas, and another of Christ.

28. Is Christ divided? was Paul crucified for you? or have you been baptized in the name of Paul, that you should look unto him for the blessing of the resurrection?

29. I thank God that I have baptized none of you. Christ sent me, not to baptize, but to preach the Gospel, not with wisdom of words, or of the cross, lest my preaching should have no effect upon the mind.

30. For the preaching of the cross would perish with the foolishness of the world, as they would be unable to comprehend the cause of Christ being placed upon the cross for the sins of the world.

31. If every nation were wise, they would know that Christ was placed upon the cross as a living sacrifice, to show the love God had for His children.

32. But where are the wise? where are the minds of the scribes? all can see they are with the disputers of the world, and have made foolishness of the wisdom of God.

33. For since the first disobedience, the inhabitants of the world have not known God by wisdom or love.

34. But many have been drawn into progression by teachers belonging to the affinity-powers performing miracles or giving outward manifestation, wherein they believed they could gain wisdom to become great in the eyes of the world, not thinking of the sight of God.

35. The Jews have always required a sign, although God has refused them a sign for the past four generations; and requires them to learn from the natural channels of progression through the mind.

36. But the Jews that are looking for a sign, and the Greeks that seek wisdom for an outward show, will come short of the glory or true wisdom of God.

37. But unto them which are called, both Jews and Greeks, God will send His wisdom, if they seek it with a feeling of love and desire.

38. And His wisdom will benefit all nations, because the foolishness of God's nature is wiser than men; and the weakness of His laws is stronger than all men combined.

39. But God hath chosen the foolish things of the world to confound the wise. You can see by your calling, brethren, that not many wise or noble men have been called to confound the noble men of earth.

40. God does not require a man to become well versed in the evils of the world to comprehend His wisdom.

41. But His laws require a man possessing the true affinity, seeking

wisdom with love and affection for all. If he despises God's laws in one respect, he can not have true love for another channel.

42. Therefore, when His laws are made through those that are considered nothingness in the sight of the wise men of earth,

43. All must confess that the power of God is with them, as they have not the ability or learning to speak of things that have been kept a secret since the beginning of time, without God be with them.

44. And I, brethren, when I came to you at Corinth, came not with excellency of speech, although I declared unto you the testimony of God.

45. Yet not with the power and wisdom I now possess; for my gross flesh and thoughts had not been subdued then, as now.

46. And I was with you in weakness, and in fear of the Christ that subdued my mind while at Damascus.

47. And until my grossness was subdued, the spirit-guides could not impress my organs to speak, or give magnetical demonstrations for healing, that would entice the minds to learn from whence it came.

48. But now that my gross inclinations are subdued, I can see that faith should not stand in the wisdom of men, but of God, as given from the spirits unto men.

49. The wise men of earth confess that we speak wisdom far superior to the knowledge they possess.

50. And the wisdom we speak is as a hidden mystery, which none of the princes knew; for had they known it, they would not have crucified the Lord of heaven and earth.

51. But as it is written, Eye hath not seen, nor ear hath not heard, neither hath entered into the heart of man the things God hath prepared for all that love Him.

52. But we should feel thankful and glorify God for revealing the beauties of heaven unto us, in a vision, by His spirits.

53. For what man knoweth the things of another man, without God giveth him knowledge through His spirit-messengers?

54. We have not received knowledge from the spirits that are yet connected with the desires of earth; but from spirits that have progressed until they have become united with the affinity-channels of heaven.

55. And those channels freely give us knowledge of the things belonging to the natural laws of God.

56. Which things also we speak not in the words which man teaches, but in the wisdom of heaven, comparing spiritual things with the spiritual man.

57. But the natural man receiveth not the things of the spirit, or the God that is existing within his natural organization, causing him to live and move upon earth.

58. But they are foolish in their own conceit, and will not discern spiritual things, after Christ suffered and died for the purpose of giving them the true knowledge of their life after the resurrection of the spiritual body.

59. Brethren, I see that I can not always speak unto you of spiritual things, but of carnal things; as ye are babes as regards the knowledge and affinity of Christ,

60. I have (comparatively speaking) fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet are ye able.

61. For your carnal minds require strict laws to make you walk as men; the law I have given you is as milk, and will not prevent envying and strife.

62. And strife will make a division with your carnal minds; for while one saith, I am of Paul, and another of Apollos, another of Christ, your carnal minds will be on the increase.

63. Who is Paul or Apollos, but a minister with a mind to search after the wisdom of God? as every man should search diligently, not only to gain knowledge, but to impart it to all that have it not.

64. For we are all laborers together; we are God's husbandmen, we are God's reapers, we are God's builders; and the work is all performed within the minds, according as we find them possessing the grace of God.

65. The work has been given unto me as a wise master builder, and I must lay the foundation by giving you some laws to guide the ignorant minds, until they are sufficiently progressed to obey God with love; and then they will not require law of church or state to guide them within the true channels.

66. Christ laid the foundation of love and wisdom, saying, All would become wise and happy if they would lay aside their evil, and unite with the laws of God.

67. But they are so engrossed with evil and ignorance that they are unable to comprehend the good channel until they progress.

68. And they will not allow their minds to be brought down within a principle without they are drawn by strict laws; love and affection will have no influence until they are able to appreciate its divinity.

69. Christ laid the foundation that belongs to the heavenly spheres, where all are attracted by love and wisdom; and as soon as the minds

of earth are progressed to see the beauty and happiness therein, they will strive to bring every act of their life within the true channel.

70. But until they are able to see and rightly comprehend the teaching of Christ, we must lay another foundation, a working foundation, within the covenant of wisdom.

71. And every man's work shall be made manifest before God; and if not perfect, it will be burned by the fire of conscientiousness, which consumes every thought or deed that is not acceptable within the channels of God's holy spheres.

72. If any man's work shall be burned, he shall suffer the loss; but he himself shall be saved, or, in other words, the spirit and magnetical life that caused the body to move will be saved to work out a life in the spirit.

73. If any man's work abides with his spirit after death, which he hath built thereon, he shall receive a reward that will place him within the spheres of wisdom.

74. Know ye not that ye are the temples of God, and that the spirit of God dwelleth in you?

75. And if you allow a word, deed, or thought to defile that temple, the spiritual mind, which is a particle of God, will destroy every particle that is not in unison with His affinity-laws.

76. Let every man take heed how he buildeth upon the true foundation. Let no man deceive himself in being wise with the knowledge of earth.

77. For it is better for man to be a fool to the things of this world if he requires it to become wise in wisdom of God.

78. For the wisdom in this world is foolishness in the sight of God, if not united with the channels of heaven that work with love and affection.

79. Whenever man performs a work for the purpose of progressing his mind and the minds of others, it giveth pleasure in the sight of God.

80. For God knoweth the thoughts of the wise and of the unwise; therefore let no man glory in any work performed by man, except it is connected with the works of purity.

81. These things, brethren, I have seen in a vision which was given to myself and to Apollos, for the sake of all who seek to learn of the inner principles contained in every thought or deed performed by the human mind, that no one of you be puffed up one against another.

82. For what maketh thee to differ, one from another, and what hast

thou that thou didst not receive through the channels of progression gained by others ?

83. Because thou hast received an intellect, or a temperament, more susceptible than thy brother, is it proper for thee to boast over him, as if thou hadst performed some great work ?

84. The natural laws of God answer, No ; those that receive a susceptible temperament and a superior mind should rejoice and be exceeding glad.

85. And to show that thankfulness before God, a work of purity must be performed to assist those who possess not the blessings of the natural channel.

86. Now, brethren, I would have you know our position in the sight of God ; for His laws show that we are rich ; we can reign as kings over the spiritual minds, if we perform our work with love and affection.

87. And as God has appointed us as apostles unto His Son Jesus Christ, let us make ourselves as spectacles, to assist the sight of those who have been blinded by ignorance.

88. Let us become fools in the sight of the world ; let us hunger and thirst ; let us become naked and without a dwelling-place on the face of the earth, for the sake of becoming wise in the sight of God.

89. We must not only work with our hands to give assistance, but with our souls, our inward feeling of desire for their progression.

90. For the divinity of God can not be made manifest by works or deeds, without the true desire for progression is encircled by love and affection.

91. Christ gave us the example, and as we are called to do the work of our master, we must become in the likeness of his character.

92. It has been commonly reported that ye have been guilty of fornication, and are puffed up with an evil pride that all will hate, instead of coming to you for spiritual advice.

93. And I mourn to think my brethren should be guilty of an unjust act. I am absent from you in the body, but present with you in the spirit.

94. And I pray ye in the name of Christ deliver such an evil disposition from out the affinities of the flesh, that your spirit may be free from its desires or deeds when death shall come upon the earthly body. Increase your spiritual organ, that it may become as leaven, and cause all the organs to rise to glory and wisdom.

95. I speak to your conscientiousness. Is it so that there is not a wise man among you, not one that is able to judge between good and evil ?

96. Brothers going to law with brothers before the unbelievers ; how can you expect to do the work of your master, having evil in your own hearts, and openly dealing it out as an example for others to follow?

97. How are they to receive a change if adultery, fornication, and self-abuse are made manifest by the professed followers of Christ?

98. Know ye not that the deeds of unrighteousness can not enter the kingdom of heaven, and that, when the spirit is separated from the body, it will be naked for the want of purity in the flesh.

99. Every sin that a man doeth injures his mind and prevents his spiritual organs from increasing in wisdom.

100. But he that committeth fornication sinneth against his own body ; for it destroys his magnetical system by uniting with different magnets.

101. And when the magnet is destroyed and the body dies, the spirit will be weak and unable to move only as it receives assistance from other spirits.

102. And in this condition they will remain for years before they gain the spiritual strength that is required to move in the spiritual spheres.

103. Know ye not, brethren, that your bodies are the temples of God, and ye are not your own? and it is not well to bring them down to the evils of licentiousness.

104. Now, brethren, concerning the things whereof ye wrote to know my opinion, I will say to every man who professes to be a teacher, it is well for him not to touch a woman, or lust after her ; for that takes the mind from the divinity of heaven and engrosses the mind with earthly desires, which prevents the spirit from uniting with the spiritual channels.

105. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

106. Let the husband render unto the wife due benevolence, and likewise the wife unto the husband.

107. Defraud not one the other, but love one another as being the children of God.

108. But I do say unto the unmarried, it is better for them to abide even as I ; but if they can not progress their minds, it is better for them to marry.

109. But before they marry, they should seek to know if the mind of the intended, (either man or woman) is suitable in mind and temperament to prevent contention,

110. And bring forth children of a happy temperament that will seek the wisdom of God instead of the folly and evils of earth.

111. But as God has distributed a talent among His children, He desires them to bring forth children upon the earth, if they can lay aside contention, and bring them forth in a harmonious channel.

112. And not let circumcision or the pride of the world divide or prevent the true affinities becoming as one in marriage.

113. Circumcision is nothing and uncircumcision is nothing. God desires obedience and progression.

114. And if every generation would follow the commands God has given instead of cultivating pride and vanity, earth's inhabitants would soon progress to the channels of wisdom.

115. Therefore, brethren, let every man among you obey his calling wherein he is called, that he may abide with God in all changes that may come upon earth.

116. Now, concerning what you say about a woman not uniting in marriage, if she desire to remain a virgin, I have no command from God as regards this exact condition.

117. But according to other knowledge I have received, which is similar in its meaning, a virgin signifies purity in mind.

118. And if a man or woman is married within the proper channels to make their minds happy and progressive, they are virgin in the sight of God.

119. If your temperament requires a companion, seek to get one that is congenial in mind and thought; and a unity of minds causes a man or a woman to become a virgin.

120. If you marry, you do not commit a sin; and if a virgin marries, she hath not sinned; but such as marry may have trouble in the flesh on account of the temperaments receiving the mixture from the first parents.

121. But this I say, brethren: the time of life in the body is short, and all should learn to be prudent in every act through life.

122. For every act or thought that is not in unity with the laws of purity, you are brought to account.

123. And from this ye may learn and profit in all your works, and do that which is good in the sight of God.

124. And every word and thought should be made to entice your followers into the true channels of wisdom.

125. I preach the Gospel as it has been given unto me. I have nothing to glory in; for necessity is laid upon me, and woe unto me if I preach not the Gospel.

126. But being thrust into the channel of wisdom, I pray to my God that He will give me strength to gain all the love and affection that is required to make me do my work willingly.

127. For if I do it willingly, I shall have a reward ; but if against my will, a dispensation is committed unto me.

128. Every man that strives to gain power over the evils that surround him, will become the master in all things ; and this you should do for the Gospel's sake,

129. That ye may become partakers of the true life that God has promised to all who seek the wisdom He has placed within their midst.

130. Whatsoever ye eat or drink, or whatsoever ye do, do all to the glory of God ; give none offense, neither to the Jew nor to the Gentile.

131. But call all nations into the church of God, that they may receive the true resurrection, from the death of the body, into life eternal.

132. Brethren, I would have ye know that Christ came from the purity that was extracted from the Jewish principles,

133. That he might become a bright and shining light, to guide and draw all nations to believe in the holy church of Zion, spoken of by the prophets.

134. Now, concerning spiritual gifts, brethren, I would not have you ignorant ; for it is the true channel in which we are able to gain eternal life.

135. For past generations have been carried away by ignorance into sin and misery, and every nation has received the curse, by causing a diversity of minds, upon the wisdom received from the same spirit.

136. But if the human minds had sought progression, spiritual gifts would have been given to every man, the same as were given to Christ.

137. But as they are not progressed to have the same love for divine laws, to one is given by the spirit the word of wisdom concerning heavenly things, and to another the word of knowledge concerning material things, that may be united, so as to bring forth an outward progression.

138. The same spirit may assist in impressing a thousand different minds, if the magnetical battery requires the affinity that is contained in the spirit.

139. The mixture of temperaments require spirits of the same class and affinity to impress the mind.

140. The same spirit can assist in impressing one mind to the working of miracles ; to another, prophecy ; to another, discerning of spirit ; to another, interpretation of tongues ; another, in speaking different

tongues, according to the talent the people of earth receive as a spiritual impression.

141. But if each individual was a perfect temperament within the body, all these manifestations could be given to every individual,

142. The same as were given unto Christ; he could perform all the manifestations that had ever been given, or that ever will be given upon earth; because the temperaments were united into one perfect temperament, giving him the full spiritual magnetism that is contained in the inhabitants of earth.

143. But if we seek to be baptized with the wisdom He has given us, we shall all become perfect in our natural temperament, whether we be Jew or Gentile, bond or free, all the same in the sight of God.

144. Moreover, brethren, I have declared unto you the Gospel as I have received it; and if ye keep in memory what I have preached, you will have light to guide all nations into the true channel.

145. Follow after the principles of love and charity, and spiritual gifts will be given unto you, that you shall be able to prophesy before all nations, speaking the unknown tongues with understanding.

146. If ye had the spiritual gift of speaking with different tongues, and did not possess charity and love, it would be as sounding brass and tinkling cymbals before the people.

147. For it is an impossibility for man to preach love and charity, and make his hearers partake of the feeling, without he feels the principles he is teaching.

148. If I had the prophecy and understanding of all the mysteries of heaven and earth, and faith to remove mountains, it would account to me nothing, without I possessed love and charity.

149. Charity does not consist wholly in feeding and clothing the poor; for that is more of a duty or a command that God gave unto the world, saying, Those having two coats should divide with the brother in need.

150. But the true charity and love is for the development of the mind, that all mankind may be taught to know and follow the laws of divinity.

151. And if you open your mind to knowledge, you will see that it was for love and charity that Christ came into the world.

152. And for charity he suffered death, that the minds of earth could gain the true knowledge, and unite with the happiness of God.

153. And to convince them of his love, he appeared to the twelve disciples, to Cephas, to Mary, his mother, and to Mary Magdalene.

154. And with a visionary sight to many of his followers, according to the love and charity they possessed, he approached in a visionary or a full sight.

155. And the last of all, he appeared unto me, but not until the spirit-battery had subdued my self-determined will, and put my conscientiousness to shame.

156. Then he appeared unto me in full spiritual power, saying he had risen, and would draw all men unto him.

157. And concerning his resurrection I will testify, and I will preach before every nation upon earth.

158. For he will put all evil minds under his feet, as it were, and when all things shall be subdued by progression, God the Father will give knowledge for all to become equal with His Son.

159. Therefore, let every individual strive to destroy the sins that are preventing the human family from gaining a healthy body, and a developed mind; for to-morrow we may die, and our corruptible bodies could not form a perfect spiritual body.

160. And all would be able to discern the evil and neglect by the appearance of the spiritual body, as it enters the spiritual spheres.

161. There are celestial bodies, and bodies terrestrial; but the glory and happiness of the celestial are experienced by a developed mind, that carries the spirit to a higher sphere

162. Than that of the terrestrial bodies, that are encumbered by the evils they associated with while in the flesh,

163. Preventing them from gaining a mind filled with wisdom; and the light from the different minds appears as the orbs in the firmament.

164. As one has the light and appearance of the sun, another the light of the moon, and others as the glimmering light of the stars; for one star differeth from another star in glory.

165. So also is the resurrection of the dead; if the spirit is sown or placed within an unhealthy body, by attraction, the spirit will not take the least particle to itself, if it wrangles in misery for years.

166. And when death comes, (if the spirit has not strength to overcome the evils of the flesh,) it will not take the particle that is contained in the body, and the spirit leaves as naked as when it entered the body.

167. It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body; the natural body should work for development and covering of the spiritual body, if the individual desires happiness and light after death.

168. And so it is written in the Jewish law, the first man, Adam, was made a living soul, the last Adam was made a quickening spirit after death came upon the body.

169. Howbeit that was not first which is spiritual when it came from God. I will show you the mystery :

170. God giveth not to the natural until the magnetical nature is collected together by the laws of attraction.

171. And that attraction being in unison with all nature, God giveth it life and an organization which causes the attracted particles to move.

172. But when these particles can no longer be retained by attraction, the magnetical spirit takes the organized spirit from the body, extracting all the pure particles, and leaving the body to decay.

173. Now, brethren, be ye not deceived ; for I tell you again that flesh and blood can not inherit the kingdom of God ; neither doth corruption mingle with incorruption.

174. I tell you again that we are all to sleep in death, but our sleep will be short ; for the change from the earthly body to the spiritual body requires but a moment.

175. And when our corruptible bodies shall have put on the incorruptible, and we are sensible to the change, we shall exclaim, O death ! where is thy sting ? O grave ! where is thy victory ?

176. The sting of death is sin, and death takes not away the sins of man ; sin must be destroyed by performing good work unto all mankind with love and charity.

177. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in work ; forasmuch as ye know that your labor is not vain when ye are preaching the wisdom Christ has given you, continue in good works.

178. And when I go to Macedonia, I will come and abide a little while with you, if the grace of God permits.

179. My love be with all in the name of Jesus Christ ; may the grace of God be with you forever.

CHAPTER LXIV.

1. PAUL sent this epistle to his ministers at Corinth, and they preached unto all nations concerning the wisdom they received from Paul.

2. And the people began to place their thoughts and affections upon Paul, believing him to be their Saviour,

3. Praying for him to come unto them, that they could see him and gain his blessing.

4. But their loving thoughts toward Paul did not cause them to progress toward the channel of wisdom.

5. And their love began to grow cold toward divine teachings, because they received no inward strength from God.

6. When the mind of man is placed upon the true channels of heaven, he will always find them reciprocated with spiritual gifts.

7. And these spiritual gifts will be given by developing the mind with pure thoughts ; not by receiving treasures of earth that will decay.

8. God wills that all should come and partake of His treasures, that their minds may be filled with heavenly wisdom.

9. But they will not be able to receive it until they place their thoughts upon Him with love ; not upon Paul, or Apollos, or another prophet of earth.

10. But the people around about Corinth could not gain the feeling of love for God, as they were wholly engrossed in the desire of gaining riches.

11. And the ministers again wrote to Paul to know what could be done to increase the feeling of love, as they had worked with diligence as he had commanded.

12. But yet they were found without faith or love, and were continually asking for spiritual manifestations that would increase their earthly treasures, not seeing the need of spiritual strength.

13. And also when they were to see Paul, who had given them spiritual instruction that would teach them the arts and sciences of nature ;

not thinking of the treasures of the soul, or how they were to gain eternal life.

14. Paul wrote another letter to the ministers at Corinth, saying, Dearly beloved brethren, grace be to you and peace from Jesus Christ,

15. Who comforteth us in all our tribulations, that we may be steadfast in gaining the wisdom he has placed before us.

16. And when we are afflicted, it is for our salvation ; for when affliction comes, it causes us to think of the changes that must come upon us, regardless of all earthly treasures ; in a moment, in the twinkling of an eye, we are to pass into the spheres of eternity.

17. And it teaches us that we must always be in readiness, hoping all our works will be approved of by our God.

18. We have the sentence of death always with us, and we must prepare the mind to meet the judge that is to carry us from death into life.

19. We must not commend ourselves or others by word or letter ; but let our hearts openly speak volumes of good work, and let God be our judge.

20. And as we are manifestly declared to be the ministers of Christ, guided by the spirits from God's heavenly sphere, we should have the wisdom and works of His beloved Son impressed upon our minds that it will be as intelligible to every one as if written upon tables of stone.

21. For we are unto God a sweet savor of Christ's principles, and we should work with diligence to overcome the evils of earth ; for the harvest is ready and the laborers are few.

22. For if that which is done away was glorious, much more that which remaineth is glorious, seeing we have the assurance of eternal life by performing the work set before us.

23. Therefore, seeing we have this assurance given us, we should renounce the hidden things of dishonesty and deceit, and handle the wisdom of God with conscientiousness, and not let the Gospel be hid from any nation ;

24. For God commands the light to shine upon the dark minds, that all may be made to see the true wisdom.

25. We may meet with trouble on all sides ; but if we are persecuted and perplexed, we should bear in mind the perplexities that surrounded our Saviour, even unto death ; yet he was not forsaken.

26. And if his loving principles are made manifest in us, we need not have the least fear of being forsaken ; it is not the works of a good mind that are destroyed, but the works of a gross, uncultivated mind.

27. And there is no need of losing the least particle of the mind if all would allow the wisdom of God to guide them into the glorious light of heaven,

28. Where they could see and select the true channel, and then they would not have the least fear to darken their pathway.

29. For with this assurance all would know, if their earthly tabernacle or body were dissolved, there would be a house not made with hands to receive and protect them.

30. But we should not object to the dissolution of the body and spirit, and work diligently to have the body in a perfect state, that, when death should come upon the body, the spiritual magnet could extract sufficient purity from the body to enter God's holy mansion with a perfect form, without a spot or blemish.

31. And we that are in our earthly tabernacle should groan, being burdened; not that we would be unclothed, but that we would be clothed with a pure system, ready to be swallowed up in eternal life.

32. Therefore let us strive to live a perfect life, that we may not be absent from God and His holy angels while in the body.

33. And if we live a perfect life, striving to do good unto all, we need not fear death at any moment.

34. Knowing, therefore, the need of diligent labor, I pray you will lose no time in giving instructions to elevate the minds throughout all parts of the country;

35. For Christ suffered and died for all, that they which live should not live unto themselves, but for one another,

36. That all may have assistance to overcome the evils of the flesh, and become pure and live in the channels of affinity with Christ.

37. We have all known Christ in the flesh, but we shall know him no more in the flesh; for the life and essence of the flesh passed into the spiritual, and he has returned to us in the spirit, that we may strive to overcome all evil.

38. Then let us be workers together, and He will send power to guide us onward with patience and love.

39. Be ye not unequally yoked, but work together with a loving spirit, and all will see a light and follow after its illumination.

40. Follow not idolatry, but separate your mind from all former creeds, and unite with the covenant of Christ.

41. And you will become the sons and daughters of God the Father. He can not come to His children while they are in sin; but they can progress out of their sin and go to Him.

42. Now, brethren, I rejoice, not that ye were made sorry, but that ye sorrowed to repentance when ye received the epistle I sent unto you. For godly sorrow worketh repentance that will overcome the evils of the world.

43. I wrote not the letter to condemn you; for your evil actions were already condemned of God; for he suffereth not His wisdom to unite with the wrangling minds of earth.

44. For whenever it is united with wrangling, it bringeth forth no fruit; a man must be firm and decided when he is able to see a perfect channel.

45. Not allow every man's opinion to change you into wrangling; if so, all will become divided, and a house divided against itself can not stand.

46. The affection of Christ is more abundant toward you whilst he remembereth the obedience of you all, how with fear and trembling ye received him while in the body.

47. Likewise, you should have love and patience with those around you; for they have had the same trials and afflictions in separating from their old superstitious ideas, as you did when Christ was teaching.

48. And I can testify to the tribulations they were obliged to endure; for I went forth to persecute them.

49. And they prayed and entreated us to accept of the gift of wisdom if we wished to become rich in the joys of heaven.

50. And as we did not listen to their entreaties as they had hoped, they gave themselves up to the will of their God.

51. But I rejoice that I have received wisdom to overcome my evil, and I will work with diligence until I am acceptable before my God.

52. And if you unite with me in laboring for the progression of the world, you must lay aside your boasting; for boasting is no proof of a perfect principle.

53. But as a minister it is well to exhort all to seek the riches of heaven, and leave the lusts of the flesh.

54. And as soon as the mind becomes interested in the wisdom of God, they will understand the laws of nature so as to overcome all the evils that are now crushing them down to the earth,

55. Casting down every thing with them that would exalt them to knowledge; for Satan himself has become transformed into an angel of light before their evil minds.

56. And you must work with faith and obedience until I come to give you assistance. Fear not the sayings of those around you.

57. If a man brings you into bondage, if a man puts you in prison, or if a man should smite you in the face, fear not; but speak boldly concerning the Gospel of Christ as soon as you escape from your enemies.

58. For though he was crucified through the sins of the world, he was raised by the power of God.

59. We are weak in wisdom in comparison with Christ, but we can be raised and live in his power, if we seek the wisdom he has laid before us.

60. It is well, therefore, to examine yourselves and prove whether ye be in faith; for without faith and love your works will come to naught.

61. Now, brethren, I pray to God that ye do no evil, or give vain boasting one with another about the power of Christ, as it will prevent the thoughtful minds from coming forth to gain wisdom.

62. Think not that ye are perfect because ye have received wisdom from the guiding-spirits; for ye are not perfect until ye gain perfection by performing the work God has set before you with love and affection.

63. I write these things being absent, lest when I come I shall find you in sin, and be obliged to use words of sharpness and power to overcome that which has been cultivated by boasting and deceit.

64. Finally, brethren, farewell. Be perfect; be of good cheer; comfort one another with faith and love; live in peace, and God will be with you always. Amen.

65. After Paul wrote to the ministers at Corinth, jealousy arose among the ministers throughout all Galilee.

66. And they wrote to Paul accusing him of being partial to the ministers at Corinth, because he sent them from Rome, and he wished them to prosper and become great in the sight of the king instead of doing the will of God.

67. When Paul received the unworthy epistle he was exceedingly grieved, and prayed that his heavenly Father would give them strength to look upon his work with a feeling of love and interest, instead of jealousy and hatred.

68. After thoughtful prayer, he set about answering his accusers, saying to the chosen ministers,

69. O foolish Galileans and Galatians, who hath bewitched you with jealousy, that you should send words of evil instead of greeting me with words of praise, for enduring the privations of former life for the sake of doing the will of my heavenly Father.

70. Thou hast known me fourteen years while within the borders of

Jerusalem, and know how I persecuted the Christians until Christ spake to me through the vision of light, saying, Saul, why persecutest thou me?

71. After I became changed by inspiration, (or by receiving spiritual impression,) I came to the brethren of Galatia, and you all received me with a holy kiss, acknowledging me as a brother according to the will of Jesus Christ.

72. And I marvel greatly that ye are so soon removed from the love Christ implanted in me.

73. For I neither received it of man, neither was I taught it by the revelations of Christ; but from his divine power and inspiration came the love and good works that are being made manifest before the ministers at Corinth.

74. I do certify, brethren, that the gospel which I preach is not given by man, unless he be the servant and true minister of Christ.

75. And as I have said before, so say I now again, if any man preach any other gospel than that which he receives by inspiration, let him be accursed before the world, that none may receive false teaching.

76. Have ye suffered so many persecutions in vain? have ye not learned the true law? have ye not received an inspiration from the guiding-spirit, that teaches you that the law must be obeyed?

77. Know ye not when Peter and James came to accuse me, while they were enraged with jealousy, saying that I was a false prophet because Christ did not call me to be an apostle while he was in the body?

78. But when they accused me, I withstood them to the face; for I was impressed to know the law of the covenant, and also the Jewish law.

79. And I saw they did not walk uprightly according to the truth of the Gospel. I said unto Peter, If thou, being a Jew, hast been taught to live after the manner of the Gentiles, why compellest thou the Gentiles to live as do the Jews?

80. Knowing a man is not justified by the Jewish law, if he be a believer in the teachings of Christ; neither is a man justified by the law of Christ, if he lives after the manner of the Jews.

81. Christ redeemed us from the curse of the law by giving us a covenant of wisdom wherein we were able to see and walk in the perfect law, which caused us to become acceptable in the sight of God,

82. And by this law we have been blessed by having the spirit of Abram, Isaac, and Jacob to guide us onward to faith and repentance.

83. This blessing was given to Abram and his seed. Abram's seed

extended as far as his affinity-powers extended into the generations of earth.

84. But Abram was not the only passive temperament that was born into the world. Other nations have likewise received the same promise by an inspiration from God.

85. Christ gave the promise to all that would leave the folly and lusts of the flesh and seek his wisdom with faith and love.

86. The promise of God unto Abram was made perfect when Christ was conceived within the affinity-seed that came from Abram, therefore God fulfills His promises by progression.

87. And as many as follow after the law that Christ has given, will become blessed with the knowledge and power of a mediator, or a teacher of the perfect law.

88. And if you have received the knowledge of the perfect law, you should do that which is right, without being compelled by the Jewish law; knowledge should guide you to see that the Jewish law has been formed to guide man through the dark ages of ignorance.

89. And Christ's teachings should have taught you to comprehend the difference between the law given for the ignorant generation and those he gave for generations that are yet to come, that will be able to receive them as their guide, and as you should here receive them with faith and love.

90. For you were with him in the body, having all the opportunity for learning, both by seeing and hearing by divine inspiration.

91. Yet, after knowing all, ye are jealous of me, because I am faithful in doing the work set before me in visions, and speak boldly that which is impressed upon my brain.

92. I do not go about giving vain boastings of my power, but openly acknowledge to the world that it is not myself that giveth the wisdom, but the spirit that is within me.

93. I am as a child under the tuition of a parent; I go or come wheresoever the spirit-power guideth me.

94. Brethren, I beseech you, be as I am; give up all, and seek to overcome the evils that surround you; strive to gain the true channel wherein you will be able to see the true law of God,

95. And then you will not accuse me of being an adopted heir to the covenant of Christ; for the law teaches me that all who seek with faith and love will become joint-heirs in the covenant he has given us.

96. Brethren, we are as little children in knowledge, seeking after

the wisdom Christ has given to the world, that we may find nourishment for the soul.

97. But let us stand firm to the liberty Christ has given to the soul ; he has made us free from the yoke of ignorance, and let us not be entangled again by jealousy and wrangling one with another.

98. If we allow wrangling to come among us, we shall remove the light Christ has set before the world ; for through us his work must be made to shine, until all nations shall become passive so as to receive natural inspiration.

99. But to bring this great change into the world we must become united, and work with diligence.

100. Let the fruits of our work come forth with love, gentleness, goodness, and meekness ; for with this there will be no law required to bind us down into bondage.

101. If we live with the knowledge of the spirit, and do not walk within the light the spirit giveth, we can not be justified in the sight of God.

102. If we wish to show to the world that it is our desire to live by the knowledge of the spirit-power, let us not be desirous of vainglory, provoking and injuring one another.

103. But if a man be overtaken in a fault, ye which have spiritual knowledge should seek to restore him to conscientiousness by meekness and forbearance.

104. It is well to assist in bearing one another's burdens ; and by so doing he will fulfill the law of love one to the other.

105. Let every man prove his love by good works, and he shall have rejoicing within his own soul.

106. Be not deceived within your own mind ; for God can not receive a mockery for a reality ; He has formed all nature that it will show the effects of good or evil.

107. And he that soweth evil to the flesh shall reap corruption ; but he that soweth good to the flesh increases the spiritual mind, which reapeth to him everlasting life.

108. Therefore, brethren, let us not be weary in well doing ; for in due season we shall reap a good harvest unto the soul.

109. But God forbids that we should boast of our future, until we bring fruit meet for repentance unto our soul.

110. For in the sight of God, neither circumcision nor uncircumcision availeth any thing ; the work of love and charity must be brought with-

out a spot or a blemish if ye gain everlasting resurrection beyond the death of the body.

111. Brethren, you must now acknowledge that I have written you a long letter with mine own hand, and henceforth let no man trouble me with a feeling of jealousy.

112. For I wish to bear in my body the marks of good works, like unto my Lord Jesus Christ.

113. And may the grace and peace from God the Father remain with you forever and ever. Amen.

CHAPTER LXV.

1. THE ministers at Ephesus, hearing that Paul wrote to the ministers at Corinth, wrote him a letter, beseeching him to write to them concerning his spiritual knowledge.

2. For they were losing faith in their own works, as it did not answer to guide the stubborn minds onward to obedience.

3. Paul, therefore, immediately complied with their request, being desirous of giving them spiritual strength to proceed with their work they had commenced with the Ephesians.

4. I, Paul, an apostle of Jesus Christ, write unto my brethren at Ephesus, by the will of Jesus Christ, who giveth us spiritual gifts.

5. And accordingly he has chosen us to reveal the mysteries of nature, that have been kept a secret since the foundation of the world.

6. And as we have been adopted by the affinity-powers of Christ, let us work together in the praise and glory of his grace.

7. For if we work diligently with the wisdom he has given us, he will increase our intellect, until we shall be able to comprehend the fullness of his powers.

8. For which purpose he has made known the past mysteries, that it may prepare our mind for the knowledge he has in store, as soon as we are able to comprehend the rudimental and natural laws that govern us from our birth, until we are able to enter the spiritual body.

9. And when we have gained sufficient knowledge to comprehend ourselves, we shall fully understand our inheritance with Jesus Christ,

10. Who worketh all things as they are willed by God the Father, whom we trust will send salvation unto all whom He has sealed with an inspiration from His holy spirit.

11. And in Him I put my trust, and cease not to give thanks unto my God; and making mention of you in my prayers with a feeling of brotherly love, I can see that we are all of one family by inheritance, or natural parentage from our heavenly Father.

12. Which our eyes will see, when we become enlightened to under-

standing; and if you fill your souls with faith and hope, you will all become rich in His glory.

13. Remember the exceeding great power that was made manifest through Christ while in the body, because he gave himself up to the will of God the Father.

14. And by giving himself up, he became the greatest power that was ever born upon earth; and as fast as he gained power, he put all evil under his feet.

15. And by so doing, he had dominion over all the magnetical laws of the earth, and used that power to quiet the troubled waters, and prevent the enraged minds from destroying his body before his work was finished upon earth.

16. And your mind has been quickened from the stupidity of death unto life and light, by receiving the manifestations of his power.

17. Wherein in time past ye walked according to the course, or councils, of this world, which has worked disobedience in the mind of past generations.

18. And also filled your conversation and desires with the lusts and filthiness of the flesh, which created contentions and wrangling with tribes and nations.

19. But now that God has made the world rich with his mercy and love, all should strive to raise themselves from their dead stupor and quicken their mind to regain the time they have lost in ignorance and sin.

20. For man has not one moment to lose; for the harvest of redemption is now ready, and the work Christ has planned and laid out for us requires many laborers.

21. Let us, therefore, become united, and do our work properly; so much so, that, by the assistance of Christ, we may be able to draw all nations into the great harvest of progression.

22. For by gaining progression, the minds will become enlightened to the principles of peace and harmony one with another. You well know the necessity; but your power is weakened by fear and the want of faith in the good the work will bring forth.

23. Now, brethren, build a firm mind upon the foundation Christ has laid down for you; and when they are built according to the mechanical art Christ has given you, they will fitly frame together and grow into one holy temple of Zion, and your minds will become the habitation of God.

24. Brethren, if you remember, I wrote before in a few words con-

cerning the revelation God made known to me through His holy messengers ;

25. Whereby, when ye read this, ye may understand that it is not by knowledge that I have gained the mysteries of Christ,

26. Which in other ages were not made known unto the sons of earth, as they are now being revealed unto the apostles and prophets by the spirits,

27. Who made me a minister, who am less than the least of all saints in heaven ; but by the grace God has given me, I will work out my salvation, and become worthy in the sight of God.

28. And I will make all men see the mysteries, from the beginning of the world, down to the gospel of Christ.

29. And then they will be able to understand the powers and principalities that have kept the nations of the world in ignorance.

30. And to accomplish this great work, we must commence with lowliness and meekness of heart, cultivate long-suffering and forbearance one with another,

31. Endeavoring to keep all minds upon one united principle, and, above all, place the mind upon one God, the Father of all, and in Jesus Christ, His only-begotten Son.

32. But that he descended from a divine channel into the lower spheres of earth, that he might teach the minds of all grades and classes to comprehend the wisdom of heaven ;

33. And as he could not accomplish the great work he desired in the time allotted him, he elected apostles and prophets, and sent them throughout all parts of the country,

34. So as to teach and excite the mind to thought and action, that when he came among them they would be more ready to understand his divine teaching, without being obliged to remain months and years to make them comprehend one earthly principle.

35. And by having assistance, he accomplished the work of giving knowledge to every nation ; and they became overpowered by his manifestations, and followed after him from every direction.

36. And after he was crucified, he carried their minds into the spheres above ; and those that were made to comprehend and feel the happiness they received from the divine wisdom he taught,

37. Went forth to teach those that had not been able to appreciate the divinity of his teachings.

38. Brethren, may the grace of God ever remain with you, for being of the number that gave up all worldly desires for the sake of teaching

and bringing all nations into a state of progression, wherein they will be able to see and truly understand God's governing laws.

39. Let us all become united in faith and love, and freely acknowledge Christ to be the Son of God, through a perfect principle of nature ;

40. That henceforth there be no more minds tossed to and fro, by doctrines that are gotten up for the cunning and deceiving minds that have a desire to gain power, and crush liberty and happiness under their feet.

41. Brethren, speak the truth concerning the wisdom and power of God ; let no craftiness come upon you, that will blind you from the truths of nature.

42. Let our teachings be so fitly joined together, that the thoughts and actions of each nation will become compact into one body ; that is, giving thoughts as one body, progressing as one body, until God's work shall all have been fulfilled, as was designed in the beginning of time.

43. Brethren, I beseech of you, be ye not as others have been ; for when blindness comes to the mind, all feeling is cast aside, and the deceitful lusts and uncleanness will bring your conversations and actions down with the corruptible things of earth.

44. Be ye, therefore, followers of God, and walk in the love of Christ ; for neither filthiness nor covetousness enter within that channel.

45. Let no man deceive you with vain words, or become partakers of vain words ; for to such words God will not listen, even in time of prayer or supplication ; or in singing psalms or hymns ; let your conversation be plain and fitting in the adoration of God.

46. Submit yourselves unto the wisdom of God, as children to their parents, and you will sing songs of melody to the heart.

47. Wives, submit yourselves unto your own husbands ; for he is the head of the wife, even as Christ is head of the church.

48. Husbands and wives, love ye one another, as Christ loved the holy wisdom he gave to the world,

49. That it may be well with thee, and thou mayest live long upon the earth, without a spot or blemish upon thy life to interfere with thy resurrection beyond the grave.

50. Parents, provoke not your children, but chastise them, that they may not be led into the devices of the world ; parents require decision in every action ; if children are nurtured to understand a progressive principle, they will obey their parents with love.

51. Servants should be obedient to their masters, and masters should

be kind to their servants, having decision, and not allow their angry passions to rise ; but all to understand that which is right in the sight of their Master in heaven.

52. Finally, my brethren, put on the whole armor of God, that ye may be able to stand against wrestling powers of flesh and blood.

53. Gird about you the breastplate of truth and the shield of faith, and you will be able to stand firm against the fiery darts of the wicked.

54. And I will make known to you every word my mouth shall give utterance to, that ye may know the mysteries of the Gospel, so long as I am allowed to speak without bonds.

55. But that ye should believe all, I have sent Tychicus, that he may testify unto you, and comfort your hearts with brotherly love.

56. Grace be with all them that love Jesus Christ with sincerity and truth. Amen.

57. After Paul answered the letters that had been written to him in anger and jealousy, he desired a pleasant thought with the ministers that were stationed at Philippi.

58. For they were ever ready and happy to receive instruction, whenever they could see that it came through a channel of nature.

59. Paul, knowing their pure desires, said, I thank my God for the remembrance of you ; for it is multiplied with joy, as our prayers ascended to heaven from the first day until now.

60. God giveth me record of your works, and I long to see you, that our prayers may be confirmed by the same power, as we bring good works meet for repentance.

61. But, brethren, I would ye should understand that the things that have happened unto me have taken the bonds from me, and I am free to go from place to place,

62. And at times visit the king in his palace, giving him spiritual instruction concerning the past, present, and future.

63. And this causes jealousy among the teachers of the Gospel, which binds my mind with the bonds of affliction ;

64. For they are bringing contention, one with another, notwithstanding my bold confession to work with the bonds of affection and love with all who would confess themselves the followers of Christ.

65. But if I am to walk alone, nothing shall make me ashamed, and I will magnify Christ before the world, whether it brings life or death.

66. I am in a strait betwixt two, having a desire to depart, and to re-

main with the work of Christ ; nevertheless, to abide in the flesh, I am more useful to the different churches.

67. And having this knowledge, I will live within the body to do the will of Christ, that in death I may have gain if I bring fruit of my labor.

68. But what I shall yet choose, I wot not ; for I am not of myself, but at the will of Christ, who bringeth joy to soothe the afflicted.

69. Therefore seek the consolation of Christ, that ye may be filled with joy, and united as one mind.

70. Let not your minds be filled with vainglory, or in singleness of mind, as every man seeking his own things and his own happiness.

71. But become united in mind ; unite yourselves with the teachings of Christ, that you may grow in his grace, so as to become equal in knowledge and power with him,

72. Who, being in the form of God, thought it not robbery to be equal with God, although his outward appearance was that of a servant and likeness of worldly man,

73. But in action and inward principles like that of God, the Father of all purity ; and as Christ purified God's principles by good works, he was able to receive death upon the cross for the sins of the world,

74. Wherefore God hath exalted him above all, giving him power to make all powers bend a knee to the progression he formed within the pure mind God placed within every being.

75. Brethren, you will find pleasure in obedience ; do all things without murmuring or disputing, that ye may become as harmless as the Son of God,

76. Holding forth the word of life as a light to every nation, that they may not be led into ruin or vainglory.

77. For you know the pleasure and happiness knowledge will give the world after they have once gained the treasure.

78. And it is our duty to work diligently with the minds until they are able to see for themselves.

79. Christ labored for us, and brought us to see the pure happiness that exists in the resurrection of eternal life.

80. And we must continue the good work until all are able to see and understand that man was not placed upon earth to idle away his days in slothfulness, and not give a thought for the change from life unto death.

81. Let us, therefore, as many as be perfect to the principle of thought, seek to implant a wise desire within every mind, that they may

attain the same happiness we now enjoy, and Christ will send them power to arise to the spheres above.

82. Brethren, I entreat you, be kind and help the women that are laboring for the true Gospel of Christ; rejoice in their labor, as it will teach all nations that woman was not placed upon earth to be trodden under the foot of man;

83. For every woman possesses a mind, and that mind must be developed to love and purity, to thought and reason, the same as the mind of man.

84. And this must be accomplished before progression can come within the minds of earth; for woman gives form and life to the man; and if woman's mind is impure while carrying the man in pregnancy, the man's will be impure.

85. Purity is developed more readily by nature than by outward demonstrations or teaching,

86. As it is connected with the inner workings of the spirit, and comes forth as a passive temperament, which enables them to receive assistance from spirits of the same affinity.

87. Finally, brethren, whatsoever things are true, whatsoever things are honest and just within the law of nature, let it come forth and develop the minds to see the working of nature, from the greatest down to the smallest particle.

88. Therefore, those things ye have both heard and seen go ye and do, that the blessings of God may not remain with you.

89. Do not fear to do your duty, thinking that you may come to want; be content with whatsoever is given you.

90. Be ye not zealous in gaining the luxuries before you; instruct the mind to search for wisdom, instead of filling the stomach with that which will pass off with the dregs.

91. I know how to abstain or abound in all things before me; I am instructed how to be full and how to suffer from hunger; all knowledge is required before ye are able to become a follower of Christ.

92. And God will give you strength as you truly ask in faith; He will enrich you with power as you progress your minds to receive the treasure.

93. Brethren, I count not myself perfect or wise in the sight of God; but I am willing to leave and forget all the past if it will enable me to attain the future.

94. And I beseech of thee, brethren, leave all earthly desires, and press forward to attain the high calling with Christ Jesus.

95. Brethren, my prayers are in remembrance of you, and the same as in the first I met you, in the name of Christ; for we have followed the Gospel as with one mind until this day.

96. Therefore salute every saint in Christ with a holy kiss, also the saints or teachers that have been sent from Cæsar's household; for they have been purified in the name of Christ.

97. May the grace of our Saviour Jesus Christ be with you all. Amen.

98. Paul also wrote to the Colossians, Thessalonians, Timothy, Titus, and Philemon, giving them wisdom concerning their spiritual gifts and from whence they came.

99. Also advised them in regard to their desires and lusts within every-day life; giving them knowledge to avoid every evil that would naturally come within their midst, as they were connected with ignorance and superstition.

100. But if they would speak and do that which would be well in the sight of God, they would find no difficulty in keeping their churches in peace and harmony one with the other.

101. Paul exhorted them to keep sober, and not to partake of wine or any other spirituous liquors that would produce drunkenness or disturb the brain,

102. As it would be impossible for them to receive an inspiration or a passive communication upon the brain from departed spirits if the brain was full of heated blood.

103. And if they desired communications from their spirit-guides, they should keep free from food or drink that would produce a heat or an evil desire within their mind,

104. As there was but one channel in which the spirits could approach man's mind, and that channel must be kept in a good condition to enable the spirits to impress the spiritual organization and cause it to vibrate with magnetical power over the whole system at the same instant,

105. And give the articulation of words upon the tongue as it vibrates from the brain that receives the spiritual impression.

106. And if their mind was desiring and seeking after knowledge with love and affection, their organs would become enlarged with a passive temperament, and they would be able to receive all the wisdom they required to guide and select teachers whenever they were required.

107. Also saying that they should have patience and remember the words of consolation that had been given them by their master, who

said, If you desire to become the children of God, you must become peacemakers, and bridle your tongues against words of envy or strife.

108. And if this law is followed, all evil will be cast from the earth, and all nations would become united to worship the divine laws of God.

109. But as they were not all of this inclination, Paul entreated them all to become patient, faithful, and charitable one with another.

110. Teaching the men to be kind and sober, the women to love their husbands and children, and in all things show the different nations the pattern of good works, with uncorruptness, gravity, and sincerity, that could not be condemned if given as the doctrine or covenant of Christ.

111. Paul firmly entreated them to follow the laws of the government, that they should become subject to the power of the rulers and king.

CHAPTER LXVI.

1. AFTER Paul had established peace and harmony within the churches he had organized throughout all parts of Rome and on the borders of Judea and Jerusalem, he wrote to the Hebrews, or high-priests of Jerusalem, by an inspiration from Christ,

2. Saying to the high-priests, As God spake unto your fathers in time past by the prophets concerning the promise of peace in the land, or progression if they obeyed His commands,

3. Therefore we are to understand by your law that faith and hope are not required; you positively declare to the world that you have the promise of eternal life by an inheritance given to your fathers,

4. And all other nations that have not been blessed with Abram's descent are not entitled to receive the resurrection of eternal life.

5. But what say you to the promise God gave in the beginning of time, when He said to His children, All I have give I unto thee, if thou wilt obey my commands wherein thou mayst gain eternal life.

6. But after they received His possessions, they would not listen to the teachings He gave through His divine laws of inspiration.

7. And as they could not leave the desires of earthly gain for the sake of gaining wisdom, they did not obtain the knowledge of eternal life.

8. And according to God's laws, man can not obtain eternal life unless he gains knowledge that is fitting for the change from life unto death, and from death unto the gathering together of the spirits into the spheres of eternal life.

9. And as they did not gather the fruits of knowledge, their thoughts were turned to evil lusts of the flesh, which corrupted their bodies, and they were unable to receive an inspiration from their heavenly Father.

10. For by turning their minds and bodies to evil, they covered up the light God gave to their spiritual minds as an inheritance, when He gave life and magnetical power within their bodies.

11. But as years passed over them, the magnetical laws of the earth

changed their physical systems, and they became more and more thoughtful and passive.

12. And when those thoughtful minds passed from the body, they soon sought the light that exists within God's natural laws,

13. And as fast as they gained wisdom from that light, they returned to their brethren upon earth, seeking and impressing every individual until they gained power over some of their affinity to seek knowledge, instead of the avariciousness of earthly possessions.

14. And by impressing that channel of thoughtful minds, they guided them to seek their nearest affinities, when they took to themselves a wife.

15. And within that channel Abram was born, and through that channel he received his inspiration to gain wisdom as an eternal inheritance, also to teach all nations to seek wisdom.

16. The promise of an eternal inheritance was given to all nations as they came forth to unite with Abram and listen to his teachings.

17. And according to promise, every nation then existing received wisdom as an inheritance, because they became united in mind, so as to feel and see the visions that were given to Abram.

18. And God gave them the promise that they should always receive wisdom that would make them happy, if they would continue in the progressive channels of nature wherein He could send his spirit-messengers to guide them.

19. All nations readily consented to obey every command God should give them, and that they would remain together as a family of brothers.

20. But God knew that they were ignorant, and very unlike each other, and it would be impossible to keep them together without contention.

21. Therefore He gave them the command that all should receive circumcision, as an outward sign, to keep them together as one family or household, dividing their possessions equally, and be guided by His spirit-messengers.

22. To these laws they readily assented, and received circumcision, and became as a band of brothers.

23. The spirit-messengers had given them the knowledge of communicating by painting different objects with the juicy substance from the different vegetation, which gave coloring and shade like to the animal or human being, any thing pertaining to nature.

24. While they were receiving this knowledge, they were very obedi-

ent, shouting praises to their God, and saying one to another, We will worship God forever and ever, for giving us the knowledge of communicating by painting figures and the likenesses of one another.

25. But as soon as they obtained the knowledge of communicating by pictures, they thought they had gained all the knowledge they required,

26. And began disputing one with another, and saying that God was not just in His dealings, as He gave more knowledge and intellect to one than He did to another.

27. And as they could not comprehend the different temperaments, they divided their possessions, and went into different parts of the earth.

28. Abram called together all those that were willing to unite with him in faith and love, saying, If they had faith, God would continue giving them wisdom as an inheritance,

29. And they would become great in the riches of knowledge, far above the wicked brethren that disobeyed and fled from God's wisdom.

30. God blessed Abram, by giving him knowledge, and by faith he kept firmly within the channel God placed upon his visionary sight.

31. When Noah was warned of his ignorance, and taught to build an ark of knowledge within his brain that would pass over the sea of ignorance that surrounded him,

32. He had faith in what the spirit-guide taught him, and he soon gained strength of mind to leave the ignorant nations, and, taking all his affinity friends, he went and joined with Abram.

33. After Abram and Noah united their possessions, God gave them wisdom to go to another land, where they would have proper food to eat, that would give them assistance in receiving spiritual communications.

34. As they had faith in all the spirit-guide gave them, they obeyed the guidance of the spirit, and went into a land where vegetation was growing in abundance.

35. And as they had abundance of food without labor, they enjoyed the teachings they received from their spirit-guides, and progressed in affinity principles.

36. From Abram came Isaac, from Isaac came Jacob, from Jacob came Joseph and his brethren.

37. After the death of Jacob, the brethren became disobedient to the wisdom they received from Joseph, when he told them to go from Egypt,

38. Where they were afterward put in bondage. As soon as they were in bondage and compelled to labor, they began calling unto their spirit-guides to give them assistance.

39. But as their minds had been corrupted by disobedience, it required some time to gain a power over their gross organization.

40. But as soon as the spirits could guide them to cohabit with their affinities, they brought forth children with susceptible minds.

41. And as Mosses possessed a susceptible organization, the spirits placed a magnetical battery around him as soon as he was born, and as soon as he was able to receive an impression upon his brain, the spirits impressed him with the knowledge of the past conduct of his brethren,

42. With a feeling and desire to free them from bondage; the desire of freeing his brethren increased, until the spirits gained perfect control over his bodily powers,

43. Which gave them power to make outward demonstrations to overcome the powers of the king of Egypt, and free the children of Israel, and carry them safely over the Red Sea.

44. After they were free from bondage, Mosses was impressed, like Abram, to take them into a strange land, where they could have food suitable to bring them to a condition of thought and progression.

45. With faith Mosses obeyed all the commands God gave through His messengers, although he had great difficulty in guiding and controlling their ignorant minds, as all grades and classes were in a mass together.

46. God, seeing the difficulty Mosses would have to contend with, sent His messengers, to show him in a picture form how to divide them into classes, wherein he would be able to teach them separately, until they were sufficiently progressed to come together without contention.

47. Thus they impressed his mind to see an ark or tabernacle, built of various material, each particle occupying a place according to its strength, so as to make each part firm and neatly fitting to the place it was designed for.

48. As Mosses looked upon the ark with a visionary sight, the spirit said, Examine the various material, and the different apartments the tabernacle contains.

49. And then look upon the children you have freed from bondage, and you will see as many different ideas and thoughts as there is material in the ark or tabernacle.

50. And God desires you to build a tabernacle of the same dimen-

sions, with those minds, by dividing them into classes, and then you will be able to take from each class as you may require.

51. But in laying the foundation, you must select the most congenial and passive minds, (which is as the best material ;) and when you get the next class hewn down by the knowledge that will be given you, you can join them with the passive minds they are required to teach, or hew down the grosser mind preparatory for use, or teachers.

52. Thus you must continue, until you have a heavenly tabernacle or mansion formed within the different classes that you have in charge.

53. As soon as Mosses received the vision of instruction, he thought it over in his mind ; and as he had faith in all that was given him, he believed he would receive knowledge to accomplish the great work set before him.

54. And as he set about his work, he received knowledge and the assistance from a magnetical battery of spirits, which gave sounds and demonstrations that frightened them to obey until Mosses divided them into classes or divisions, and placed teachers over them to instruct their minds.

55. And, according to promise, in one year's time he had them all quietly divided into different apartments, all striving to give strength for the part of progression allotted them. The most firm minds were figuratively illustrated as shittim wood for the foundation.

56. These were to be the teachers ; all other classes were coupled together into articles or offices, according to the valuation, as gold, silver, and curtains, every thing to finish and make the tabernacle perfect.

57. After they were divided into classes, and every class supplied with a teacher, all giving an oath unto their God (by burning sacrifice) to obey Mosses in whatsoever he commanded them through inspiration,

58. Mosses was then commanded to go from place to place to keep their minds constantly changing, and also to change their food to create an action in their system, which had been lying dormant as regards a change for the state progression.

59. At times they became impatient, not getting the food that suited their palate, and in their anger devised plans to kill Mosses.

60. But Mosses had faith that God would protect and give him wisdom to guide the people until they were progressed to comprehend the true laws of God.

61. Thus he continued in constant labor for many years ; but his labors were more than his nerves could endure ; and as he saw his

strength failing, he gave his guidance unto Joshua, telling him how to guide the different minds until the tabernacle of minds, or the different classes of minds, should become perfectly united to the principle of progression.

62. Joshua received the instruction and blessing from Mosses, promising to obey every command, and imploring the spirit-messengers to give him assistance in his labors.

63. Mosses exhorted the children of Israel to become obedient to Joshua and remember his teachings.

64. As they would not have another susceptible mind born within two generations that would be sufficiently passive to receive spiritual instructions.

65. As Mosses had faith in the ability of Joshua, he gave up all anxiety, and his exhausted strength soon passed from his body.

66. As the generations continued to change, the affinity-channels came together and brought forth David, who guided the children of Israel with faith and love after he matured to thought and reason.

67. As soon as his reasoning faculties were exercised by spiritual instruction, he had faith in all the wisdom he received through spirit-power.

68. And called the people together as a band of brothers, while playing and singing upon his harp, (that he was inspired to make;) he attracted their minds to singing and prayerful thoughts.

69. And as they all became united, he called them the church of the living God, looking forth into Zion hill, where they congregated to sing praises and receive spiritual instruction.

70. David continued in faith and love; and while in a passive condition, the spirit-guides gave him a visionary form of a temple, with different apartments, not to be built with wood or stone.

71. But figuratively showing his mind how to build or progress the minds until they were united upon one principle.

72. And then divided them into rooms or classes, so that each grade should have a teacher to instruct them how to cultivate their mind for the good works of every day life.

73. David had faith and a desire to build up a principle as was commanded, but sickness came upon him, and his strength was exhausted before he could accomplish the great work of progression set before him.

74. And as he felt death coming upon him, he blessed his son Solomon, and gave him instructions how to guide the children of Israel, and build up their spiritual minds until they were all united into one

massive principle, and then divide them into different apartments or classes, and furnish each class with a teacher or high-priest.

75. All these instructions Solomon promised to obey; but after the death of his father, he was thrown into the influence and ideas of other nations, and his spiritual mind was overpowered by the mechanical instructions he received from them.

76. And as he did not possess faith in the work of progressing the minds, he went forth and built a temple of wood and stone, that he might be called great in the sight of the world; and with a desire to gain earthly honor, he died without faith for the true principle.

77. After his death, the children of Israel became scattered into different parts of the earth by wars and famines, and the progressed affinities did not come together so as to produce a passive temperament that could call them together with love and affection,

78. And build up a principle, as they were all attracted to the art of building with wood and stone, instead of working to progress the spiritual minds heavenward, as a tower built of wood and stone touching the clouds in the sky.

79. After many generations passed from the earth by disobedience, they were brought together by famines coming over different parts of their habitable regions.

80. And as the affinity-channel came together with penitence, all praying for God to guide and protect them from death, they brought forth a passive temperament who was afterward called John the Baptist.

81. As John grew to the age of fourteen, he was greatly impressed by spirit-power; and after King Herod killed his wife, he fled to the mountains, where he was forced to listen to the teachings given from spirits.

82. Herod became interested in the instructions he received; and after he returned to Jerusalem, he liberated all the poor tribes he had called thieves and driven into the forests.

83. The same year that he liberated the poor distressed beings, there came a famine over all parts of the land that was inhabited by the children of Israel.

84. And as they were destitute of all vegetation, and were obliged to subsist upon dry leaves and roots they gathered from the forest, their skin was soon covered with sores, which became a disease that destroyed them by hundreds.

85. The spirits impressed John to tell the inhabitants to bathe in the river Jordan, to heal them of their infirmities.

86. But as they had not been accustomed to bathing, they were fearful that it would bring instant death to wet their sores with water, as they had never heard of water being used for a medical purpose.

87. But after long persuasion they consented to try the bathing, providing John would place them in the water while the spirits were with him.

88. This John consented to; and as many as were bathed in the river Jordan became healed of their infirmities.

89. John continued to bathe them from day to day, until vegetation came again upon the land, and the inhabitants were restored to health.

90. John had faith in good works, but not in the development of the mind by progression, as the spirit-power illustrated to his mind; as his perceptive organization was small, not being fully equalized within the true channel of affinity.

91. John went from place to place, teaching the people to seek and learn the wisdom that God had given to the world,

92. And to leave their old superstitious ideas of sacrifice, as it had only been given to attract the mind of the past generations to gather together and place their mind upon one subject while the smoke of the lamb was ascending heavenward.

93. But as they had learned to think of a superior being without looking at the smoke of the lamb, they should strive to bring forth good works as a progression meet for repentance for their past ignorance.

94. But this they could not comprehend, unless he would consent to baptize them in the river Jordan, that they might have some outward demonstrations that they could see and appreciate.

95. Therefore, to guide the minds onward, he consented to baptize, provided they would bring forth good works meet for repentance when they came forth to receive baptism.

96. John healed them of all diseases when his spirit's power came in connection with the powers of the water.

97. This caused all the tribes to become attracted to his power, and they left all and followed after him, beseeching him to give them wisdom.

98. Herod, seeing their attraction, devised plans to draw them into another channel, by scattering the tribes into the forest for gain and vegetation.

99. Another portion he employed in pulling down old buildings and erecting new ones in their stead.

100. And as John had taught that there was to be a Christ born unto

the children of Israel, Herod persuaded the people to set about building a temple for his reception.

101. They looked upon Herod as being a wise man ; and as he had received instruction from John, they believed he was sincere in building a temple for the reception of Christ.

102. And whatever he told them to do they did with all power and energy, believing they were working for the Son of God, as they all had faith in his being born within their midst.

103. But as soon as Herod attracted their mind until he gained power to compel them to labor, he gave them no time for thought or reflection, endeavoring to attract their mind to mechanism, so they would forget the instruction they had received from John.

104. As Herod saw he was changing their minds, he made them presents ; and while they were animated with their presents, he told them he did not believe the wisdom John had given to them concerning the Christ, and that he might be born within the coming generation, but not within their generation.

105. And as they thought Herod could understand John's teaching better than they could, they lost all faith, and united with Herod in all his infamous deeds against those he sent into the forest for vegetation, and to raise wheat for their subsistence.

106. But while they were at their quiet labor, they became wise and passive, and the spirits impressed their mind, to see the affinity-channel of Mary and Joseph.

107. And that channel brought forth a child ; and the mind of that child shone (figuratively speaking) as the star in the eastern sky, after all other luminous bodies had disappeared, or ceased to give light.

108. As soon as the wise men saw the mind, they knew that it was the Christ whom John had spoken of,

109. And immediately set out in search of the child. Not being able to comprehend the enmity Herod had toward the true principle,

110. They went to him to inquire where they should find the child ; but as he confessed he knew not, they told him they saw his channel of light in the east, and they were going in search of him.

111. Herod, being exceedingly anxious to get the child, to destroy its life, told the wise men to search diligently until they should find the child, and then return to him, that he might come and worship the child with them.

112. And as they set out in search of the child, they had great faith ; and the vision or inspiration of light went before their eyes, until they

came where the child was born; and as soon as the wise men met with Mary and Joseph, the spirits formed a battery with them, and told them to take the child and flee into Egypt, for Herod would destroy his life.

113. Faith caused them to leave friends and home, and take the child into Egypt, where they could save the principle of light.

114. When Herod learned that he had been mocked of the wise men, he sent out armies to destroy all the children, where he was sure to get the Christ.

115. But as he did not succeed, his pride failed him, and he soon sickened and died, leaving his sons to dispute over the true inheritance of the kingdom,

116. Which was decided by the Roman government. And as soon as Archelaus was placed in his father's stead, the wise men returned to Nazareth with the child they had rescued from danger.

117. And as the child grew in strength of body, his mind was developed to the knowledge of the past, present, and the future.

118. As you well know, he proclaimed throughout all parts of Judea and Jerusalem, and at your temples, while your priests and rulers stood amazed at the knowledge that came from an unlearned man.

119. But when he told you that he was the Son of God from the affinity-channels of Abram and David, you were not sufficiently enlightened to comprehend the divine channel,

120. And congregated together to devise plans how you could accuse him; but as you could find no fault in him, you debased yourselves and your government by crucifying him without a crime, which was acknowledged by your rulers.

121. And by destroying the true channel of light, you will be brought to account, and your laws will be brought to judgment for allowing a man to be put to death without the decision of the council.

122. For the Christ you crucified has risen, and possesses power to reveal all the hidden secrets that are stored away in the bonds of iniquity.

123. And by his power all your secret actions have been revealed to the king of Rome, who will demand an explanation by law.

124. And as I have been called to repentance by the power of Jesus Christ, I have faith to believe that his power will subdue and crush every nation that is based upon acts of evil.

125. And there will be wars and tribulations upon earth until all evil is destroyed, and the inhabitants of the earth will acknowledge God's laws as supreme ruler.

126. Therefore you will see that circumcision without faith accounts nothing ; also faith without good works is a loss to the soul.

127. After you have read this epistle, I pray that the blessings of our Lord Jesus Christ may come upon you and remain with you forever and ever.

CHAPTER LXVII.

1. As the Jewish priests and rulers read Paul's letter, they became enraged, and immediately devised plans to send their officers to Rome and secretly destroy his life.

2. And at the same time send out armies to destroy all that professed to be Christians living within the borders of Judea and Jerusalem.

3. And as they sent out their armies, the spirits impressed Paul to inform the king of Rome of the Jewish conspiracy against the Christians.

4. The king then commanded all the Jewish subjects that were living within his dominions to adopt the Christian rules of worship,

5. Also all the Roman subjects that worshiped idols; and as Paul was closely pursued, he fled to Corinth, where the Jews afterward destroyed his life.

6. And as Paul was obliged to leave the king without selecting a good man to officiate as priest and spiritual adviser,

7. The king was obliged to make his own selection among the priests that were within his dominions.

8. And he selected the most able-minded priest who had adopted the Mosaic, Roman, and Christian faith; and as the king made him high-priest of the state, he united the Mosaic, Roman, and Christian forms of worship into one creed, uniting all churches into one, with their separate division,

9. And designated their faith and creed by the Roman Catholic creed; not a creed formed by spirit-messengers, but by that of the Roman government.

10. After all the Roman subjects were sworn to adopt and protect the Roman creed, the king called them together,

11. And formed them into armies to go against the Jews throughout all parts of Jerusalem, Judea, and Galilee.

12. As fast as the Romans gained power over the Jews, they burned their cities and temples, and all they took as prisoners they compelled to take an oath to the Roman Catholic creed.

13. While the Romans were subduing the Jews, the Christians fled into the far northern forest, where (as they believed) no human being had ever traveled.

14. But as they journeyed northward, they found beings similar in complexion and form to themselves.

15. And as soon as they were able to comprehend their tongue, they learned that they were descendants of the tribes that became dissatisfied with Abram while he was distributing the seed after the famine,

16. As jealousy caused them to believe that he gave more to one tribe than to another; and they became enraged with anger,

17. And set out to find the promised land that had been promised to Abram and his seed, believing it to have been an earthly soil instead of a heavenly inheritance.

18. But the promised land they did not find, and were exposed to many hardships, as the earth was not equalized, and the earthquakes were very frequent, throwing the earth-soil in every direction.

19. And in other places the surface was swallowed up in the waters below, at times taking nearly all the wandering tribes with it, leaving them destitute of food; and they were obliged to wander until they came to poor vegetation, as it was poor and scarce.

20. But after they experienced many shocks from earthquakes, they became lost and bewildered in mind, that they were unable to return.

21. Thus they became scattered into different tribes and nations until the earth became equalized so that they could get food and unite together and study mechanical arts from rude nature; and then they erected houses of a small structure to protect them from the storms.

22. Through disobedience and jealousy, they were compelled to suffer the most extreme distress. God did not compel them to go north or south from the interior of the earth, where He first placed them upon soil that gave food in abundance;

23. Neither did He intend they should go until the earth became equalized to produce vegetation suitable for food and happiness.

24. And at that time He would have commanded His spirit-messengers to reveal the earthly treasures; but as they were of a mixture, their minds could not be controlled to wait for the appointed time.

25. But through all their tribulations, they secured some of the original writings of Abram; but every generation had been trying to excel with marks and figures, instead of having pictures.

26. After the Christians united with them, and told them concerning

the Christ that had been crucified, and of their persecution, many adopted their faith, and they became as one family.

27. And after the Christians became quietly settled, the spirit-messengers impressed those of the most passive temperament, and they understood the old manuscripts.

28. But as they had been driven from their homes, they soon lost all desire for spirit-advice, except it was for gaining knowledge to excel one another in mechanical arts.

29. This the elevated spirits would not give them, as they knew their mission was to give development to the spiritual mind, and after the spiritual mind was developed, they would be able to comprehend every thing belonging to nature.

30. But the spirits in the lower spheres (next to the earth) were attracted to their desires, and wished to do something to assist their kindred; therefore they impressed their minds to make and build whatever they desired without increasing their spiritual perception.

31. The Roman and Jewish war continued for many years; but after they became greatly reduced in strength, the Romans conquered the Jews, and those that were not taken prisoners fled to different parts of the country.

32. The Romans established their Roman Catholic creed throughout all parts of Judea and Jerusalem, and as the priests were the most learned men,

33. They gradually gained power until they were able to control the laws of the country, and they placed restriction upon every human being within their dominions.

34. And their punishment was more severe than that of the Jews or the Romans of former days, and all were compelled to receive counsel from the priests,

35. As they professed to have received an inspiration from God direct, to compel all to unite with their Roman Catholic creed.

36. And whenever any of the Roman subjects were impressed by spirit-power, they were tortured until they would suppress all knowledge, and confess to the world that they had been deceiving the people.

37. By this act of tyranny, the people were all placed in fear; and whenever they received an inspiration or a visionary thought, they would call it a plague, and take medicine to destroy the influence.

38. Thus they increased in power; and as they went north-west, they found a large nation of people, and because they could not make them adopt their creed, they went to war with them.

39. These nations were afterward known as Gauls and Britons; they were descendants from Esau, who went northward at the time of the famine that drove Jacob into Egypt to buy corn of his son Joseph.

40. The war with the Romans and Britons lasted many years; and at last the Romans conquered the Gauls and Britons, and placed the poorer class in bondage as slaves. Thus they continued for many years.

41. But, after years of hardship, the feeling of independence was aroused among them, and they drove the Romans into their own lands; and then they divided their possessions into parishes and counties, and chose a king for each division.

42. These kingdoms continued but a short time, as the inhabitants were continually fighting for an independent government, and also for free religious thought.

43. For the spirits from the higher spheres had again encircled all passive minds of earth, impressing them onward to liberty.

44. And in a short time this became the universal feeling within every nation; occasionally an outbursting of religious thoughts would appear, but it was instantly crushed by the power of the priesthood.

45. For they had gained the control by intrigue and pompous display, and were determined to bring the whole world to kneel at their shrine.

46. But it was an impossibility for them to continue their oppression; for the seven classes of spirits had united their powers to destroy the devil or dragon, (as had been figuratively given to John;) for he was to be chained for a little season, and give place for a different channel.

47. These impressions caused them to fight until they became united in mind to support one king and one governing power.

48. As soon as this was accomplished, the spirits saw they would be obliged to divide their channel of thought, so as to be able to crush the monster that had hidden the divinity of God's wisdom within a pompous power.

49. After the spirits divided their magnetical battery, they went to work upon the minds of every nation, with a determination to bring a progression, and make known the hidden mysteries of past generations.

50. And to accomplish this great work, they were obliged to attract their minds into different channels and different occupations, so as to equalize their minds and bring forth passive temperaments.

51. After they divided into mechanical arts of different grades, they impressed them to build ships of different sizes and structure. This animated their mind, and they became united in labor.

52. The desire for mechanical arts caused them to labor with diligence, which destroyed their passions and lust to a great extent.

53. And as soon as that was lessening, the spirit-messengers began to impress the laboring class to think and feel that the tyrannical laws given by the priests were not in accordance with the natural laws that govern them from day to day.

54. And as they met together, they conversed about their condition of life and their hopes in the future; and each one was impressed to give an idea concerning their present unhappy condition, being surrounded with tyranny.

55. And those that possessed the most susceptible mind enticed the others to rise in power, and put down the tyrannical powers of the priesthood.

56. These thoughts raised a determined mind, and they laid their plans to conquer or die; and they received assistance to guide their footsteps.

57. And they went to war against the priests, and soon gained power over them, and established an independent religion that broke the chains of tyranny.

58. As soon as they found relief, they returned to the pleasure of mechanical arts, in which they increased, and sent some of their inventions to other colonies that had been formed from the scattered tribes of each nation,

59. That were afterward called France and Spain. At first these colonies were exceedingly anxious to get knowledge from their neighboring country.

60. But as soon as they commenced working upon the same channel of mechanism, they endeavored to excel each other.

61. And this created a jealousy and pride, which was the beginning or foundation of the great monster that was given to John, when the spirit said unto him, Come hither, and I will show unto thee the great whore that sitteth upon many waters.

62. And as they increased in mechanism, they built ships to carry their productions from one place to another; and by this means they began to enrich themselves, and adding precious jewels to the great whore sitting upon many waters, (or their pride and jealousy,) which caused her to lift her head and unite with the Britons, saying, This is to become the greatest nation upon the face of the earth, and I will cleave to her.

63. For with her power and intellect I can become the queen of the

world, making all other nations bow with honors before me, covering me with the riches of all the earth.

64. Thus she continued receiving riches, until other nations began to increase; and then she united with these nations, forming into a feeling of aristocracy.

65. This whore, or monster of Babylon, was the evil principles that would naturally grow from the increase of mechanical arts, until knowledge could increase the minds, so that they would be able to understand God's natural laws and designs.

66. And as they were ignorant of the very atmosphere that surrounded them, the spirit-power was obliged to set the different grades of intellect to work, digging into the depths of the earth for all the different minerals that are contained therein,

67. So as to enable them to learn by comparison the natural magnet or properties each particle contained.

68. And as they were attracted by the great power and knowledge they gained from the different minerals, they began to study the properties of vegetation in connection with the human system, which taught them to apply the different minerals and particles of vegetation in time of sickness.

69. This knowledge caused the inhabitants of earth to increase in the science of nature; and as the minds were growing in the knowledge of science,

70. They began to realize that there was something wrong in the tyrannical laws that governed their spiritual intellect, and the most active mind openly advocated a change of religious thoughts.

71. And to quiet their active minds, the priests collected all the old manuscripts they could find, and united them with what they had received from Paul and the Jewish priests.

72. And by uniting them, they arranged them to suit themselves, thinking it would satisfy the scientific minds, and keep all others in fear and darkness, by not giving the explanation of Christ's parables as they found connected with his teachings.

73. But as they had arranged all the writings in an intelligible and scientific manner, so as to bring honors in the world, they were acknowledged by the king to be perfect, not knowing with what intriguing minds they were arranged for publication.

74. Being ignorant of all the inward workings of the church, he compelled all his subjects to read and believe the divine book given by inspiration.

75. These commands were not obeyed but a short duration of time, as the passive temperaments were impressed to think and feel that the book was not perfect, and that it was not necessary to be bound down to ignorance, but to seek for themselves.

76. And as they began to seek for themselves, there was a division in the church, and those that would not remain with state and church were compelled to suffer many privations.

77. But these privations caused them to seek knowledge, and to become more attached to each other for seeking a principle.

78. And the women were allowed to think and act for themselves, and the men began to respect them, and learn that they had an intellect equal to some of the men, if cultivated.

79. Which had never been acknowledged by the men of earth since the world began, as they had considered that woman was only placed upon earth as a helpmeet for man; and that it was not necessary for them to cultivate their intellectual organization.

80. But as they continued searching into natural science, they found it necessary for the women to unite in their thoughts of investigation, if they produced children with minds suitable to comprehend the changes of the coming generations.

81. This was very unpleasant knowledge for the low, uncultivated minds, as they were utterly opposed to giving knowledge to the women.

82. But as soon as their ambition was aroused, they began to study the art of making clothing into different forms.

83. And the spirits, being anxious for their intellect to increase, impressed their minds to make and form whatsoever they desired.

84. And by so doing they increased equally with the men; and after the women began to study into the divinity of religious creeds, the men took the more active part, to keep in advance of the women;

85. But reëstablished the law allowing the eldest child, whether it be male or female, to take the ruling power of the government in case of death with the parent.

86. These rights gave the women an opportunity to open their mind to thought and action, which impregnated the next generation with a variety of minds.

87. These minds sought to invent every thing new, establish a superior form of government, different from what had ever been upon earth since its formation.

88. The social and religious laws were renewed; and as they were

treated with cruelty, they made war, and fought till they partially conquered the tyrannical power of the combined priesthood.

89. Then they scattered their social and religious societies into different nations, until they gained great colonies or countries, that progressed in the intellect and arts of nature.

90. And as the spirits had impressed the inhabitants of earth to build vessels to sail upon the waters, they were obliged to impress the minds to use them upon the different navigable waters ;

91. Which they found very difficult, as they were extremely fearful of going far from land ; but by continually impressing their minds, they began to bring forth children that had a desire to study into the science of navigation, although the spirit-guides could not impress their minds to know from whence they received their thoughts and desires ; for the time had not come for them to make themselves known ;

92. But continued to secretly impress the minds onward, to gain freedom and progression that would enable them to enjoy God's pure laws.

93. And knowing the Western Continent was in an habitable condition, they impressed many of the navigating minds to think that there was land in a westerly direction.

94. But as their ships were poorly constructed, they were fearful of going out of sight of land ; some followed the coast northward until they came to the frozen coasts covered with ice and snow, and then they returned home without exploring the land.

95. Thus they continued for many years ; and then they saw that one of the navigators began to develop, and have a desire to search for another continent.

96. And the spirits immediately formed a powerful battery around him, and impressed him to carry his desires into action, although they had many opposing minds to encounter.

97. But they impressed him with courage and determination to beg for assistance from place to place, until he should gain his outfit.

98. And wherever he went, the spirits would impress the minds to listen to his teachings, until they became overburdened with thought, as it was more than their minds could easily comprehend.

99. And as the spirits could not impress the men to give him assistance, they searched among the women that possessed jewels ; they could have found minds among the poorer classes that would have given him assistance, as they were more impressive ; but they were without the means to give him assistance.

100. Therefore the spirits were obliged to search among the proud minds that possessed jewels; and they found it a great task to overcome their pride and vanity.

101. But at last they gained power over the queen of Spain, as she was partially impressive, and caused her to sell her jewels, and give the navigator assistance to attempt a voyage across the seas.

102. All nations ridiculed the attempt, saying the man was insane, and it would be a loss of life and property.

103. But after he made the voyage, and returned with glowing accounts of the land, and the inhabitants he found, he was called Columbus the navigator.

104. But before this, he had been called the insane navigator, on account of the ideas he openly advanced in regard to the formation of the earth, which they could not understand.

105. As soon as they accomplished this great work, they opened a channel of thought, and a desire for the wealth of a new continent.

106. These desires increased the love and hope of liberty, and they began to pray for God to give them assistance, and strengthen their religious thoughts, as they could no longer remain with the old creed, as given by priesthood.

107. And with these resolutions they left the old creeds, and formed into different denominations, known as the Lutherans, the Calvinists, and the Quakers.

108. For this act they were persecuted, and many of them put to death; and they fled from place to place, thinking to find a spot upon earth where they could enjoy their religious thoughts, and pray to their God without being molested.

109. But finding no rest, the spirits impressed them to form into colonies, and embark for the Western Continent. At first they had great fears; but as they were constantly persecuted, they gave away to the impression.

110. And were soon ready to sail for the new lands. The spirits desired them to start upon their journey in the winter time, but could not make them comprehend the difference, as Columbus had given accounts of the warm climate; and they believed the Western Continent was all covered with vegetation from the north to the south.

111. But as they took a northerly course, they landed upon shores that were covered with ice and snow.

112. And as they had a short allowance of provisions for the cold weather, they suffered from cold and hunger.

113. Those that first discovered the lands of the Western Continent had the same belief as the Romans when they went north, thinking to find the lands uninhabited.

114. The Romans found the north inhabited by the descendants from Esau; the colonists that sailed to the Western Continent found tribes that had been still farther north, and crossed over the neck of land that then united the continents into one.

115. But as the earth-magnets had not become equalized, so as to pass through all the powers of the earth, they vibrated into the wrong channels; and as they came in contact with the different combustible substances, the force and power parted the earth near the surface, to give place for the magnets to make their escape.

116. These eruptions continued in all parts of the continent, until the interior became more and more equalized and inhabitable.

117. When they first came upon the continent, they had a desire to gain wealth, like their forefathers; but as they gathered the gold, silver, and precious stones that were thrown from the interior of the earth by the eruptions, they soon lost it by the same revolving powers.

118. And after they had erected their cities in many places, they were swallowed up within the lakes and rivers beneath, while others were covered up by the rocks and hills that were thrown in every direction by the revolving magnets that came in contact with smaller particles, that were thrown from their proper channel.

119. As there was a continuation of these eruptions, they became discouraged, and concluded that it would be of no use to build any thing more than a small hut for shelter, made of poles put in the ground, and tied at the top; then covered with the skins of the wild beasts, that they prepared and carried upon their back from place to place.

120. Thus they continued for many centuries, and became wandering tribes: fearing every trembling motion of the earth, or any unnatural form they did not find in their hunting-grounds.

121. In this unprogressed condition they were found when the earth's magnets became equalized, and God commanded His spirits to impress the people of the Eastern Continent to search for land that was ready for cultivation.

122. And as they came upon these lands, they treated the natives with cruelty instead of affection, as their fearful minds required to have wielded them into progression.

123. Besides, if they had treated them with affection, the natives would have worshiped their progressive ways and given them all the

provisions that were within their hunting-grounds, which would have kept them from hunger.

124. But as they had escaped from the hand of tyranny, they thought it would be well to manifest the same tyrannical disposition toward (as they thought) the intruders of the land, although they had no written titles or claims upon the lands.

125. They thought by treating the natives with cruelty it would cause them to flee into the forest.

126. But that was not their temperament; fear they did not know, and instead of retreating into the forest, they turned, as they believed, upon the intruders, and destroyed nearly all their colonies,

127. And placed the remainder in fear and trouble without food, or any earthly assistance that they could ask for.

128. And by this means they turned their whole thoughts to their God, asking and beseeching Him to give them assistance and save them from the hand of the savage enemy.

129. The guiding-spirits saw that they had become penitent, and impressed another company to fit out vessels to colonize the new continent.

130. And these vessels arrived just in time to save the first colonies from starvation, and by receiving these blessings by prayer, they continued to increase in prayerful thoughts.

131. Which increased their sympathy and love one for another, and the children that were born while they were united in thoughtful prayer possessed more of impressive temperament than they had for many generations.

132. And as the spirits knew these impressive minds would be required to sustain and govern the new form of government God wished them to implant upon the minds of the new colonies,

133. Therefore they commenced impressing the passive temperaments as soon as they were born into the world.

134. And as this impressive battery was continually with them, the whole colony had the assurance that God would give them assistance.

135. And having this feeling of assurance, their minds were increased with the desire of freedom and home manufacture, endeavoring by every action to cast off the tyrannical yoke of oppression that bound them to one creed and a fettered government.

136. When the monarchical governments saw the desire of freedom arising with the new colonies, new restrictions were placed upon them,

thinking to compel them to submit to the superior power, that was able to crush them with science.

137. But the new colonies were impressed to keep firmly opposed to oppression, and to resist all their threats, which they did with firmness.

138. But as the mother country had been increasing in power and riches, conquering and compelling all the neighboring countries to submit to her power of trade and commerce,

139. They thought it a trifling work to make that small colony of people submit to their creed and monarchical government.

140. Therefore they sent over a few ships filled with guns and men that had been well skilled in the science of fighting.

141. And when they arrived upon the Western Continent, they commanded the colonies to surrender, or fight until they would be obliged to surrender to the power of the British government.

142. The colonies still refused with firmness, and a great and terrible war ensued; the spirits concentrating their full power in aid of the new colonies, knowing they would conquer and afterward establish a progressive form of government which would give them a channel wherein they could in time make themselves known to the inhabitants of earth.

143. The spirits did not impress the people to fight for the purpose of destroying life or bringing pain and misery upon the colonies.

144. But God had commanded them to bring progression upon earth, and compel all nations to learn His natural laws, that they might use the magnets that surrounded them; for they were ready for use.

145. And as God had commanded them, they saw it was their duty to obey, and it was impossible to bring progression without destroying the tyranny of a monarchical government and the religious creeds formed by man.

146. And they went to work with a determined will, impressing every one that possessed a passive temperament to work for a principle.

147. And all the impressive temperaments were brought into action; those with the most impressive minds were placed as first officers.

148. George Washington possessed the most perfect temperament, with an organization to govern and guide more than one channel at the same time.

149. And as there were many small channels to work and bring into action, he was placed as the first officer to command the progressive armies.

150. And as he went against the British armies, he was impressed

with stratagem to head them off in every turn they could make, also to follow them with firmness, although they were less in number.

151. But as they continued to confuse their scientific form of governing their armies, they began to fear their own strength; and as fear continued to grow upon their armies, they were easily impressed to sympathize with the progressive armies, and many united with them.

152. Washington continued with firmness, although his sufferings were intense; but when he looked upon his suffering armies, without clothing to keep them from freezing, as they stood guarding their homes and helpless wives and children, his firmness melted to sympathy and tears.

153. Then with the second thought he would say, I know my God will give me strength to do my duty; freedom must come to these poor suffering beings.

154. I will buckle on my armor of firmness, and fight for these good puritans until I gain freedom or lose my life in the attempt.

155. With this good mind toward the true principle, the spirits guided him into every channel that would bring a victory over the enemy.

156. And after they saw no possible chance of making the American officer surrender, they willingly gave up the contest, and the British government was obliged to say that the American Colonies had rightly gained their freedom.

157. As soon as they were acknowledged a free and independent people, the spirits impressed them to form an independent government, different from those that were governed by a king:

158. A government that would allow every man to progress and acknowledge God as king and supreme ruler over heaven and earth, and look upon each man as a brother in the progressive principles of divine nature.

159. But their minds were not sufficiently impressed to comprehend a perfect government, and the spirits impressed them to establish a government that could receive changes as fast as the minds were able to comprehend the laws of justice one with another.

160. As soon as this government was established, the spirits began to impress the minds of the men, women, and children to study into all the progressive mechanism that could be of any benefit to the rising generation.

161. And while they were impressing the minds for mechanism, they opened their minds to understand the physical nature of man in

connection with the mineral, vegetable, and animal, also the connection each was holding to the planets in the heavens.

162. As fast as they were able to investigate these particles, they cast aside their ignorance and superstition, which caused the most impressive minds to step forth in the science of nature and advocate its cause in defiance of all religious creeds upon earth.

163. When this knowledge was carried to the minds of the Eastern Continent, the impressive minds took new courage and broke from their iron-bound superstition,

164. And formed new sects and creeds according to the extent of their development; and when they were not allowed the privilege of worshiping God as their progressive thoughts dictated, they emigrated to the Western Continent.

165. When the governing powers of Britain saw the emigration flowing toward the Western Continent, jealousy was again aroused,

166. With a determined will to crush the progressive government, and make all its subjects become subservient to her will.

167. And with this feeling they sent forth armies, bearing power and strength to crush all the smaller powers upon earth, as they had greatly increased since their first struggle with the new colonies of America.

168. But when they came in contact with the scattered colonies, (that to all appearance were unprepared for a long contest,) they found that the same progressive power protected them.

169. And they were soon furnished with thoughts that could baffle all the power they could force against the Western Continent.

170. And after they expended all they thought they could conveniently lose without gaining assistance, they quietly withdrew what they had left upon the waters, and became submissive to the hand of progression.

171. Allowing every religious faith to be advocated within her dominions, without destroying their lives or banishing them into the wilderness with the wild beasts.

172. And since that time the British dominions have been following the progressive channels of America.

173. And as the British doeth so doeth the remainder of earth's inhabitants, as she has the ruling power of aristocracy; and with this aristocracy and monster of pride she sits upon many waters, collecting riches from every nation.

174. But to overcome that pride and power, God commanded His

spirit-messengers to impress the American people with all the arts and sciences that would be required to develop and lead them into the natural principles of nature.

175. At first the guiding-spirits endeavored to make themselves known through the most susceptible temperaments; but the minds were not sufficiently developed to comprehend the inward workings of God's natural laws.

176. And as fast as the impressive beings were made to speak concerning the mysteries of death, the people became terror-stricken, and had them put to death, for fear a dreadful calamity would befall the nation.

CHAPTER LXVIII.

1. THE spirits, seeing they were yet filled with fear and superstition, commenced an inward working all over the world.

2. And as fast as the different nations came within the ruling powers of the progressive government, the spirits endeavored to bring them within the channels of progression,

3. Taking their mind from one channel of thought to another, until their superstitious fear began to leave. Not only one, but the combined nations that had been attracted upon the Western Continent from all parts of the globe, began to loosen their iron-bound shackles, as it were, when they breathed the freedom of the progressive government.

4. The spirits continued their inward development, until they impressed the susceptible minds to comprehend electricity.

5. And as soon as the mind began to take the electric particles of the earth, and unite them, so as to form electricity, (it being of the same material as that contained in the physical system,) the spirits united their battery with its power.

6. And as the electricity did the outward work, they continued to impress the mind, until they were able to make themselves known by rappings, formed by their combined electric batteries,

7. That were brought in connection with persons possessing a great quantity of the same electric particles within the physical temperament.

8. And while they were with the person, they could press upon the batteries, and cause as many vibrating sounds as were required to communicate a sentence.

9. And in the same manner cause different particles of household furniture to move in different directions, if a person possessing the proper particles were in or near the room.

10. When the spirits first made these manifestations to the people, they began to make a disturbance, and desired a law to put the individuals to death, and did in some states.

11. But the laws were so formed that they could not sentence a man

to death or punishment without investigating the accusation; and at this time the spirits had sufficient power to prove their power and desires.

12. But to quiet the minds, and prevent insanity with those of a superstitious education, the spirits worked very cautiously, and made the people anxious to understand the use of electricity.

13. At first they worked with fear, thinking they had entered into some of God's mysteries, and He would be angry with them, and cause the earth to be destroyed.

14. But they were impressed with many new ideas at the same time, and their fear soon passed away into knowledge.

15. And as they gained knowledge, their spiritual minds increased, and the spirits were able to impress many hundreds to speak and tell the mysteries of the raps and moving furniture.

16. While others were impressed to write the experience of many spirits, while passing from the body into the different spheres of eternity.

17. And as they found the laws different from what they had been taught by their forefathers, they were exceedingly anxious to return to their bodies a sufficient length of time to convince the people of earth what was necessary for them to do,

18. And what would enable them to gain honors in the spheres beyond the sleep of death, which they had looked upon with terror.

19. But as soon as they began to learn the natural channel, it pointed out to them their work; and this taught them that there was but one way that they could communicate with their friends.

20. And that was to work upon the minds of their friends until they were sufficiently progressed from fear to listen to their impressive communications by raps, by writing, or by a verbal impression through another medium.

21. When the spirits pass from their body, the first desire they have is to tell the friends they leave behind the change they experience; because their friends are looking at their bodies, weeping, and wondering in their own mind whether the spirit that escaped is happy or in torture.

22. And as long as their friends are mourning, the spirit hovers around to give relief, and quiet the troubled minds.

23. When the minds become reconciled, they begin to look for their true position in nature, thinking there is something different for them.

24. But when they learn that there is no change until they gain the higher spheres by the work of progression,

25. They unite with the progressive channel, and commence the

work of progressing the minds of earth wherever they can find a channel of affinity ;

26. Laying all selfishness aside, and working for the progression of every soul upon earth ; for those are God's laws, and all who work in spirit and in truth must work with the same channel of thought, whether they be in the body or in the spirit.

27. And those upon earth that do not work for the happiness and progression of each other with a feeling of love, will be obliged to take a position in a low sphere ; and they can not change their position until they obey the laws of God, and His laws are righteous and just.

28. And each one has his own work to perform. And if they have not done their duty upon earth, while in the body,

29. They are obliged to make their work perfect after they enter the spiritual spheres ; and all must be performed with a feeling of love and desire, or it is not accepted within God's channels.

30. And as the founders of the American government did not do their duty in keeping the government free from the evils of slavery, as they were impressed ;

31. And knowing it to be against the laws of God to place any human being in a condition where they could not have free access to the progression of the world,

32. They turned their whole mind and strength to the different departments of the government as soon as they passed from their body, where they could see the evils of their earthly labors.

33. For they soon learned that it was against God's will to place man in bondage, in any condition where he could not get a free mind that would bring progression.

34. If a man does a wrong, place him in a condition where he can be taught to comprehend a principle ; and when principle overcomes this evil, the man will not have a desire to commit a wrong act.

35. If a child is taught the principles of right and wrong, he will have a feeling of conscientiousness as he grows to the age of maturity.

36. And it is the duty of parents to make their children strictly obey the principles of purity and justice to every human being from their infancy, and then they will commit no wrong act through life that will require punishment.

37. If the founders of the American government had all been taught the feeling of conscientiousness, they would not have admitted the right of slavery within their constitution.

38. But not possessing a full organization of principle, they allowed the desire of riches to overcome their better judgment,

39. And acknowledged the slavery of human beings right and lawful in the sight of God.

40. But as they passed into the spirit, they soon learned the wrong they had committed, and with a penitent feeling returned to those having the governing power, endeavoring to make their wrong right by impressing their minds to abolish slavery.

41. And as it was impossible to make some of the rulers comprehend their impression, they sought all those outside of the government to give them assistance by electing a man of passive temperament that they could guide.

42. And as the combined powers of slavery had become an individualized monster, seeking to devour every thing that did not yield to its sway,

43. They were obliged to impress minds to go to war against the demon of evil, and other minds to stand in aid of the monster until its cloven foot could be shown to the whole world,

44. That all should acknowledge that it was wrong for the monster to exist, and rejoice at its destruction.

45. As soon as the monster is entirely destroyed, the founders of the government will continue making amends until they make their work perfect.

46. And the ministers that pass into the spirit see that their teaching of old creeds and dogmas of earth are not right; for their belief in the creed has not given them light and progression in their spiritual existence.

47. And what light they have gained since they entered the spirit they are exceedingly anxious to impart to their brethren in the body,

48. That they may have an opportunity to improve their mind within the channels of nature before they pass into the spirit, where they are obliged to walk or move by the light that emanates from the development of their own minds.

49. The ministers and teachers return to those they have taught because they have taught the minds of their parish to believe the principle set forth in their creed.

50. And as soon as they are able to gain an influence over those they have taught, they strive to undo their work, and teach the law of nature as they find it in God's dominions.

51. And by impressing the minds with natural laws, they will cast

aside their old creeds and become united to the principles of God, not those made by man.

52. Some of the most superstitious will endeavor to hold firmly to that which gives them riches and honors in the earthly sphere,

53. And even call forth armies to protect their riches and honors, that they know make the poor, ignorant minds bow at their feet, instead of bowing at the throne of God.

54. But as God's power is firmly planted within the minds of earth, so as to give a bright, illuminating light, the advanced minds will have power to crush every evil that may have a desire to cover them again in the depths of darkness.

55. God's light can never be crushed or again put in darkness by the evil desires of man ;

56. For the electricity of the earth has become the principal acting agent within the western continent.

57. And as the minds are impressed to search for its useful powers, the effect will electrify and equalize the system,

58. And give a channel for the spirit-guides to impress every individual onward to the great channel of progression.

59. And as every sect and society are at the present time receiving this power, they will soon see the improvements that are required to prepare them for the spheres above,

60. And then they will go about their work with diligence ; and as the American people are more strongly impressed with the electric powers,

61. They will gain more wisdom than those of the Eastern Continent, and consequently they will become the great guiding-star of wisdom over other powers and kingdoms of earth.

62. They will continue making improvements in their government, in their religious faith, and in their studies of the physical system, and also in all the arts and sciences of nature, until all nations will be obliged to ask of her progressive powers to give them of her wisdom.

63. But as they see her progression going forth as the light of the world, the evil monster of jealousy will naturally arise within kingdoms where there is law to receive or make changes,

64. And will not feel willing to change their old superstitious creeds into the true inspiration of God's natural laws ; and on this account they

65. Will make war, thinking, as in the first settlements of the colonies, that the combined kingdoms will be able to make the American

powers submissive to the kingdoms of earth, and defy the kingdom of God.

66. But their wars will prove to be of no account against the combined powers of heaven ;

67. For God saith with a mighty power and voice to the people, All kingdoms of earth shall be destroyed from the earth.

68. And they shall receive my natural laws of freedom of both body and soul, until they proclaim me King over earth and the planets of heaven.

69. And according to His word, all things will be fulfilled ; for He has given knowledge and power to His spirit-messengers to impress the world onward to wisdom.

70. And if the combined kingdoms fight against the progressive law, they are commanded to impress minds to battle against them, until one after the other crumbles away into submission of freedom and progression.

71. And thus by the changes that will come from the wars and the revolutions of the earthly magnets, the pride and aristocracy of all the earth will fall.

72. And the fall of pride and aristocracy among the combined kingdoms will be the destruction of the great whore, the mother of harlots and abomination of the earth, that sitteth upon many waters,

73. As was figuratively given to John in a vision when he saw the destruction of the first and last evil crumbling away to give place for God and His holy principles.

74. And as it falls, the inhabitants of the earth will become more passive, and the spirit-guides will impress them to see that it was their pride that covered all with a mystery.

75. Yet when they are made to see the evil their pride and aristocracy has produced in the world, there will be many that will weep and mourn because those days can not return to them,

76. As their spiritual desires will not be advanced sufficiently for them to see the eternal riches they can gain by getting the wisdom that God has set before them.

77. And they will weep and wail because their kingdoms are crushed, their riches divided with the poorer classes, and they are obliged to come on the same equality of progression with every nation and tongue upon earth ;

78. For God will have no respect to the beauty or color of His children ; it is not the outward aggrandizement, but the spiritual development He must have to fulfill His work.

79. And to gain this development, the evil of pride and selfishness must be subdued and brought down to equality one with another, equal division of all that which the earth contains ;

80. For so long as one is allowed to have more than another, pride and selfishness will exist, saying in their selfishness, I possess more than my neighbor, and I must have more respect from those upon earth, and also those that are in heaven.

81. And there is not a being upon earth, or a spirit in the spheres of eternity, that can progress while they possess a proud, selfish mind.

82. But as soon as the kingdoms are destroyed, the creeds of all denominations will become united as one progressive principle, and they will soon see that the laws of God are perfect and just.

83. And they will look back in their memory and say, Alas ! alas ! that great city of Babylon, or the pride and aristocracy that governed the whole world ; for in one hour, as it were, thy judgment has come.

84. And the merchants that sold and traded with gold and silver, precious stones, fine linens, silks, and woolens, and all precious woods and metals, fruits and sweet odors, are found no more in thee.

85. And as they see the smoke of her burning left in their memory, they will fill their eyes with its ashes and weep, saying again, Alas ! alas ! that great city, wherein we were made rich by her costliness ; for in one hour she is made desolate, and nearly destroyed from memory.

86. And their minds will reflect a moment upon the misery it has created, and then for the first time they will hear their conscientiousness say, Rejoice over her, thou heaven and ye holy apostles ; for God hath accomplished this great work of progression through the affinity-power you possessed.

87. And as soon as the spirits see the feeling of conscientiousness increasing within their minds, they will place a mighty power upon them,

88. A power that is equal in weight to a millstone, as was figuratively given to John in his vision.

89. And with violence they will impress their minds, (which were given as the city of Babylon,) and destroy all their love for earthly treasures, and there will be found no more sighing for the treasures of the earth ;

90. For the spirits will continue increasing the spiritual mind until they are able to see heavenly treasures within God's natural laws.

91. And as they will see the necessity of a progression, they will willingly destroy all selfish feeling, and divide all their earthly treasures equally among the brethren upon earth,

92. And endeavor to make them understand the pure principles of God, and all will become interested in the same progression.

93. It is not the desire of God to destroy His children with war, or destroy one particle they have invented for their comfort, if they would receive His wisdom,

94. And allow His wisdom to teach them how to prepare themselves for their future existence.

95. But as they have not opened their minds to receive the purity of His wisdom, and still desire to remain in ignorance while the magnets and earthly laws are in advance of their minds,

96. Their minds must be set in action toward the progression that surrounds them; and as soon as they see it, their ignorant and evil minds will endeavor to put it down, and say that all these developing powers are not the voice from God, because they are not able to comprehend them.

97. And instead of taking hold of all these mysteries and developing them before the world, that all may have an opportunity to understand and become wise,

98. Those that possess the power will call their armies of ignorance together and battle against God's progressive principles until their strength will be exhausted and their kingdoms destroyed.

99. And then they become submissive and divide that which will remain, and use it for the purpose of developing the spiritual mind and bodily subsistence so long as the body requires earthly nutriment.

100. The time will come when the bodies will require the atmosphere to give them nutriment instead of eating the vegetation of earth.

101. And this will be after all the evil of strife, superstition, and selfishness has passed away from the greatest portion of the earth,

102. And the people of the earth study the elements or atmosphere that surrounds them until they are able to understand all its different particles,

103. And extract the nutriment that is suited to their temperament and progressive minds.

104. And after they have progressed and become equal to Christ while he was in the body, and have learned all the knowledge he gave them,

105. He will return to the earth within a chariot of wisdom, as he promised his disciples.

106. And all those that have their lamps or minds filled with the

pure spiritual wisdom will be able to comprehend the love he will bring from the throne or the fount of all knowledge,

107. Where standeth God with the four and twenty elders or purified principles as counterpart to that which must be made perfect upon earth.

108. And all that are ready will become united in principle to the counterpart or duplicate that is at the throne of God.

109. And when they shall arrive at that progression, they will be filled with love and heavenly desires, that will cause them to know and have an innate feeling when Christ shall approach them adorned with love, as a bridegroom going out to meet his bride.

110. But those that have been standing waiting for progression to come to them will not be able to see his spiritual body, neither comprehend the teachings Christ will be able to give.

111. As he figuratively spoke to the people of earth concerning his second coming, saying it would be like unto ten virgins going out to meet the bridegroom.

112. Five would be wise and five would be foolish ; the wise would take oil in their vessels, but the foolish would have no oil in their lamps.

113. Neither would they exert themselves to get it while they were waiting for the bridegroom, thinking when he should arrive they could get all that would be required.

114. But when the bridegroom came, the wise arose and trimmed their lamps, and they gave a brilliant light.

115. The foolish would then say to the wise, Give us of your oil ; for our lamps give no light, and we are unable to see the bridegroom who cometh to meet us.

116. And according to his word, he will find some that desire others to do their work for them.

117. And with all the evidences around them, they will not gather it into their brain with the true feeling of desire until the wise or progressed minds say, The bridegroom cometh.

118. And then the unprogressed minds, or those that have not sought divine principles with love and affection, (one with another,) will say, Give us of your pure, divine mind and innate feeling, that we may see the Christ.

119. But the wise and affectionate will say, Not so ; for we have not enough for us and you ; go ye and gather for yourselves.

120. That is to say, love and affection can not be forced upon a

mind ; it must grow from a desire that fills the soul with an inspiration of light.

121. And when they have gained that pure feeling of love from the wisdom Christ has placed upon earth,

122. They will be able to meet him and comprehend his spiritual body, and the wisdom he will have to give to all those that are filled with an inspiration of love.

123. And they will enter into a sphere or an association by themselves, and Christ will feed their souls the same as if they were within the spiritual body.

124. Those that go out to gain a pure feeling of love will open their sensitiveness as soon as their natural ability will admit.

125. For they have heard that the bridegroom is come, yet they are unable to see him, still they will have a desire to see him.

126. And with this desire they will gain a pure feeling of inspiration from the knowledge that surrounds them.

127. The same knowledge they have heretofore gained with a mechanical desire without giving a thought or feeling toward the God who gave them the blessings of a mind, thinking it will be all the same if they gain the knowledge.

128. But when they see that knowledge will not be admitted into the higher sphere without it has been gained by a feeling of love to cause an inspiration of light,

129. Their mechanical knowledge will soon be brought down to a humble condition, and the desire of seeing Christ and uniting in an humble sphere with their friends, will cause them to change their mechanical desire into a thought that will look upon all God's work with love and admiration.

130. And by so doing they will find a beauty in the things they have heretofore crushed to the earth with contempt.

131. As soon as they gain the true feeling within their soul, they will see the pure channel that is to open the door of wisdom where they will be able to associate with Christ and the wise virgins that went before them into the higher sphere of wisdom.

132. When they are progressed with light to come to the next sphere where Christ and wise virgins are united in love, they will not be able to enter until Christ teaches them the same wisdom that he gave to those that first met him at the door of wisdom with their lamps filled with an inspiration of light and love.

133. Those of the lower spheres can not pass into the higher spheres

of knowledge until they are progressed with the requisite love and wisdom that belong to the higher spheres.

134. But the spirits of the higher spheres are at liberty to go wherever they have a desire.

135. And as soon as the people of earth and the spirits of the lower spheres learn to comprehend the knowledge he gave while he was in the flesh, he will meet with their progressed love as a bridegroom meeteth with his chosen companion of true affinity.

136. When the people of earth are thus progressed, they will be able to understand God's natural magnets so as to pass or walk upon the atmosphere as they now walk upon the ground.

137. For they will know what the minds are now striving to learn concerning the channels within the atmosphere.

138. And to pass through the atmosphere they will learn to extract the electric powers from the different magnets that are in the earth,

139. As the channels in the atmosphere are filled with the same properties as the earth beneath.

140. And if they have a desire to pass through different temperatures of air, they will be obliged to obtain the gases from different countries through which they wish to pass,

141. And have them in readiness, as the powers of the gases diminish in passing from one channel to another.

142. As fast as man's mind is developed to comprehend these laws, he will have them placed before him.

143. For those are the laws that Christ endeavored to teach while he was in the body, and they must be made perfect with every nation before he comes again upon earth.

144. The earth's laws will continue to purify themselves from year to year until the earth will contain one climate.

145. And then the gases will all become united, and will be suited for all parts of the atmosphere.

146. The gases underneath the surface will all become united as one; all the poisonous particles that now cause sickness among the human family will be destroyed by the changes and progression that will come upon the earth.

147. When these changes come upon the earth, there will be nothing to cause sickness or death of the earthly body.

148. But the bodies will contain the minds until they are progressed for the higher sphere of knowledge.

149. And then the spirits will pass from the body, extracting every particle, or changing every particle of the body into the spirit.

150. As the bodies will no longer contain the animal substance; for as the earth's laws progress into one atmosphere, she will cease to bring forth, or give nutriment for the animal growth, as all will become spiritualized and pass into the human.

151. And after the particles pass into the human, they will bring forth one generation; and after their mind is matured for the higher spheres of wisdom, their bodies will change into the spirit without receiving the death of the body.

152. The death of the body is caused by the different substances from which it is composed.

153. And if the magnets of the earth were equalized to pass into the human, without passing through the vegetable and animal, there would be no death or decomposition of the body.

154. But so long as the earth must have progression, she must throw off her surplus matter, and the vegetation of earth consumes and purifies it for the animal growth.

155. The animal and bird creation prepares it for the human, which gives the organization of twelve primitive principles, to be increased into twenty-four spiritual principles while existing within the body.

156. If the body dies before the twelve organs are purified or progressed to twenty-four spiritual principles,

157. The spirits must draw from the animal and bird creation (that have passed into the spiritual formation) until their organs are made perfect.

158. God so formed the vegetable and animal with magnetical powers, that they should pass into the spirit form, for the purpose of supplying those of the human that should die without having gained their spiritual development.

159. Also those that would be likely to die with diseases that would naturally come from the impurities of the earth, as she passed through the different changes to make all things perfect.

160. And when the earth becomes perfectly free from the poisonous substance it now contains, it will become connected with the human, and bring forth one generation;

161. And as the minds of this generation become matured for the higher spheres, and the spirits within the different spheres gain their full organization from purities of the animal and vegetable, that shall have passed into spirit formation,

162. The earth will no longer require the powers of the sun, moon, or stars, to give an illuminating light: as the spirits will all be able to see by the light of their progressed minds, in connection with the throne of God.

163. And as God hath power to see into every particle, He will see that all things have been made perfect by progression, as He gave the command, saying, The earth shall in no wise pass away until all my work is fulfilled or made perfect by mankind.

164. Seeing that His command has been obeyed, He will pass His powerful hand over the earth, as in the beginning,

165. And its purified particles will separate from its firm foundation, and pass into the purified firmament that surrounds and separates the different planets.

166. The sun, moon, and stars will also separate and pass into the firmament, as God gives the command; for they shall have been purified by the same progressive principles as were given to the earth.

167. And when each particle shall have taken its place in the firmament, there will appear a new heaven, as was seen by John in a vision,

168. When the spirits impressed him to see the holy city of Jerusalem, that had been figuratively given to the Jews for the progression of their minds; but their ignorance and superstition built it with wood and stone.

169. But when progression shall have destroyed ignorance and avariciousness, all will become united in preparing their minds as a temple for their God.

170. And when God unites all His planets into one eternal throne or mansion of glory, then will appear the progressed minds, as temples or tabernacles, to adorn the holy city of Jerusalem.

171. And He will dwell with them, and they shall be His people; and He will wipe away all tears from their eyes, and there shall be no more sorrow or crying, pain or death; for all those troubles shall have passed away and been consumed by the guiding hand of progression.

172. The new heaven, or eternal mansion of glory, will be formed from the purities of every thing existing upon earth; also of every planet in the firmament.

173. And their brilliancy will far exceed any thing ever looked upon by the physical eye, as every particle will be purified.

174. The twelve primitive principles in nature will appear as the pillars to support the great mansion.

175. The four and twenty elders, or derivative principles that will be extracted from nature, will appear as the pillars before the throne of glory.

176. These principles will not only come from the earth, but from the different planets, as all have the same formation and the same progression from nature.

177. And the inhabitants that shall have lived upon the different planets will unite with the inhabitants of earth,

178. And each spirit will be placed within the mansion of progression; but they will then be divided into twelve classes or spheres of progression, instead of seven.

179. And the wisdom will flow from the throne unto each sphere, and all will be able to partake without the assistance of a spirit-guide.

180. This channel of wisdom was figuratively given to John in a vision; and as it flowed from the throne of glory, it appeared like unto a river of water, with great brilliancy.

181. And the twelve classes within the eternal mansion appeared unto him as the twelve tribes of Israel, with their twelve primitive principles in a state of progression.

182. And as the wisdom flows from God unto His children, He will say, Come one, come all, and partake freely; for I have the knowledge from the beginning onward through all eternity.

183. I am Alpha and Omega, the beginning, and from thence onward through all eternity.

184. And as this knowledge passes through the souls that will inhabit the eternal mansion of glory, they will all respond with one infinite feeling of love, and say, Hallelujah to Thee, Thou ever true and living God.

185. Our praises are with Thee now and for ever more. Amen.

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