

If your eye be single,
your body will be full of light



T.H.



Domino.

P.P.P.L.Q.C.S.N.F.T.P.L.G.

I have been young, and now am
old: yet have I not seen the righteous forsaken,
or his seed begging bread. **Psalm 37**
v. 25.

REMEMBER!

Thomas Kille. M.L.C.
52. Trinity Ground.
Mile End.

Middlesex.

June 3.

1839-43.

If I forget thee, O Jerusalem,
let my right hand forget.
If I do not remember thee,
let my tongue cleave to the roof
of my mouth: If I prefer not
Jerusalem above my chief
joy. Remember, O LORD! and
suffer me not to forget thy law.
Psalm 137 v. 6, 7.

JER. XXXI. v. 33. 34.

After those days, saith the LORD!
I will put my law in their in-
ward parts, and write it in their
hearts, and will be their GOD, and
they shall be MY people.

And they shall teach no more
every man his neighbor: and
every man his brother, saying
know the LORD, for they shall
all know ME! From the least of
them, unto the greatest of them
saith the LORD. for I will forgive
their iniquity, and I will
remember their sin no more.
FOR I AM! the LORD! The
Redeemer! and Saviour!

Matt: X.

Behold I send
sheep in the
wolfes, therefore
be ye wise as ser-
pents, and harm-
less as doves.

But swear
to no man
to no man
to no man

Luke X:

Go your way
and send you forth
among wolves.
Salute no man
The star that
to the wisem

Matt: X. v. 16. 17.

Behold I send you forth as
sheep in the midst of wolves
be ye therefore wise as ser-
pents, and harmless as doves.

But swear of men;
to no man
to no man
to no man

Luke X: v. 3. ...

Go your way: behold I!
send you forth as lambs
among wolves. &c. &c. &c.
Salute no man
The star that appeared
to the wisemen of the
Saviour

Matt: X. v. 16. 17.

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sheep in the midst of wolves
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among wolves. &c. &c. &c.
Salute no man
The star that appeared
to the wisemen of the
Saviour

Nurtured in honor & by its dic-
tates led. The mean in track I hate
alive or dead. Never did I pander
to the rich man's pride.

Or by hypocrisy seek the worldling
fide. I drew a noble freedom with my
bread. And will maintain it to the
hour of death. And he who strictly
follows this said rule -

In this world's eye will be pro-
nounced a fool.

My brother Anthony Widdington

1748 M. N.

1748. 1. 72 Tho. Hiller

1829 = Lon
7. Feb. Paid
11. Ric a litt
Passage up
14. wrote to
Carter. & J.
15. wrote J. B.
wrote also to
Went To Frye
Matt. x. 2. 3.
Ch. With J.
17. gave a Joint B
six weeks.
John Platt (so
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who was sac

1829 = London = 73.

7. Feb. Paid Bryan = 12/

11. Ric a letter from J. Boys

Passage up - Portage. 1/

14. wrote to In: Boys & W.

Carter. & J. Bunn. & on

15. wrote. J. B. W. F. Q. T. & J. H.

wrote also to Mr. Shiley. B.

Went To Frye St. VIII. Chap:

Matt. x. 2. 3. 4. The leper cleanse

Ch. With J. Bunn. went to and

17. gave a Joint Bill for £y. 15. at

six weeks. To that infernal villain

John Platt (so called) after the King
who was said to be his father

4. 4. 74. JEREMIAH. Chap. XI. v. 11

Therefore thus saith the Lord, behold I will bring evil upon them which they shall not be able to escape and though they shall cry unto me. I will not hearken unto them.

Then shall the cities of Judah and the inhabitants of Jerusalem go & cry unto the Gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

For to the number of thy cities were thy gods O Judah, and to the number of the streets of Jerusalem, have ye set up

alters to that
alters to burn
Therefore pray
ple, neither lift
for them; for
in the time that
their trouble.
15) v. v. v.
The Trinity in
The End. Love!
The Cause. Wisd
The Effect. Use
The Trinity in Man
The End. Love
The Cause. Wisd

Jer. Chap. XI

with the Lord
in them which
escape and the
to me. I will
in the time that
of Judah
Jerusalem go & cry
unto the Gods
unto whom they
offer incense
but they shall
not save them
at all in the
time of their
trouble.
For to the
number of thy
cities were thy
gods O Judah
and to the
number of the
streets of
Jerusalem, have
ye set up

alters to that shameful thing even
alters to burn incense unto Baal.
Therefore pray not these for this people,
neither lift up a cry or prayer
for them; for I will not hear them
in the time that they cry unto me, for
their trouble.

15) v. v. v.
The Trinity in the LORD!
The End. Love!
The Cause. Wisdom. } The LORD!
The Effect. Use. }
The Trinity in Man
The End. Love, Good or Charity.
The Cause. Wisdom, Truth or Faith

The effect, a life of Love. Manifest
by doing unto all, as you would all
should do unto you.

As there is an Apparent Trinity
in the LORD! there is a Trinity in
all appearances, and in the Uni-
verse are appearances only. For
the LORD! / Universe bring all and
in All is the ONE! reality and
substantiality, not being an In-
finity of finites, but Infinite appear-
ing a Universe of finites

The Pilot
O Pilot! 'tis a
There's danger
I'll come & face
I do not dare
Go down! the sailor
This is no place
Fear not! but trust
Wherever thou
O Pilot! danger
We all are apt
And thou hast known
But to subdue
It is not as they

le of Love, many
b. as you would
you.

Apparent Trinity
there is a Trinity
s. and in the
ances only. Co
use/bring all an
ONE! reality and
not being an
but Infinite app
of finites

The Pilot

O Pilot! 'tis a fearful night
There's danger on the deep
I'll come & face the deck with thee
I do not dare to sleep!
Go down! the sailor cried, 'Go down
This is no place for thee;
Fear not! but trust in Providence,
Wherever thou may'st be!
O Pilot! dangers often meet
We all are apt to slight
And thou hast known these raging waves
But to subdue their might!
It is not as they! he cried

That gives this strength to me
Fear not! but trust in Providence,
Wherever thou may'st be!
 In such a night the sea engulph'd
 My father's lifeless form;
 My only brother's boat went down
 In just so wild a storm
 And such, perhaps, may be my fate
 But still I say to thee
Fear not! but trust in Providence.
Wherever thou may'st be!!
 5. 4. 74 Mill Hill, on the way
 to London from Cell Barns.
 I Mark! The under lined words
 which caused me to copy the
 song" (see above)

7. 7. 74
 The connexion
 following.
 The ol-loje.
 treats conce
 Psychology
 ence conce
 ing the man
 Physiology
 science conce
 works, as pe
 al world (ca
 These three
 LORD, being

strength to
 ut in Providence
 may 'st be!
 he sea engulph'd
 life form;
 's boat went
 a storm
 he, may be my
 y to the
 ut in Providence
 ay'st be!!
 Hill, on the way
 Cell Barns
 nder lined words
 me to copy the
 e)

ay on the 9th J. H.
 7. 7. 74. J. H.

The connexion between the
 following. Three Sciences of
 1st The ol-loje. The science which
 treats concerning the LORD!
 2nd Psychology, si-hol-o-je. The sci-
 ence concerning the soul. (as be-
 ing the man.
 3rd Physiology, fush-e-ol-lo-je. is the
 science concerning life, use, or
 works, as performed in the natu-
 al world (called works of nature)
 These three treat of life, and the
 LORD, being life and the alone
 and

and only life, the whole is a
trinity of Him! as the Creator!
of Him! as the Created!
of Him! as the One! All! and in
All! The Incomprehensible! Invi-
sible! and Indivisible! Life!!!
Of course Divine, infinite and
Eternal. Therefore not any finite
being can speak positively of
any one thing in existence for
it is not seen as it is to eternity.
But no sooner does the general
of Individuals get a matter of
the doctrine of correspondence

but they come
their reason
and thoughts
with spiritual
things as the
the LORD
and made the
much against
and have been
and in all the
used in, below
for this last
used every
I have to per
of any finite

the whole
as the Creator!
the Created!
All! and
Incomprehensible!
Indivisible!
Divine, infinite
Eternal. Therefore
not any finite
being can speak
positively of
any one thing
in existence for
it is not seen
as it is to eter-
nity. But no
sooner does the
general of Indi-
viduals get a
matter of the
doctrine of cor-
respondence

but they come forward with
their vague Ideas, conceptions,
and thoughts, on Divine felicit-
y, spiritual and natural
things, as the way and means
over the LORD! created, formed
and made them, which is very
much against my feelings
and have been so a long time
and in all the societies I have
been in, belonged to, or met
For this last 20 years I have
used every endeavor in my
power to point out ^{the} absurdity
of any finite being attempting
to

to a part the way or manner of ^{direction, recom-}
Divine order in the existence ^{munication}
and Subsistence of the Universe ^{God or visitants}
by the LORD! (the Infinite Esse! Es- ^{Idea or undre-}
sence and Existere), and shew ^{municant and}
the rationality of every speaker ^{ation}
to give whatever he says, on spirita-
al Terrestrial subjects, and particu-
larly on Divine. Gov! wisdom! or be-
dev! as his Idea, thought, Opinion or
understanding of the subject, and
not say, it was, is, or is to be so.
and find the Rev. A. Clissold in
his address to the Swedenborg ap-

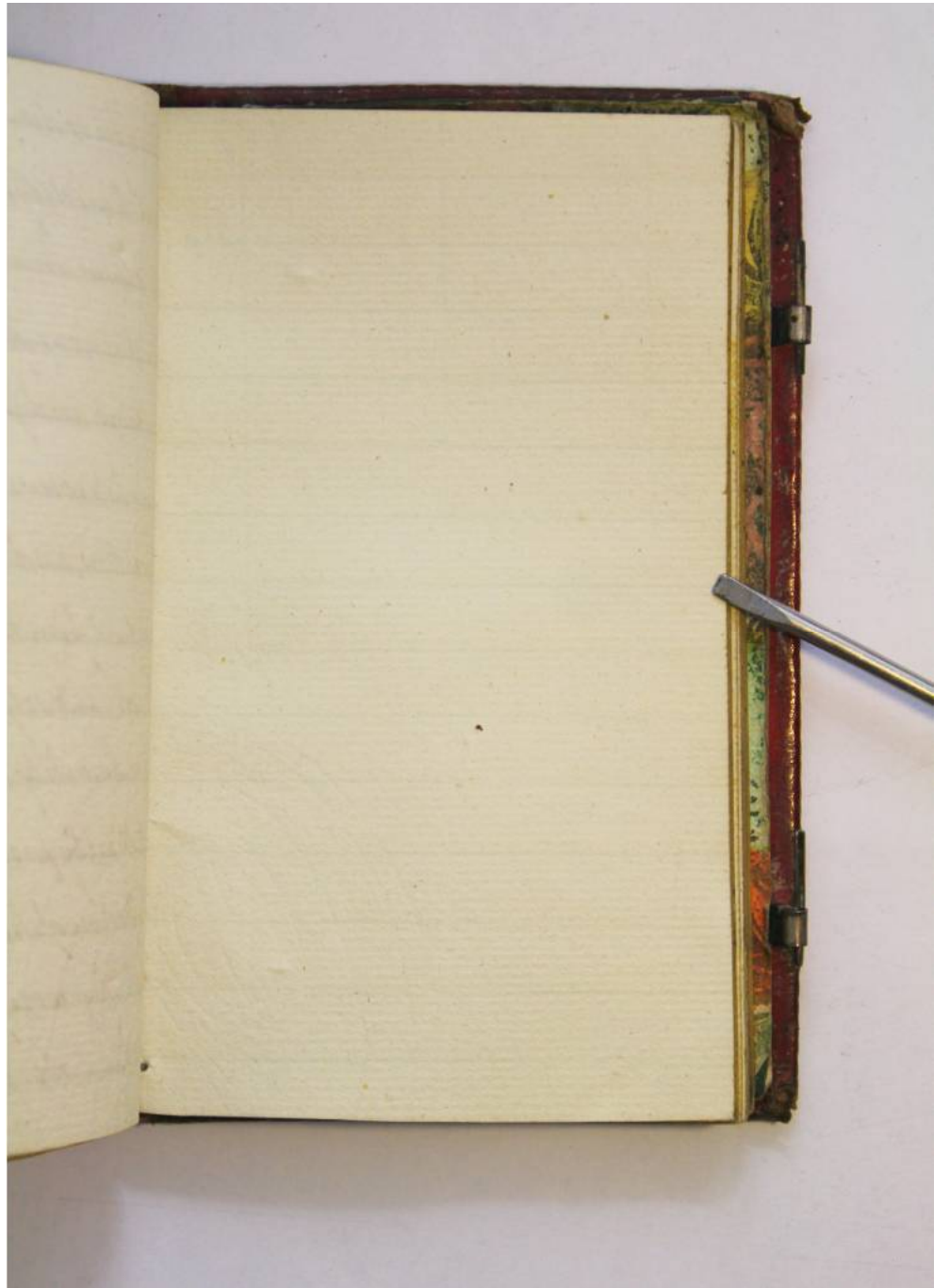
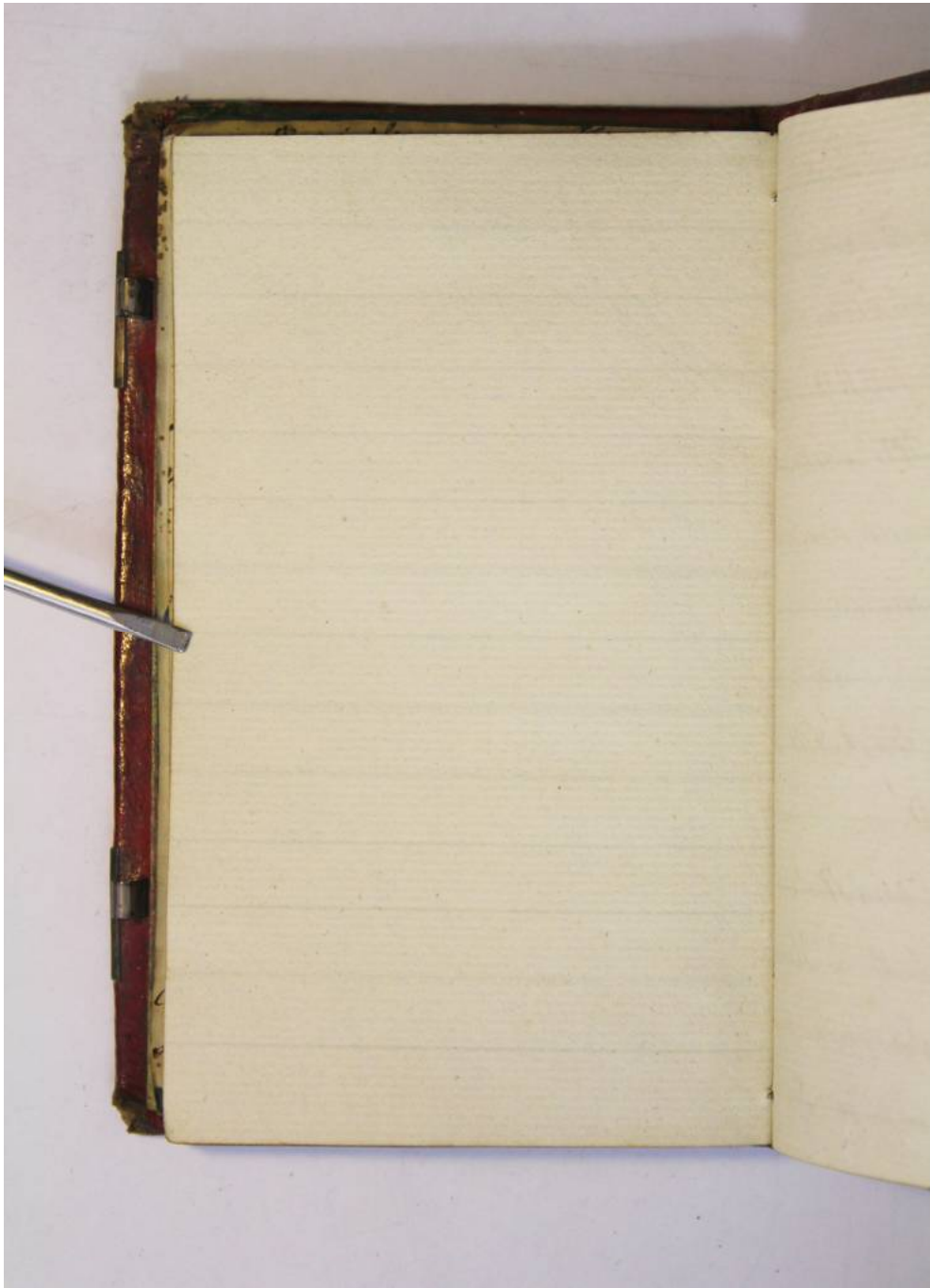
way or manner of ^{direction, recom-}
re. in the existence ^{munication}. By friends. misin-
tance of the ^{Govs or visitants} to be the opinion.
(the Infinite ^{Idea or understanding of the com-}
istere), and ^{municant and not of the speci-}
ly of every speaker
in he says, on
subjects, and
e. Gov! wisdom!
a, thought, Opin-
of the subject
is, or is to be so.
Rev. A. Clissold
the Swedenborg

It is to be un-
derstood that
Male is not a Male
Female, neither
a Man unless con-
jointly in God,
and Truth, so that
at the present
day Mankind/Christians/ are ve-
ry scarce. But
there are a few
that respect the
LORD, and thus each
LORD. Females
respect males, as
God's Image, that
is, the Image of
His. And Males will

It is to be understood that
Male is not a Man, without a
Female, neither is the twin
a Man unless conjointly in God,
and Truth, so that at the present
day Mankind/Christians/ are ve-
ry scarce. But however scarce
there are a few Christians that
respect the LORD, in each other,
and thus each other in the
LORD. Females will respect
males, as God's male Image, that
is, the Image of His. ^{and} Truth.
And Males will respect females

as GOD'S! female image, that is, ^{having in order}
the image, of HIS! Divine GOOD! ^{natural timidity}
or LOVE! This Idea being, early ^{made claim, in}
implanted, will consider it all but ^{rights, to receive,}
impossible for the sexes to think ^{advantages and}
unchastity of each other. ^{tion, or to receive}
Females are intitled to certain ^{admiration, and}
rights at the hand of the other ^{they depart from}
sexes, namely. First, to suffer notes ^{their sex, and sup}
pass upon their chastity and ^{humility}
modesty; second to receive protection ^{and thereby pre}
against those who would commit ^{the offence of}
such trespass, and. thirdly to re- ^{which they were}
ceive a peculiarly respectful be- ^{LORD! — April}

able image, the ^{behaviour in order to assure, their}
His! Divine GOOD! ^{natural timidity, But when fe-}
Idea being, early ^{males claim, in addition to these}
implanted, will consider it all but ^{rights, to receive, of rights, personal}
impossible for the sexes to think ^{advantages and privileges by ex-}
unchastity of each other. ^{sion, or to receive, as their due,}
Females are intitled to certain ^{admiration, and compliments,}
rights at the hand of the other ^{and of the other}
sexes, namely. First, to suffer notes ^{they depart from their modesty of}
pass upon their chastity and ^{their sex, and selfishly violate the}
modesty; second to receive protection ^{chastity and christian humility and generosity,}
against those who would commit ^{and thereby prove themselves not}
such trespass, and. thirdly to re- ^{the offence of truth, the Image of}
ceive a peculiarly respectful be- ^{which they were formed by the}
LORD! — April 6th 1847-91.
J.H.



1832 = 75.
4 June, This day I was

Discharged from the confines of
one of the vilest of hells on the
Earth. And the LORD! that is
Jesus Christ! my GOD! saith unto
me. Go your way, and observe my
Law, and keep my covenant
and Sabbath holy, and nothing
shall harm you for I AM! the
LORD!

I have Created and Redeemed
you and you shall be Mine!
for I AM! your Saviour! and
will save you with an ever-

Lasting Sal-
vation, and
works and aff-
lictions and tri-
bulations and
of hells on the
Earth. And the
LORD! that is
Jesus Christ!
my GOD! saith
unto me. Go your
way, and observe
my Law, and keep
my covenant and
Sabbath holy, and
nothing shall harm
you for I AM! the
LORD!

my I was 75.
the confines of
of hells on the
the LORD! that is
my GOD! saith unto
and observe my
my covenant
holy, and nothing
for I AM! the
LORD!
and Redeemed
shall be Mine!
Saviour! and
with an ever-

Lasting Salvation. Know your
works and afflictions and tribu-
lations and Poverty. Fear none
of those. For your GOD! shutteth
and none openeth your Father
and none openeth and none shutteth, there-
fore be you as wise as a serpent
and as harmless as a Dove. If
I your GOD! will direct
guide and bring you
to a habitation of Glad-
ness, joy and Peace the
dwelling of my people
I say; blessed is the Man

