



Capt. T. Miller, 5 Nelson Terrace City Road, Tillington

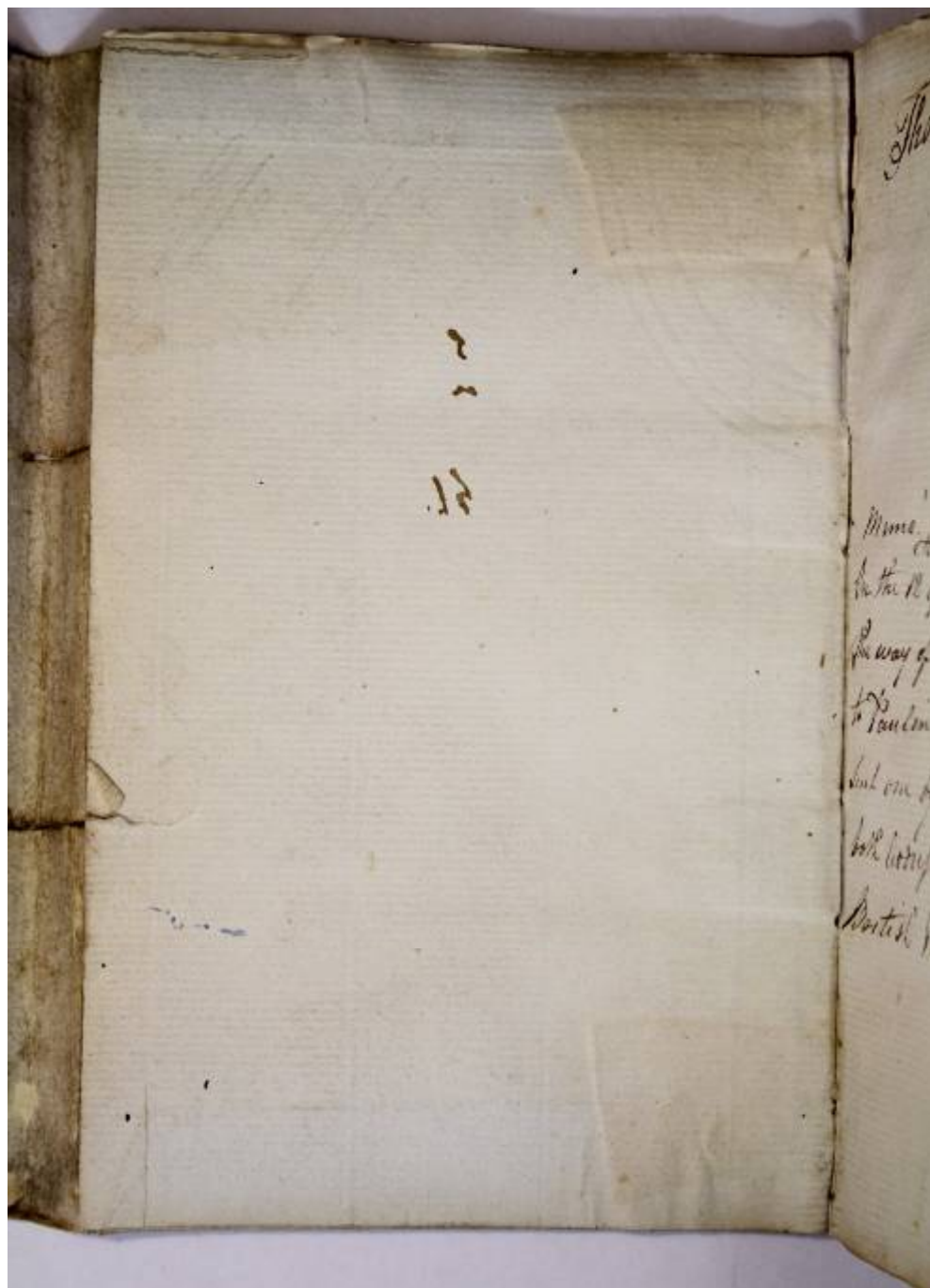
No Jan'y 1836 = 60

The Times & the Standard
No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60

1839 = 55
1840 = 56
1841 = 57
1842 = 58
1843 = 59
1844 = 60

Trinity Ground
Milk End
Middlesex





Thomas Miller: M.N.S.C.
5. Nelson Terrace.
City Road,
London

Memorandum
On the 12 of April sent a letter by
the way of Liverpool to Valparaiso
to Paulin, and on the 1st of May
sent one by the Pacific Cap. Grant
both addressed to Mr. Miller acting
British Vice Consul in Chili

On the 27th May made up a
Paquet of Letters for Paul and
sent them by the Toronto Captain
N. Griswold envelope to the
care of Messrs Bangs-Bangs and
Bangs Boston and again envelope
to G. G. and S. Howland Merchants
New York for them to forward
to Boston.

On the 9th of June Rec^d a letter from
Paul from New York on the 1st
sent a letter to him in Bond's packet
ures to New York by the King's
Westminster
Capt George Moore

2.1834

Mr Solby. 103. Grove Place.
Camden Town.
Mr Charles Buttcock. 4 Cox's Court
Little Britain

June
On the 27th Rec^d a long letter from
Paul from New York informing me
he was a. Sailing in the William Bynes
Capt. Macduell for the Pacific on the
29 Rec^d a letter from G. G. Howland and
Aspinnall - this day wrote to Paul
addressed for him to the care of Messrs
Alsop and Co. Merchants Valparaiso
Chili and delivered to the bar maid
at the North & South American Coffee
House Thread Needles Street to go by the
first conveyance on the 19th of July
Rec^d a letter from him dated the 8th of
June outside of Sandy Hook being that
he on his passage to Valparaiso

1834 = October. = 78.

1. Received a letter from my SON Paulin, dated Quarantine Ground 31. August saying he arrived there from Mozatlan safe and well after a passage of 152 Days acknowledging to have received my letter dated the 8. of June sent out by the Lexington of New York. Cap^t. J. M. Allen.

2. Co. 7 Miles below New York.

2. Received another with an inclosed Bill for £ 27. dated Broekly the 7. September saying he arrived there on the 2nd and should be unloaded about the Twelfth and acknowledging the receipt of the ticket sent out by me about the 8. of July by the Calisto Cap^t. Edward Andrews, and advising me that the Ship (William Byrne) was appointed for the same Voyage. a

1834 = October. = 78

gain (Valparaiso, Peru & Mozatlan) and that he purposed continuing in here, and that she was 13 1/2 Months on her last voyage.

Broekly is in Long Island opposite to
and 1/2 a mile from New York.

18th November. Received a letter from my SON (whom I pray the Lord to bless in the way that seemeth best to him) for a happy & happy meeting with him (my beloved SON Paulin) dated dated New York 19. October 1834. saying he was going out a passage in the William Bygones to Peru advising to address for him at Mess^{rs}. Knaton and Millen Merch^{ts}. Callao, Peru. In this he acknowledges the receipt of my letter sent out by J^r. M. Mair on the first of August in the Ship Montreal. On the 15th Jan^y. 1835. Received a letter

from my Father dated on the 7th
December 1834. In Latitude 20. 29 S
Longitude 35. 21 W.

Saying he sailed on the 20th Dec. from New
York, which was 6 weeks to that time
and from that time it was 10 weeks to
the letter being put on shore at Port-au-Prince
H. V. 800. the first of Jan. 1836.

Received 2 Letters from my SON
(P.H. Miller) dated Callao. 14 Sep. 1835
in which he informs me he as sent
to me by Cap. Hunter of the Brig
Joseph. Winter. on the ninthth of
Sept. sent Cap. Hunter and on the 13th
Received of him Twenty Pounds
sent a letter to Paul by the way of Liverpool
on the 12th of April to Valparaiso 1836 and
on the 1st of May sent one by the Pacific.
Cap. Grant to Valparaiso.

Arcaea Caelestia. 7.

1800. The case herein is this; from the
Lord proceeds Divine Truth imme-
diately and mediately; what pro-
ceeds immediately, is above all the
understanding of the angels; but
what proceeds mediately, is adequate
to the angels in the heavens, and also
to men, for it passes through heaven,
and hence puts on angelic quality, and
human quality; but into this truth also
the Lord flows in immediately, and
thence leads angels and men both me-
diately and immediately, (see N^o 6058)
for all and singular things are from the
esse, and the Order is so instituted, that
the just esse may be present in the de-
viations both mediately and immedi-
ately, thus a like in the ultimate of Order,
and in the first of Order; for the divine

Truth itself is the only substantiality,
 the derivatives being nothing else but
 successive forms thence resulting,
 whence also it is evident, that the divine
 (principle) flows-in likewise immediately
 into all and singular things, for from the
 divine Truth all things were created, the
 divine Truth being the only essentiality
 (N^o 880) thus the source of all things; the
 divine Truth is what is called the WORD
 (John. I v. 1. 2) By such influx the Lord leads
 man not only by providence in what is
 universal, but also in everything singular,
 yea in the most singular of all things;
 hence now it is that it is said, that the
 things which are uttered proceed from
 (the divine human) (principle), that there
 is an immediate influx of the LORD, where
 there is also a mediate

T.I.
 The following
 the Intellectual
 Resurrection of
 N^o 3737. AC.
 4154. 4724. 5077. 5078. 5331. 4735. 4727.
 7931.
 6720. 6872. 6135. 5576.
 2194. 2798. 2657. 2658.
 9325. 8644.
 3245. 3212. 3318.
 10. 099. 10. 269.
 7014. 7004.
 2813. 1921. 2159.
 2532. 2520. 2574. 2816. 2818.
 6993.
 2803.
 3194.

U.T. N^o 847. Blessednesses.

The following numbers are taken from
 the Intellectual repository. (xxx) on the
 Resurrection of the Lord.

- N^o 3737. AC. N^o 234. 233. Div. L. & W.
 4154. 4724. 5077. 5078. 5331. 4735. 4727.
 7931.
 6720. 6872. 6135. 5576.
 2194. 2798. 2657. 2658.
 9325. 8644.
 3245. 3212. 3318.
 10. 099. 10. 269.
 7014. 7004.
 2813. 1921. 2159.
 2532. 2520. 2574. 2816. 2818.
 6993.
 2803. } The humanity taken up by the
 3194. } Lord. N^o 5663. AC.

1836
 20 Mar. Rec. of Henry Bunn - 10
 27 June Rec. of J. F. Miller - 5
 29 Rec. a bill of exchange from
 C. G. & J. Howland from New York for 12.
 For which my S. Boy had to wait 2 Months. Drawn
 on Timothy Higgins Esq. and by them (of M. & T. Ken-
 House Ward. Litchbury) made payable at J. F. S. S.
 Lloyd Esq. 43 Litchbury
 1835 Rec. of Mary Bunn - 10
 Do of Francis Bunn - 5
 1836 Do of J. F. Miller - 5
 Dec. 22 Rec. for F. Bunn 41. 15. 8.
 22 By Lubbeck Esq. - 21. 15. 8.
 24 Mr. Henry Bunn - 14. 4.
 Jan. 4 By Lubbeck Esq. - }
 £ 17. 6. 39. 16.
 Balance - 1. 19. 8.
 21 To Cash - 8.

liberation
 was but by
 self
 in
 from
 the human
 of
 the love of
 his neighbor
 the heavens
 the creation
 by him
 ed himself
 received by
 hindered
 him.

No Salvation possible for the human
 race. but by showing God! making him-
 self! DIVINE in last principles as he was
 in first.

From which it appears to me
 that the human race, man, through passions
 of Doctrine and evil of life, or through the
 love of self, and love of the world had be-
 come so opposed to a heavenly life or
 the love of the Lord, and the love of
 his neighbor, that the mediate DIVINE
 Influx modified by passing through
 the heavens and world of spirits for
 his reception, was entirely rejected
 by him (Man). In fact man had so plac-
 ed himself that the divine influx was
 received by him in an inverted state
 besides it had passed through hell
 to him. 30. 10. 1836 = 80. J. H.

Paulin Huggett Miller. My Son,
This day I commemorate as the thirty
seventh anniversary of your birth
day and looking over my Diary for
the year 1819=63 I find on this day 17
years an ejaculation written by me
which I at that time made to the Lord!
in your behalf, and judging by the
letters which I have received from
you for the last six years I have rea-
son to believe my prayer in a divine
way has been answered, and I trust
when you are called to quit this
transitory life you will enter on the
blessed shore of Peace joy & Gladness,
the extent of my prayers. May you
continue to be a recipient of his. Di-
vine Love prays your parents

30. Dec. 1836=80.

30. 10. 1836=80. J.H.

To the General Conference of the New
Church meeting at Derby the 9th of Aug:
1835=79.

Christian Brethren,

From my
Believing man to be a medium in the
Ultimates of Divines Order, for transmitting
the Light/Truths of the Creating, Redempting,
and Saving Love of the Creator to his fel-
low creatures, agreeable to our Lord's
injunction. So let your light shine be-
fore men that they seeing (may see)
your good works; and glorify your
Father! that is in the heavens, Matt.
V. 16. And my having found this lit-
tle work (Nicholas's Dissertation) in
strict harmony with the Word! and
the writings of the Ser. Messinger and
scribe of the second Advent of the Lord!

and in my understanding of the WORD
and those writings as having read them
for 40 years it Nicholas's dissertation
is the most clear and evident Illustration
of that divine Word of all that has
been published. And as it was published
in an obscure manner; I felt a de-
sire/desirous to make it known to the
Lovers of truth and those of good will to
do which I embraced the first Opportun-
ity of sending copies to the Editors of
the 'Intellectual Repository' for them
to give it publicity in any way ^{they} might
think proper, which I expected to see
in the number for the first of May last.
But I found so many pages/50/ out of
59 of that number XXXIII filled with con-
troversial cavil on the Identity of body
and views on the Lord's Resurrection;

All which according to the WORD and
the writings of Swardenberg are so very
erroneous that the wayfaring man
wonders how any reader of the writings
of Swardenberg could publish anything
so absurd, but such and the like unpro-
fitable matter occupying the whole
of the pages, it was very evident that
nothing of an essential or of an edify-
ing subject could be noticed, and I
waited until the thirty fourth number
was published, when finding the disserta-
tion on the assumed and glorified
Humanity not in any way noticed,
it was evident the same spirit pos-
sessed the Editors of the 'Intell. Repos'
as possessed the disciple Mark & 8.
38. But leaving the Editors in the spirit
and position which they may think

proper to assume; and trusting to meet
the President and members of the Gen:
conference acting under the influence
of Him! who rebuked the Ignorance of
the disciples x. 39 and then they altho-
ugh Nicholas's presentation is not po-
lished with Cambridge nor Oxford polish
they will review it with a single eye
which will direct them to do that which
is pleasing to God, and instructive to man
and will not allow them to lay down
creeds of their own or other men's mak-
ing, to the hindrance of the Church's pro-
gress, but leave her, in the freedom her hus-
band gave and is continually directing her,
and as it is well known that by far the
the greater part of the members of the
new Church, so called, do not read for
themselves, but are satisfied with any

error or doctrine formed or drawn by
any one they may look to, to such your
approval or disapproval of any work
is sufficient for them to commend or con-
demn, unheard or unseen, therefore it is
of the greatest importance, that those set
up by others or themselves for judges,
should be in possession of the Spirit that
qualifies the instrument of the qualifier
to teach all nations, people, and tongues
the Language of Heaven Matt. ²⁸ 19. 20
lest they be found deceived and deceivers
of the People Matt. 23. 8. 14. I Remain
Christian Brethren in love faithfully
Yours Thomas Miller
5. Nelson Terrace City Road Islington
20 July 1835-79. P.S. The presentations are
to be had at Mr. Gahuar's 27 Fish Street
Hill Lower Thames Street at 6. each or 4/
p. dozen

John. V. v 39.

Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me!

(The Lord!)

When the Lord! Manifested himself! in flesh. (as foretold by the Prophet Isaiah Chap. IX. v. 6.) For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and ~~his~~ his! NAME, shall be called wonderful, counsellor, the mighty GOD!, the everlasting FATHER!, the Prince of Peace, to deliver his! creatures from the power of Hell, to subjugate the Hells and establish his! church, or in other words to fulfill his! own DIVINE LAW: He in his DIVINE LOVE, admonished his! creatures in the above words, Search the

searched were those handed down by Moss, Roberts and Palmist. of course it was they that testified of the Lord! and him, and him! only, and if so, how and in what manise does the twenty third and other chapters in Genesis testify of the Lord!. when they only name places, people, and their doings? The Lord! declares his! words to be the way, the truth, and life, and that he! was the word, and that he! manifests himself! to all and each of his! creatures as they can bear his! presence, each to his cup running over, so that each individual on reading any part of scriptures will see it with his own eyes understanding according to the degree into which they are opened, namely, natural

1. Spiritual, or Divine (Celestial) so
that if they (the scriptures) are read
by those whose eyes are only opened
into the natural degree, they will
perceive the 23 Chapter of Genesis
as an account of the age, death &
place where Sarah died, and of Ab-
raham's mourning for his wife, of his
treating with a people among whom
he was a stranger and a sojourner for
a place to bury his dead, also the
price paid for it, and the field and
Cave of Machpelah before in name the
same being Hebron made sure to Ab-
raham for a burying place in the land of
Canaan by the Sons of Heth, thus
to those and all such it is if they be-
lieve the scriptures / an historical ac-
count of those people, places, and their

things, and they reap the blessings of
such a reception and belief if the
life has been in agreement to pro-
duce the state for reception,
If those read it whose eyes are
opened to the spiritual degree (said or
called the second degree) they see the
historical facts as therein related, name-
ly of Abraham, Sarah and all to every
word, syllable, letter, dot and tittle there-
in written and made, but that's not
all for they see the Age, Death, burial
& soloth of Sarah as the end of one
church and the raising up of another
and Abraham as representing the
Lord! as a stranger and sojourner in
the land of Canaan the visitation of the
church represented by Abraham &
Sarah, and of course they see the

the end of that church in the Sacrifice of Sarah. as by her death they see the raising up of a New Church from among the sons of Beth us every act, circumstance, and occurrence recorded to ^{the} most menaunce in that degree (spiritual) spiritually relates to the church, regeneration of the human race and of every individual not only in the Land of Canaan but in the whole earth, and not in the earth only but in the Universe, for all is but ONE! and that ONE! the Lord! as the alone GOD! and the only MAN! thus they discern spiritually the Word! testifying of the Lord! as the Creator! Redeemer! and Saviour! Bridegroom! and Bride! the First and the Last, the All in All! and this degree called the spiritual

degree though so far transcended the first or natural degree, is very dark and obscure in relation to the third degree called the celestial (divine)

The latter exceeding the former as the meridian Sun's light and brightness exceeds the light of the Moon.

Those who see it in the celestial (divine) degree they read of the Lord! alone and him only. He! being the alone God! and only Man and as such they know him to be the Creator! and creature the all in All. ONE!

I have no great inclination for fouling
the pages of this little book with such a
provisling animal as Ignorance. but my
desire is to let some one who may at some
time hence promiscuously catch sight of it
see what an abhorrence I have to hypocrisy
under the garb of religion. such blasphemous
causes my blood to boil in my veins
and I not know that the wicked (such as the
human race is at this time) must have Devils
to govern them, I should wonder how the
like miscreants could be part of Legislative
body and surely every one that sanctioned
his bringing in the Bill and every one that signed
a petition in favor of it, or anything between
the creator and the creature, or between
God and Man, are no better (if not worse)
than wolves among lambs, but I will let the
apers that all such Infidels are worse for

one is the animal signature the other an animal
for a blessed god. but make himself an Ignorance
I copy these lines out of the dispatc
Sunday paper to hold this Hypocrite up
up to ridicule and as a designer of op-
pressing the poor. the Villist of the vile
Saint Andrus Ignorance to the Moon!!!
Oh Moon! Deserving chains and Whips,
Why did you make your "huge Eclipse"
In service time on Sunday?
O pagan Planet, worse than Turk,
Could you not do your darksome work
on Saturday or Monday?
Could not the man who picked up whips
have warned you by his punished lips
not to be Sabbath-breaking?
O you head-mule moon, the rogue has hurled
six thousand years around the world,
and none could save his bacon.
Do you then mean to mock my bill,
while poor man's humble joys would fill
while rich men's sins are slighted?
Had my bill pass'd I'd cut you short
I'd swear next term, the King's bench would
to have you, moon, indicted. And Ignorance

C. L. N. 171. back to back.

GEN. XXIX v. 12. And Jacob told Rachel that he was her Father's brother, and that he was the SON of Rebecca and she ran and told her Father.

Jacob in this speaks of the affinity and conjunction of the good represented by Laban and the Good represented by Jacob and the affection of interior Truth represented by Rachel, which is very beautiful, evident and clear, to every one endowed with spiritual discernment.

But to explain the affinity itself and thence the conjunction of good by the affection of interior Truth represented by Rachel, would be to make the thing more obscure, inasmuch few know what the good of the natural

principle is, and that this Good is distinct from the Good of the rational principle, and what the collateral Good of a common stock is, and also what the affection of interior Truth is, he who hath not acquired to himself some Idea concerning these several principles by his own investigation, receives but a faint if any Idea from a description; for a Man receives only so much from others as he either hath of his own, or acquires to himself by the examination of a thing in himself; the Perplexity passes away.

It is enough to know, that there are innumerable affinites of Good and of Truth and that the heavenly Societies are arranged according thereto.

The five particulars, which constitute this process are these viz. mutual ac-

Knowledge, Agreement, Affection,
Initiation, and conjunction, see N^o
3809 A. C. Singular occurrence
On the 10 of February 1836-80. at the funeral
of Daniel Saunders. I mentioned the oper-
ations of Divine Love and Wisdom
with man as stated by Swedenborg in
the A. C. N^o 7004. (as copied into this
Book page 7.) when Mr. Sibby said it
was no such thing and that if I held
such false notions I was no member
of the New Church. The statement was
so evident to me I was thunder struck
at the Reverend Gentleman's ignorance
of the manner of the Lord's conjunction
with Man, and have frequently endeavor'd
to find the number thinking I might be
wrong, and not knowing I had in this book
copied the N. Y. 1004. J. H. 27. 9. 80.

From Memorandum book.
The will of Man is Love's right hand, the
will of woman is Love's left hand and when
Love does a full act he requires the two Wills
to be as one, one in perfect obedience to him-
self, without any self assistance. If the two
human Wills are to love as the two hands to
the will, Love could move them into a harmo-
nious oneness to his own love purposes. Love
requires this essentiality in marriage and
if it is not done he never gets it, Marriage is never done
as a divine act from love for love & for love a-
part from Love, Marriage and the marriage acts are all
done for self will and this Lord. as Love is excluded
He may be asked to bless the consequences, but
never to be present as originator to originate
the whole, Marriage is a present out of the
hands of Love, It is in the last power, and so
long as this is the case the consequences
must be lustful, Man does this act for him-
self

himself, he must therefore provide his
own lust means, pay his own lust expenses,
do the thing on his own account. If marri-
ages were given up to love, times & seasons,
would be observed, but this not being the case,
a wasteful vital expenditure goes on,
Man cannot be architectonic till he be born
of the Divine Architect, he must be a SON
of the great builder and then his father's
laws would be inborn within him a con-
crete esse or seeds, that his will may be
so, he must give up the lust to be crucified
there can be no concrete in birth as
laws, or germs, or proliferations, which
in self will he will begin his own image
the sin began here, and the amendment
must begin here, this is the exact point of
beginning, and if this wise figure be not
blotted out all the rest are of no use
While the clack is on the ground floor,

what are put on top of it, it will tar-
nish, and whenever lust or desire is
within the will as salt in water, it will
tinture, tinge, flavor, or foub it, The giving
up this to be crucified, is the first grand work
all the other acts are but secondary, and
easy when this is began to be accomplished,
The way attempt to accomplish this is accom-
panied by the love for whom it is done, who
is always present to aid, & this be not allow-
ed, all civilized efforts are in vain are use-
less, this is the beginning and the only beginning
of constitutional law creation, The laws
are to be created, this is the second creation
or the regeneration, all the mischief that
is to be fought against comes from this point,
marriages, and is inborn in the will,
That is evil in society arises from such
man's false origin, his innate hereditary vice
reflecting rightly on the outside, only restoring

restrains evil, it does not touch origin
and here it is we must come if we mean
to be the servants of Love, If we mean to
help another, we must put our finger on the
sore, and press it till he feels it is the real
sore, that dishonors the good & plagues him.
The union of two spirits in the unity is as
the union of the heart and lungs in one
body, the human Marriage of body & body
is not to be compared with the marriage
of the new bride church as it will be given.
There ought to be an union of Spirit & Spirit
before there is an union of body & body,
A marriage or betrothing of spirit & spirit
should be before there is a marriage of
body and body, and untill it is so all
will be in the gall of bitterness. Crete
is in the pot.

The Education
of the most
leading
struction
To
what is not
solved
of it
which
nature
should be to
establish the
that he may
to which
education for
acted in
for its basis
spiritual and
as to bring
that love may

The Education of ^{the} present day is all
of the most abominable nature being
the leading things to youth to their
struction.

For Education

at best is but a servant it is a present
valued falsely, and as it is used intro-
duces by its divid. activities much
mischief into the human half-born
creature. The whole aim in education
should be to displace the evil bias, & to
establish the good bias in the child's will,
that he may will good & be good, from good
to exhibit truth, but parents need edu-
cation, for the evil in the children origi-
nated in them Education ought to have
for its basis / end / the conjunction of the
spiritual and natural with the DIVINE
so as to bring about a three fold being,
that love may be able with it to manifest
the universal harmony.

at touch
me if we
we mean
our finger
it is the
of plagues
the unity is
lungs in
of body
of the marri
it will be
of spirit
dy & body
spirit & sp
a marriage
it is so all
things

The education of man on the ground of
self is no part or parcel of ~~Christianity~~
Christianity on the ground of love.

To drive ~~out~~ self out of the will at once
would be to destroy the will, and the
will's liberty; self must be overcome
in a ^{wise} progress manner. The great sub-
ject that really concerns all is the dis-

covery of the development of evil in
will. The Lord says by Moses Exodus. I
will send the hornet before thee, & he
will drive out the heathen the Canaanite,
and the Hittite, from before thee,

I will not drive them out from before thee
in one year, lest peradventure the land
be desolate, and the wild beast of the
field be multiplied upon thee.

By little and little I will drive him out
from before thee until thou be built

ful. and inherit the land. Chapter
XXIII. v. 28. 29. 30. It is evident and
clear, that the new birth implies, that
the Individual to become the Son of
God! must be placed in the womb
of the virgin by the DIVINE PARENT
there to be nurtured until the time of
being fit for the birth, and when born
again the whole process of the proba-
tionary life must be to get clear of all
the lusts and concupiscence & hardi-
tarily received, by falses of doctrine in-
fused or by evil of life corrupted, by be-
ing passive to the DIVINE WILL, and
to become a spiritual being letting the
spiritual rule over the natural un-
til so spiritualized that the spiritual
becomes celestial, then passing from
death unto life, become a celestial be-

ing an Inhabitant of a Celestial King-
dom of the DIVINE KING. This pro-
cess is as described by the Lord, in
Matthew. Chap: XIII. v. 24. The Kingdom
of the heavens is likened to a Man sow-
ing good seed in his field, 25. But while
the man slept, his enemy came and
sowed tares in the midst of the wheat,
and went his way.

26. But when the blade sprang up, and
beard fruit, then appeared also the Tare,
27. But the servants of the householder
coming, said to him, Lord didst thou
not sow good seed in thy field? Whence
then hath it the Tares?

28. But he said to them an adversary
Man hath done this. But the servant
said to him, wilt thou that we go
and gather them together? -

29. But he said, nay, lest whilst ye gather
together the Tares, ye root up the wheat
together with them,

30. Let both grow together until the Har-
vest, and in the time of the harvest I
will say, to the reapers, gather together
first the Tares, and bind them in bun-
dles to burn them, but bring together
the wheat into my barn, of course

as soon as individuals hear the voice
of O.V.C. crying in the wilderness, mark-
ens, and determines to obey, they must
prepare for war, for their enemies are
many, strong and mighty this Revelator

says the number of them on horses were two
hundred thousand. Thousand and that he
saw the horses and them that sat on them
had breast plates of fire and of jacinth
and bismstone, and the heads of the horses
were?

as the heads of lions. and out of their
 mouths Issued fire and smoke and
 Brimstone, that their tails like unto
 serpents and had heads, Apocalaps
 Chap^x v. 16 & 19.

From Red Book

out of their
 smoke and
 it like unto
 Apocalaps



Any death that is not the death of Satan is
 below what man need. And any life that is
 not convertible into the love of love is not
 high enough for him. A full sin act re-
 quires two natures man and satan combined
 A full holy act requires three natures, spiritual
 & natural god combined with GOD-Manhood &



Outward acts may appear the same but
 that which is in makes all the difference

If man acts for GOD, GOD re-acts
and produces results.

Satan's acts with the Soul produces

DEATH - GOD's acts with the Soul pro-
duces **LIFE**,

If GOD digests the food we eat all is
pure - If Satan digests only to his
degree of power, than all is lush.

Satan can Imitate GOD up to his
degree of power - But no higher in
creation than his own degree -
Satan converts every thing to his
Image.

GOD resolves every thing into His
Likeness.

1837 = 81.

39.
To Page 74

OD re-acts

produces

the Soul pro-

eat all is

only to his

is lush.

OD up to his

higher in

degree -

ing to his

ing into His

On the 29 of Jan^y received a double
Letter from Paulin one dated the
16. and the other the 25 of October 18-

36. (see letters) on the tenth of Feb^y.

I received another letter from him

dated the 30th of September 1836 (see

letter. On the Monday the 20th of Feb^y.

put a parcel on Board the Rover of Dort

Capt. Prevant. The Hope sailed for New

York on Friday the 2nd of February

at 2. AM for New York. wind at North

1837=81.

Jan 4 th	Trinity Money	£ 2. 2. -
20.	Cash of Q. Dunn	3. - -
21.	Furniture	8. - -
22.	Cash of J. F. Hiller	3. - -
Feb 8.	Q. - C. - D.	1. - -
		14. 5. -
	1 Doz. of Portw.	6. 6. -
	3 Bottles of Gin	6. 6. -
	h. h. 3 Moulds & 3 Rips	3. 6. -
23.	Cash	1. - -
24.	a Cask of Beer	3. - -
Mar. 11.	D. - D.	3. - -
13.	Cash	1. - -
Apr. 3.	Cash	1. - -
	a Bottle of Gin Mar 17.	2. 2. -
12.	Cash	1. - -
13.	a Bottle of Gin	2. 2. -
	a Cask of Beer	8. - -
		19. 14. 10

1837=81.

Jan 20.	M ^{rs} Hiller Cash	5. 6. -
	.. Coach to Holborn	2. 6. -
	.. M ^{rs} Bousfield	13. 10. -
	.. Nails	4. - -
21.	Butcher	1. 4. -
	Beer & Newspapers	10. 8. -
	Man with Car	1. - -
	Fishmonger	16. 3. -
	Cheesmonger	12. 11. -
	Coal Merchant	1. 6. 11
	M ^{rs} Bousfield	3. 16. 8.
	D. and Boys	1. 10. 1/2
	Baker & Milk	2. 8. 4
	Omnibus for the Ship	3. - -
	Lab. Turnish & Porter	2. 3. -
	at Darford & Canterbury	2. 2. -
	Guard Hoachman	3. - -
22.	Fruit, Dept & Postage	3. 3. -
	Carried Forw.	12. 14. 10. 1/2

1837=81.

Feb. 6. Bro. Form.	L 12. 14. 10/2
Housekeeping	9. 3/2
9. Freight of Packages	13. 7.
To F. J. H. for O. W. B.	1. 2
10 & 21. Housekeeping	8. —
23. Fish. Beer & Heart	1. 11/2
Milk & Baker	3/4. — 4. —
24. Coffee — and Butter	2. 6.
25. Sugar. Beer & Shimp.	2. —
27. Hair cutting	— 3.
Mar. 1. Fish Mutton & Potatoes	3. 1/2.
to 16. To House keeping	10. 11.
17. D. and Forks & Ribbon	1. 4.
24. Lost by Mary	1. —
25. Cheese. candles. Butter & Colognes.	7. 6. — 10.
Butcher sundry times	3. 4.
Apr. Fish sundry times	2. —
Carried up	16. 7. 8.

1837=81.

Apr. 1. Brought up	L 16. 7. 8.
3. To Housekeeping	8. 2.
5. To Better & Savings	1. 10.
To potatoes	4 1/2
To Baker as p Bills	11. 2 1/2
12 To. Coffee Sugar &	4 3/2
13 Better Mutton & Beer	4. 2.
19. Fish 1/2 Potatoes 1/2	1. 4 1/2
Milk 10 1/2 Butter 1/2	1. 10 1/2
Coffee 1/2. Pork 3/8	4. 8.
Tobacco Pipes — at D. J.	1. 2.
30. Fish diff. Times	3. 6.
May 1. Housekeeping to	— —
21. the Twenty first	T. — —
31. Matt bands & Glass	1. 2. 1/2
gunn Hose Ribbon &	5. —
5 Paulins Letter	3. 7.
10. To Housekeeping	13. —
13. To Ramsdote	14. 8.
Carried over	L 22. 6. 7

1837 = = 81.

May 1 st	Brought Forw ^d	£ 19. 14. 10.	
28 th of April	a cask of Beer	3. --	
2 nd	To Cash	1. --	
12.	To a Cask of Beer	3. --	
18.	To Cash	1. --	
June 10.	To C ^d	1. --	
15.	To Ramsgate	1. 6.	
16.	To Cask of Beer	3. --	
23.	To Cash	1. --	
July 16.	To Cash	1. 9.	
20.	To Trinity Money	1. 15.	
	Bottle of Cyn ^r	2. 2	
Aug: 21.	To Cash	2. --	
Tip: 27	To Do	2. --	
25	Brandy & Cyn ^r 4 B.	11. 2.	
Oct. 5.	Cash	1. --	
20	Trinity Money	18. --	
Nov. 8.	Cash	3. --	
Dec. 7.	To C ^d	1. 10.	
		£ 39. 10. 8	

1837 = = 81.

June 16.	Brought up	22. 6. 7.	
to	Paid F. J. Miller Jun ^r	6. 8 1/2	
23	To House Keeping	8. 7 1/2	
29	To Young Man	1. --	
	To House Keeping	4. 2.	
	To Glass to Watch	6. --	
July 1 st	To Tobacco, b. Housekeep ^r	5. 8 1/2.	
4 th	To M ^r Pleasant	1. --	
4 th to 6	Simons & Becc ^r	4. 1.	
	Paid M ^r Pleasant	12. 2	
17.	Paid M ^r Bowler	8. --	
20.	To M ^r Miller	13. --	
24.	To L ^d . Tea & Milk	2. 3.	
to 31.	Peas Flour & Bread	3. --	
	Narrish Nails &c	2. --	
Aug. 21.	To M ^r Pleasant	19. 8.	
	Baker & Bakers	5. 4	
	Sundry Fish	2. 9.	
31	To House Keeping	3. 3	
		£ 27. 7. 9 1/2	

1837 =

= 81

Sp. Brought Over	27	7	9 1/2	
18. Paid F. J. Miller Jun ^r	7	3		
Publican Wine	2			
20. Baker	4	5 1/2		
Fish Potatoes &	3	7		
23. P. Olyent as Bill	1	8		
to 29 Housekeeping	2	6 1/2		
Oct-5. Beer & Drink	6	9 1/2		
7. Pork & Vegetables	4	2 1/2		
Fish	1			
F. J. H. 3 Must 2 1/2 & 1/4	9	1/2		
To Sundries as My Gr	1	8		
14. Beer & Drug sp.	2	6		
24. P. and Letter	3	4		
Housekeeping Letter	7	8		
Baker	6	6		
Nov. 9. Paid Mr. Olyent	1	12	8 1/2	
Fish, Letter and Potatoes	1	10		
<u>32. 16. 9 1/2</u>				

Nov^r

1837 = 81 -

15. Brought Up	32	16	9 1/2
18. Beer	5	6	12 6
P. and Housekeeping	1	18	11 1/4
Paper, Potatoes & Fish	1	2	
23. Fowl	2		
Between the 23 of Nov ^r	1	12	
& the 7. of Dec. Housekeep ^r			
& Baker	7	6	
Dec: 16 Corp maker	2	6	
Paper on 12/pt		8	
24 Letter F. J. H.		8	
Paid Olyent	1	12	8
Baker	7	1	3/4
Beer 5. weeks	12	6	
Housekeeping from 7. to the	1	7	1/2
31 December 1837			
<u>41. 13. 11 1/2</u>			

1838 =		= 82
Jan ^y .	Cash to Rec. C	L.v. C
8.	Brought Forw.	39. 10. 8
	Cash	3. 0. 0
	Taylor's Bill	5. 15. 0
* In June 1837 = 81		
20.	Trinity Money	1. 4. 0
Feb. 12.	To Cash	3. 0. 0
Mar. 9.	To D ^o	2. 0. 0
	500 Cwt of Coals	7. 0. 0
	10 Gin, Bottle	2. 0. 0
Apr. 20.	Trinity Money	18. 0. 0
May 4.	To a Note	5. 0. 0
June 10.	To Cash	5. 0. 0
23.	To D ^o	5. 0. 0
25.	To Cash	2. 0. 0
July. 21.	To a Bank of Eng. note	5. 0. 0
Aug.	To Trinity Money	18. 0. 0
	To Cash	5. 0. 0
	To Cash of M ^r . M. C. Burn	12. 0. 0
		<u>£79. 11. 8.</u>

1838 =		= 82
Jan ^y .	Brought Up	41. 13. 11/2
8.	Paid Clerk P ^r B ^o	5. 5. 1/2
11.	a Fowl Tender Fe	2. 9. 1/2
13	Fish	1. 4. 0
	Berry. 1 to y 2/6	2. 0. 6.
	Mutton chops	1. 3. 0
20.	Paid her to the 21.	4. 11. 0
	Widow's drops of Coffee	6. 0. 0
22	Paid Baker	8. 5. 1/2
	Cleaning time price	5. 0. 0
23.	Veal 1/6. Potatoes 1/4	8. 10. 0
29.	Crops. plaister & Butter	10. 0. 0
	Beefsteak	1. 1. 1/2
July 12.	Paid Present	1. 5. 6.
	Oysters & Milk	2. 6. 0
to	Berr and Fowl 1/2	9. 6. 0
	Baker	7. 6. 0
25.	Veal. Sipe & Fish	4. 6. 0
	Calvi's Mart &c	2. 0. 0
		<u>40. 1. 5. 1/2</u>

1838 = Disbursements. = 82.

Feb. 26. Brought Forward	46. 1. 5/2	
Paid Beer to the 25	3. 6.	
Mar: 7. Gin	1.	
House keeping	4.	
9 Carriage of coals	1.	
10. Pork - 6 lb. at 7/0	3. 6.	
Vegetables	4 1/2	
Letters to Mr. Miller	8.	
A paper of Ink powder	6.	
13. Paid Beer to the 11	3. 8.	
Do. Do to the 12. 13	5.	
Paid Milk the 11. 12.	1.	
14. & 15 Potatoes & Greens	4 1/2	
24 Paid Baker	8. 3 1/2	
Butcher 1/2 of 6 lb.	2.	
Boy & Tip	2 1/2	
2. & Fish on the 17. 18.	1. 2.	
26 Mutton.	11.	
Paid Milkman	7.	
	<u>74. 14. 7 1/2</u>	

1838 = Disbursements = 82

46. 1. 5/2	March Brought Up	74. 14. 7 1/2
3.	27. Paid Beer	3.
1.	Call heart & teal	1. 5 1/2
4.	Fish different times	2. 5.
1.	Apr. 21. To a Hat	10.
3. 6.	Shoetings. Thump, &c	5 1/2
8.	23. Teal & C. Heart	2. 1.
6.	In Charlton	2.
3. 8.	24. Paid Milk	1. 2 1/2
8.	To the Fonsor	3.
1.	To fough mixture	8.
3.	Potatoes	3.
4.	Paid Beer on 9 inst	3.
8. 3 1/2	4. Paid Olyent.	2. 8. 4 1/2
2.	Paid Brockman	5. 1
2. 2.	5. Paid Butcher	2. 2.
8. 2 1/2	Paid Baker	8. 2 1/2
3.	Mr. S. Miller	3.
2. 9.	Gin and Fish	2. 9.
<u>52. 9. 3.</u>		

1838

May

= 92 =

5.	Brought Over.	52. 9. 3
12	Paid 3/4 Lemon & mangif	3. 6.
7.	Black lead & Rep: Pen	2. 6+
9.	Fish Fil & Co.	1. 6
14.	Paid Beer	3. -
15.	Potatoes & Oysters	" 8.
17.	Mackerel & Soals 9	1. 5
19.	Pork Sausages	3. 8.
	Paid Mill The 17. 18. 7	1. -
	" Pinwinds, Lim & Husky	" 4.
22.	1 foot of Soals	1. 5
	Periv. Gum & Madder	" 4
25. & 26.	Fil 3. Fil 2. Fil 1/2	1. 5 1/2
29.	Soals 1 foot & Paper	1. 6.
	Paid Brokerman	3. 5.
13	Paid Butcher	2. -
27	P ^o Baker	8. 10.
24	P ^o Grocer	1. 5. 10.
		<u>55. 11. 2 1/2</u>

June and July

= 92 =

25.	Brought Up	55. 11. 7 1/2
	Paid Shoemaker	18. 6
	To Coachman	2. -
	On Board the Steam	1. 3.
26.	Freight 13/6 Wharf 5/6	19. -
	Cart to L. f. B.	18. -
	Board & Lodging	8. 6
	Portrage & Amish	2. 8
	2 lb of Chocolate	2. -
	a Ham 13 lb 9	9. 9.
	Grocery	11. 11.
	Coach to L. f. B.	10. -
28.	Vinegar & Butter	11 1/2
	City of London Porter	3. -
	Cologne	1. 10.
14.	M ^{rs} Hillier for H. K. Z	3. 6.
31.	P ^o for P ^o	13. -
	Expenses to in & out	2. 11. 6.
	L ^o M ^{rs} Burns to Dover	64. 3. -
		<u>55. 11. 2 1/2</u>

1837 = 81 F. O. I. C. B. 1838 = 82

Cash & Rec'd F. O. C

Nov. 24. Brought Forward 79. 11. 8.

A. Note of F. J. H. 5. --

Dec. 15 From F. J. H. 2 @ 3 of
Port. 2 Bottles of Gin
& 1 Bottle of Brandy

with 2 Bottles of Sauces from
M. C. Bunn in a Hamper

Carrriage Paid

21. This is the Twenty first
of Dec. a day ~~due~~ to be
remembered by me! Rec'd
from my Dear Son (F. J. H.)
a Hamper containg a Turkey,
a Smoked Tongue, a Cape and
some cakes with a bottle of
Cologne.

Jan 18. a Note from F. J. H. 5. --

March 10 Do 5. --

94 11 8

1838 = 82 1839 = 83

Brought Up 94 11 8.

Mar 11. Rec'd 4 Bottles of
Sherry 1 Bottle Gin
1 Bottle Brandy &
Box of cakes

Mar 15. Rec'd 3 bottles of Cologne

Apr 25. Rec'd of F. J. Hiller 5. --

May 8. Trinity Money 3. --

June 13. Rec'd of F. J. Hiller 5. --

3 Bott. of Spirits & Tongue &c

2 of Ham of Gin

Mrs Bunn 1 Brandy 1 Gin

July 1. Received Trinity

Money 1 Pin ad: 14. 2. --

Aug 3. Received first weeky

Money 5. --

Oct 8. Rec'd from Frederick J. 2. --

2 Bottles Gin 2 @ 11 23. 13. 8.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

1839 = Little Cell Bains. = 83.

Ap. 26. arose at 5.30 A.M. with a determination to set out for Cover and at 1/2 past 9. started for the Mile House and at 1 P.M. arrived at W. Dunn's, 9 King's Row Fentonville. Arrived at the Ship Water Lane Tower Street at 8 P.M. at 12 retired to rest rested well praised be the Lord!

Fare to London Postage 5. 2
 To Chocolate and at the Ship 8. 5.
 2y. Stockings Braces & Handt. 8. 6.
 On the road and Coachman 2. 8
 At the Mile House on the 26. 11.
 Garters and Slippers 6. 6
 On the road with Coachman 2 x 8. x
 Cover To warm bath 3. 6.
 2y. To a copy book and paper 1. 6.
 May. 9. To Fish 2. -
 £1. 19. 3
 Cash £4. 6. 6.

1839 = 83 and. 1840 = 84

April Cash Received £. 9. 0
 1. 24. Brought Forward. 123. 18. 8.
 2. Weekly M^y. Since the 10th 16. 9. 2 2/3
 of August 1st last inclusive 8. 15. - 11 2/3
 6. O & R Quarter's Money 7. 1. -
 July. N.S. Money 15. -
 Weekly Money 3. 5. -
 Quarterly Money 7. 1. -
 Oct^r of F. J. Hiller 5. -
 20thly 11. 1. -
 Nov^r Ring 4. -
 Took all from my money
 Uncle M.C.B. 8. 8. -
 S. 14. 13. - 4 1/2
 14. 13. - 4. 13. -
 M.C.B. cash 6. 5. -
 £22. 13. -
 At C.C.'s £22. 10. -
 C. 27. R. 15. 5. -
 £37. 15. -

April 1840-84.

7. Put a parcel on Board the
Elizabeth More of Whitehaven Cap:
Moffatt Bound for Valparaiso
Containing Four Letters.

Viz One for Alex. G. Miller Esq: V. Consul

D: Cap: G. Martin

D: Mess: Macfarlane & Green.

D: Cap: Moffatt to enquire ab my

Son on the

16. Delivered a Parcel to Cap: Morgan
of the Ship Philadelphia of and
Bound to New York containing
a Letter addressed to Mess: Howland &
Aspinwall Merchants at New York
on the same subject and she sailed
the next day

Copy of a letter to one of my
Calumniators (Mr. John Sawrance)

For sometime past I have experienced
a very severe injury in my Character & a
great loss in my profession which has made
me very urgent to find out the cause and by
a strict inquiry I have traced it to your saying
"you know Tom Miller, and know him to be
a great Rogue." If you meant me when you
made use of that name and made the asser-
tion I shall require you to prove the asser-
tion as for the nick name you used your igno-
rance of me will acc^t for that; I have reason
to believe you know no more of me than I
know of you, all I know of you, is that there
are Individuals in Broadstairs of the name
of Sawrance but who or what they are I
know not, therefore if you meant me, when
you made use of the asserⁿ that you knew
Tom Miller and you knew him to be a great

Rogue / as I am certain that no one on Earth
can prove anything of me unbecoming man
or Christian. Therefore if you do not use means
to obliterate this foul and false aspersion you
have infamously made; I shall immediately
put it into the hands of the Solicitor, who has
transacted all my Equity & Law concerns
for this last 23^y. & of course he knows of
any of those concerns I was in act, deed or
propension, said, done, or proposed anythg of
unbecoming a man & a Christian (in the strict
best sense of the word) his knowledge of me
is sufficient to compute all my Calumnies

If further evidence was required of my
conduct, I have it. For I am now receiving
the reward of my 50 years Punctuality, Integ:
and upright conduct, from those with whom
I was connected during that number of years,
and under their Temporal succour, but

at no one on Earth
unbecoming
do not use means
an aspersion you
I shall immediately
Solicitor, who has
Law concerns
of my probatory life; when I had proposed
in this quiet Asylum not to let Man or Devil
in act, deed or
propension anythg of
unbecoming a man
or Christian in the
best sense of the word
his knowledge of me
is sufficient to compute
all my Calumnies
If further evidence was
required of my
conduct, I have it.
For I am now receiving
the reward of my 50
years Punctuality,
Integ:
and upright conduct,
from those with whom
I was connected during
that number of years,
and under their
Temporal succour, but
under my own ^{vine} fig Tree and under my own
vine and here making me a patient
waiting to be called to give an account of the
deeds done in the body and receive the wages
according to my love, faith, and works as wit-
nessed and recorded in heaven for the 72^y
of my probatory life; when I had proposed
in this quiet Asylum not to let Man or Devil
in act, deed or
propension anythg of
unbecoming a man
or Christian in the
best sense of the word
his knowledge of me
is sufficient to compute
all my Calumnies
If further evidence was
required of my
conduct, I have it.
For I am now receiving
the reward of my 50
years Punctuality,
Integ:
and upright conduct,
from those with whom
I was connected during
that number of years,
and under their
Temporal succour, but
I call on you to do that which is right;
to prevent me from doing that which is very
unpleasant to me & must be expensive to you
waiting your early, direct & unequivocal answer.
I Remain Y^r. Thomas Hill
J. Lawrence Proctor

20. 4. 84 J.H.

A Copy of my 2^d Letter to Mr Lawrence
on the 18th May 1840-84.

Sir, I received your letter in answer to mine
of the 21st M^o and my having made the use of
it, which I considered necessary and I believe it
as had the effect of doing all I required and
my being informed your informant has passed
into the spiritual world to receive the wages
for ~~her~~ works in this world of labor, we will
hope that she may hear the sweet voice of
her creator! Redeemer! and Saviour! (The
LORD! Jesus X^l) Saying "well done thou good
faithful servant enter thou into the joy of my
father's Kingdom" it's my part to bury all
past in oblivion that is not in accordance
with the command of the LORD! "Love one a-
nother" and in obedience to the command it is
so done by me; and I should not have troubled
you with this, but wishing to make an obser-
vation on that part of your letter when you say

to Mr Lawrence

"But I have heard reports of a Tom Miller / as
in answer to you was so called / my unbecoming a Christian"
I made the use of your letter in answer to mine
and I believe a Christian must be a Christian himself of course
I required and you are one / for you say "the report of me is
that I am not a Christian"; In that report that
gave the report did you understand why I was not a
Christian? If not I will declare it unto you
so that when you hear a report of me (calling
me by whatever title Christianity may think pro-
per) not becoming a Christian, you may ask the
question, how can a non Christian act, do, or
speak as becometh a Christian? Individuals
are called Christians who profess to believe in
any of the heinous, false, stupid, blind, and
blasphemous, doctrines of the present day in Chris-
tendom all which are as opposed to the law
of GOD! as Hell is to Heaven, which has brought
darkness on the earth and grief & sorrows on the
letter when you

people" there is none that doth good no one
to the abomination that maketh the earth desolate
and the LORD! with a loud voice calls to his! cre-
-atures to come out of her (the church)" and warn
them not to be breth^{ers} of her adulterers and
whoridoms "lest they be consumed as the inhe-
-ritants of Sodom & Gomorrah in the days of
Abame" and the LORD! having opened my eyes
to see his degenerated state, and showed me the
Holy city New Jerusalem descending from
GOD! out of heaven prepared as a bride adorned
for her husband, I have hearkened to the voice
that called me from among the condemned & I
have entered into a covenant with the LORD!
to love his! law, which he! has put in my inner
parts & written them on my heart & I have vow-
ed to keep holy his! sabbath; the covenant is reg-
-istered in heaven and the vow is recorded on
Lign. and the covenant being reciprocally in-

tered into and the vow so made; The conjunction
of the earth and of the Geniatioⁿ! and Geniated, is so complete
calls to his! that the twain is not two but ONE! so that by
"and" and every one having denounced the church / called "Christ"
adulterers and, and the name of Christian; My Creator! Rede-
-mer as the one! and Saviour! (the LORD! Jesus! X^o!) has
in the days of made me a piller in the House of GOD! and giv-
-ing opened my ear a name bitter than of Sours and draughts
and showed me thus said by my father! (the LORD!) Man and
descending from Heavⁿ, Earth and Hell may assail me, but my
as a bride eyes being single, by the light that is in it I see
and to the their hatred of the LORD! and Neighbor, and in
the condemned loo to. by, and in them! I say Father! forgive
with the LORD! them they know not what they do" they are of whom
I put in my in-thou! sayest they are of their father the Devil
and he was a liar from the beginning & I! by my
having informed that I am not a Christian (as
covenant is
not being of the ritual of the rite) you may ask
is recorded what am I? I answer and tell you I am a
ing reciprocally

"Jew". that you may make what use you think
proper of the declaration which I declare in black
on white to you, that when you hear reports of me
from Christians so called, you may know whe-
ther they are Christ-ians (Jews) or call themselves
Christians and are not Jews; but are of the sy-
nagogue of Satan, the Jews of which (blessed be
the LORD!) I call myself to be one of the tribe; are
those (Jews) of whom the LORD! says by his pro-
phet Zac: In those days ten men of all langu-
ages of the nations, shall take hold of the skirt of
him that is a Jew, saying we will go with you for
we have heard that GOD! is with you: Chap: VIII
& 23. Now the LORD! is present with all, either
as sheep or goats, but none but some but the sheep
are in the LORD! and conjoined to him! but the
sheep, that is the sheep that know the voice of the
good shepherd, the voice of the good shepherds
show plainly of the father! The scriptures declare

that use you shewal to be the C. R. & S. our Lord! Jesus!
I declare in black X) manifest in flesh as Redeemer & Saviour!
hear reports of declares himself to be Jehovah! and all who
may know have sort for; and found the pearl of great
price of whom Moses & the Prophets dis-
cuss and have write/ and have sold all they had and bought
which (blessed be the LORD!) in which it washed from the Scribe
me of the Pharisees & Hypocrites of former days; and is
now hid from the Trinitarian. Brian and
min of all days Socinian of the present day/ are the sheep
hold of the skirt for the regenerate/ born again/ or in other
will go with you: who is all who, have; do, and will, leave the
you: Chap: church that is become a Den of thieves Money
with all changes & Sellers of doves; and entered into
the holy city (new Jerusalem) wherein they or-
he sees, knows, and feels the LORD! Jesus!
to be the GOD! of heaven & Earth, and by so
the good shepherds knowing & feeling; love him! above
the scriptures declare all things as the ONE! LORD! and whose
Name is

same is Q.V.D.! and they love him! their neighbor as themselves; in loving mercy, doing justice, and walking humbly with GOD! Manifesting their love from, by, and to him! by doing unto all as they would all should do unto them; I have written this much to you, from the purest motive, believing that the love of the LORD! (as my neighbor) is the cause, and trusting in him! I am assured that he will bless with an ever lasting blessing all that is done in his Name, therefore in his Name I have endeavored to shew you the Church of Christ and in its primitive state was denominated the Christian, but she having lost all knowledge of her founder! she is come to her end (consummation) of the LORD! has formed a New One (called the N. O.) the former is like the younger son (the Prod.) when buying & feeding with swine on swine food and the latter is like him when seated with at his father's table clothed with the best tobaccos on his hand and shoes on his feet the latter is like

the former (or is the state) who have left all & followed Christ in the regenerate life, and the former are the many (fall) that love themselves and the world in preference to the LORD! and their neighbor, what I have stated respecting the two states is from the purest motive - I mean and according to the LORD!'S! words for (as my neighbor) "unless ye be born again ye cannot enter into the Kingdom of Heaven" For an individual to be born again, he must know who is the GOD! of his Father in his own & Birth and he must love him! as such above all things, and his neighbor as himself, which is accomplished by living according to the commandments, and manifested by doing to all as he would all should do unto him (said I say any more, as a means in the LORD!'S! hand to set you a search for the pearl of great price, if not, I can assure you you will find it, and when found you will not hesitate one moment to sell all you have & buy the field in which it is hid - may you make the latter is like the prodigal search, and have the Q.V.M. cause to

bliss the day you receive your sight for
Soul. Thomas Miller, To W. J. Lawrence
P.S. for me, quote the - Broadstairs
scriptures in support of every portion of
what I have written it would exceed the
bounds of a Letter therefore I have not
gone in. But should you see anything
in it (the letter) worth searching the scrip-
tures about, the author of them will name
you to that part which will be most
beneficial and add most to your salvation
or should you require more of me I shall
be most happy to answer you according
to my knowledge of the WORD and in
Kingdoms J. H.

1837 - Memo -

Jan^y Received two letters from my
son Paulin, one dated on board
the William Byrnes of Valparaiso
the 16. of October and the other
Valparaiso the 25. of the same
month 1836. &

Feb^y Received a letter from him dated
11. on board the William Byrnes
of Valparaiso the 30. of Sept^r.

1836
20. This day made up a Packet of News-
papers (Two (5 & 12) weekly Dispatches
(Two (12. 19) Poor Thomas's
(One (16) Mon^y Herald -
and two letters. One for my son
Paulin addressed Mr. T. Miller late
chief of the William Byrnes, to the
care of Mr's. G. G. S. Howland
Merchants New York. and a

From

(74)

a Letter for and addressed
to Mrs. G. G. S. Howland
Merchants, New-York.
And put it on Board the
Hope of Port. Bound to New
York. Captain Devout. she
Sailed from this at 2 AM Friday
the 24 of February 1837-81.

On the seventh of May Received a
Letter from Pauline dated Valparaiso
26 Nov^r & 5 of Dec^r 1836.

On the 11th of Jan^y sent a letter to
go by the Mail addressed W. P. H. H.
to the care of Alex. G. Miller Esq His
Britanic Majesty's Secy. Vice Consul
Valparaiso

On Tuesday
I received
paper) by
my Freder
went to
AM Friday
received a
note and
his fourth
W. P. H. H.
of that Mother
will up to
blissed
my soul
the LORD!

1838

Pauline

On Tuesday the seventeenth of July
I received the Cover-Chronicle news
paper) by which I understood that
my Frederick had on the preceding
fourteenth added another (daughter)
to his family, and on this day (21. 7.

82) I received a letter from him en-
closing a five pounds Bank of Eng^l
note and saying that the birth of
his fourth daughter took place at
about 10. A. M. on Saturday the 14. Inst.
& that Mother and Child was both doing
well up to the date of the letter.

Blissed be the LORD!
My soul bless the LORD! Help
the LORD! O my soul.
The Miller

14. 7. 1838

addressed
Howland
New-York
and the
went to
AM Friday
received a
note and
his fourth
W. P. H. H.
of that Mother
will up to
blissed
my soul
the LORD!

Mr. Elstone
47. Percival St.
Northampton Square.

Mr. Bumpfield
15 Regent Street.
City Road.

Mr. Phillips
Solicitor
9 Grays Inn #
3 Upper Wharton Street
Daly's Square

Rev. William Pain
Bapsels Green

Mrs. E. Bunn
Seven Oaks
Eythorne Kent.
Mr. Langley Kent.



THE LATE WILLIAM COBBETT,
M.P. FOR OLDHAM.

Although exceedingly unwilling to render "The Weekly Times," a Picture Gallery, the Committee have been compelled to adopt the plan of inserting a Parliamentary Portrait in this part of their Paper weekly, as a distinguishing feature, whereby the dishonest attempt to substitute a surreptitious publication, may be flagrantly defeated by the prima facie evidence of the Paper itself.



might of God!, a charge to Man, entrusted
to faculties, and Powers, vast immense
Exceeding thought, which if improved soars high
and scales the mount of God!, and there Angelic sings
But it degraded sinks to Hell, and falls Thought!
Fate's God! His Mother!, God!: was thought yet True
The Original of the } was written by my Father (J. F. Heller)
Forgiving love }
about the year 1798, in a letter to George Townsend of
Hampgate a Calvinistic Preacher, on leaving him &
from the pulpit declare that the writings of Emmanuel;
Swedenborg were Quibbles refuted, imitating his con-
-gratulation, he no means to read them nor in any way
listen, to those who read! I had a copy of the Letter
which I valued for its intrinsic worth, which he com-
-mends I have lost. (Dover the 14th March 1838-39. Jas. Heller)

To Mr. Townsend on the Writings of Baron Swedenborg.
But the Great Deed of the Lord! can tell,
That Man exists and how in Heaven or Hell.
Explains the Deep Arcana of the Word.
And proves that Jesus, Christ!, is GOD!, and LORD!
Not Persons three in Office and in power.
But One in Three, is GOD!, the LORD!
As Body, Soul, and Sct., in me is One
So Father!, Son!, and Spirit!, is One!
In form as Man is GOD!, in Human Form.
For wisdom, and approach GOD!, and MAN! in One!
He hears our prayers Thou Christ Body! me are
Just so approach is Man: the Soul within
The Body we draw near, unseen by Human eye
That part immortal, part of Eternity.

To Mr. James Wright Hiller

My Boy, Tom. The manuscript is in part to
furnish your work Box and so we will get on.
My little and little and it is complete. (If there to
do so) that when it is so complete you must re-
member that your Grand Father gave them to
you to be an Example of goodness to your letters
and as soon as you can read I will give you books
your sister will read the one I have sent her and then
she and you must both tell me how you like it. Accept my
love and blessing

Thomas Hiller

Mr. James W. Hiller