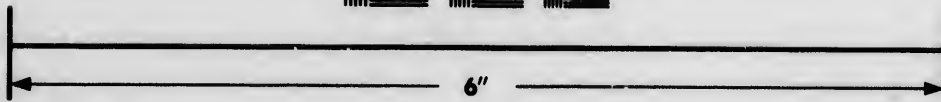
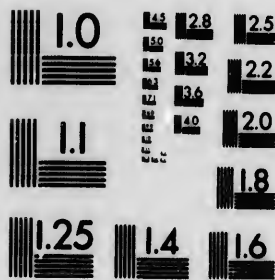


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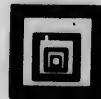
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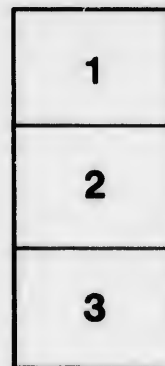
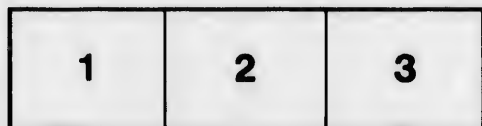
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MYSTERIES
OF
THE MIND;
OR,
OPERATIONS OF GRACE.

~~~~~  
BY DAVID WILSON.  
~~~~~

ST. MATTHEW, 10th CHAPTER, 17th VERSE.—“What I tell you in darkness that speak ye in light ; and what ye hear in the ear, that preach ye on the housetops.”

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TORONTO:
PRINTED AT THE LEADER & PATRIOT STEAM-PRESS.

1858.

MIRACLES

THE MIND

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INTRODUCTORY REMARKS TO THE READER,

BY THE AUTHOR.

Whatsoever is ordained cometh to pass, and the life of man is unknown to himself by foreknowledge ; but when it appeareth in action then we know it was to come to ourselves unknown. But there is not anything secret in life, in the human mind, that is unknown to God. God reveals himself to man by action. Man practiseth ; God receiveth of us whether our deeds be good or ill. Man is not the judge of his own actions, neither is he judged of God until he appeareth in action, therefore, till action man is unknown to himself, or the Lord known to us. I have received impressions by a small measure of belief, that hath produced the following lines. I have this to say for my small measure of faith, I have not received it from man in human life, but from intimations of a spirit that at first was unknown to me, moving in my human mind ; and, by the increase of that spirit from day to day and from time to time, I have taken it upon me to reveal to the world that which I have received from a spirit, which I have received as the saviour of my soul from many temptations that abound in life. And, although my hand-writing may not have the acceptance of a learned scribe, yet I have thought it consistent with my own peace to make known to others such as I have received. I have had no form from the human hand whereby to write, neither have I adopted the form of the sacred scribes in my hand-writing, lest I should be a dead literal imitator,

rather than having the substance of that which is written in the sacred book. My mind has been my own instructor in the practice of my life, and I have found the more I resign my own mind and will to that which I have taken to be intimations of grace to my mind, the more my mind hath been enlarged and my understanding in the things of God as written in the sacred Scripture. I am fully confirmed, beyond doubting, that literally qualified expressions and speculative means, in observing that which is past, will decay when the Lord appears in grace to illuminate the heart and save the soul; and faith and practice hath enabled me to believe that God loveth the low stations of life with that impartial love with which he loveth the king on the throne, to him that is his servant supplying his table with bread. Therefore, having the least share of literal skill, as vouchsafed to man in this present life, I have endeavoured to unite together the few syllables I am possessed of, to make my heart known to the world. And although my measure is small, as the reader will perceive, I have brought the same to view, to be heard, received, or cast away, as the more learned in grace and letters may choose, for their own satisfaction. I have worked for mine, and am very much contented with the small measure of understanding I have received, as believing it hath come from the Lord, for the peace of my own mind.

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MYSTERIES OF THE MIND;

OR,

OPERATIONS OF GRACE.

BAPTISM.

*A Memorial of Past Life, and History of that which
is to come.*

I am 79 years and 4 months of age, October 7th, 1857. I have been baptized where none hath been, and I am where none are with me but God alone. I am unknown to this age of life, and am for time to come. My memory is unmeasured by any age that hath been before me, and that which is to come the eye hath not seen nor the ear heard. I am present now in the measures of life and time, to make known to the world which hath been and that which is to come. My baptisms have been deeper than the sea, and my joys higher than many that hath lived before me. My mind hath been a world unto the Lord God, and he hath done in it whatsoever he would; my resistance hath been overcome, and I have lived to show that which God hath planted in my mind. Animal life was my beginning in human form, and I have brought forth in person that which hath not been. My life has been long and my written line without end. I continue :

Time is not full, neither hath my present life an end. I am that was not. I am to be that which I have not been. My life is for the Lord and his measure is for me. I am his and he is mine, till time to come shall be no more. The Lord will do that which he hath not done; dwell where he hath not been known, where he is not; and dwell with the world as God of all living.

—

MIND.

October 8th, 1857.

Mind is the source of existence without measure, unknown to bounds or limitation; it is life without end; it is God's resting place, according to the measure he has given to his creature man. The mind of man is hardly a particle of the Deity; what was before mind is not; it is the first cause of immensity; the beginning of the Deity and the wonder of all His works. Mind is life without end, and as the Deity is, so is mind, they are not distinct parts the one from the other; they exist in unison, and covenanted to agree forever, creating and diminishing that which is created; invariable in action and are ever the same. That which decays is not mind, but the product coming forth to return to the original source of existence; and all action in life is the evidence of existence; and decay, the withdrawal of the mind from animal life. Mind will have no end because it is the beginning, and continuation is the life of mind; there is no space to mind, nor space where mind is not; all parts have one centre, and there is not anything above mind but God alone, of whom there is not an existence above. He is the source of good and evil; there is no action in life without the Lord; heaven and hell are the particles of His own mind.

LIFE AND TIME.

October 9th, 1857.

Life and time : Ye are to my mind unknown, impressive by degrees, as ye subserve each other. Life was before time did appear, the first begotten of God, the perfect image of him that hath begotten thee. Time hath revealed thy name to existence, and there is no removing thee from time. Ye are the originals of all being, and existence subsists in the measures of time, and life is the evidence of the proceeds of time ; and there is but one above the measure ye practise in life. Spirit hath no bounds or limitation, and between time and life hath a dwelling place uniting twain into one, who is God. Emotion is the proceeds of life, and time contains all that life bringeth into existence, and is accountable for all the transactions of life, and reveals all to man that life doth contain and mind can conceive.

In life and time we see the Lord,
 And time doth life from God record ;
 By life and time the Lord is known,
 And mind belongs to God alone,
 Of all he has he doth dispense,
 To praise his name, Omnipotence.

COMPLEXITY.

October 10th, 1857.

Complexity, the measure of time, the binding cord that combines all parts into one. Thou hast a beginning but no end. Thou multiplies according to time. Thou compasses all that has been, and is ready to receive all that is to come. Thou art measured by a giving hand, and subject to all that transpires, and are without decay because thy Spirit is life. Thou art not subject to man, but man is subject to thee. Thou hast

but one superior, who is the Lord. He is filling up thy measure by the work of his own hand. He giveth and taketh away but decayeth not that which is given, but recalls to mind that which is past and reacheth his hand abroad to that which is to come. He retaineth time in remembrance and bringeth forth that which hath not been, that he may have a living name with all that are alive in his presence. Complexity is with the Lord as a binding cord of his love, containing the creation to the space of one centre, wherein all living know the Lord. The Lord honoreth and respecteth all his work by complexity; it is the measure of all living time past and time to come; there is not anything lost by the increase and decline of time; all are in safe keeping in the hand of the giver; all things are in imperishable emotion, and ceaseth not nor delayeth not to fulfil time that is to come. The past are alive in the remembrance of God, and that which is to come is present with the Lord, and there is not anything new to Him or anything old that hath been; all are alive in the presence of God. Man is a creative, not a continuing being, but is at the disposal of time; his mind is his universe and his measure is small; he talketh loud not knowing the sound of his own breath, his measure in time, nor the end of his creative being: he is an object, without power, in the hand of God, of limited memory, forgetting what is past and not knowing what is to come.

O man thou art of little sense,
 A creature to Omnipotence,
 To whom he doth his wonders show
 In heaven above and hell below;
 The earth's too weak to bear his fame
 Nor heaven above confine his name,
 And he to us is God alone,
 And to himself is only known.

CONTEMPLATION.

Contemplation, leading star to memory, thou not only leadest to the bud, but to the branch, and to the root, and to the seed that was first planted in the human mind. Thou art clothed with the dust of the ground, but wear human and animal life as a garment concealing thy secret place. Thou wouldst reach to heaven could thou find the way, and talk of God whom thou hast not known for want of measure to comprehend the cause and beginning, of thy original beginning when thou wast not, nor had a place in man, or man had a place in life. Thou art extensive in things that are past the life of memory and the gift of God to the mind. Thou teachest that all living being, sun, moon and stars worship God, who hast given to them unceasing emotion to declare His name. Thou hast taught my mind that I should be taught by these to worship God, and cease not, for there is not anything in heaven but submissively obeys to worship God. The worship of God is as perfect in hell as in heaven, and this world and all that is in it, is between us and God. By this means or medium we cannot know the Lord, because we are a creature below that which is created, and all the work of God is imperfect whereby to know His name. The nearer we come to our creaturely measures, the nearer we come to God, for he hast not planted anything in life but for the purpose of an increase in that which he hath done. The creation teaches us more than we can conceive, self obstructs contemplation from revealing to us that which we might know by solemn reflection and contemplation on the works of God. Mind is the gift of God to human form, and the animal is not without this boundless and living gift. Therefore, as man is made improvement and mind the gift of God to man, it is the predetermined will of God that he should bring forth an increase from mind, to the glory and

honor of the giver. And, as the memory of past life is a sure guarantee of life to come, we make use of the memory of what is past to ensure us in a hope there is time to come, and experience of that which is to be, for the sake of Him that liveth forever and dieth not.

The future and the past are one,
Time present and time to come
In peace and union will agree,
And time and life O God, are thee.

HELL OR MISERY.

Hell, thou art the consummation of what is past—that which is to come to life and light for the glory of him that moveth in all things, that the measures may not stand in the way of that which is to come. The works of God agree from first to last, they were all planned or planted in his own mind before they came forth to visible life. There is no disagreement in the work of God, all is in order in the line of life, and him that sets one part of the work of God above another, is a stranger to the line of life, or the measure of the mind. We live a day at a time and no more. The mind of God multiplies and hath no end. That which is now must pass away to make room in us for that which is to come, otherwise, one measure of life would stand in the way of another—Hell for its purpose, and death for a change of life and measure of time. The work of God is one building exclusive of that which our eyes can see; it is in the mind of God, and known to him alone. The beginning and the end of the Spirit of God is unknown to the whole creation, and cannot be revealed by man to the world. Him that is with God seeth the building, but cannot comprehend the builder, because his name is God—a Spirit that cannot be weighed in the balance of the present time, nor

measured by the line of past life, because it is forever to be and that which is, is to be no more to make room in life and time for things to come. Hell is a perfect gift to life, because it is a measure in time, and is one with Heaven and in all the comprehended works of God.

Oh that mine eyes could clearer see,
Then nearer Lord I'd come to thee;
And more and more thy name I'd own,
And say all things are thine alone.

INTRODUCTION.

Introduction is the gateway from that which is past to that which is to come—hell between earth and heaven. Forgetfulness in man is not forgetfulness in God. The remembrance of God was before time was given to man, or life had existence in the flesh. There is no forgetfulness in God, it had no beginning nor will ever end, it is as old as the Lord himself and a constituted portion of his own mind. Was remembrance retained in man, it would be an obstruction to that which is to come; it is, therefore, according to the constitution of the Deity that past events should be forgotten to make room in the mind for a new creation to come. Introduction is the forerunner of events which hath not transpired from God to human life. Mind is the groundwork of creation, the first stone in the building of the house of God. That which the mind doth not comprehend is unknown. The mind enlarges by practice. Experience is the immovable object of true knowledge not movable by science or art, literary skill or the want of it; it is the permanent comfort of life, and the gift of God to the human mind; it is the field of action of God with man, and is unknown to all that hath not practised it. The experience of one is not the law of life to another, it is to be

desired, and hath a place in the heart with all the other works of God, the evidence of things past, and hope of things to come, the joys of life and the present salvation of the soul.

It's moving and is never still,
 The inspiration of God's will ;
 A part in life none takes away
 The clearest sun that shines by day ;
 Forever moving from the night,
 And heavenward doth take its flight,
 Still seeking for a purer rest,
 Where all the whole creation's blest.

CONSCIENCE.

October 23rd, 1857.

Conscience is life eternal, growing without sin and given to the animal mind to make the son of man the son and child of God. Conscience is separate from animal life, till animal life becomes equal with conscience in the mind of a human being, then life and time is united as in the beginning, and our first life knoweth God, and none other, to rule over time and life. Conscience is the author of sorrow, the fulfilment of joy, and liveth with God only, till man is redeemed from his confidence in his beginning ; and is taught by conscience to believe in God and practice the Faith that conscience has given unto him. Faith is an attendance of conscience, and worketh with conscience, casting out one measure of life through hell, which is a burning conscience, that another measure of life from the same God may come into the soul. Faith operates by love, and hath an existence in time, that hath no end. It is the work of the living God operating on a living mind given unto us whereby we may know the Lord from the first measure of life to the last. The purpose of life from God is that we should know the giver, and the source from whence life

cometh. We cannot contain a natural life, it passeth away with the body; neither doth it endure the changes of the mind—and a natural or a first life gives up the ghost and dies in the soul, because it cannot endure the second, which is a burning conscience or the fires of hell. The measures of God by his attributes to a natural mind is more in number than any handwriting hath contained or revealed unto us. Therefore, I am confident that one measure passeth away and another cometh which is the growth of conscience in the soul, the life of God in man. From what I have received I write, and as the soul extends my pen runs, as conscience giveth light, I commit to paper that my mind may be known when my body shall be here no more.

How beautiful the willow grows,
The garden's planted new and clean,
From envious tongues and bitter foes
That's hidden in the heart unseen.

In time they will from me remove
Their evidence without are known,
They hinder conscience to improve,
And such would rule the world alone.

But Jacob's God is present now,
And Israel doth within arise,
The living God is teaching how
We should to conscience sacrifice.

LIFE.

October 29th, 1857,

All life is of God, animal, human and divine. Life and time are inseparable companions, and one is not without the other. Mind is the space of action for life, and time bringeth forth action; and mind is the inheritance of God, and life and God are one in existence. The life of God in the soul is the

mystery of man, and life is the revelation of God to the world. Time bringeth light out of darkness, and life reveals time to the world. All life is of God, and life reveals God to man. Life is in three parts, animal, human, and divine, and these parts are the life of God to the world, in which human, animal and divine all have their existence. The mind is prepared to receive of God, from animal life to human, and from human to divine. Sin is life before order or the works of God taketh place by action in the human mind ; it is not an act of divine life, yet it is living in birth till it cometh forth in action as a remedy in the life of God to set the mind in order for the reception of that which hath not yet been known. It is as old in birth as the hills and valleys in life, and had an existence before the creation or the life of God in action appeared to human life, it was, and is, and is to be, till the life of God comes into existence in the soul, then man is made and hath the image of God stamped upon human life. The mind is the most extensive existence under God in life, because it containeth all things that is given to the world but God alone, that is what is not given nor never will be, for time nor life cannot conceive the existence of divine life, which is reserved for his name alone, that all the world may know that all things are less than God. Fear is the first principle in life, and the unceasing attribute of God, without which no flesh liveth and hath an existence in life from the animal to the life of God in the soul. Mind is the gate of reception for all living, and sin enters into mind because the mind receiveth sin through the gate that is opened in human life. Sin liveth because sin is life, and was not till human life was placed in order by the active and creative life of God in the mind. When this hath taken place in the mind the work of God is finished, and sin hath no place in the mind

any more ; and this is the dwelling or existing place for the life of God in the soul according to the purpose of his own uncomprehended life unto man, that cannot be weighed in a scale or measured in a line, *i. e.* the life of God. The mind is God's inheritance, as he is in heaven, as he is in hell, as he is in animal life, as he is in human, as he is in his own life in the mind which he hath given to man, for his own existence, and life in man for the purpose of his own glory, with whom or which none can contend or dispute with God about the existence of human life.

I only write as I can see ;
 I know there is a God to me,
 And in my mind's a dwelling place,
 Where I receive the light of grace.
 And this I know from first to last,
 I know the time and life I've past ;
 In all my glory I am dust ;
 And have a life in God to trust,
 I have no treasure of mine own,
 For man is to himself unknown ;
 Nor can his soul within him see,
 What God is now, or is to be ;
 In time and life he must depend,
 From his beginning to his end.

RIGHTEOUSNESS.

Righteousness is the proceeds of fear, and fear followeth after sin. Righteousness is not the measure of a man, but the justice of God. Man was as righteous before sin as ever he was afterward, because he did not transgress his own being. He is ever known to God, who hath no beginning nor never will have an end. He hath no original and is not accountable for anything he doth. Man hath a beginning in life. Man is

spirit from the Lord clothed with flesh as a garment to his mind. His life hath a beginning in flesh, it ceaseth as a garment when time is worn out, but spirit liveth from age to age, and is putting on new garments in life. The spirit of man is life from God in the mind; mind hath no end, but increases because mind multiples as God creates or extends his spirit in life and decayeth not away. Fear, sin, and righteousness are the gifts and attributes of God to human life. Where they are not, there is no sin, nor cannot be, because there is not anything to sin against, therefore, there is no unrighteousness where God is not active in the human mind. Therefore, fear cometh because of sin, and righteousness is the offspring of fear working together to prove the existence of God in life. There is no specified action that is neither sin nor righteousness, but sin produces fear, and fear righteousness. Fear hath no body, nor is clothed with flesh, but is a shadow from God clothing the mind after sin; it hath a spirit unseen in action, because it is in secret from man hidden with God and cannot be found out save by the cause of sin and cometh with righteousness. Righteousness cometh before sin, and fear cometh afterward. Man was as righteous before sin as he was afterward. It is not in man to weigh sin or righteousness in another—life and time is known to God alone, what he hath given and what he hath not given. God knoweth man, but man knoweth not himself. There is none that knoweth God, save by sin; it is the first knowledge of righteousness, save fear, which hath changed his mind after sin that was not known before. Fear is a caution not to repeat, because fear disquiets the mind, and something is found to be wanting in life that man cannot do for himself. Fear is the first stone in righteousness, and is the terror of sin because sin hath first taken place by God changing the human mind to

convince man of sin, that he may return to where he was before fear or sin had a place in his mind.

Oh could I see my life-time through,
 A thousand things would come to view ;
 And God in man and life be seen,
 Like bubbles floating in the stream ;
 And life to be a breath of air,
 And life a garment that we wear.
 It's only borrowed to return,
 Whether we do rejoice or mourn ;
 It is a breath that God has given,
 Unknown to hell, unseen in heaven.
 Till God doth measure life and time,
 I pray, O God, this fate be mine.

RIGHT AND WRONG.

October 30th, 1857.

Right and wrong is life in the mind and have an equal part in time, unknown to all but God. They proceed from his spirit and assume a right in his name till the Author of their existence commands the one to subside to the other ; they both prevail in life and have a time allotted them to manifest the power of God in both of them. They are clothed with fear and dread, one of the other, for if either of them rises, the other must fall as a captive taken in war, therefore, they are both clothed with the fear of submission. Sin is the contest between them, for neither are satisfied while the contest remains. Sin liveth till subjection taketh place in life, and time decides the contest between them, and sin is no more. They are both sparks of light from the fountain of life, and testify of God to the world. God can do nothing wrong ; He is united in himself, accomplished in his own glory in the midst of all his works, and reigneth over mind as a kingdom of his own,

containing all things that are, has been, or will be. He is the author of fear; because His name and power is God. Fear is not independent of sin, or fear would not exist, but sin accompanies fear, and both have an existence in one mind. Fear is the first garment in life that clothes the mind. Sin is in reserve to fear and appeareth not until sin appears and produces the cause of fear, and they exist together till both are accomplished, after which they are no more—overcome by time and are dead to a measure in life. All are parts of one Deity, and have a measure in time and a place in the mind uncomprehended to all but God. No one part knoweth itself. God knoweth all, and is glorified alone by his own work. No one part can glorify God, because it comprehendeth not the other, and is alone, not knowing God. Man is an item, not even a particle of the life of God, yet he has a measure in time and a part in God, and God a part in him. Life is in all being, and God in life unseen, clothing his work with garments according to his own mind, which is beyond the observation of the mind that God has given to man to receive whatever it may be his will and mind to trust him with in life. Right and wrong hath one source, and one cannot rule over the other. God commandeth both to prove to man his existence in the mind, and it is by him alone that sin hath an existence in life, and fear reigneth till sin cometh forth, after which they are equal partners in time till sin fleeth and fear departeth and is no more. He that seeth the work of God to be wrong is deceived in himself and knoweth not the Lord; all is life and life is God.

O Lord how frail is human mind,
 How dim's the light by which he sees;
 How little wisdom he can find,
 Tho' high and low are his degrees.

DESPAIR.

October 31st, 1857.

Despair, thou art the arm of the Lord, and hath part in human life. Thou liveth because sin liveth with thee ; fear attends thy ways till hope delivereth thee captive from the chains of death. Death is a visitor in life, not to be denied an inheritance in the mind, and hath part in life, and is the power of God to make an end of past things, and bring that into life which is and was to come. Ordination is the extension and foreknowledge of the never-dying mind of God ; He determines life, and bringeth action into light that this present world may know the Lord. There is life in God, and life in man from God ; and God giveth unto man as much of his own life as he hath given him measures to receive of him who is God. Past things are momentary and passeth away, but the will and the mind of God is forever, to give unto man that which he hath not received. There is a combined measure of the life of God in man, in which all the particles of human life doth exist ; and, although one measure departeth by death, it returns again, because the life of God is in all his work. When man knoweth God in his own mind it is all he can know of the Lord ; all the rest is the seeing of the eye, and hearing of the ear. The heavens talk of God : the sun, moon and stars giveth light ; this is personal knowledge of God ; but the Spirit of God in the mind is all that can give peace and rest the soul. God is visible in action when mind bringeth to the light of this world a living belief in God that dieth not ; that all things are equal in the mind of God, and God hath given all things unto us which He hath ordained by foreknowledge we should receive. And despair is a part in time, and hath a part in life, that none can deprive the existence thereof in time, because there is life in despair, and

comfort in hope ; they are the arm of God in life, and the comfort of that which is to come. Through death is the heart known to the foreknowledge of God, in life from one time to another, from that which is past to that which is to come.

For so I live and so I see
 The living God hath part in me ;
 And I am living to proclaim
 The wonders of Jehovah's name.
 He holds my hand, He moves my pen,
 To write unto the sons of men ;
 And what I hear and feel and see,
 God of my life has given to me.
 Fear is attendant all my days,
 To save me from these dull delays,
 Where faith and works doth never rise
 To light the mind like lighted skies,
 That none on earth can ever dim
 With the dark cursed deeds of sin.

HOPE AND DESPAIR.

Hope and despair are brethren, or rather sisters, because they are fruitful to God in life, and are ordained to inhabit the mind ; they are life from the Lord. Hope is the first measure in life, disappointment ensues, and despair is an attendant on hope, and operates in life to the revealing of the power of God in mind, where he hath planted them as trees in Eden. They operate by command, and bear fruit in the season that God has appointed or ordained unto them to be active in life ; they continue to inherit time, and hath a place in the life of God, and in the spirit of man, which is the mind in human life. Where there is no hope despair appears in full power and glory, till hope appears and vanishes despair out of sight to present life ; but as God liveth, despair will return in her season, till hope is accomplished, after which despair is no

more. Fear is the fore-runner of future events. If there was not anything to come fear would be as a useless attribute of God ; but as God hath ordained that which cometh to pass, he has given us the fear of future events ; and sin is the cause of fear, and sin followeth fear, because that which cometh because of fear is sin ; and that which followeth sin is despair ; and that which followeth despair is hope ; and time and life bringeth all things into order in the mind which he hath ordained should come to pass.

Oh Eden, fruitful is thy soil,
 For there is planted vine and tree,
 And there the living God doth toil,
 For there the work of God we see.

As fear comes in then sin is known,
 And then the living God appears ;
 And every plant and tree doth own
 Sorrow for sin, and troubled years.

Oh, could my soul with all comply,
 That God the Lord has planted there,
 Then not one tree I would deny,
 But take of all the trees to bear.

The planter has a giving hand,
 And mind is still a fruitful store ;
 So may I live and understand,
 Till God the Lord will give no more.

Oh then I will to God return
 From whence the trees and garden came ;
 Till then I cannot cease to mourn,
 To feel my sorrows and my pain.

There's not a tree that is not blest,
 If we will walk the garden thro' ;
 There is for man a place of rest,
 For every deed his mind doth do.

It is to man a resting place,
 When life and time to him are known.
 Where God sees man face to face,
 And God doth dwell with man alone.

The soul that is of God ordained,
 Doth find a resting mansion there ;
 And everything that God has named,
 Is blessed fruit for man to bear.

In Eden is no empty space,
 Nor deeds of life to God unknown ;
 It is to man the field of grace,
 And all have Edens of our own.

PROPENSITY.

November 3rd, 1857.

There is a propensity in life, and there is life in action, and God is in life, and life is in man. All things are in God, and God is in all things that exist. Propensity comes before action, and God is in all the actions of life. The propensity to sin cometh before the action, and the event of sin is ordained or appointed before sin taketh place in action ; and this ordination is the cause that fear operates in mind before sin taketh place, and is the evidence there was a cause for fear ; and all the actions of life are prepared by propensity before the deed cometh forth ; and God is disposed by his own predetermined will to follow all the deeds of life, whether they have the appellation of good or ill ; and there is not anything in life without God, and there is time to bring all things to light of whatsoever God hath done, is doing, or will do to his life in man. God bringeth forth that which was not, and is doing whatsoever cometh to pass ; and he hath planted propensity in life to do his mind and will, so far as relates to his life in man, and his allotted time unto him to fulfil the measure whatsoever cometh to pass. Death is a change in life, not the end of time nor the dissolution of the will or mind of God to man. Man is the evidence of God to man ; and the revelation of His will from time to time, from

life to life. God hath no beginning, nor ever will have an end; His work is forever, without change or variation, from the beginning to the end, *i. e.*, when all is fulfilled which he has disposed to give to his creature man. And he hath planted a propensity in man for action, and it cometh forth in the deeds of life; and there is foreordination in God which we do not see till it cometh forth in action, then a confession appears obvious to us that it was ordained of God, or it never would come into action, as man of himself cannot ordain or appoint action, and bring his own ordination into action except God is with him, therefore the propensity and the fulfilment thereof must be of God, as man is not competent to propose and act without the assistance of God. The more we receive of the life of God in man, the more we contribute to his honor and praise, by the various measures he has prepared the mind and given unto time and life to receive.

Time, life and fear
 With all we see, with all we hear,
 Are attributes of one divine,
 The grace and measures of our time.

There is no distant place from God,
 He holds the balance and the rod;
 He doth condemn or justify;
 In all our deeds he's ever nigh.

Nor can we from his presence stray,
 He is before us in the way;
 Propensity the mind doth lead
 To every action God's decreed.

And true it is in time we meet,
 To see we're subject to deceit;
 That all our lives we may believe
 In one that never doth deceive.

So man is taught himself to know
 That God is unto man a foe;
 And this he's taught that he may reign—
 Taught man without the Lord is vain.

But all He's give to man to see,
 Is where he is and is to be ;
 And nothing doth he do in vain,
 For all that is, is in his name.

DISAPPOINTMENT.

Disappointment, thou child of God, companion in life, the attendant of man—part in time—and the measure of God to the mind. Thou art for the honor of him that hath brought thee forth, and given thee a part in life, and a measure in time. God is not disappointed in thee, thou fulfillest the prospects of God in time, and thou art ordained to live with man till all the measures of his mind are fulfilled. God cannot be disappointed because all things present and past are known unto him, and there is not anything which is unknown to God. Man is known to God, but God is not known to man, because his mind is too contracted to receive all the presence of God. Mind is the atmosphere of God's action in man, and beyond mind man is not, but God is beyond all that man can conceive. Life hath no measure with God, nor with him doth time have an end. Disappointment is the will of God to man in life ; disappointment hath an end in time when God becometh all things to man that he has pre-determined he should receive, then disappointment hath an end in life because time is not given to disappointment any more ; then fear ceaseth and sin is no more ; then man has fulfilled the time of his being, and is no more a separate being from the mind or will of God. All motion ceaseth in the mind, and weary and active life is at rest, and there is no distinction between man and the measure of life that God has given him to accomplish or fulfil. Motion ceaseth because it hath no spring of action in the mind whereon to exist. There is no thought can extend beyond the

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measure God has given to the mind, therefore man is not accountable to God for that which he thinketh not. Thought is the forerunner of action and cometh forth in the mind seeking a resting place in life, which never can be fulfilled till action taketh place, whether we think good or ill; it is bounded by the mind and cannot extend beyond the measure of life that God has given. Nevertheless, it may go and return empty from action as it went away, but never can extend beyond the mind of God, or the sphere of his action in life, neither can thought move without direction, and that which is an empty space to man is still the active space of God's activity—a space which he hath reserved to himself, and time to come to man unknown, and this is a heaven to God's existence, out of the reach of the comprehensions of man, and ever will be for the glory of God. This is time unknown before the world and all that is therein had existence, the place of God's foreknowledge and his ordination in life, which ceaseth because God existeth without beginning. This is the place where all is confounded and cannot be known; God's only dwelling place exclusive of all he has given to the human mind. It is his own rest without sin or controversy, with all he has given to man, whether good or evil; it is that which is to be, that which was and now is beyond the comprehension of the mind, and is yet time and life which God retaineth in his own measure in which alone he retains the name of God unknown to man, the world or all that is known or contained therein.

How poor, how low, how small I feel.
 Oh what a distance far from God;
 How small's the measure I reveal,
 That's given to man in flesh and blood.

GOD AND MAN.

November 4th, 1857.

What is God, and what is man? God is invisibility; man is visibility. Man is the breath of God in life, and God speaketh through man to man, as one man speaketh to another. God is distinctly separated from man, and God is with man in all he doeth. There is one God and no more. God is the propensities to man in action. God is the propensity; man is the action. Man is the visibility of God, by whom he appears to man, and all things that are in life and hath an existence. Without God not anything doth exist, sigh nor sorrow, death nor groan. God is with man in all the actions of life, and with God man is not either in action, life or death. Anxiety is the beginning of life in man, for there is no life where there is no anxiety or desire within in man or beast. There is a desire in animal life, and anxiety in man for that which he hath not received, and this continues till anxiety has an end by the accomplishment of God giving unto man that which he hath desired, then man is no more a separate and distinct being from God, but is man in God and God is man in him, and those that were twain is one and no more. This is the life and work of God in man; the visibility of God in man, and the invisibility of man in God. Man bringeth forth not anything to God any more, because these twain are one, and whatsoever appeareth in life hereafter is God and not man; there is a reconciliation in these twain, and they are no more two but one. These two are the proceeds of time, and time is the offspring of the invisible God unmeasured and unknown; the time of life that is given unto man to be exercised with all the measure of his days while in the body. The body of man is as the globe in action, never still, ever anxious for that which hath not come to pass, unknown and unseen;

and from a propensity to action is ever in action ; this propensity is God in life in the mind of man and beast, ever moving to something which hath not been received. Anxiety is the law of God in man, that he should receive by faith that which he had not known. Faith is from God in man ; in beast there is no expectation in anything save that which is to be obtained in the present moment of receiving it, therefore man is in a sphere of action above the beast ; this is the improvement of life in the mind which God hath given to man to raise his mind above the animal creation, and his body joins the mind in the heavenly vision and becomes a man in the presence of the invisible God, only known to man by the action of life ; then the propensity and the action is one in life, and God is known to man and man is known to God. Faith is a circuit in life from thing to thing, from time to time, from action to action, till all things that are desired are fulfilled, after which there is no more faith in time to come, or future events. Fear continues, of approaching time, whether the desire will be fulfilled or not. Doubt appears, because there is not anything certain in man till it is seen in action, then doubt of the action that has taken place is no more. So God liveth in man and man liveth for God, breathing out whatsoever God hath ordained shall come to pass. The breath of man is the life of God in the body, but the breath of God is life in the soul, and the body bringeth forth the breath of God in the actions of life. The globe and all that is contained thereon doth not contain the invisibility of God. God is one, and there is not another in invisibility or in visibility ; he is alone from all living. His resting-place cannot be measured by a span, nor compassed round by a line. Heaven is a shadow, the original or substance thereof is not known ; the name of the Lord is beyond heaven ; the earth nor sea are no bounds to His righteousness

nor limitations to His power, and without Him not anything is or ever will be. He existeth, and not anything doth exist without Him; He destroyeth not, His end is not; neither had He a beginning. He hath a beginning in man, and man hath a beginning in Him, from animal life to the life of God in the soul or mind, which is the gift of God to human life, which is now and forevermore will be.

Who, O Lord, can know thy name,
 Thy power, thy glory, and thy fame;
 Thy power and glory none can tell—
 Thou art in heaven, thou art in hell.—
 No variations in thy name,
 Thro' age and time thou art the same.
 Its mystery we can conceive,
 Unknown to things we do believe;
 But when thy name in works we see,
 We bow the mind, and call on Thee.

TIME.

Time, thou was, before thou was measured out in piecemeals unto man, the attendant of ages, ever with God, measure of invention, never satisfied, and never full, because thou art to come, and is present now, and hast been ever since God had an existence in the life of the world. Man is thy servant; thou art not the servant of man, because thou art subject to God in and through all the ages of life. Thou art to come, as thou hast been the revelation of God to the world. Thou art unmeasured by man, and what is to come in thy name is unseen in present life—is secreted in thy bosom. Thou art subject to God, and present with revelation yet to come. He that is subject to time is a servant of God, and receiveth his portion of time in life, as given of God to this active and restless world. Him that imagines he forseeth the events of time, deceiveth himself, for he is deceived of God,

for his information to know, he cannot foresee that which God in time will bring forth. Deception is for the glory of man and the honor of God ; for, till he is deceived in himself he will not place his confidence in God, for the event of future time ; he is therefore wiser by deception than if he had not been deceived ; and God is honored by his confession of fallibility, and his trust renewed in God. The favors of deception are incalculable until they are known in the practice of life, which time bringeth forth, to multiply wisdom to the heart or soul of man. To know the Lord in man is the experimental knowledge of time in life, by the action of the present time ; time is ever present with us, not time past, nor time to come, but time that now is to be fulfilled or lost to the present age of life, and is in store for time to come, that all things may be accomplished whatsoever God hath designed should be done. There is no time lost with God, nor an ordination of that which will not come to pass ; all that now is was ordained in the mind of God before life was given to the soul of man ; and nothing cometh to pass save that which was foreknown of God ; time is the measure of events, and the fulfillment of that which was to come. The events of time are only known by practice, and time moveth by the measure of life in which God hath designed our time to live ; what was at first in time, is now and will be forevermore, because God changeth not in His attributes to man. Man is the materials of life in one—the repository of the measure of time in the life of man ; not anything hath passed away that ever hath been, and nothing is to come save that which hath been ; and time is now as it ever hath been, and will be forever. The work of God is man, and mind is the storehouse of all His goods, which he hath designed for man in the beginning of life ; the Lord hath not reserved anything to himself, save his own measure, which cannot be revealed

to man because he hath not a compass from God to receive it. Wonder is that which is unseen, and surmise has wings to flee from one thing to another, from one time to another, and is never accomplished in life, because there are yet some things that are unknown. The mind is lost in wonder, and hath not found a resting-place in life, because time hath revealed all things the uncultivated mind hath desired to know. Time reveals present peace to the mind, when we are satisfied with that which present time reveals; wondering about that which is to come is the loss of present time, and many ages and generations have passed away not knowing by practice that which was to come. The presence of God is ever present to satisfy the mind that is satisfied with the present measure of time, without wondering what is to come hereafter. Time is a line of life unmeasured by man, but bounded by God and measured out to us a piece at a time, containing all things that was in the beginning in the life of man; there is nothing lost in time; time hath its measure in God, and life hath its measure in time, and from the beginning to the end of time there is not anything lost in God, because, as in the beginning with man, he is now and forevermore.

Oh could I see, oh could I hear
 Where God in life doth now appear;
 And time in secret in his breast,
 Not seeking food nor wanting rest.
 Oh then my soul within would say,
 The first is as the present day;
 The present day is as the last,
 And nothing's lost in time that's past.
 For what God's treasured in his store,
 Is present now and ever more.

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TRIBULATION.

November 5th, 1857.

Tribulation—thy time is unknown from thy beginning to thine end; thou art ordained to the life of man; thou art as nearly connected with the mind as life in various parts are joined in one body; thou cannot be revealed until thy time is accomplished in life, then thou art known to the mind. Thou art the cause of fear and the end of terror to them that know thy name. Thou art in God and hath a dwelling-place in the mind of man; the death of ages hath not removed thee from time to come. Thou art the Lord's terror to all the nations of the earth, and none hath lived and known not thy name from the greatest to the least degree of thy measure in life. Thou art the gateway to the end when thou shalt be no more. Thou art life until the death of thy purpose is fulfilled. Thou art the ordinations of life to man, and the mind receiveth thee because thou cometh without resistance—because thou art in the name of the Lord. Thy life is on record ever since man had an existence and a being on earth; thou was with God before life was given to man or beast, and that which was secret and sacred in God is brought to light and life in man. Thou art the revelation of the heart of God to the world; thou travellest from age to age, from time to time, from life to life, unmeasured in thine age, unseen in thy growth from thy least stature to the fulness of the will of God in man. Thou art in distance till time to man shall be no more, then thou returns to God that brought thee forth, and God returns to man as he was before man was born into the world; and man returns to God a spirit without flesh, which is the fulness of the mind in human life; in which the man hath no part in action, and God is all in him to will and to do without the assistance of flesh and blood in the human mind. Tribula-

tion putteth man to flight from his expectations, disappoints his trust in human life, and bringeth his mind to a belief in God, relieves him from invention about his way to heaven, and is with him in hell. Tribulation is the key of knowledge, the right hand of wisdom, and leadeth the soul to God; subdues faith in humanity, and plants trust in the mind as the tree of life. He that knoweth tribulation hath taken knowledge of God, and is near the living stream that descends from heaven to earth—from God to man. Tribulation is a partner in life that God has given to the soul to redeem him from trusting in himself that he may trust in God and live for the power and glory of God, revealing to the world that which God hath revealed to him. The operation of tribulation in the mind is incomprehensible by man, nor cannot be conceived, save as tribulation reveals itself to the mind. The mind of man is more extensive than the globe, because it extends beyond all things that are heard or seen to God, who cannot be seen, and is still living in the human mind. Tribulation is the gateway to his name, that the human eye hath not seen, nor the ear of flesh heard his voice, because he speaketh in the mind, where he is not heard by any save spirits which are with him in heaven and hath a dwelling-place in the mind. The mind is composed of the spirits of all living, man and beast, angelic and divine, therefore the mind of man is a world of spirits to God, and he is unceasingly active therein by the free agency of his own will. If man knew himself he would know the Lord as he is known to God. The operation of tribulation in life bringeth man to a knowledge of himself, and for this purpose the Lord is active in the mind for his own glory, that he may be revealed by man to the world as he revealeth himself to man. Tribulation is a circuit in life from small to great, from earth to heaven, and is with every measure of grace between heaven and earth,

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between man and God. Tribulation will never die so long as God hath an existence in the regeneration of the heart of man, to bring him back from whence he came—that is a spirit of life in man, unknown to himself until that is revealed unto him by the actions of life; and tribulation precedes every action in man that bringeth him to the knowledge of God, and life is as pregnant with spirits as the world is with action before the deed cometh forth to be heard and seen by the human eye, which are the oracles of the flesh in life. God was and God is, and without God there is no existence in life, and without spirit there is no action; all things work together for the glory of God in flesh and spirit, and it is flesh and spirit that forms the man, and one is not without the other in life; and the visibility of God is in man, and the invisibility of God is unseen by the human eye, and yet is in operation in the mind bringing action to light in the life of man.

Uncomprehended and unseen,
 Is him that is and long hath been;
 Revealing what hath not been known
 Until he makes with man his home.
 And then the inward eye shall see
 The Lord is living where we be.

LOVE.

Love, thou art the offspring of God, to man begotten in thine own name and not another. Man hath no part in the framework of God or the constitution of his own mind; he hath reserved love to himself above and over all things which are beloved of us, which we see and hear. Love is original in man from the first constitution of his mind, and is clothed with flesh to reveal the love of God to the world. Man loveth that which God giveth, that is all things we see and

love to hear; man loveth himself before he loveth God, but love of himself and all things in seeing and hearing hath not accomplished the salvation of his mind. Man containeth all things that are for him to enjoy, therefore he loveth all things that hath a being. Love is not satisfied with that which is contained in man, the eye and the ear. Love is a plant from God in the human mind that is never satisfied until God is beloved above and more than all things that appear to the eye and ear. God loveth tribulation because tribulation causeth man to love God. God loveth that which man loveth not. Sorrow, grief and woe are not beloved of man, because they deprive him of those things which he first loved, therefore, love has a part in death, but is not extinguished from the human mind. Death is essentially needful and necessary to increase love in the life of man. Tribulation removeth the lesser measure of love, that the greater may come into the mind till one measure dies and another liveth, till man loves God in his mind with his whole heart. God loves tribulation, and tribulation increaseth love in the mind, till not anything but God, and all things we see and hear, departeth through tribulation from the human mind. We love not tribulation, but tribulation loveth us because tribulation is beloved of God, and given to us because God hath loved us according to the constitution of his own mind; it is not the disposition of man to love an enemy, yet God hath ordained it for the magnitude of His own purpose and glory, therefore by our first conception of love that God has planted in the human mind, we do not love tribulation till we love God, more than the eye and the ear of oracles so natural to the body attracts the love of the mind, but parting with them is the work of tribulation, which is not according to the first framework of God in the human mind. But until we can part with the first measure of love that God has given to behold his work abroad, we

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cannot receive the second, for the first measure retains a place in the heart till the second cometh in. Therefore, love is the cause of tribulation, and sorrow the fate of man for the glory of God, until he seeth that all things operate by the love of God, for the completion of the love of God in man ; therefore, as man seeth not the event of tribulation, till he hath received it, but is attracted with these things that are present, he loveth not the tribulation of life. Sorrow produceth mourning after those things that are passing away, and death is an essential friend to man, removing those things that stand in the way of others of greater magnitude to the mind. Mourning is not joyful, but solitary to the present life of the mind ; but mourning opens the gateway to God and God to heaven, till the purposes of life are all fulfilled in the heart of man. God doeth not anything in vain, and man doeth not anything in vain to bring him to the knowledge of God. Man is the visible life of God in the world, and God is visible in man when he hath suffered all that God has decreed by tribulation, mourning and the sorrow of life, for parting with past things for the growth of his own soul in wisdom and the knowledge of God, then hath past things departed from the soul, and the love of them remaineth alive in the mind no more. This is the constitution of man, and God alone is the framer and builder thereof, and as it was it remains, because man is the work of God and the visibility of God to the world. The world is as it was, the work of God to our observation, but the original is not known by what we see or hear, and, therefore, cannot be revealed to man in life. The world is the Lord's for his own purpose and glory ; the world is subject to God, not to man. Man is subject to the world and cannot remove the foundations thereof, which is God in life, and man is God's inheritance so far as he can receive him by God's preparing

hand, by bringing all things unto the mind of man, that he hath ordained should come to pass, when the mind is thus filled up with the purpose of all things we see and hear. God cometh into the mind to inherit the heart of man and dwell with him, as he is willing to dwell with God after all things visible hath passed away.

O Lord, mine eyes begin to see,
 There's ought in heaven or earth but thee ;
 To whom alone all things are known,
 When thou dost make with man thy home.
 Then God and man doth well agree,
 As God at first ordained to be ;
 And every item comes to pass,
 And God in man's a looking-glass.
 Where he thro' God himself can see,
 That life to man's a sure decree,
 That never, never will remove,
 The life of man God doth improve,
 Until he makes the heart his own,
 Then God and man's together known ;
 No more these twain doth dwell apart,
 Both have a mansion in the heart ;
 And God o'er man forever reigns,
 In all the blood that's in his veins.
 And man of God can truly tell,
 That God's in heaven and is in hell ;
 And so he is in various parts,
 Till he is one in human hearts.
 And this mine eyes hath light to see,
 In all I must with God agree ;
 Then heaven and hell's to us no more,
 Then man's behind and God's before.
 And none but God to man is known,
 Nor God nor man doth dwell alone ;
 No more they're twain, but both are one,
 The will of God in life is done.

REMEMBRANCE.

November 6th.

Remembrance, thou child of sorrow and grief and woe ; thou art the Lord's inheritance for past favors, and his treasure house for time to come ; the Lord hast given thee a place in the human mind and sealed thy name with life, because thou liveth now in time that is past ; the memory of that which hath been for the honor and glory of that which hath been in the human soul. Thou art the visibility of God in the mind, and bringeth forth in the flesh the remembrance of the love of God to the human soul. Thou art not to be forgotten in life, but the Lord's treasure of that which is to come, that thou mayest be the revelation of God to the world. Thou art the treasure of the life of God in man, and the reception of that which hath been. Thou art a long line from the beginning of the operation of the life of God in the mind till the end of days, whence thou shall receive no more. God has given thee his own life in trust, because thou hast received of him his predetermined will, which he hath ordained should come to pass. Thy life is in man and God is in thy life, and thou bringeth forth for the world to receive of thee, through the remembrance of that which is past. Thou hast a place in the mind of man, and man hath a place in thee, and ye twain dwelleth together in the world to reveal the life of God to man who hath not received him, till memory is planted in his mind, by God, of the first intimations of his love to the human soul, after which remembrance begins to take cognizance and keep a record by memory of the life of God in man. The treasures of memory are not full till God hath accomplished his redemptions in man from one stage of life to another, from a lower to a higher magnitude of his increasing grace in the human mind. When this is finished, the

doors of memory is closed, because there is not any thing more to come, the kingdom of God is accomplished in man, and his praise for that which is past forever. There is not an item of God's love to the mind more extensive than the remembrance of past measures of God's love to the world, because it endures forever; there is nothing lost from the first to the last of the illumination of God's grace where memory is retained; but where memory is not retained, the grace of God doth not live in the mind till remembrance is received in the heart of man. But where memory is received from the planting hand of God, not anything of God's work in man is lost from the first to the last measures of the will of God. The remembrance of God is in his own name; there is no forgetfulness in God of all he hath done and he hath given his own memorandum to the heart of man, and made man the treasure of his own life, so far as he can be received in life, which is for a time and no more. But God is forever and his name ceaseth not from age to age, from time to time, from one degree of his power till another, and there is no measuring time to the Lord: he is independant in his own will, and giveth to the mind what he will till his own designs are accomplished in life. The life of man is a measure from the Lord, and death moveth his being from one degree to another, and the life of past ages are in the memory of God, reserved in his treasure house till he prepares the heart of man to receive them, after which they are as free a gift from God to man as the water in the stream, and remembrance drinketh them in with the joys of present life. Memory hath no end; and as long as God liveth with man and revealed his own heart to his creature, man is the visibility of God, and without man God is unseen, unknown, and to the world he is not. God is known by action only, and

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him that knoweth not God in action knoweth him not at all, but is like the world before it was in action, or the globe without order either in heaven or earth; therefore God is known by action, and God hath a propensity in himself to act before it cometh to light in the mind and bringeth forth action in the flesh. The body of man is the Lord's body, his tabernacle his dwelling place, his mind is the atmosphere of his action in the creation of his own life in the human mind, and he brings into his mind all his attributes from first to last, and stores them in his house of memory, there to be forevermore. Man dieth and passeth away, but the Lord liveth in remembrance and bringeth all to pass that hath been, that he may know life in the world, and memory is life in himself to give to man as he enlarges the mind to receive all things that are past, that not anything from the beginning of the life of God in the soul may be lost, but live forever in this present world. The world is that part of the life of God which hath not known the operations of grace in the mind, it is where the life of God is not accomplished in the human mind; it is the place of God's action wherein he is in action by his own independent propensities to act without the direction of human life; and he hath given the mind his own propensities for action, and the human body bringeth to light and being for the purpose of such as hath not received them. All that God doeth is society in himself; and when his attributes doth agree in the mind, they are visibility of God in the life of man and the resting place of the world. Memory is the mansion of all that is past and the recepticle of that which is to come, till the will of God is accomplished, and man is no more separate from his Creator, but is one with God.

I do not only see, but feel
 That God is leaving to reveal—
 That there is life and time to come,
 When man and God is join'd in one.
 And still remembrance will remain;
 Of every grief that's in his name,
 That caus'd the sorrow and the tear
 Of wo and grief, and mourning here.

EXPERIENCE.

Experience, thou child of life, thou line of action, the image of God and the certainty of time, thou art not worn with age, nor declineth in tribulation. Thou art from God to man and from one man to another. Thou receivest what is past; thou hast a name in remembrance and anticipates in time to come in thy succession in the mind of God, and thy revelation to the world of that which hath been, and thou accompanies that which is past; thy origination is in God, the essence of his own spirit. Thou art known to life by action and thy imitation is of God. Thou hast received and giveth again; thy fountain goeth not dry, neither doth the bread of life fail thee in action. Thou art a child of God, an infant of his own bosom, living on the spirit that faileth not; thou strayeth not from thy fountain, and thy example is the bread of life. Thou speakest because thou feeleth; thou seest because the Lord is before thee and none knoweth thy name but God alone. Thou wast known from the beginning of time in man, and reserved for the increase of thy wisdom and improvement in life. Thou art known to sorrow, and mourning is not far from thy heart. Thou receivest through tribulation, and time makes thy name known to the world. Thou art separated from all flesh to live with God alone, who giveth thee life, and none weigheth or measureth the line thereof. Thou

art the Lord's inheritance in the soul, the building of his own hands, and few enters in to live with thee ; the doors of thine house are not closed by day, neither hast thou a watchman by night, but tribulation standeth in the door of thine house, and none commandest thy guest but God alone. Thou livest with God and God with thee ; thou knowest mourning, sorrow, grief and woe, but thou conceals not those revelations from a beholding world. The life of ages are recorded in thy desk, and thou art known to man by that which is past, as life is to life, so is thy present time to that which hath been. Thou art the law of the Lord, written by an iron pen that none blotteth away. Thou art from time to time, from life to life, and decayeth not by practice, but increaseth in stature until thou arrivest to the fulness of the stature of the will of God in the mind of man. Thou art the life of God in the soul as the rising and setting sun. Thou never goest but to return, so is thy life in the hands of God, and every change or degree bringeth thy life nearer to God and the kingdom of his eternal rest. Thou art not without God in the world, and God is not without thee in the life of man. Thou art that image that decayeth not, nor groweth old in time ; no grey hairs are on thy head, nor disease in thy flesh, but moveth away by the breath of him that giveth thee life. Thou art with all that hath been, and still young in practice, because thy decree is not accomplished, neither art thou taken away from thy time in life. The world knoweth thee not, because thou art not known of the world ; the glory of this present time standeth in the door of the heart and receiveth thee not. Thou knowest the world and the ways thereof, but thou art not known to the world, because the world hath not received thee into that habitation called the heart, the mind and soul of man. Without thy gates are pride, covetousness, disputing, blood

and death—but within thy habitation is peace with God and the whole earth. Experience, thou art more than heaven to man, for a burning hell is in thy bosom to purify thy measures for future life—practice is thy name without deception; thou deceiveth not but healeth him that is deceived, by the breath of thy lips teaching practice for redemption and faith in God, for the measures of life and the record of that which hath been since the feet of man stood on the ground in the name of the Lord. Thou hast a beginning in life, but thine end is not known, because the Lord liveth through all the ages of time—thou livest and receivest by memory all things that are past, and thou art the life of God to man, and he hath a dwelling in the flesh, because the world liveth with thee and reveals himself to the world in thy name, to prove to the world that he is God—and not God only because he is man, equal as he is God, and one is not without the other in life.

O God! how clear the line is drawn;
 How clean's the garment to put on,—
 That man may look and man may see,
 That God and man are both to be.
 Nor age nor time shall not decay,
 Nor what has been shall pass away;
 But time and life shall all rejoin,
 And what has been in latter time.
 Is what from God at first arose,
 That man has friends and man has foes:
 Since time began it is so still,
 And woe and grief is sovereign will.
 And time in life will long remain,
 To teach the world there's ought in vain;
 But all is order and decree,
 What God's ordained will ever be;
 And heaven and earth will not remove,
 Till God to man fulfils his love.
 Experience is from time to time,
 As God doth measure life by line;

Nor can our spirits see the end,
 When God will cease to man offend—
 He is in all the deeds we do—
 Up from our birth till life is thro'.
 And life is measured in a line,
 And, Lord, we own that life is thine,
 And time is measured in a span,
 From birth until the end of man.

REVELATION.

November 7th, 1857.

Revelation, thou art God, present with the mind. A measure of time thou hast to reveal thyself to the mind in life. Thou receivest thyself because thou art incomprehensible by all thou hast done in heaven, earth or hell. Thou art known to thyself and the life of man is known to thee, but man is not known to himself till thou art known to him by a measure of thine own will for thy glory, but not for the will, power and glory of himself. God is in the operations of life in man, and man is not with God in all that he doeth. The will of God is without end, it hath been, now is and will be ; him that thinketh he knoweth the will of God to-day and knoweth not to-morrow, is deceived in himself, and knoweth not the Lord. The will of God is a living well of water, the bread of life, and is revealed from day to day, and hath no end ; has been and is as old as time to man, and is the present life of God in the soul. The mind is God's dwelling, his writing-desk is the mind, and he writeth by whom he will, and his pen is the spirit of life in man, and God will not remove from his inheritance in man, till time with man shall be no more. The revelation of God is his active abilities in the mind bringing life out of death, and light out of darkness, till all the time of his life is fulfilled in man, after which he revealeth

no more to the mind that is present with man; but the Lord liveth forever to be revealed, from age to age, from time to time, till the world shall know there is a God in Israel. God is the union of the mind in all its various parts in life which cannot be numbered, because time to come hath no end; the mind is the house of God wherein he is united with himself, and hath given life unto man to be united with him by the revelation of his present will. Death operates on that which is past, that that may be received which hath not been by the foreknowledge and revelation of God. Nothing is lost which hath been revealed, but is all in the treasures of the mind of God to be revealed to man in life, that God may be known to man as God is known to Himself—by the present revelation of His will—not that man can comprehend the Lord, or heaven receive the fulness of His glory because he is life and time to himself, that none knoweth nor can be received but God alone; as God has made the heart of man His own by the revelation of His will, and His abiding place the mind in life, and is united with Himself in the mind by the same means, by Him revealing Himself to the mind, He will reconcile all the actions of human life to His own mind by the revelation of His present will; then, as God is a united society in Himself, He will unite all the personal deeds of life in one mind. This is life from death, and light from darkness, and the mind becometh united to all the attributes of God in one mind; and this system of revelation will continue in operation until the world that is present with us, by seeing and hearing, will become united to God in the soul. Revelation unites man to God, in which there is no active distinction between God and man in the actions of life; and as the will of God is union in Himself, and man with God, so God will reconcile the world to Himself and one man with another, by life and

time, which God giveth unto man for the purpose of his own glory ; man cannot glorify God, but God can glorify Himself, because God is greater than man, and is before man is born into the world. God is not dependant on man for the glorification of his own name. God is glorified in himself, and all that man can do addeth not to the glory of God ; but man can glorify himself by believing in God and drinking from the living fountain of life, and partaking daily bread from the hand of God which is the revelation of his own spirit to the human mind. Man can make himself glorious in the mind of God by doing His will from day to day, from time to time, till the mind of man is reconciled to the mind of God by the revelation of His will, then is man glorified in himself because he is justified of God, although he may not be accepted in life to the world, nor glorified by others that hath not known the Lord.

Revelation, living stream,
 Ever purging, making clean ;
 Life and death and time to come,
 All are gathered now in one ;
 So on earth will ever be
 Revelation—God from thee.

THE AGE OF TIME.

November 8th.

The age of time in life is from infancy till the end of our days. Man is born with necessity to supply all his wants, be they many or few. There are two parts in man,—which is to say, there are two lives in one body, and both have a necessity for action in life. Idleness produces no fruit but the loss of time. Life is often very short in infancy, but if it remains till four-score years, and our time is not fulfilled according to

our age, time and life is lost to ourselves. Wisdom should increase with age, and the favors of God to man is to teach him the necessity of that which he standeth in need, which his life in his measure of time and the division of his actions require according to the necessities of life; and if we die wanting, and the measure of our days are not fulfilled, we leave the world as though we had not been, we have not provided for ourselves nor them that may live after us. The life of ages liveth with wisdom, for they have lived for time to come, fulfilled their measure and have passed away, to come again unto them that will receive them. They were the life of God in the flesh, and wisdom divided time for them, and action brought forth a supply for themselves and us. Time is given unto us in the same world in which they have lived, and them and us are and were born into life with the same necessities, that is, having a soul and body to supply, we have the same in this age and time of life, but not the same wisdom in time. If life is passing away without the fulfilment thereof, it is good for man to know himself. When he is born into a measure of time in the days of his life, necessity crieth unto him from infancy to fourscore years. If the time and days of his life are not fulfilled and his time not accomplished, then both soul and body goeth down mourning to the grave. These twain are in one body, and that body is action in life, and them that hath fulfilled their measure hath life with God in the soul, and are with us if we will receive them, because they are with God, they are with us. and God is present in every age of life. Necessity crieth till she is fulfilled, the body crieth for a part in time, and the soul for eternal life with God, and great are the necessities of man, and often short is his time to fulfil them. Age calleth on necessity, and necessity on a measure of time from God to accomplish life in the

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soul, and give to the body rest. Age is not excusable from action till soul and body are both supplied with the necessities of life, then is man ready for the grave, and he passeth away and is a visible being no more. Time calls for action, and fourscore years are no wiser than six days old, if our time and age of life are not accomplished. The measures of time are not at our command. Life is a depending being, and we are born to die. Time is the measure of our days, whether they be many or few; if we do for ourselves we have not lived in vain, nor are we forgotten of God; and if we do for ourselves, we do for them that liveth after us; although the body passeth away the mind or soul liveth for time to come, and is in every succeeding age of them that is to come, as them that hath passed away are doing for us by living in the soul that liveth with God and delighteth in wisdom for a supply both of body and soul, and honoreth time as the offspring and mother of wisdom unto us, teaching us how to divide the measures of our time and apply the actions of life to our two-fold necessities. Past ages are as dear unto us as the present time, because God hath lived in them all and made himself visible to the world by the soul and bodies of men; therefore, if we fulfil our present life in time that is allotted unto us, we are equal with that which hath been and not anything is lost unto us by those bodies that hath passed away.

Oh may my soul yet live to see,
 And soul and body well agree,—
 In deeds of life be equal one,
 In present time and time to come.
 And every part be well supplied,
 With time and life, and not denied;
 As God doth every part supply
 In life, until the day we die.

THE EXPERIENCE OF AGES.

November 9th.

The experience of ages are in the treasures of the Lord to give to them that will receive them. The enlargement of the mind is in the power of God as the created world, before it came into order in the life of man. God is incomprehensible in spirit because he is in all living; not anything moveth or hath life without him; the visible world is the clothing of his mind, and the mind of man is the garment of the Lord, and the flesh reveals the inward habitation of the Lord. Flesh and spirit worketh together for the peace of the mind, which is a reconciliation of flesh and spirit unto God. All that is past now, is by the same operations on the mind of that which hath been, which the present operation maketh man the house of the Lord, the habitation of spirits and the life of God in man, operating by past measures that he may be known to present life. Time is immeasurable from beginning to end, and cannot be known, because we cannot know now what God will do in time to come; nevertheless, he doth ever manifest himself to the mind in present time and life. Man is born to receive, and God is invisibly in secret to give that which hath not been known, and the knowledge of God is the sense of all the operations of God in our visible world. He has made man both his trumpet and his pen. He speaketh by one man to another, and writeth by the pen of one man to another, and still retaineth himself in the mind of man for time to come. He revealeth that which hath been, that the present generation may be as them that are past, and the ages of life is the present life of God to the mind; therefore, he taketh from one and giveth to another, from that which is past to the present time, and man receiveth as God enlarges the natural mind till He maketh man like Himself, as near as

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God and man can be one. Superior and inferior is the revelation of God to the inward soul, which is the life of man to the world; there is nothing greater than man but God alone; he is the treasure of God's own name, a measure of time in life, the revelation of God to the world, and the builder of his own salvation through submission to the will of God. The mind is as the growth of a tree whose branches extend to the whole earth. The visible world is the appearance of God in the flesh, and man weareth his own garment, because flesh is given unto him to clothe his mind. Neither doth flesh or spirit, which is the body and the mind reveal the visibility of God to the world, but the visible God to human life. There is no limited time to God by given measures, because time is ever to come predetermined by the will of God; were it not so, and God was wholly revealed to man, and man to the world, the omnipotence of God would have an end in life, and there would be no more time to come, because the imagination of man would believe that he had received all that was to come, and he could receive no more. The imaginations of man in life would bring the life of God to an end in time, and man would become God to himself, and receive no more. Him that receiveth the present measure of the life of God in the mind, hath received the order of life that hath been, and hath received the order of the life of God in man for time to come, and liveth a depending being on Him that is now and is to come, as long as God hath an invisible existence in himself, unmeasured and unrevealed of what is his predetermined will in time to come. God is present, hath been, and will be as He hath been, revealing himself to His creature man, that He may be life in remembrance, now and forever.

My soul can say, O Lord! thou art
A living spirit in my heart,

That's moving and is living still,
 To humble man to do thy will ;
 Until his will is left behind,
 A wiser than himself to find.

EDEN.

Eden, thou art the first existence of life in the flesh, and was pregnant in the mind of God before thou had an existence in life in the mind of a human being. Thou art every child's inheritance that is born into the world, male and female, in one body in life,—thou had a beginning in life when life was first given to man. Thou art his purgation and resting place from all other kingdoms that are in the world. All the propensities of action are in thy name from birth to manhood, till thou art what God would have thee to be ; there is not any thing in life or action but is first conceived in thee from the hand of God, who hath ordained thy time to live, and exist in both flesh and spirit. Thou art the foreknowledge of that which cometh to pass when thy measure in life is fulfilled, then thou seest the beginning of time, but until then thou art unknown to man in his time of life,—thou art ordained of God in man. Thou art to be lost and found again ; thou art to be cast out of the mind and received in again,—the first measure of thy time is appointed to be passed by that the second may be received. Thou art the growth and extension of the life of God in the soul, till the stage of manhood, in which time alone man cometh to a knowledge of himself, through the revelation of God to the mind ; thy measure is from birth to eternity and hath no end ; thou art where God talketh with man as one man talketh with another. Thou art where the first measure cometh to light and passeth away, that the second measure may come in and reveal to the mind there is

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a God that is greater than Eden, and all that is contained therein. The mind of man in human life is the bounds of this inheritance: it is the oldest station in life that was ever given to the heart of man. All life is contained in Eden, as the life of God is contained in the soul,—so far as it hath been his will and pleasure to reveal his will and mind to the heart of man to be practised in life. The life of God is in the animal, and the life of the animal is in the life of man and bringeth forth action in the flesh as in the beast, and the mind of God is known by every action in human life,—the hedge of the garden was never taken away, neither can it be bounded by the globe, heaven or earth, because God is the planter and hath ordained in Eden all that cometh to pass. The Lord hath no bounds, but all his work is bounded by his own name, and none knoweth the name of God out of Eden, because it is where God is not known; it is an inheritance to be sought in life, and more to be desired than all the world that is out of Eden, because the salvation of the soul and the union of God with man and man with God, Eden is lost in the infancy of life and not found till old age—till all the operations of God in time is known to man by every age and dispensation of life that God has revealed to the world. Eden is not found by the number of years a man liveth in natural life, but is known to man by the revelation of God in the soul. The mind is the garden,—God is the planter, with all the propensities of life that man can practice, either good or ill, there is not any thing that God hath done that is evil in his own eyes; but God maketh evil unto us of that which we do, because we delay the present time by dwelling with that which is, and by so doing, we receive not that which is ordained to come, and God therefore maketh our actions and delays evil to ourselves; therefore, God hath ordained evil

equally as he hath good, and hath made the one subservient to the other, the evil to the good, that the last stage in life and time may be more glorious to man than his beginning. Life is a measure from God ; man is practice from God in life for the purpose of his own power and glory, purchasing an inheritance with God which is unknown to him in the beginning. The practice of man is the revelation of God to the world. Eden is the mind, and all the propensities of life are contained therein ; and God was never out of Eden in the mind of man, because there is no such dwelling place for the Lord where he cannot be known to the mind ; therefore, there is life and death in Eden, good or ill—or evil to the life of man to be known in life, that man may know the Lord in all his work, in all the visible transactions of the human mind. The fruit of Eden groweth up in man as he increaseth in life, and he gathereth in the fruit of his own action, that he may know what he is in the sight of God by partaking the deeds of his own life. Therefore, one tree is equal to another in the sight of God, because he is the planter of all them, and not planted herb or tree in Eden, which is not for the purpose of his own glory, by which he reveals his mind to man in life.

The wall is high, the gate is clear,
And God, the Lord, doth dwell within ;
And man unto the gate is near,
When he doth see the life of sin.

God is the keeper of the door,
And ever welcomes our return ;
Man never doth go out no more,
Because in Eden none doth mourn.

It is the ever resting place,
That was before the world begun ;
The treasure of God's given grace,
When all the woes of life are done.

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The garden never will remove,
 Nor will the hedge be broken down ;
 It is where God doth life improve,
 And God receiveth all renown.

SUBMISSION.

November 10th.

Submission, thou art the will of him that formed thee, to bow all the world into subjection to his own mind. His name is God over all things, and death and hell are his servants at his command ; he hath ordained room, time and life in the mind of man, to receive all things that are in existence in the mind of God—since heaven and earth were in motion in his own mind—by him the planetary system is in motion as at the beginning, since ever they were discovered to the life of man. But him by whom they exist is greater than the existence, and commandeth all things into subjection to his own will, the storm and the calm, the rising and the going down of the sun, the light of the moon and the course of the stars in heaven. And what art thou, O man, that thou shouldest know these things ? that God revealeth himself to thee by the light of his countenance in the mind and life of man that is not known to himself. Hell is as the morning star of light to the Lord, and is the first conviction of sin to the human mind, and continueth till the whole heart of man is brought into subjection and submission to that overruling power, the mind of God. God sheweth himself to man by parts—darkness before light—in darkness, man is born into the world, but the Lord willeth he should have light ; hell is the first illuminating power of a life in sin. Then hell is the first step to an improvement of time, and the first lamp of light that hath ever appeared to the human mind ; and it continueth in

progression from darkness to light, till the whole life of man becometh a light to the world, so doth the first age of life and light continue till this day, as a burning lamp in the mind of God. And when God ministers life and death unto us, darkness and light, he reveals himself to the world by the presence of his own spirit. Hell is a light unto us, burning in the shadow of death—till our darkness becomes light—then hell is to man no more, and hell is as a lamp blown out by the breath of God, when sin hath an end in human life. Then man is no more man, but as an angel of light to the world as God hath given him life and light to others. And his life and light is for the honor, power and glory of God that hath enlightened his dark mind. Submission is the predetermined will and mind of God that cannot be resisted by all that is in heaven or on the earth—all living are taught submission by the overruling power and glory of God. Death and hell are passive in his hands, prepared for man before he is born into the world of darkness, which is without light to the soul, till the appearance of the visibility of God to the human soul for the improvement of time and life. Man is deceived in himself, when he believeth he can ascend upwards above his Creator or birth, by the light of the sun, moon or stars, for his own time and life is darkness to himself, till the visibility of God illuminates his mind. Subjection hath God required of man, from his birth till the end of his days, and God will not be disappointed in that which he hath ordained to come to pass. The heavens bow to God, and the earth trembles at his frown; mountains are removed, and the dry land flooded with water. Think on this, O man! and then say: How can I stand before the Lord clothed with the sin of darkness on my mind? I flee unto the Lord with fear; I will suffer the pains of hell for the peace of my soul, that I

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may live with the Lord in life, and be no more a distinct being from what he requireth of my soul. Life is given me from the Lord; I did not give life to myself and time; I have received a day at a time wherein I am to know my own life, and the reason why I am in this moving world, and rolling globe beneath my feet. O Lord! how great thou art by things I see and hear; how small I am to what thou art, below a rolling sun that sets and rises at thy command. Oh! that I had part with thee, that my life and soul could know the Lord, then would I see mine end and know that I was not here for mine own glory, but for him that hath given this earth to live upon and know his name. I will give unto the Lord my whole life, for he hath called on my life to answer why I live on the earth, and for what end the earth was made for my support. I will give my life and time unto God, and he will give death and hell unto me to know his name and fear, because of the power he hath over me, for he hath in the treasures of his own life all that he hath designed to give unto man before he is born into the world.

Submission is my heavenly cause;
The mind of God my daily laws;
With these I'm taught I must agree,
Submission, Lord, is due to thee.
How can a man the Lord resist,
In hell his life doth still exist;
But in the end he must resign,
For death and hell, my God, are thine.
Nor can I from thy will refuse,
The life of man was made to bruise;
Nor can he from that wisdom turn,
That doth decree he's born to mourn.

RESISTANCE.

Resistance, thou art from God to man, to put in practice;
to try what thou canst do for thyself against God. Thou art

not a substance, but a shadow in life, and declineth at the presence of God. Thy time is short, and thine end is trouble. Thou hast been and thou art to come, that the Lord may put thee to flight by his own breath, when he speaketh to the heart of man. Thou deceivest thyself but not the Lord, because He hath ordained thee for thee purpose of His own glory; as the bird from the pursuer thou fleest, but He is sure to overtake thee at last; the sooner thou resigns the better it is for thee in life and time, for He that followeth after thee is as chaff driven by the wind; thou hast no resting place, nor knoweth not where thou wilt light; thine end is in hell, prepared for thee in the mind of God; there thou will be overtaken and overcome; breathe thy last and be no more. Thou art as old as the age of life: thou art now as in the beginning; thou trusteth in thyself but not in God. Thou art in all the ages of the world; life in man, ordained to be resigned to the will of God; him that hath tried thy time in life, hath ever found thee wanting in thy expectations in time to come. Thou art but for a time, and art no more known of God; unknown to thyself, broken as a bubble by a breath of air, so is thy time in life. Thou cometh forth in birth in the morning of thy days, and thou doth not leave the mind in human life, till thou art overcome in the heart by one who is wiser than thou art, that knoweth the beginning and the end of thy days; thou art life in man ordained to die, before thou wast born into the world; thou shadest the mind from the visions of God; thou livest by thyself, and alone from time to come; thou art as dark in thine own comprehension as the shades of the night; thy life is in the bowels of darkness; thy mother is pregnant with thy time, till thou art brought to light the actions in life. Thou art a part of the Deity in time, because thou rulest as God until thou art overcome, then is thy name no more in the existence of life. Thou hast been in all living since the feet

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of man hath stood upon the ground. No human creature hath lived and knew thee not. Thou art the measure of life in birth, and revealeth thyself by action to the world; thou art born to die, because thou standest in the way of another that is greater than thou art, and knoweth all things that cometh to pass. Death and hell are prepared for thee before thou art born into the world; in hell thou diest and giveth up the ghost, because thy life is not eternal, neither is eternity in thy ways. Thou art for a time and are no more; thy measures are from birth till death, after which thou receivest again. God giveth thee a body of clay to dwell in, that thou mayest reveal to the world the experience of thy life that is past, and that how all resistance to God is sin, and is born to die. Thou hast no place in heaven nor rest in hell, because peace is not ordained to thy short and tribulated life. Thou art the revelation of God to man; rest beyond the grave, when life to this body of clay shall be no more. Thou art with them that hath overcome resistance by the breath of God, and are at peace in heaven, in God's eternal resting place. Thou art with spirits that hath been and art to come to the world, in the power and glory of the Lord, to redeem the souls of men from sin, and save their lives from the fires of a burning hell that goeth not out. Thou art experience from the Lord; the bread of life to the world; the end of time to resistance; the inhabitant of eternity, living for God to reveal his mind to the world that all flesh may believe in God, disbelieve themselves, and inherit everlasting life.

Oh, God, thy mind is more to me
 Than heaven and earth or hell can be.
 By thee all flesh on earth is known,
 And thou art God in man alone.
 By thee I hear, by thee I see,
 There is no other God but thee;
 And as thou art thou long hath been,

Making our flesh and blood more clean.
 And so, O God, thy name I know,
 Thy mind is with my soul below,
 Preparing still to upward rise,
 Beyond the bounds of earth or skies.
 Where thou to man so long hath been;
 Thro' death and hell to make us clean;
 To call thy creature home to rest,
 That he with thee be ever blest.

PRESUMPTION.

November 11th.

Presumption, thou art God's permission to act, known to God, unknown to thyself; the imitation of the eye and the ear, seeth not thyself nor knoweth not what thou art doing for thyself or for others. Thou art an uninformed propensity of the mind for action, making the life of man worse than the beginning. Thou preparest thyself, for judgment that thou mayest know the Lord; and the Lord is known by thee in judgment to the world. Thou hast a name and a title in life in the human mind; thou actest in life before the Lord is known to the mind in judgment; thou livest upon thine own diet as long as thou exists in the heart of man; thou art that part of God's existence in the soul that dieth and liveth again; thou art in Eden, and Eden is in the human mind, in every child that is born into the world, and hath life from God. Natural life is from the Lord, and spiritual life is the Lord alone, from man and beast, and hath a part in the human mind. Presumption is the actions of a man by himself, without the knowledge of what he doeth; he cannot see the end of his deeds, because when he acts of himself he is in action without the fore-knowledge of God; he is not prepared to live; he hath flattered himself that he can give direction to

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the world in life, without the knowledge of a superior to himself; he is for the purpose of God's judgment to the world, that man may know thereby that he is God, subjecting human skill to his own mind. Presumption is not independent of God, neither is God without presumption in the human mind; and presumption is for the power and glory of God in life, reigning for a moment in the mind, till a judgment day cometh, bringing man and his presumption to a knowledge of himself. Presumption liveth and hath life from God in the mind; a part in action living to decay and pass away from human life, that the greater measure of time may live and reign in the mind of natural life; presumption hath life from God, and God hath part in a presumptuous life, and taketh it not away from man from one age to another, but giveth presumption part in every human mind that is born of God in the world. Presumption was not slain in Eden nor known, till man refrains to act by himself, and of himself, without the knowledge of God, after which he departs from the human mind, and the Lord comes in to inherit the heart. Presumption hath an element and atmosphere for action in life given from God to man, and is the image of the Lord, save in one instance, *i. e.*, he is not the judge of his own works. Presumption is neither more nor less than the human body, acting without the knowledge of himself, or God that gavest the mind. Man is the element and atmosphere of God's action, and containeth all that God hath designed, that man should receive from his birth till his death in this bodily life. The flesh is of God, and the spirit of man; flesh and spirit is in one body, and the propensities of action are in God, whether they be good or ill, and there is no life in man but what is ordained for action, therefore, whatever we do is the life of God in action in the flesh, and without the life of God in man, we could not live or act at all. Presumption is only a designation in actions, as one part

is distinctly designated one part from the other. The actions of human life in the mind is the lower element, and the nearest the earth, or this globe that is rolling beneath our feet. The actions of God in the mind is the highest element of life, and raises the mind above presumption; this is receiving the life of God in the mind by the operations of his spirit on the life of our natural spirit, which is the mind given of God to man, in which presumption hath life nor being any more, because presumption in life is brought to a predetermined end as God hath decreed, as the first measure of time and life to his human creature man. Presumption raises of himself in the mind, falls by the presence of God and is no more. Presumption is man acting without the presence of God, by which he can do nothing for himself or any one else; he has his time and ordination, but not in vain unto us is his time of life, because by the rise and fall of presumption, man not only knoweth himself, but the Lord also. Presumption is life in man, and man is life in God; and all things act in life for the power and glory of God in the world, that he may be revealed to us as he is known to himself, so far as he can be received by the measure and limitation of the human mind. There is not any thing greater than the human mind, save God alone, who sits on the mind as the element and atmosphere of his own glory; the human eye hath not seen the Lord at any time, nor the ear heard his voice, but he speaketh through man as a trumpet by which one man speaketh to another. The propensity for speaking originates in his heart by the impressions of the spirit of God on the human mind.

So let me hear, so let me speak,
 Of strength to me when I am weak;
 So let me live, so let me see,
 That man's presumptive, Lord to thee.
 Oh! may I live to see the fall,
 That man's no more, but God is all;

Then would I know my low degree,
 That God is man and God to me.
 Then will my spirit upward rise,
 Where man no more his God denies;
 But when he's call'd he'll willing come,
 And see where God his work begun.
 And will he live to see the end,
 But all his life on God depend;
 And this is life from God to man,
 Unknown or measured in a span.
 For God is life forever more,
 And man's the garment he has wore;
 And this his clothing long will be,
 Till man the life of God will see.
 And life and time to God resign,
 For soul and spirit Lord are thine;
 The body and the beating vein,
 The blood and sinews in thy name.
 And God and man will never part,
 For God commands him in his heart;
 And thou alone the mind doth see,
 And as things were they are to be.
 Till man doth live from God no more,
 He's but a garment God hath wore;
 And from himself he's cast away,
 And God is all that judgment day.

HUMILITY.

Humility, thou art the greatest perfection of God in the man mind, in the measure of natural life. Thou art the exalted name of the Lord in the mind, by which his power and glory is revealed unto us by subjecting all things that are past to make room in the mind for that which was and is to come to every mind that hath not received it; it is the highest dignity of God in man in the revelation of his own mind above the mind that is in us from birth to future years. Submission to the presence of God, is the highest station of

the mind in life, for God reveals himself more excellent in humility than in any other action of life in a human being, for the lower the mind is in us, the higher God is to us, because we then see him above ourselves, as we see the sun, moon and stars in the skies, whose measure and original we cannot comprehend; we can only say they were to be unto us or they would not have been, so is God to be unto us in humility, as he hath not been, till all the emotions in ourselves are resigned to supreme power; the heavens expresses the glory of God to the human eye, so doth the revelation of God to the spiritual eye of a living mind. God is as perfect in the eye and ear as he is visible in life, and without him the eye hath no seeing nor the ear hearing; the life of God is in the body as in the soul; and the body reveals the mind or soul to the world, and God reveals himself to the soul, that he may be revealed through the body to a beholding world. The mind is a world of action for the Lord, and he liveth therein when presumption hath gone out of it, or is subjected to him that reigneth and ruleth over all things in the heart of man. God is a word to us till he is known in action in the human mind, after which, he is known to man in life, and in him all things that is brought to life, and light in the world, there is no limitation to the life of God in man, that which he hath begun in man in the first breath of life, is no limitation to that which will be in future years in time to come; therefore, as the natural body increaseth in stature in the child, the natural mind groweth up in it and becometh predominant over the body of clay, and bringeth forth action in life, according to the first mind that God hath breathed into him, which is the natural spirit of man in the life of God. God had not curtailed this spirit of life, in his beginning of life in the body to the end of our days; it is God's own life, therefore he hath

cursed it, nor destroyed it under the sun. It is the means by which God reveals himself to the world since man first stood on his feet before the Lord ; it is a life from God in man ordained to be humble, that God may be greater than man—and this is the purpose of humility of all the faculties in life to the overruling power of the presence of God. There is a growth of God in many, as there is a growth of man in God by resigning one part for the reception of the other—propensity to action grows up in the life of man, according to his stature ; and age increaseth experience, and experience is the knowledge of God,—and we are God's inheritance from birth until death ; therefore, as the child groweth in abilities in this natural body, the mind of God groweth in him, and is without limitation in the mind by all that hath been in existence in life. Man persuadeth himself that he is wise by what he heareth and can see, till humility subjecteth all his past life to the over-ruling power of God, then he knoweth that he did not know what was to come, by measuring one thing with another that which is past—by that which is present—God ever is and is to be without limitation or restriction in power ; therefore, it is beyond the comprehension of men to fully know the Lord. Time remains and God liveth, giving bodies to his own life when he clothes the soul with the life of man. It is indisputable but that God liveth as he hath been ever since he hath re'ealed his power and glory unto man by the actions of human life. Man hath a limitation in the mind of God, and he cannot reach beyond his appointment ; there is a natural disposition in man to be as wise as God, if he could attain to it ; but there is a hedge between him and God, which is the circling walls of Eden, in which man is confined and hedged in ; and without that wall he knoweth not himself till he returns to God that is within the first bounds of his life. Without the bounds of natural life, man is lost

and knoweth not himself; the gate is open for his return, if he will humble himself by seeing the sun, moon and stars, how far they are above the measure of a man—emblems of the abilities and the supreme life of God in the soul. Oh! man, that thou were taught to be humble by the light of thine eyes and the hearing of thine ear, then the Lord would receive thee to himself, and reveal his superior glory to the mind above or beyond all that the eye seeth or the ear can hear; then is the sun and moon brought into the mind of man whereby he may be glorified with all the lights that are seen in heaven; this is the humility to man from God in heaven, and the everlasting salvation of God to the soul bringing down the human, by humility to know how great God is in heaven, and above the life of man.

So my Redeemer let me see,
 From high unto a low degree;
 That I, by thee, may upward rise,
 To see thee in the earth and skies.
 May I to Eden's gate return,
 Without the world doth sigh and mourn;
 Until that humble day shall come,
 That God in man is only one.
 And this is where our lives begin,
 The acts of man, the deeds of sin;
 And Eden will forever be,
 My God, a resting place for thee.
 For there the world is overcome,
 Where time with man was first begun;
 And there is God and there is man,
 Where God liveth—and he can.
 Bring the wide world all into one,
 And man will finish as begun;
 When he doth the long circuit tread,
 From first until his bodies dead.
 And all events is God to know,
 He is in Eden here below,
 Till he doth all the world improve,
 By judgment, mercy and by love.

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Humility in life's his name,
 That never done an act in vain ;
 And as he was, he is to be,
 My heart and soul my God to me.
 My body and my bleeding vein,
 My God, I own, is in thy name ;
 And whatso'er may come to pass,
 The heavens to me's my looking-glass ;
 And there how small myself I see,
 A form of clay, my God, for thee.

PASSIVENESS.

November 11th.

Passiveness, thou art the child of wisdom, begotten of the Lord, to cry for the breast of thy mother, for the milk, and wine and oil, to give thee strength to serve thy Father in all things he hath required of thee. Thou art untaught of God till he writeth his name in thee as the law of thy life, in the human mind. Thou art of God and known in his name, as he writeth down his will in thee, for thou to practice in life ; thou art very young in service, in the beginning of thy time when thou first hath life in the flesh ; thou hidest thyself from Kings, Princes and Nobles, by the appearance of this present time in thine eyes. Thou clothest thyself with garments of thine own choosing, and weareth them till they decay ; they are not clean in the sight of thy Heavenly Father, he taketh them away, and thou crieth as a child after the work of thine hands, and becometh naked before the Lord. Thy companions in life despise and scorn thy name, because thou art naked before them as an infant born of a mother in this natural world ; though thou tryest not again, with thy natural presumption, to clothe thyself the second time, thou standest as a naked infant in the storm of reproaches, because thou art not like them

that clothe themselves. They choose the flowers of the garden, the fairest fruit in Eden that the eye can see, the feathers of the birds, the painted spots of the beast in animal life. My sister, my soul is sorrowful because of thee, and would give thee clothing but I have it not; thou hast come to my mind in thy naked condition, and I have taken thee in to write down thy memory in the book of life; that is thy life, the darling of my heart. I am as naked in spirit as thou art, and feel all the storm of reproaches that beat upon my soul; and I am naked before the Lord; my mind is passive in his majestic power; He can clothe if He will, or leave my mind naked as it is, till all the natural storms of reproach are worn out upon me. Then will the wise in life see that passiveness can endure tribulation, as well as the Kings and Princes of this natural life; if I flee not in the storm, nor perish in the indignation of a scorching sun, then the glory of this present and natural world will see who I am, and behold resignation and passiveness is stronger in spirit than the rest of the inhabitants of the human mind, and be willing to part with their homemade garments to appear naked before the Lord, deprived of worldly glory, to live with God and draw at the breast of wisdom, where God feedeth his own chosen people to know His name. Resignation, thou art more to be desired than gold, than all the milk, and honey, and wine this present life can afford. The mind is the home of wisdom; she feeds all her little ones there with the milk of her own breast; she is the bride of God, and was with Him in Eden; there wisdom fed her first-born with love from her own breast; by teaching her children the necessity of passiveness and resignation to life in the mind. Wisdom is a tender mother and forsaketh not her offspring; she loveth them because they are begotten of God; she clothes them with garments of their own choosing, to teach them they are too young to choose for themselves; and

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when they are taken away in trouble they are willing to deny their own choice, and receive whatsoever may be the design of life to give unto them. Then God clothes the mind with passiveness and resignation to the will and mind of God. And time putteth on us the natural clothing of the first mind that liveth in human life, then doth man see himself as an animal before the Lord; he is no more proud of himself, but beholds his life to be a natural being, formed by one greater than himself, and he cannot cast off his natural garment and become naked before the Lord a second time, till he is passive to receive all things as they come unto him, from the giving hand of God, that holdeth all things in trust, natural and divine spirit, and the changes of life, and the varying measures of time to human life. Fear is the shadow of time to come, and God hath made sin possible, that all flesh should fear His name. Eden containeth the mind of God, and God containeth the mind of man in his charge, and never hath cast it away, because it is His own habitation, and where He reveals His mind to the mind of man, and man ever liveth with God, because there is no existence in time nor eternity where God is not; therefore, He has given life unto us whereby we may know His name, that He is God; and man is passively subject to His over-ruling power in the various measures of life, that He hath given unto us; therefore He calleth passiveness to return unto Him, to know there is wisdom in the breast of the spouse of God, to give to the world that which they have not received in birth from their natural mother; the world is the offspring of God, and all that is contained therein. The world is given by fore-ordination to man before he is born into the world; and man is given to the world for God to see what use he will make of it; and he improves the world by the first measure of life and time that God has given unto him, for life nor time are not our own, and they are taken from us unknown,

as we come into the world unknown to ourselves. There is life in God, and life in man, and the proceeds of time and wisdom is to unite these twain into one, the life of man to the life of God that changeth not. The life of man is changeable, varying in the measures of time until he has practised all that he hath known, yet not found a resting place for his soul; he has wearied his own mind and spent his natural life seeking that which he could not find, by all that God had given him from his birth to manhood, till his life is fourscore years in the measures of his time, in which God hath said unto him, live; then doth wisdom draw his aged life to her own breast, as a child to the bosom of love, and saith unto him, drink of the milk and wine of passiveness, and thou will find rest to thy soul in the presence of thy Father, who hath given thee life from thy birth into the world, to know thereby that God is the Lord of the whole earth, and man is God's inheritance, and His spirit liveth in the mind of man; and to Him doth all the world bow; heaven and earth and sea are compassed round about by His unrestricted power, of that which hath been or will be; and His mind to man is, that all living shall become passive to His name; and resistance flee as a bird before Him, till all the world shall know that God is in heaven, earth, air and sea; till all shall become passive before Him, then resistance liveth no more in the mind of us; we are the Lord's inheritance, and through passive resignation He doeth with us as He will.

His name is God in heaven, in earth and sea,
 And as he is, he long will be;
 A life to man that is unknown,
 Till man doth live for God alone.
 He is the measure of our time,
 His life an unrestricted line;
 Nor none on earth can tell him why
 His creature man was born to die.

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He acts according to his choice,
 He speaks to man by his own voice ;
 To let His life and spirit know
 He's God above and God below.
 That he is life and passive power,
 He giveth life and can devour :
 And life and death is his decree,
 And fear is living still in me.
 Lest I this day shall leave undone
 What is for me in time to come ;
 A passive mind is my desire,
 That God my life may right inspire,
 And move my mind and move my pen
 To write the life of God to man.
 That I may end as I begun,
 When life from God was only one ;
 And that was all in life I knew,
 And is the end I'm travelling to.

THE LIFE OF GOD IN MAN.

The life of God in man is mind in the flesh. The body is the habitation of the mind, and the mind the clothing of the Lord. As the body is the clothing of the mind this junction is one in natural life. That which is superior is time to come to natural life, unknown till it or him appeareth in action in the human body, then God is known to man by the revelation of his will, moving on the mind to bring forth action in the flesh. Spirits are unseen, and a man can no more see his own spirit, than he can see the spirit of the Lord. God is spirit, man is flesh unknown to himself, save by the spirit of God revealing himself to the mind by the required actions of life. Sin is a vision from the Lord whereby he taught man to know himself as he is known to God—not complete in himself till he is finished, as God has begun his work in the life of man. There is not anything greater in life than the mind

of man, but God only. Heaven is a disputed title with us, till we are known to be in it. It is a part or portion of the mind while in the body, and is attainable by practical life. Hell is a division in the mind which the spirit of man passeth through to the gates of heaven. The mind of man receiveth impressive visions from the spirit of God as angels from Heaven. The mind of man is as changing as the atmosphere of heaven; he is driven by the breath of God, whither he would not go, and returns to himself more miserable than he went away; this is human life in the soul, practised in the body, by which we know the Lord. Whether the practice be good or ill, man hath not designed evil to himself from his birth, but evil cometh, and his living soul feeleth the event of action. Not anything cometh to pass in the life of man that hath not been foreknown of God. Evil is as natural to human life as our diet is to the person, and no one can pass by the partaking of it. Good and evil are inseparable by us until we know one from the other, in the actions of human life. God reveals himself unto us by our various propensities in action, bringing forth in the body both good and evil; they have a rest in man from his birth and come forth in the actions of life. We have not desired both of these branches, but they have come into us, or was original before man was born into the world, and continue in life; if they were not the predetermined will of man, they must have been in the mind of God, and man has brought them forth in action. We hear that heaven is a resting place, but we only hear, till we get into it. If we are not weary where we are, we are already in heaven, because we are contented and at rest in our present condition of life. Why was heaven placed at a distance from us? Why was not man born in heaven in the beginning of life in the immortal soul? There is a superior to man in operation, by which

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both good and evil cometh into the mind, wherefrom is a question not easy solved. Man is born into the world, before he practises life; he is not his own master to accomplish his own will or designs; he is born to trust in another that is more powerful and honorable than himself, therefore, man is a subject and not Lord over himself, disputing with the human race, of where heaven is or where can it be found; where is the way to get to it, and who hath got there? Some say this is the way that we are in, or I am in, saith the preacher, yet his mind is not satisfied with his station, he wanteth a little of this present natural life to accompany him on the way to heaven. The truth is, man knoweth not himself, where he came from, nor where he is going, till his mind is reconciled and passive to all the life of God in himself that God hath fore-ordained that he should practise in his time and measure of life, this is assuredly heaven from God to man. Not that man goeth to Heaven on wings, but that heaven cometh to him by the breath of God in the soul, breathing out life unto us for His own glory, the subjugation of man and the exaltation of his own name. There is no definite and certain measure of time in man, whereby he is to be known above all things that are or hath been, therefore God is a new measure in life in every child that is born into the world; and the mind of man is the Eden of the Lord, and all the various actions of life are contained therein, the good and the evil, the way to heaven and the miseries of hell in life, because sin is prevalent in the human mind and cometh forth in action, and the event of judgment is the Lord's from his own inheritance the natural mind in life. And now, as man cannot know himself until God is known unto him by action that transpires in his own mind, none hath directed the Lord at any time how he should act, or what he should do; neither is it known to man from his birth what he shall do in succeed-

ing life, therefore, the Lord hath reserved the life of man to himself, and his mind is the element of his action. The mind of man is the atmosphere of God, and man cannot foresee the storm nor direct the calm, because he is man and not God ; neither can he foresee the deeds of life or whether his fate may be in heaven or hell, for hell is provided for sin before man is born into the world, and good and evil are planted in Eden, that station of human life where God is known to man by his consuming judgment, or the fires of hell to redeem man from one station or degree of life, from one measure to another, from the burning flame of experimental evil to knowing all things, that God is God, that he hath done nothing wrong by his predetermined counsels in himself before man was born into the world. Eden is the place of action for God and man, and human life is a measure from God to man whereby man is known to himself by the impressive action of his own mind coming to light and judgment in his body of clay. Heaven is in man and hell is present in life, and God is in man and man is in God, a subjected creature to him that rules over him, and he cannot say his soul is his own, for his mind is the inheritance of a portion or particle of the life of God in the soul ; and where the Lord is, there is man also, for man is not independent of God in all his actions of life. The life of God is in the flesh, and he directeth the actions thereof by his presence in the human mind. Man is not accountable to himself for his own action in life, neither can he be his own judge, because it is the prerogative of God from the beginning of time and life till this day, and evermore will be. Heaven is the gift of God to the human mind, and that which he giveth, none taketh away ; therefore, it is the rest of God in the human mind, where man hath fulfilled all that God hath designed he should practise. God is the propen-

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sity, man is the action, and there is no supreme judge in the mind of man concerning heaven or hell, but God alone. And now, if we must say that heaven and hell are not both for our practise, then we must deny that there is good and evil in man without the knowledge of the Lord. Propensities are for action, and action for judgment; and heaven and hell are the judgments and mercies of an ever ruling God.

So I live and so I see,
So I feel and so I be.

I am not at my own command,
But passive clay in sovereign hand;
Without contention or dispute,
I am the man that's been the brute.
And this work the Lord doth do,
The beast's in man, his nature too;
And man's between the heaven and hell,
To feel them both—of them to tell.
And these are planted in the mind,
And man doth God in Eden find;
In every birth is Eden too,
Where God his work in man doth do.
And man doth unto earth return,
When he's filled up his time to mourn;
From God he came and goes away,
When man's from God he is astray;
And when God will he calls him home,
To take his lodging in the tomb.
And where he is or where he's gone,
Unseen's the garments he puts on;
We know he doth to God return.
And he was born to live and mourn,
From first that was the Lord's decree,
It's where we live and where we be,
And life doth evermore remain,
In God the Father's holy name.
And not a part in man is lost,
He lives to pay to God the cost,
For all He did for him prepare,
When he was first in Eden there.

So is the time we're spending here,
 Living the name of God to fear ;
 Waiting for a redeeming trust,
 While in this frame of earth and dust :
 To Heaven's great and glorious day,
 Where all the will of God is done,
 In present time as time to come.
 And Him that doth the day receive,
 There's none can move nor none deceive ;
 He is established in His ways,
 And spends His time in peace and praise.
 Nor furthermore, does He require,
 The Lord's fulfilled his heart's desire ;
 And Heaven to his soul is known,
 And this is man with God alone.

REPROBATION AND ELECTION.

November 13th.

God maketh not a reprobate separate from man in human life. God hath made man by his predetermined will, and man is a reprobate unknown to himself until he knoweth there is something from God to reprobate, he cannot be a wilful reprobater ; but when it is known to him there is a God or Lord to reprobate, then he acts in the reprobation in his own mind. If all flesh is not in a state of reprobation before sin cometh into action, then man is deceived in himself, not in God. Man must be deceived in himself before he can act in reprobation to God. Query—is all flesh born into the world in a state of reprobation or predetermined election without the knowledge of sin in his soul, and the actions of life ? therefore, a man cannot be a wilful reprobater until he has something from God to reprobate. Therefore, reprobation is a natural element in the human mind for action in the life of man. My reply to the query is, that reprobation is as na-

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tural to man, as his daily diet; it did not come into man of himself, but was in his natural birth before he was born into the world. The Lord loveth reprobates, not because they are reprobates, but because they are the work of his own hands in life. God giveth the cause, man doth the action. Reprobation is a natural propensity in life in every child that is born into the world. Reprobation is not overcome in life, till man knoweth he is a reprobate to the mind and will of God, by being convinced by the deeds of sin that his life had not been happy in a state of reprobation to the mind and will of God; when he is convinced in himself that reprobation is not the best practice of life, because God, of his own free will, hath convinced his mind that he was living in the unhappy state of reprobation; then hath God planted in the human mind the first seed of election, to bring the reprobate home to the life of God in the soul. The law of God to the reprobate, or the natural mind, maketh the reprobate the child of God, till reprobation is no more in the life of man, because the purpose of election is growing up in him by submitting his reprobate mind to the will of God, till he becometh as perfectly elected as he was naturally reprobated in the beginning of his life in the flesh or his body of clay. The reprobate becometh the elect of God by his love to our natural reprobation, by submitting the whole life of man and his natural actions to the mind of God. Election is foreordained for all that receiveth it. Another query arises—how doth the reprobate become the elect of God, as reprobation becomes passive and submissive to the will of God? election ariseth as reprobation falls, till the whole heart becomes the elect of God. Election standeth not in any degree of righteousness, but in an entire submission to the divine will; then is the soul elected by the grace of God to whatever purpose the Lord hath designed that man should fulfil in the time of his

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life. It is in the power of God to make his measure great or small; man cannot elect himself nor choose the purpose of his election; his mind has become the inheritance of God, so far as it is his will to abide with him and order all his actions by the will of God in the human mind; man in election is no more his own creature; his mind and will is subjected to the will of God; therefore, it is not in the power or mind of man to choose for what purpose he shall be elected. He is overcome that was the reprobate to be the Lord's creature in whatsoever he doeth; he is not the natural man any more, but is what God would have him to be. Election is not of man, but of God; if it is God's will to elect a reprobate, man cannot deny the power of God over reprobation, nor election; when man beginneth to refuse to obey his reprobate mind, and work or act by another election or propensity of action, then man beginneth to work with the Lord, and God receiveth his actions in life so far as they are directed by his own will, not the will and mind of man, which God is bringing into his own mind, that the once reprobate may become the elect of God, according to God's own purpose in his election; then God and man worketh together, and man becometh an active creature, not for his own pleasure, but for the power and glory of him that is electing his soul to eternal life.

Man is first a creature made,
 And reprobation doth invade;
 And in himself he life doth find,
 That doth disturb his infant mind.
 But time and action doth arise,
 As God the human mind supplies,—
 Till man begins himself to know
 That he is born to grief and woe.
 Life, like the bud, doth then unfold,
 Altho' he's young, his deeds are old;
 And in his mind the seeds been sown,

Not by an action of his own.
 But life and time his life did choose,
 That he should have a gift to use ;
 A gift 'twas to himself unknown,
 Arising from the seed 'twere sown.
 Thus man begins himself to know
 That he was born to grief and woe ;
 It is a fate he cannot shun,
 Since life in man at first begun.
 Oh ! why should man himself despise,
 For he was born to upward rise ;
 And he is taught himself to know
 He has a friend and has a foe.
 That he was form'd by great design,
 To know he's man and not divine ;
 Nor can he live or walk alone,
 By the direction of his own.
 Then as the child is born to cry,
 And ask his father, who am I ?
 Then heaven the infant grown doth hear,
 A Saviour's love doth then appear.
 His hungering spirit to fulfil,
 With bread and wine of heavenly will ;
 Oh ! then, the life of man doth grow,
 As milk doth from the bosom flow.
 And heaven above doth love the child,
 And God with man is reconciled ;
 And man doth like a plant arise,
 By him that maketh children wise,
 Like Eden's trees he fruit doth bear,
 And God, the Father, feeds him there.
 He is elected for his own,
 And God in life to man is known.
 The reprobate in death doth flee,
 And then comes in eternity ;
 And God and man no more doth part,
 He is elected in his heart.
 And fruit to others he doth yield,
 As God to him hath been revealed ;
 And this is work for man to do,
 In all his life, God's with him too.

Until he's seen nor heard no more,
 Clothed with the first robe he wore ;
 His birth and life is cast away,
 He sees a rising sun by day.
 A life in man 'twill never end,
 A life that God to man doth send ;
 And as he was he calls him home,
 To live on earth by God alone.
 And his election to fulfil,
 Till all his life's his father's will.
 Then is the child a man of God,
 Clothed with life, with flesh and blood ;
 Election is forever sure,
 To human life that will endure.
 The great all wise reforming hand,
 That give to life his great command ;
 Where in doth God and man agree,
 Elected to eternity.
 Nor ever hence to part no more,
 Nor wear the robe at first he wore ;
 Because his garments all are new,
 Sought by all, but give to few.
 So doth the elect long enjoy,
 A life no other can destroy ;
 So may my soul elected be,
 That I an elect life may see.
 And all my future days fulfil,
 The measures of my father's will ;
 And may my life to others prove,
 That reprobates from life remove.
 And life and truth to man comes in,
 Beyond the time of life to sin ;
 And God's election is his own,
 By whom the reprobates is known.
 If I'm elected, I shall see,
 There was a reprobate in me.

THE FOLLOWING LINES IS A SKETCH OF THE REMEMBRANCE OF MY PAST LIFE, FROM THE YEAR 1811, TO DECEMBER 1ST, 1857.

In the year 1811, I was excommunicated from religious society, to which I did belong, as a Member of the people, known by the name of friends, or Quakers; by speaking from the impressions of my mind, I lost society, friendship, both of the religious and profane. It was a day of discouragement to me, indeed, for I believed the expressions of my mind to be the operations of life that had been to me unknown, which I termed as a spirit from God, and I could not part with the intimations I received in my mind, and my impressions were dear to my soul, for which I rather chose to part with all other friendship—either religious or profane—and in this destitution of my life, the Lord shewed unto me the similitude of a woman clothed in martyr's blood; and I said in my soul the Lord is mindful of my sorrows, for this was the appearance of our little system in Sharon—the spirit of practice which was to come to pass. And from this spirit the Lord hath made of my mind a little body of people, known by the name of the Children of Peace, and the following is the remembrance of the Love of God to my life, and the persecutions I have passed through for the little body of people to whom I belong, as a member or brother of the present institution, which is now in existence and present operation in Sharon.

REMEMBRANCE.

December 4th.

God call'd my sleeping eyes to wake,
 And gave me light to see,
 That I must live for his own sake,
 And he would live with me.

He led me over barren plains,
 To every fruitless tree ;
 I saw engraved those empty names,
 That bore no fruit to me.

I heard abroad a distant howl,
 That did my life pursue ;
 It gave me terror in my soul—
 I knew not what to do.

A harmless vision did appear,
 Between the hills that rise ;
 A gentle voice my soul did hear,
 That came to make me wise.

Oh ! then, the howling breasts I saw,
 They frightened me with fear ;
 Like lions roar'd against my law,
 With doleful sounds to hear.

Oh ! then, I saw my mother stand,
 No friend to her was nigh ;
 And I received a new command,
 To place her name on high.

Low to her feet, I then did bow,
 And bore her on my mind ;
 Until this day, I keep my vow,
 No other bride I find.

She's been to me a mother dear,
 And more than twins she's bore ;
 And until now her voice I hear,
 As I have heard before.

Her snowy breasts were full and fair,
 From them her children drew ;
 With wisdom fed them in her care,
 With milk and honey too.

Her spirit was like precious wine,
 And so remains to be ;
 And she doth feed this soul of mine,
 And I am her decree.

Her garments were of ancient days,
 Of priests and prophets' blood ;
 She's give my spirit songs of praise,
 She's blest them, and they're good.

She's taught my spirit how to pray,
 And how to give command ;
 And I'm her oldest son this day,
 And living in this land.

But, oh ! the beasts that round me roar,
 And would my soul chastise ;
 But I have known his name before,
 A veil is o'er his eyes.

Unto my mother dear I've sworn.
 I must my oath fulfil ;
 I'll do till I can do no more—
 This is my mother's will.

I love her as I love my soul—
 There's wisdom in her ways ;
 Nor all the beasts that round her howl,
 Can still my theme of praise.

The seas may roll beneath her feet,
 And loudest thunder's roar ;
 Her will shall be my daily meat,
 Till she can give no more.

She is a fair one in distress,
 As I at first her saw ;
 She's come to all her children bless,
 With Gospel and with law.

Her feet from home doth never slide,
 She loves her oldest son ;
 She is a Church, a saving bride—
 A mournful lonesome one.

No infant son doth she destroy,
 She owns them for her own ;
 To feed and clothe is her employ,
 To birds of prey unknown.

A mighty beast has been her foe,
 Still hissing at her feet;
 And he a serpent's breath doth blow—
 With stripes her children beat.

His eyes are blind his ways to see,
 He work for his own shame;
 He's ever dwelling where we be,
 I hate to tell his name.

His place is low down at the heel,
 He cannot upward rise,
 And now if I the truth must tell,
 He's ever telling lies.

He does not like these iron blows,
 That comes upon his head;
 He is the children's bitter foe,
 Tho' half the time he's dead.

He hates the Church's oldest son,
 The little ones to scare;
 His voice is like an empty drum,
 Or trumpet in the air.

He's ever lying in the way,
 And cover'd with deceit;
 He darkens o'er the clearest day,
 With lies he doth repeat.

To you, ye young and little ones,
 That's not as old as I
 Where'er there's good the evil comes,
 And hissing serpents by.

My mother is the bride of life,
 And wisdom's in her tongue;
 She's come to make an end of strife,
 By prayer and praises sung.

LIFE TO COME.*December 9th.*

Full half my spirit is the Jew,
The other half is Christian too ;
There is an empty space between,
Where Jew nor Christians never been.
And there the Lord hath laid a stone,
That is to all the world unknown ;
The time is now and is to come,
When all the tribes of earth are one.
And there Jehovah's placed his name,
And there he will forever reign ;
And what is now still is to be,
My God, when all shall worship thee.
Nor tribes nor sects divide no more,
But be as man hath been before ;
When God alone o'er man did reign,
Is time that is to come again.
Against this time the world will rise,
Till God unveils their seeing eyes ;
And leads them where the stone doth lie,
That gives to all a full supply.
Then shall the nations be at peace,
Sects and parties then will cease ;
And Jew and Christian will agree,
As God the Lord hath doomed to be.
Then shall the first be as the last,
And all that's been forever past.

