

1823-67

1827-71

Thomas Miller.

Therley Hill.

near Barnet. Herts.

1828-72.

Little Cell. Barnes.

Herts.

1830.

Bury St. Edmunds

1830-74

Suffolk.

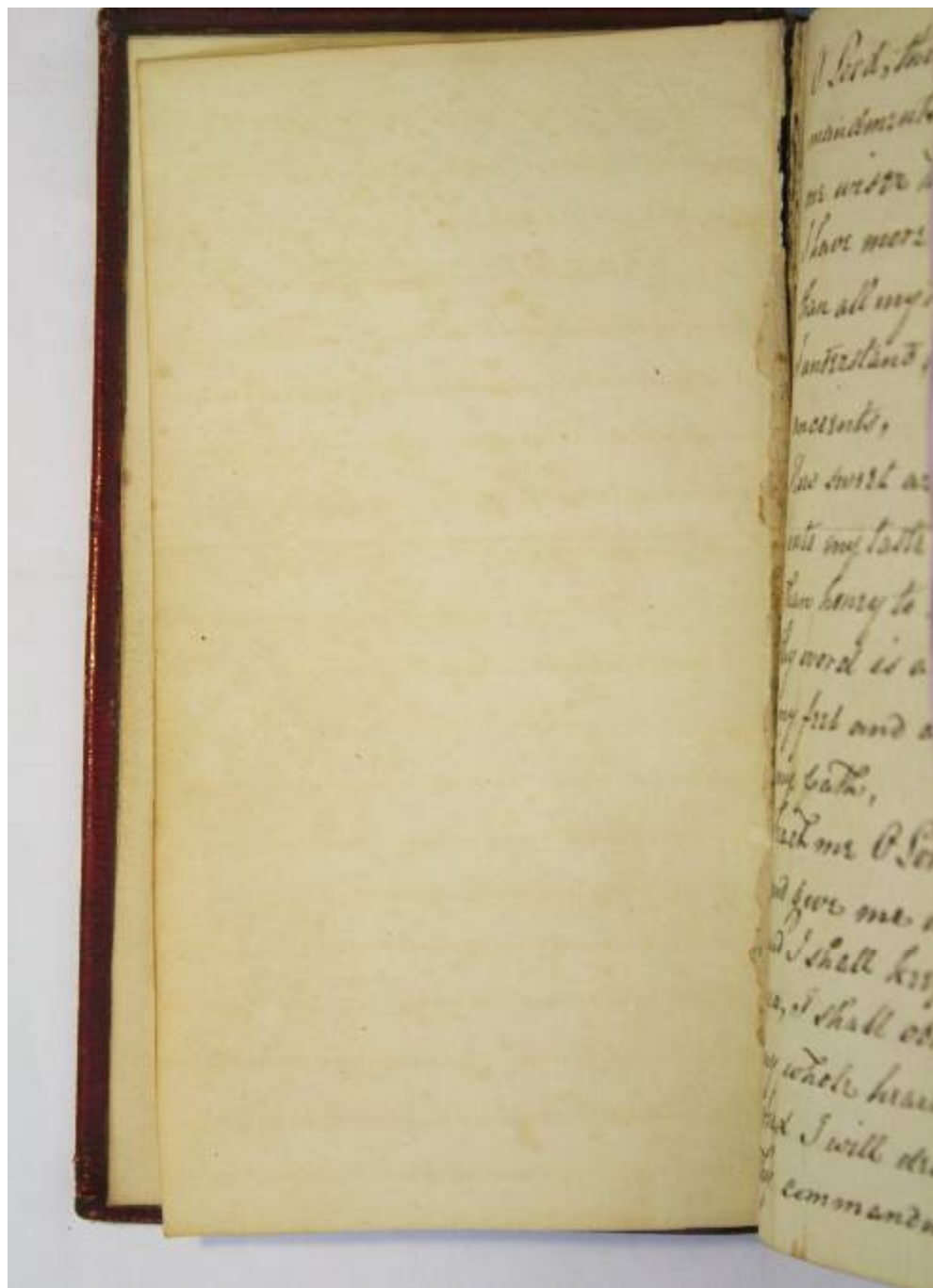
John Street.

1831-75.

Pentonville

Gr. Suffolk Street

Southwark.



11  
O Lord, through Thy com-  
mandments, Thou hast made  
me wiser than my enemies  
I have more understanding  
than all my teachers,  
I understand more than the  
ancients,  
How sweet are Thy words  
unto my taste, yea, sweeter  
than honey to my mouth,  
Thy word is a Lamp unto  
my feet and a light unto  
my path,  
Teach me O Lord Thy statutes,  
and give me understanding,  
and I shall keep Thy law;  
yea, I shall observe it with  
my whole heart.  
And I will delight myself in  
Thy commandments, which

I have loved, through Thy  
slipping of me; and Thou will  
slip me, and I will love Thee  
more and more,

May. 2.<sup>o</sup> 1824 = 68. J. H.

Thy sabbath O Lord, I will keep  
holly for on so doing depends life  
eternal and conjunction with  
Thou my God, Redeemer, and  
Saviour! A.C. 3. 344. to.

22. 5. 68 J. H.

12. May 1824 = 71 J. H.

We read in the CVI. Psalm 21. 4.  
"They forgot God, their Saviour."<sup>12</sup>  
How evident and clear that  
the Lord is, ever was, and soon  
will be, the Creator, Redeemer, &  
Saviour. Behold I change not  
my ways are not as mans ways  
nor my thoughts as mans thoughts

for the heavens and the earth  
are the works of my hands. Heaven  
is my throne, and the earth is  
my footstool." I A. K. the Lord!  
and besides Me there is no other  
know! My own arm brought  
salvation and with me was no  
man. "In that day the Lord  
shall be known as OME, and he  
OME. So that day (state) my Father  
God and Shepherd, has Thou!  
brought me to see, and caused me  
to know Thou! the Omnipotent, Omni-  
scient, & Omnipresent! All in All  
the Divine Man, Creator, Redeemer  
& Saviour! Infinite, eternal and  
everlasting. OME!!! The Lord!  
(Love) Thus as my Creator, former  
and Maker, will I acknowledge  
adore and love Thou my GOD!!!  
Amen

24. O. 71. Whatever the appearances of the Word may have been, are, or ever may be or appear, to alter or change, are only appearances, or God manifested, modified and adapted, to the state of man of that, this, or the appearance, as seen by the seer (man) for the Lord, being the same yesterday, today and for ever more the same. Oh! Divine! spiritual! and natural! All in All! the word being him! manifested to man in those degrees appearing as three, but in Him! ONE! is the same ONE! but seen by individual man and every one according to his own eyes - (understanding) and as long as man confounds the spiritual

... with  
... will not be  
... to be  
... than in  
... with the  
... of the  
... or  
... become  
... confounding  
... or in  
... spiritual  
... some  
... parts of  
... and  
... and  
... so  
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... of  
... natural

... the appearance  
... may have  
... or ever may be  
... or change  
... or God  
... and adapted  
... man of that  
... appearance, as  
... for the Lord  
... yesterday  
... the same  
... and natural  
... word being him  
... in their  
... but in  
... ONE! but  
... man and every  
... his own eyes  
... and as long as  
... the spiritual

sense with the natural they will not be admonished by the angel to flee to the mountain but turn into little roars and by lying with their daughters become the progenitors of the Moabites and the Ammonites. or by looking back from behind become pillars of salt"

Confounding the one sense with the other, or in other terms commixing the spiritual with the natural, or making some parts natural and other parts spiritual and so left with out a determined point are like bats and owls and so grovel in the dark so directly opposite to the eagle sighted who soar aloft and behold the natural the base or continent of the spiritual or the natural reflector of the spi-

spiritual as the moon is a reflector of the Sun - see.

Jeremiah. Chap. XXXI. v. 33 to.

"After those days saith the Lord! I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. -

When Man is regenerated to a state to understand the law of the Lord! so as to love it. he will do it. to the keeping the Sabbath holy. to conjunction with the Lord! -

7. 6. 73. J. H. This morning I was led to the 9. v. of the 11 Chap. of the APOC.

I know they works of affliction & Poverty. v. 6. & v. 10. v. 4. Fear none of those v. 6. & reading on I was tranquilized from being depressed. and quite rejoiced in the Lord! -

on is a reflector

17. 7. 71. J. H.

On reading N. 5402 A.C. I find my experience confirmed for it. Thus says that if a man reads the word from affection and end of knowing Truths, he then when he hath found them proceeds to himself, those things which are of faith from the genuine fountain and in such case they are appropriated to him from the Divine (Being). That it is so, is clear and evident to me. for by reading the word in love for it. the contents so read by me have in such a manner been so confirmed in me

I was led

the APOC.

tion & Po.

of those v.

is tranquil.

d. and quite

emoderated

That had I stood alone in that understanding of it. it would make no difference to me. for not only by seeing I believe. But by feeling I feel the Lord! Love. and the word is love, accommodated to the state & capacity of man that he may receive the Lord!

his Creator' in divine order that  
a reciprocal conjunction may be  
formed between the creature and  
Creator. 'the creature, in the Creator  
& the Creator, in the creature, that  
All in All may be ONE' as ONE'  
is All in All. (see John Chap XVII  
v. 21) -

4. 8. 71. 5th

Query. If the Lord' as divine  
could not be approached as being  
divine without being veiled in  
flesh for a time, how is he now  
approachable the veil being removed  
or made equally divine with the  
self-existing esp.

The man who believes the  
Lord' Jesus Christ' to be the same yesterday  
to day, and forever more, divine, infinite  
and eternal Love' All in All, ONE'. The  
alone God' and only Man, leaves the

the world (mankind in general) to their own  
conjunction may be Logic and constructions on the words  
creature and, in the gospel according to Mark V. 4. 6.  
in the Creator Where the Lord' (Truth & Good) is not  
creature, that received he' cannot operate in divine  
ONE' as ONE'. order. of course the reception of Truth  
John Chap XVII & good is the glorification of the Lord'  
71. 5th in the lesser degrees. & of Good & Truth

as divine in the greater degrees. the regeneration  
of man is the glorification of the Lord'.  
veiled in regeneration is creation, that when  
creation ceases, the Lord' will be fully  
glorified, but the Lord' being the divine  
Infinite & eternal Creator, can never  
cease to create, and be all in all ever  
never increase or diminished neither  
can he' put off or take on neither can  
he' be any more or any less in power  
from eternity to eternity, of course  
there is neither beginning nor end in



The operations of Divine Omnipotencia  
For with the Lord, all is present there  
is none past nor none to come. For  
the Lord, is Love, filling all space with  
out, <sup>space</sup> and all time without time. And  
whatsoever or howsoever He may appear  
as wisdom, good, truth, Charity or faith  
are but appearances, for His Love  
and Love is All!!! Love can only be  
felt therefore it appears as wisdom to  
the Highest heavens and as a Sun heat &  
light, and as a moon to the heavens in  
a lower degree, as light only, and  
below the heavens and in a  
natural state, the appearances  
are so secluded and obscure,  
that the brightest perceptions of  
them by regenerating (Individuals  
in the different states of regeneration)  
man are scarcely better than selves

MS. No. 3207. Vol. 20. p. 72 5. St.

Omnipotencia  
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to come. For  
all space with  
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Charity or faith  
for His Love  
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ly, and  
nt in a  
appearances  
a obscure  
ceptions of  
Individuals  
regeneration)  
than selves

August -  
17. John XIV. Chap. 4. 20. & 24. XV. Chap  
4. 4. 5. 6. On being led to those parts of  
the word this morning, I was blessed  
with a beautiful perception of the  
Glorification of the Lord, in the reg-  
neration of man  
11. Oct. 71. Surely O Lord, thou hast opened  
my understanding, that I should know  
the glory thou hadst with the Father,  
before time. Thou givest me to feel  
that thou, and thou only, and alone  
art the Lord. And I appear Love!!!  
The Infinite Love, wisdom, use, All.  
For thou only & alone createth, renew-  
eth and maketh alive. O my soul  
Love the Lord, thy God, with thy whole  
heart, for He alone sustaineth thee  
John XIV. 4. 21.

MS. No. 3207. Vol. 20. p. 72 5. St.

Scriptures.  
Matth. I. 138. Luke IV. 28. -

(Jesus) being forty days tempted of the DEVIL; and HE did eat nothing in those days; and when they were ended, HE afterwards hungered. It is recorded that the DEVIL (EVIL in the complex) tempted the LORD! (DIVINE LOVE). When man is regenerated to becoming a celestial man we are informed he is past all temptation.

Therefore the FORTY DAYS temptation endured by our adorable LORD (the DIVINE MAN) records the REDEMPTION of ETERNAL EVERLASTING and INFINITE Creation. That the FORM (human) may be perfect in its DEGREE a LIKENESS of the DIVINE ESSE and in conjunction ONE!!! "I and my Father are ONE!"

"That they all may be one as thou, Father, in me, and I in thee, that they also may be ONE in us." 15. 7. 75. J.H.

Scriptures.  
IV. 28. -

Scriptures of the  
at nothing in those  
was ended, HE  
It is recorded that  
complex) tempted the  
When man is re-  
a celestial man  
past all temptation  
DAYS temptation  
the LORD (the  
the REDEMPTION  
and INFINITE  
of (human) may  
a LIKENESS of  
in conjunction  
Father are ONE!  
as thou,  
that they also

J.H. 20. 0. 72. This morning I was delightfully led to N. 3570 S.C. when the information of that number, or the blessed perception the Lord gave one of the Rational principle with the natural, in the regenerate life. That is of the process of formation for conjunction of good of Truth with Truth of Good until the whole becomes good, a likeness of the Lord! in the order of the third heavens, and heaven, from being a number and form of Hell. (regeneration)

J.H. 5. 0. 73. This morning I was led to N. 5175 S.C. which states, the entrance of the human race from the natural WORLD into the SPIRITUAL WORLD, as good - which contains a perception for a long time had of it being so from

HEAVEN being in FORM a MAN.

Which MAN or Human FORM is the BODY of the LORD! of course is the LORD!!! and as far as Angel and MAN. Individually are recipients of LOVE and WISDOM as Good & Truth or Faith and CHARITY. each is an Image and LIKENESS of the LORD! from and by the LORD! being a COMPONENT in the BODY of the LORD!!! I say in the body of the Lord! which appears as if the body was constituted of parts. & each individual a part, which is an appearance for ONE is ALL and ALL is ONE! —

For ALL is the LORD! and the LORD is LOVE! and LOVE! is ONE! of course not composed of parts neither is it DIVISIBLE. BUT appears as LOVE, WISDOM & USE. &c. &c. &c.

GEN. XXIV. 63.

And Isaac went forth to meditate in the field, towards evening and he lifted up his eyes, and saw and lo! the camels coming.

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N. 64. & 65.

And Rebecca lifted up her eyes & saw Isaac and she fell from off the camel and said to the servant, who is that Man thou walking in the field to meet us? And the servant said, he is my lord; and she took her veil and covered herself.

Observe the reciprocal affection & desire of conjunction on the approach of rational good (Isaac) towards the affection of Truth (Rebecca) or of Good & Truth in any other degree meeting for conjunction. The GOOD meeting it's Truth and TRUTH meeting it's GOOD. for the apparent TWO. to becoming ONE! DIVINE ORDER

16  
forming, is Creation, and  
Regeneration, is Making a New  
Therefore the Lord! is called the  
Creator! Former! and Maker!  
The Lord!  
By eating of  
became DE  
NOXSTER  
consequence  
DAMNATIO  
Image of  
Inhabitant of H  
obedience was  
Image of the  
Inhabitant of H  
FORMER!  
by the FOR  
change of  
willful

17  
forming, is Creation, and  
Regeneration, is Making a New  
Therefore the Lord! is called the  
Creator! Former! and Maker!  
The Lord!  
Man by eating of the forbidden  
Tree, became DEFORMED, regenerat  
ed a NOXSTER a form of HELL  
the consequence was DEATH,  
and DAMNATION, and the Image  
and likeness of the FORMER! and  
Inhabitant of HEAVEN. Through  
disobedience was made an Image  
and likeness of the DEVIL and an  
Inhabitant of HELL. Thus the LOVE  
of the FORMER! was changed into  
Hatred by the FORMED, and an Un  
iversal change of Divine Beauty into  
Infernal Ugliness. Heaveny forms  
into Hellish deformities DIVINE.

18  
Good into Infernal EVIL. DIVINE  
Truths into Infernal falses. The  
Love of and to the LORD! and CHARITY  
towards the NEIGHBOR. into the LOVE  
of and for SELF, and the WORLD. The  
Divine Influx of the SUN of Heaven  
of Heat and Light. Inverted by pass-  
ing through HELL. to reach this self  
DEFORMED. Monster, Image and likeness  
of HELL, into the Infernal HEAT &  
LIGHT of HELL. Thus Life into death  
and an Universal INVERSION of DIVINE  
ORDER. That is an appearance of inversion  
of DIVINE ORDER. as seen in the recipient  
for DIVINE ORDER is the LORD. and the  
LORD is the same yesterday to DAY and  
for evermore. ONE! LOVE! seen as  
LIGHT. felt as HEAT. seen in ultimates  
as a MAN received as TRUTH loved as  
GOOD. by each and in degree of that position  
which he is of the ONE! ALL in ALL!

EVIL. DIVINE  
truths. For  
and CHARITY  
into the LOVE  
WORLD. The  
of Heaven  
ated by pass-  
ack this self  
age and likeness  
nal HEAT &  
into death.  
SION of DIVINE  
nce of inversion  
in the recipient  
ORD. and the  
ay to DAY and  
E! seen as  
in ultimates  
ITH loved as  
e of that position  
in ALL!

A.C. N<sup>o</sup> 1403 and following N<sup>o</sup> 1410  
1413. The WORD as descending from  
the most Ancient Church. showing  
that the Ideas of that church were  
collected for the use of the Ancients  
church. The most ANCIENT people  
were Celestial. Therefore they were wise  
having their instruction from hea-  
ven. But as they fell from that  
pure STATE. all became more & more  
dense from that time unto the pre-  
sent DAY. when darkness covereth the  
EARTH and gross darkness the People  
so that CELESTIAL WISDOM is merely  
scientific knowledge. In fact it is not  
worthy to be called knowledge of any kind  
not being but a little above the BRUTE  
creation. for as the Knowledge of the  
Lord! is lost there can be no other know-  
ledge. of course Man only being Man

in that degree as in the knowledge  
of the LORD! and there being no know-  
ledge of HIM! there is no MAN. and  
if no MAN. certainly not a MAN of  
knowledge. much less a wise MAN.  
such as the most Ancient were.

And the before going number will  
show the inquiring mind how the  
WORD is to be understood at this DAY.

Apoc Exp  
that are po  
that are  
not a MAN of  
a wise MAN.  
cient were.  
number will  
mind how the  
ed at this DAY.  
LORD! this is  
the hap  
all the in  
the acknow  
WISDOM is  
LORD! and all  
WISDOM  
DEGREE that  
LOVE for it.

Apoc Exp. N<sup>o</sup> 118.

Blessed are poor. &c. &c. AR. N<sup>o</sup> 209.  
The poor that are said (by the LORD)  
to be blessed. are all of the human race  
which are destitute of GOOD & TRUTH.  
and are in the desire of obtaining them

To be spiritually poor, is to acknow-  
ledge in heart, that no one knows,  
understands, and is wise of himself.  
But that whatever one knows, under-  
stands and is wise in, is all from  
the LORD! This acknowledgment  
constitutes the happiness of Heaven.  
Therefore all the inhabitants of Heaven  
are in the acknowledgment that all  
LOVE & WISDOM is the LORD's and is  
the LORD! and all and every one that  
has received WISDOM (the LORD) know that  
in the DEGREE that he or they are affected  
with LOVE for it, in the same DEGREE

the knowledge  
there being no know-  
no MAN. and  
not a MAN of  
a wise MAN.  
cient were.  
number will  
mind how the  
ed at this DAY.

he or they are besp'd and each is  
in his own & singular DEGREE for  
two or in the same DEGREE for  
the HEAVENS as the BODY of the LORD  
are WISDOM and therefore is DIVINE!  
ETERNAL! and INFINITE! not separately  
but ONE! as such MAN being FORMED  
in, of, and by infinity he is a portion of  
the INFINITE! And is in that part (State)  
of the Infinite MAN (the form or BODY of  
the LORD!) and ONLY MAN, as former  
ORDER places him, as GOOD (Male) &  
the TRUTH (Female) of that GOD, will  
there meet as BRIDE and BRIDEGROOM  
and that GOD and its TRUTH, will  
no more appear as Twain but ONE  
agreeable to the WORD. Male and female  
enough He! them but them Twain are  
not Two, but ONE, and as one from Eter-  
nity so to ETERNITY. The LORD is ONE!

16. 7. 75. J. H.

What GOD  
and Man for  
Matthew  
the LORD (GOD)  
is DIVINE!  
ETERNAL!  
INFINITE!  
and FORMED  
is a portion of  
the INFINITE!  
and ONLY MAN  
as former  
ORDER places  
him, as GOOD  
(Male) &  
the TRUTH  
(Female) of  
that GOD, will  
there meet  
as BRIDE and  
BRIDEGROOM  
and that GOD  
and its TRUTH,  
will no more  
appear as  
Twain but  
ONE agreeable  
to the WORD.  
Male and  
female enough  
He! them but  
them Twain  
are not Two,  
but ONE, and  
as one from  
Eternity so  
to ETERNITY.  
The LORD is  
ONE!

and each is  
DEGREE for  
DEGREE for  
of the LORD  
is DIVINE!  
not separately  
being FORMED  
is a portion of  
that part (State)  
in or BODY of  
MAN, as former  
ORDER places  
him, as GOOD  
(Male) &  
the TRUTH  
(Female) of  
that GOD, will  
there meet  
as BRIDE and  
BRIDEGROOM  
and that GOD  
and its TRUTH,  
will no more  
appear as  
Twain but  
ONE agreeable  
to the WORD.  
Male and  
female enough  
He! them but  
them Twain  
are not Two,  
but ONE, and  
as one from  
Eternity so  
to ETERNITY.  
The LORD is  
ONE!

“What GOD hath joined together  
Let not Man put a sunder.”  
Matthew Chap. IV. 9. 6.  
The LORD (GOD!) is! The LORD! is  
LOVE. The LORD! is ONE! The  
LORD! is DIVINE! INFINITE! and  
ETERNAL! All in All! The LORD!  
Being the All in All! the alone and  
only ONE! He! was, is, and ever will be  
the Creator! and created. The FORMER!  
and FORMED. The MAKER! and MADE  
Shows the ONE! All in All! was Om-  
nipotent! Omniscient! & Omnipresent!  
PERFECT! Use, Sense, and Form, a  
MAN! The PERFECT MAN is GOD! and  
GOD! is the ONE! All in All! of course  
the Omnipotent! Omniscient! & Omnipresent!  
REDEEMER! REGENERATOR! & SAVIOUR!

24  
III. Chap: N. 7. Apoc. 23. 9. 75.

And He that openeth & none  
shuteth and shuteth and none  
openeth saith unto the angel  
with the seven seals write unto  
the Church of Philadelphia and say  
I know your works & afflictions,  
and tribulations & poverty.

From none of those. — F. F. —

He that openeth & none  
shuteth. Is my GOD! and on Him  
and him only do I depend to bring  
me through the wilderness of deso-  
lation. For he has delivered me from  
hell and redeemed me from de-  
struction, and placed me on a  
Rock and the gates of Hell cannot  
prevail against me. for he (the  
Lord) is my shepherd my all in  
all! the God of Israel! my God  
Bless the Lord! 23. 9. 75

Kings' Bench  
Hell. 25. 1.

A prison is  
a place where  
the angel  
write unto  
the Church of  
Philadelphia and say  
I know your  
works & afflictions,  
and tribulations  
& poverty.

Sometimes a  
place of right  
Sometimes a  
place of wrong  
Sometimes a  
place of rogues & thieves  
And honest men among.

TH. 9. 6. 68

If man does not  
use, therefore if  
he must previously  
have received  
and at the time  
the means or how  
he received that  
which he uses, argues not (there is  
but one source from whence every-

23. 9. 75.

He that openeth & none

shuteth and shuteth and none

openeth saith unto the angel

with the seven seals write unto

the Church of Philadelphia and say

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and tribulations & poverty.

From none of those. — F. F. —

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shuteth. Is my GOD! and on Him

and him only do I depend to bring

me through the wilderness of deso-

lation. For he has delivered me from

hell and redeemed me from de-

struction, and placed me on a

Rock and the gates of Hell cannot

prevail against me. for he (the

Lord) is my shepherd my all in

all! the God of Israel! my God  
Bless the Lord! 23. 9. 75

Kings' Bench Prison — 25  
alias

Hell. 25. November 1831-75

A prison is a house of care  
A place whence none can thrive  
A touch stone true to try a friend  
A Grave for one a live.  
Sometimes a place of right  
Sometimes a place of wrong.  
Sometimes a place of rogues & thieves  
And honest men among.

My finding the following I have  
placed it among my scraps —

TH. 9. 6. 68. or 9<sup>th</sup> June 1824.

If man does not possess he cannot  
use, therefore if he uses anything  
he must previously have received  
and at the time of using possessed;  
the means or how he possessed that  
which he uses, argues not (there is  
but one source from whence every-



and all for the use of all flows) and every individual uses whatever he has as his own, and most of them believe it to be & know no other than all they possess is actually their own. But the truth is that no created being has anything or the least part of anything but what is given him. For the Lord is One. The One All & All One. & cannot be divided, and the individual believing it to be his own is from the Freedom & Liberty given him (the Image & Likeness of the giver) And all who believe so and live evilly are the greater sinners. "Seeing your sin remains still." But acknowledging all is the gift of the Lord! and living a life agreeable to his commandments is a faithful servant. Blessed are your eyes for they see: 10. 10. 76 S.H. —

Remarks  
 Family of  
 the  
 anonymous  
 for the  
 for women  
 the minds  
 the author  
 the record  
 composition  
 induced with  
 and all letters  
 may require  
 most do. and  
 for the benefit  
 but Truth does  
 there will it permit  
 voice of man

all flows) and  
 whatever he  
 of them be-  
 as other than  
 by these own  
 created being  
 all partical of  
 given him.  
 The One All &  
 divided, and the  
 it to be his own  
 & Liberty given  
 ough of the giver  
 so and live evil-  
 sinners. "Seeing  
 still." But ac-  
 is the gift of the  
 life agreeable to  
 is a faithful  
 your eyes for

Remarks on the Record  
 of  
 Family Instruction  
 First

Its objectionable to me being anonymous, with a long preface. The first leaving room for erroneous conjectures in the minds of the readers, of the Author or Authors, and the second because unsound compositions are generally introduced with long preambles and all literal compilations may require slipping anyhow most do. and all generally are for the benefit of the compiler. but Truth does not require neither will it permit or allow the voice of man to be heard, for

the sound of a tool was not <sup>to</sup> be  
heard in the building of the tem-  
ple neither was Moses to use  
one in making the altar. For  
our Lord! in the parable of Dives  
and Lazarus "If they believe not  
Moses and the prophets neither  
will they believe if one should  
rise from the dead". besides we  
cannot give more credit to truth  
because it's been acknowledged by  
others. because there is no error  
or falses so great but their pas, is  
shall be numerous and strong ad-  
vocates for them, therefore the ap-  
probation of men for a doctrine  
is no evidence for the truth of it  
certainly the preface, the Record  
of family Instruction shows much  
reading, and the scholars, and I

was not <sup>to</sup> be  
heard in the  
building of the  
temple neither  
was Moses to  
use one in mak-  
ing the altar. For  
our Lord! in the  
parable of Dives  
and Lazarus "If  
they believe not  
Moses and the  
prophets neither  
will they believe  
if one should  
rise from the  
dead". besides  
we cannot give  
more credit to  
truth because it's  
been acknowledged  
by others. because  
there is no error  
or falses so great  
but their pas, is  
shall be numerous  
and strong ad-  
vocates for them,  
therefore the ap-  
probation of men  
for a doctrine is  
no evidence for  
the truth of it  
certainly the  
Record of family  
Instruction shows  
much reading,  
and the scholars,  
and I

was not <sup>to</sup> be  
heard in the  
building of the  
temple neither  
was Moses to  
use one in mak-  
ing the altar. For  
our Lord! in the  
parable of Dives  
and Lazarus "If  
they believe not  
Moses and the  
prophets neither  
will they believe  
if one should  
rise from the  
dead". besides  
we cannot give  
more credit to  
truth because it's  
been acknowledged  
by others. because  
there is no error  
or falses so great  
but their pas, is  
shall be numerous  
and strong ad-  
vocates for them,  
therefore the ap-  
probation of men  
for a doctrine is  
no evidence for  
the truth of it  
certainly the  
Record of family  
Instruction shows  
much reading,  
and the scholars,  
and I

opprove of it for my own part I  
have no doubt but it will have its  
use. now that life its nothing in the  
favor of the truth which follows  
For if the seed (truth) does not fall  
in good ground (prepar'd by the One)  
essential doctrine, all other teachers  
labors will be in vain for they will  
never cause it to spring up and  
begin to bring forth fruct. on my re-  
ading the preface, it certainly preju-  
diced me against the work, but on  
reading it I was and am highly  
pleas'd with it and confident it  
requires no introduction or preface  
for it to be received by those of  
true men of god will, and those so  
gifted have only to let their light  
shine and those seeing will glorify  
Our father! in the heavens -  
\* by publishing truth and an example of  
(as life of humility.)

In fact  
My having most attentively read  
and examined it. I do consider  
it as instructive a little work  
as any I ever met with and  
I will recommend it to whoever  
and whenever I have an op-  
portunity.

28. 10. 76. Sunday This Evening  
Mr. Coyle took his text viz  
XXX. Chap. v. 26. of the Prophet  
ISAIAH. "Moreover the light of the  
MOON shall be as the light of the  
SUN and the light of the SUN shall  
be sevenfold as the light of SEVEN  
DAYS." in the day that THE LORD  
bendeth up the breach of HIS pro-  
ple and healeth the strokes of  
their WOUND. This is the blessing of  
all who see their FACE Zionward  
I look not back from behind them

15. 11.  
No. 9428a9430. Arc. Cel.  
The Glory of Jehovah terrified on  
Mount Sinai &c. &c.  
In the above numbers are to be found  
the confirmation of the heavens & the earth  
that are to pass away and to be had no  
more in remembrance or come into  
mind. namely it is all the truth natural  
and spiritual that a man (or the church)  
receives in his (or her) understanding  
through or from the literal sense of the  
word. and the good of life acquired by  
such truth for all such is from the  
Lord. to Man as Divine Truth. that  
is the Love of the Lord. so condenced  
that man (or the Church) can receive it  
in his (or her) a far off. state in the  
world to the bringing of him (or her)  
into heaven, where all are taught by  
Truth Divine (or by the Lord) from  
behind them

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through or from the literal sense of the  
word. and the good of life acquired by  
such truth for all such is from the  
Lord. to Man as Divine Truth. that  
is the Love of the Lord. so condenced  
that man (or the Church) can receive it  
in his (or her) a far off. state in the  
world to the bringing of him (or her)  
into heaven, where all are taught by  
Truth Divine (or by the Lord) from  
behind them

Fourth Divine) for when arrived  
in Heaven the light of the Moon is be-  
come as the light of the Sun, and the  
light of the Sun sevenfold therefore  
the former is left and forgotten in  
its obscurity. Man or the church  
in the former state (natural) was in  
the court of the House of the Lord. &  
by his (man) being made or become  
unctined in this life to stand in the  
court and behold, admire and love  
the external works of the hand of  
the Lord. He commands him to be  
stripped of all that retains him in  
the entrance to the marriage cham-  
ber & directs his servants to put the  
wedding garment on him, and eat  
him at the marriage supper, the  
gust of the Bridegroom, to enter on  
his eternal life of Peace and for

was to enjoy  
and will bring  
the church  
the Lord  
the hand of  
the night the  
day dawn or  
the sun out  
the hand of  
him to be  
him in  
the put the  
and eat  
the  
enter on  
and for

word)  
n is be-  
and the  
therefore  
then in  
church  
l/was in  
Lord. &  
come  
id in the  
and love  
the hand of  
him to be  
him in  
age cham  
put the  
and eat  
with the  
enter on  
and for

13  
-ever to enjoy all the beatitudes were  
emanating from the Lord. and filling  
his house to which he hath doth  
and will bring all who through much  
tribulation have, do, and will wash  
their robes and made them white in the  
blood of the Lamb. Thus seated with  
Abraham, Isaac and Jacob singing the  
the song of Moses, they remember not  
the night the light of Moon, day light  
day dawn or morning or the rising  
of the sun but fast in the Meridian  
Sun which for ever is becoming  
more and more translucent and in-  
filling with love the whole dwelling  
and house of every individual as they  
advance from the rising of our state  
to the morning of a superior the measure  
always in every degree & state full of  
running over, and so the whole and

24  
each individual advancing increa-  
sing in Love & Wisdom the former  
(Love and wisdom) or heaven & earth  
were had no more in remembrance  
they being passed away as the night  
is at the rising of the Sun.

The days, weeks, months and years  
and no remembrance of them are had  
no more than as past words are con-  
nected with the present, and the  
whole of an individual's natural  
life is a string of connection in  
memory as far as can be with that  
which passeth away, and is only an  
appearance tangible as long as  
it is invocable in use. "Behold I create  
a new heaven and new earth &  
the former shall no more be re-  
membered or come into remem-  
brance. For the light of the Moon &c.

12. 3. 75. 5. 11.

Exodus  
Thou shalt not  
the milk of it's  
Goat signifies  
as the night  
the and year  
of him are the  
works are con-  
c. and the  
al's natural  
nection in  
be with that  
nd is only as  
as long as  
old I create  
earth &  
ore be re-  
to remem-  
the Moon &c.  
5. 5. 11.

Exodus. Chap. XXIII. v. 19.

Thou shalt not soil a Kid in  
the milk of it's mother.

Goat signifies. Faith, natural and  
external man, and all of faith in-  
either truth or false.

The She Goat or mother will sig-  
the Good of that faith or man.

The Mother's Milk will be the in-  
nocence of the fornamed faith  
and the Kid will be the Good

of innocence. The former is the  
innocence of Ignorance and the  
latter the innocence of Wisdom.

The former is the innocence of the  
man in the garden of Eden before  
he eat of the tree of Good & Evil.

The latter is the innocence of the  
Man knowing Good and Evil  
Driven out of the Garden and  
has

ance, increa-  
in the former  
heaven & earth  
remembrance  
as the night  
the and year  
of him are the  
works are con-  
c. and the  
al's natural  
nection in  
be with that  
nd is only as  
as long as  
old I create  
earth &  
ore be re-  
to remem-  
the Moon &c.  
5. 5. 11.

getting his bread by the sweat  
of his brow. the former of the in-  
nocence of ignorance / conscience  
a man with the Lord! as being in  
good not knowing evil.

And the latter conspires Man  
with the Lord! as knowing evil  
shuns it, and has a life of  
good which is the innocence  
of wisdom. Thus the Lord! Love  
and wisdom / in Divine Order  
provides for the Salvation of  
all his! creatures in every state  
agreeable to his Word. I cre-  
ate and I make a live for Sam-  
the Redeemer! and Saviour! the  
Lord! who! gave a law to Jacob  
I made a covenant with Israel  
as I shewed to Abram when  
I called him from the land of his Fa-  
ther

Query. If the  
ing to the Do-  
gma of W. Lewis  
is a distinct Di-  
vine and separate  
Person from  
Jesus Christ.  
Ans. W. L. or a  
the same pr-  
inciple of  
God. I  
conceived  
him forth by  
the holy Spi-  
rit. And  
conceive in the  
name of  
I shall be called  
at and the Lord  
to him the  
David. Ans.

Query. If the  
ing to the Do-  
gma of W. Lewis  
is a distinct Di-  
vine and separate  
Person from  
Jesus Christ.  
Ans. W. L. or a  
the same pr-  
inciple of  
God. I  
conceived  
him forth by  
the holy Spi-  
rit. And  
conceive in the  
name of  
I shall be called  
at and the Lord  
to him the  
David. Ans.

Query. If the holy Spirit accord-  
ing to the Dogma of W. Lewis  
is a distinct Divine and separate  
Person from GOD! the Father of  
Jesus Christ the Son. how does  
he / W. L. / or any one else hold?  
the same principal account  
for Jesus Christ being called the  
Son of GOD. when the Virgin  
conceived him, and brought  
him forth by the overshadowing  
of the holy Spirit or as it is written  
in Luke. And behold thou shalt  
conceive in thy WOMB and shalt  
bring forth a Son. and shall call  
his name Jesus. he shall be great  
& shall be called the Son of the High-  
est and the Lord! GOD! shall give  
to him the throne of his father  
David. and he shall reign



the personified holy spirit  
to dwell in each, for a person  
cannot be in time and space of  
course an object or being of  
locality therefore if only one  
person he could only inhabit  
one habitation at one time  
and in one place. again  
Mr. Lewis quoted the prophet  
Isaiah. to prove the personality  
of the holy spirit Chap. XLII. v. 8.  
I first adding the declaration of  
the Lord! by his! servants Moses  
and Joshua. Exo: XX. 4. 5. DEU.  
IV. 4. 24. V. 4. 9. Josh. XIV. 4. 19 by  
whom the Lord! declares himself  
to be the I. AM! and a jealous  
GOD! and the same as by the  
prophet my! Glory I. will not  
give to another. nor my! praise

person in  
declared the  
spirit of his!  
things for  
that this  
was the holy  
person in the  
having the  
can send an  
out of his nos-  
trils the Un-  
iverse again  
the Gospel ac-  
cording to  
and who were  
not the SON of  
man  
against the  
shall be remitted  
this age or that  
Mr. Lewis quoted

to "graven Images", and he also  
declared that God by the breath  
of spirit of his! nostrils created  
all things for all was created  
that this breath of spirit of God!  
was the holy spirit or the third  
person in the trinity clearly  
proving that one God! person  
can send another God! person  
out of his nostrils as well as  
create the Universe by the breath  
of them again Mr. Lewis quoted  
the Gospel according to Matt: XII  
4. 5. DEU. And whosoever says  
a word against the SON of Man it shall be re-  
mitted to him. but whosoever shall  
say against the holy spirit it shall  
not be remitted to him neither in  
this age or that to come." which  
Mr. Lewis quoted to show the

holy spirit  
for a person  
and space of  
or being of  
only one  
ly inhabi-  
one time  
again  
prophet  
personally  
6. XLII. v. 8  
creation of  
ants Moses  
4. 5. DEU.  
4. 19 by  
es himself  
jealous  
by the  
will not  
praise



42  
superiority of this God's person  
which was sent out of the nostrils  
of the other to the other two Gods  
(persons) which appears very  
evident according to Mr. L's Dogma  
if it was unpardonable to speak  
a word against him. when it was  
pardonable against one of the  
other two, and the other is of so  
little consequence according to  
Mr. L. / as not to be named as either  
pardonable or not pardonable  
in fact he appears to be quite  
neglected by Mr. Lewis. indeed forgot-  
ting and lost sight of in personi-  
fying the one sent out of his' nos-  
trils. Now having quoted this much  
of Mr. Lewis's argument to brove as  
he said the Personality of the holy  
Ghost we will go a little further

and contrast  
some of the  
argument with  
the prayer of the  
person in the  
pulpit before  
Mr. L. in his  
absence it. he  
prayed the Father  
by whom I under-  
stood him to mean  
the person God  
who created all  
things with the  
breath of his  
nostrils to  
show his  
blessings upon  
all his  
creatures and  
in a peculiar  
manner upon  
some and particu-  
larly upon the  
person who was  
about to speak  
next as the  
minister of God  
and who was  
about to declare  
the truth of  
his Gospel which  
blessings he did  
not ask as for  
themselves but  
for the sake  
& name of his  
Son and for the  
sake of Jesus  
Christ thro  
his precious  
blood by which  
it appears  
the former  
preacher forgot  
the latter  
third God as  
the latter  
preacher had  
neglected  
forgotten  
I put out of  
sight

and contrast some of the ar-  
gument with the prayer of the  
person in the pulpit before Mr. L.  
in his absence it. he prayed the Father  
by whom I understood him to mean  
the person God who created all things  
with the breath of his nostrils to  
show his blessings upon all his  
creatures and in a peculiar man-  
ner upon some and particularly  
the person who was about to speak  
next, as the minister of God and  
who was about to declare the truth of  
his Gospel, which blessings he did  
not ask as for themselves but for the  
sake & name of his Son, and for the  
sake of Jesus Christ thro his precious  
blood by which it appears  
the former preacher forgot the latter  
third God as the latter preacher had  
neglected, forgotten I put out of  
sight



Judges. two books of Samuel two  
Books of Kings. Psalms & Prophe  
and if they search them with  
a single eye. their Body will be  
full of light by which light they  
will clearly discern that no deity  
God! or being as Creator. Redeemer  
or Saviour. as an Object of Man's  
Love adoration or worship is  
named in them but Jehovah!  
the God! of Abraham, Isaac &  
Jacob who in the beginning cre-  
ated the heaven & the earth & in  
making made man & placed him  
in the Garden of Eden. walking &  
talking with the man in the Gar-  
den Gen. I. 8. II. 8. 15. to the end  
III. 8. 8. to the end. the same God!  
talked with Cain. by the name Sar  
Chap IV. 8. to the 15. the same Lord

will look En  
wishes with  
instructed  
with him of  
being in the  
in all  
nature  
but him in  
only God! that  
became the De  
of all that crea  
and all the  
unity to crea  
will drive and  
the including  
order! Redeem  
will himself! p  
the end of wisdom  
is a consuming  
Love of the Infinite

Samuel two  
Books of Prophe  
them with  
Body will be  
the light they  
that no deity  
tor! Redeemer  
Object of Man's  
orship is  
but Jehovah!  
m, Isaac &  
winning cre-  
the earth & in  
& placed him  
in walking &  
an in the Gen  
II. 8. 15. to the end  
the same God!  
the name Sar  
the same Lord

47  
God! took Enoch Chap V. 8. 24 and  
talked with Noah. commanded  
him & instructed him to build an ark  
and told him of the flood he was to  
bring on the earth. and when Noah  
had done all according to the com-  
mandment of the Lord entered into the Ark. the Lord  
shut him in. so that this alone &  
only God! that created all things  
became the Redeemer! and Saviour!  
of all that obeyed all that does ob-  
ey and all that will obey from  
Eternity to Eternity and as Man  
falls down and down by eating  
of the forbidden Tree. the Lord! his  
creator! Redeemer! and Saviour!  
Visits himself! for God! out of himself  
(Love out of wisdom, or Good out of truth)  
is a consuming fire or the Divine  
Love of the Infinite Creator! would

consume his finite creatures w.  
 cloths / sailed / in accomodation  
 to his fallen & falling creatures.  
 condition / states / for Man's first  
 fall was disobedience in doing  
 that which <sup>was</sup> ~~he~~ commanded ~~not~~  
 to do. such was the man in the  
 Garden. become by eating of the  
 Tree of good and evil which reman-  
 d him from that celestial state, and  
 the immediate communication  
 with the heaven of celestial beings  
 which heaven they are naked, hav-  
 ing become the likeness of God through  
 the innocence of ignorance that  
 error. instead of remaining to dig  
 the Garden. he was driven out to  
 till the ground, and so could not com-  
 mune with his Creator. (the Lord.)  
 as when in the Garden asked and

was shamed,  
 he feared his  
 clothes. the Lord  
 in his primitive  
 state, the Lord  
 the spiritual  
 Man in the  
 state, and  
 the immediate  
 communication  
 with the heaven  
 of celestial beings  
 which heaven  
 they are naked,  
 having become  
 the likeness of  
 God through  
 the innocence  
 of ignorance  
 that error.  
 instead of  
 remaining to  
 dig the Garden.  
 he was driven  
 out to till the  
 ground, and  
 so could not  
 commune with  
 his Creator.  
 (the Lord.)  
 as when in  
 the Garden  
 asked and

creatures in  
 in accomodation  
 ing creatures.  
 for Man's first  
 fall was disobedience in doing  
 that which <sup>was</sup> ~~he~~ commanded ~~not~~  
 to do. such was the man in the  
 Garden. become by eating of the  
 Tree of good and evil which reman-  
 d him from that celestial state, and  
 the immediate communication  
 with the heaven of celestial beings  
 which heaven they are naked, hav-  
 ing become the likeness of God through  
 the innocence of ignorance that  
 error. instead of remaining to dig  
 the Garden. he was driven out to  
 till the ground, and so could not com-  
 mune with his Creator. (the Lord.)  
 as when in the Garden asked and

not a shamed, and his disobedi-  
 ence caused his destruction by a  
 deluge. the Lord. while man was  
 in his primitive state had commu-  
 nication with him in the celestial  
 degree, <sup>by the celestial angels</sup> but the Man's falling from  
 that state, the Lord. sails himself  
 with the spiritual degree and  
 when Man in rebellion to his cre-  
 ator presumed to build a Tower  
 the head of which was to reach hea-  
 ven the Lord. comes down in the  
 spiritual degree & confounds his  
 imaginations that they should not  
 understand <sup>to prevent him from profanation</sup> ~~the XI. Chap~~  
 of GEN. The man or Adam fell from  
 the celestial degree by eating. The  
 man Noah fell from the spiritual  
 degree by drinking, <sup>and his wife</sup> and his rebel-  
 lion brought down fire & brimstone

on the cities, & destroy them -  
and destroy him, but the peccator  
still stretched out his arm to  
save the work of his hand and  
when his creatures by disobedience  
& rebellion fell into the natural  
degeneration he veiled himself in flesh  
and he Jehovah manifested himself  
to them as the Man Jesus  
Christ as their Redeemer and  
Saviour! at the same time  
declared that before Abraham  
was he was the I AM! and  
that unless they believed him  
to be the I AM they should die  
in their sins. When Moses in-  
quired of Jehovah on Mount Sinai  
whom he should tell the children  
of Israel had sent him, the Lord  
commanded him to say I AM!  
I have sent you. Exo. Chap. III.

and in the  
said me  
shall the  
children of  
said of some  
Abraham to  
and the GOD!  
and me unto  
for ever, and the  
and all generati  
in which are  
and to rejoice an  
we mean hath a  
said to have the  
having followed  
over Christ had  
Master I have found  
Moses & the proph  
to say I AM  
to me GOD! who  
and worship as  
deities, and do

them  
but the peccator  
his arm to  
is hand and  
as by disobe  
into the nation  
himself in flesh  
manifested him  
Man Jesus  
Redeemer and  
same time  
before Abraham  
I AM! and  
I veiled him  
they should die  
then Moses in-  
on Mount Sinai  
tell the children  
him, the Lord  
to say I AM  
Exo. Chap. III.

N 14 and in the same chapter  
GOD! said moreover unto Moses  
thus shalt thou say unto the  
children of Israel. The Lord!  
God! of your fathers, the GOD!  
of Abraham, the GOD! of Isaac  
and the GOD! of Jacob hath  
sent me unto you this my name  
for ever, and this my memorial  
unto all generations. N. 15. These  
two verses are sufficient to cause  
me to rejoice and be glad that  
no man hath deceived me by  
their to here & there so there for  
having followed the voice of the  
good shepherd my Lord! and  
Master I have found him! of whom  
Moses & the prophets did write to  
be my GOD! whom I love adore  
and worship as my Creator! Re-  
deemer! and Saviour! to be the



known to his creatures, declares  
 his person <sup>human</sup> form a man and as  
 all human individuals receive their  
 life from him they are only men as  
 receiving life from him, are men,  
 as far as they receive such life from  
 him, and being only so by such  
 reception he, the Lord, is the only Man  
 therefore the Christian beholds the  
 creator's Redeemer, & Saviour for  
 Jesus Christ, the Lord, the alone GOD  
 Divine & Omnipotent, & only Man  
 Divine & Omnipotent whose Divine  
 Omnipotence & Omniscience comes  
 all in Divine Order, & in humility  
 receives acknowledgments, adores, worships,  
 & loves him, Jehovah Jesus, as  
 his God, and Father, and as such  
 looks to him, for understanding to  
 see will to do, and power to follow

in the regeneration, and that finally in his love he will give him a mansion in his Kingdom with those whom he has redeemed from death in giving them understanding to see the evil of their ways & power to resist and overcome them in his Name as the Father, Son, & Holy Spirit in the person of Jesus Christ to whom & to whom alone belongs the Kingdom the tower and the glory as the I. A. M. the Alpha and Omega, the Almighty God, the beloved Father, the Prince of Peace, David, also the Holy Spirit, Son of Man, Son of God, the only begotten, born in a manger the word shepherds the door, the man whom the winds & the seas obey, the

him, in the regeneration, and that finally in his love he will give him a mansion in his Kingdom with those whom he has redeemed from death in giving them understanding to see the evil of their ways & power to resist and overcome them in his Name as the Father, Son, & Holy Spirit in the person of Jesus Christ to whom & to whom alone belongs the Kingdom the tower and the glory as the I. A. M. the Alpha and Omega, the Almighty God, the beloved Father, the Prince of Peace, David, also the Holy Spirit, Son of Man, Son of God, the only begotten, born in a manger the word shepherds the door, the man whom the winds & the seas obey, the

the Dead the buried the risen &  
 the ascended, the Lamb slain  
 & the Son of Man appearing in  
 the clouds of heaven in power &  
 great glory. the first and last the  
 beginning & End the all in all  
 ME!!! First and last after the  
 word of Malchisedech. the Christian  
 sums up all these names & titles  
 in that of Lord. and as taught  
 by him addresses him. Our father  
 hallow his name pray to possess  
 his kingdom ask for his daily  
 Bread and pray to be kept and  
 preserved and acknowledges that  
 all power might Majesty is his.  
 he being the only God. Divine Man  
 and only ME!!! Divine Infinite  
 and Eternal who was, is and  
 ever will be the same yesterday

and for  
 strength not  
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 ing in the  
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 has remov  
 Devils take  
 his hand on  
 he has  
 they have no  
 though the pow  
 of the Lord  
 of his G  
 was, is and  
 the false prop

the risen & Lamb slain appearing in power & great glory the all in all after the word of Malchisedech the Christian sums up all these names & titles in that of Lord. and as taught by him addresses him. Our father hallow his name pray to possess his kingdom ask for his daily Bread and pray to be kept and preserved and acknowledges that all power might Majesty is his. he being the only God. Divine Man and only ME!!! Divine Infinite and Eternal who was, is and ever will be the same yesterday

to day and for ever more and  
 changeth not, The Christian  
 who with a single eye hath sea-  
 rched the scriptures and found  
 the Messiah of whom Moses and  
 the prophets did write, and in  
 digging in the field in which  
 he hid the pearl of Great price  
 hath found it. hath sold all he  
 had & bought the field, by which  
 he has removed mountains cast  
 out Devils taken up serpents  
 laid his hand on the sick & they have  
 recovered he has drank deadly things  
 and they have not hurt him  
 through the power and in the  
 name of the Lord. and in the  
 strength of his God. he is no  
 more deceived by the false prophet  
 and the false prophet but keeping  
 his



eye single & fixed on his GOD!  
 he hears the cry of lo here is  
 Christ and lo there he is, and  
 the cry of all those who come  
 in the name of Christ / South / who  
 say they are Jews and are not  
 but are the synagogue of Satan  
 and he hears the blasphemy of  
 the Sotifidians and he sees  
 the abomination that maketh de-  
 solate, but feareth not, for GOD!  
his GOD! the LORD! hath declared  
 the gates of Hell shall not pre-  
 vail against him for his sound  
 is laid in Christ / South / and he  
 enjoys the Peace that passeth all  
 understanding and at the close  
 of the scene of these vanities ab-  
 surdities follies & evils of this deso-  
 late world he will hear the

his voice  
 Creator! GOD!  
 Jesus Christ!  
 all who have  
 walked in  
 his path / Sabbath  
 doing justice  
 with him! the  
 by doing unto  
 all should do  
 how into the  
 Blessed is the  
 in the Lord!  
 The following  
 many titles by  
 which the Lord  
 has in  
 made himself  
 known  
 Jesus! GOD!  
 Christ!  
 Father!  
 Almighty!  
 Holy Spirit!  
 Creator!  
 Former!

on his God  
 lo here is  
 he is, and  
 se. who com  
 / South / who  
 are not  
 come of Satan  
 blasphemy  
 and he see  
 that maketh  
 not, for GOD!  
 hath declar  
 all not pre-  
 vail against  
 South / and  
 at passeth  
 at the close  
 vanities ab-  
 surdities of  
 this deso-  
 late world  
 he will hear  
 the

Blessed voice of the LORD! his  
 Creator! GOD! Redeemer! & Saviour!  
 Jesus Christ! saying unto him &  
 all who have ~~who have~~ loved his  
 Law, walked in his way and kept  
 his Sabbath, by loving mercy  
 doing justice & walking humbly  
 with him! their God! set forth  
 by doing unto all as they would  
 all should do unto them - into  
 the joy of my Father!  
 "Blessed is the Man, whose GOD!  
 is the LORD!"

The following is some of the  
 Many titles by which the LORD!  
 My GOD! has in Divine Order  
 made himself known "Jehovah!  
Jesus!, GOD!, Christ!, I. A. M.!, Fa-  
ther!, Almighty!, Alpha!, Son!  
Holy Spirit!, Redeemer!, Saviour!  
Creator!, Former!, Maker!, Omega

Hindmarsh's Essay on the Resurrection of the Lord!

Preface. Page VIII & IX.

The separation of Material Humanity from the divine humanity is the proper meaning of the Lord's rising from the dead Observation.

The end of the apparent effect of Redemption in ultimates.

The selections from F. P.'s writings for making clear his apparent opposed meaning very judiciously selected & masterly explained

Some of the titles of the Lord! Beginning! Sabbath! Hero! Conqueror! Morning Star! &c &c &c these and the many more in the Scriptures known to all who have searched the three books named, and have therein read that Jehovah! is ONE! Jehovah! and His! name ONE! - and repeats whole in that Eternal! and the ONE! has signifies quality

ay on the the Lord! II & IX.

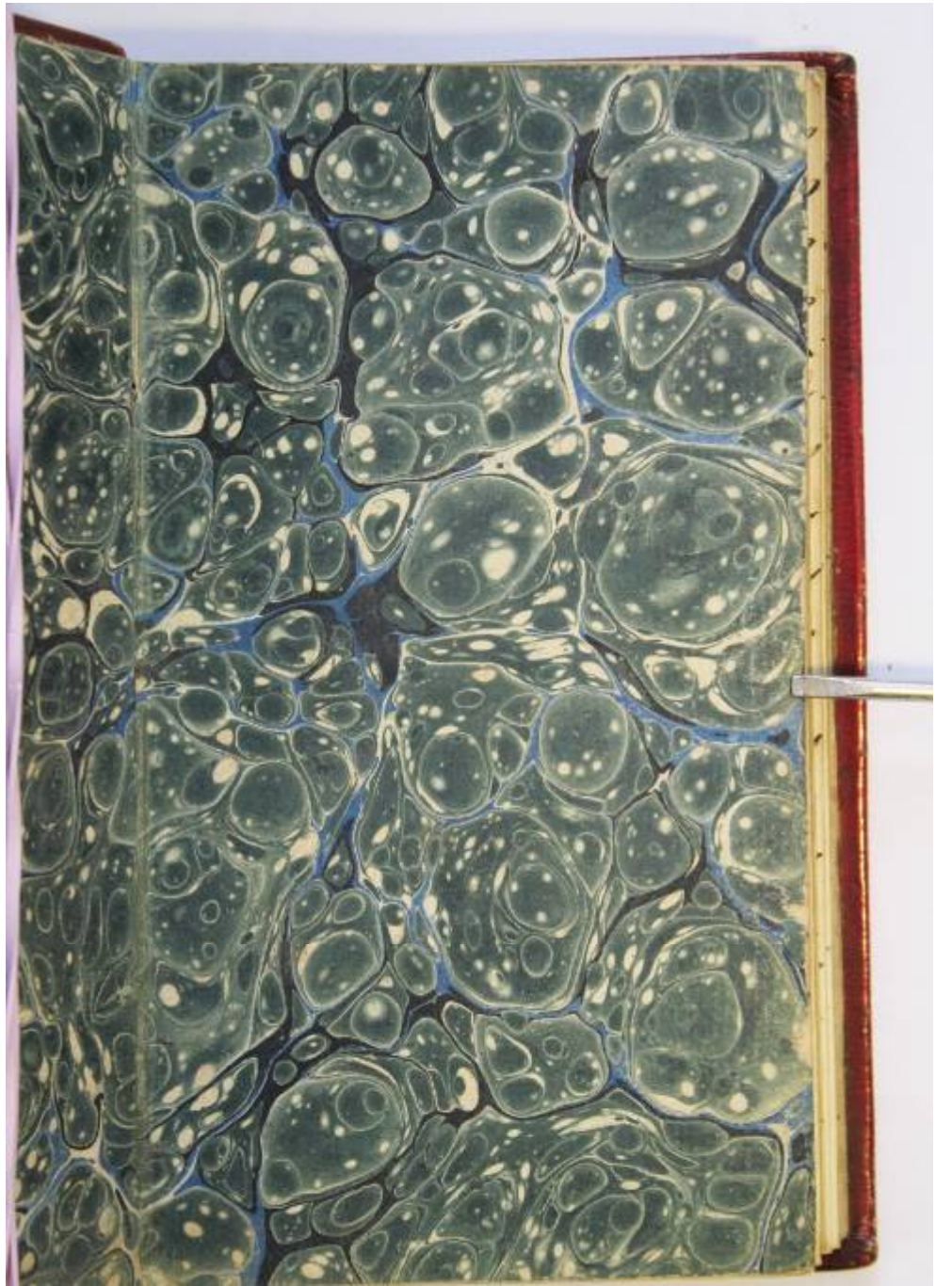
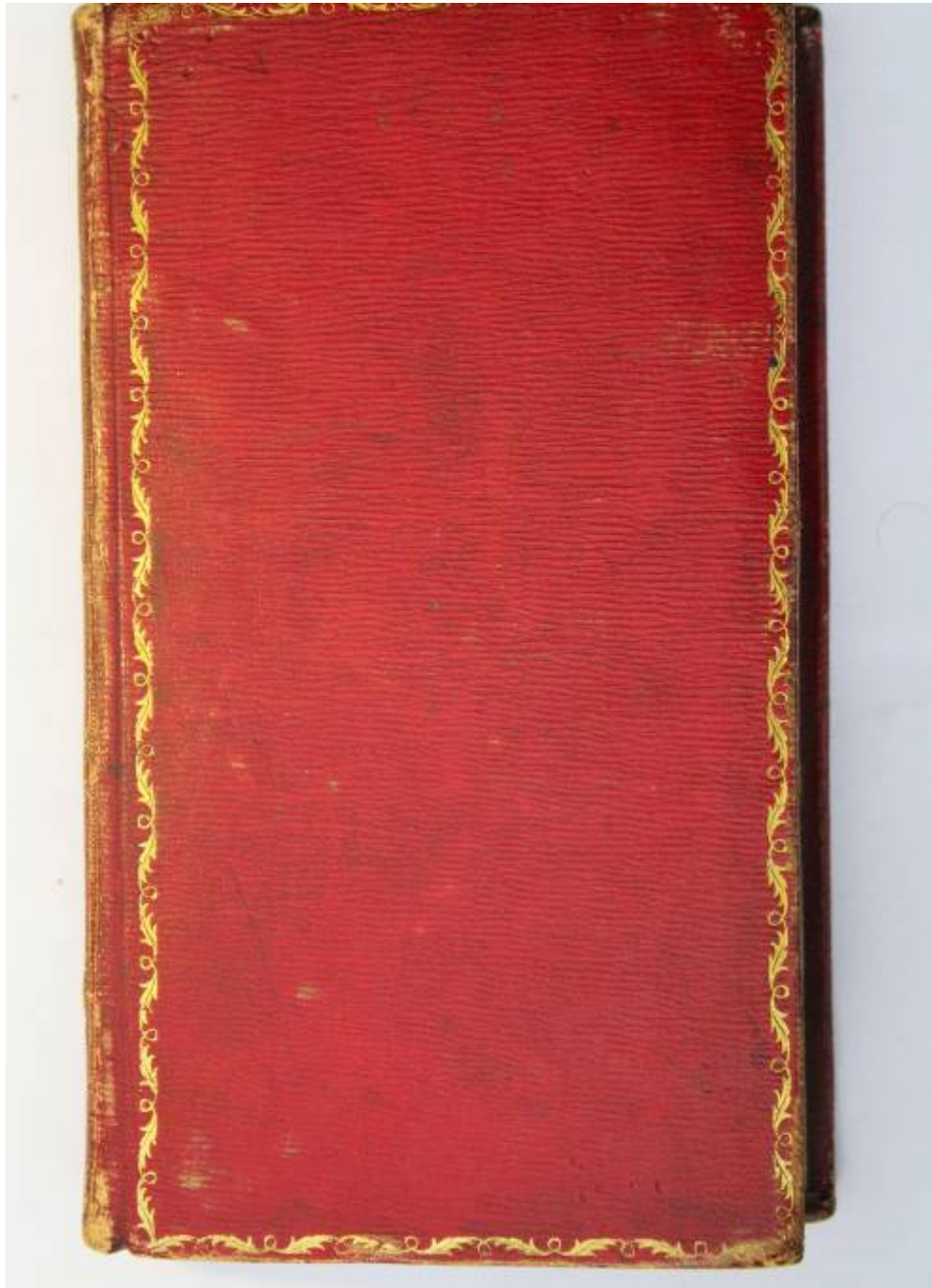
Some of the titles of the Lord! Continued.

Beginning! End! Resurrection! Sabbath! Hero! Conqueror! Morning Star! &c &c &c these and the many more in the Scriptures

Gospels and Apocalypse as known to all who have searched the three books named, and have therein read that Jehovah! is ONE! Jehovah! and His! name ONE! -

and repeats to sum up the whole in that divine! Infinite! Eternal! and Holy! ONE! / LORD! / and the ONE! name! / LOVE! / name signifies quality.

Some of the titles of the Lord! Beginning! Sabbath! Hero! Conqueror! Morning Star! &c &c &c these and the many more in the Scriptures known to all who have searched the three books named, and have therein read that Jehovah! is ONE! Jehovah! and His! name ONE! - and repeats whole in that Eternal! and the ONE! has signifies quality



Mr. Hawkins.

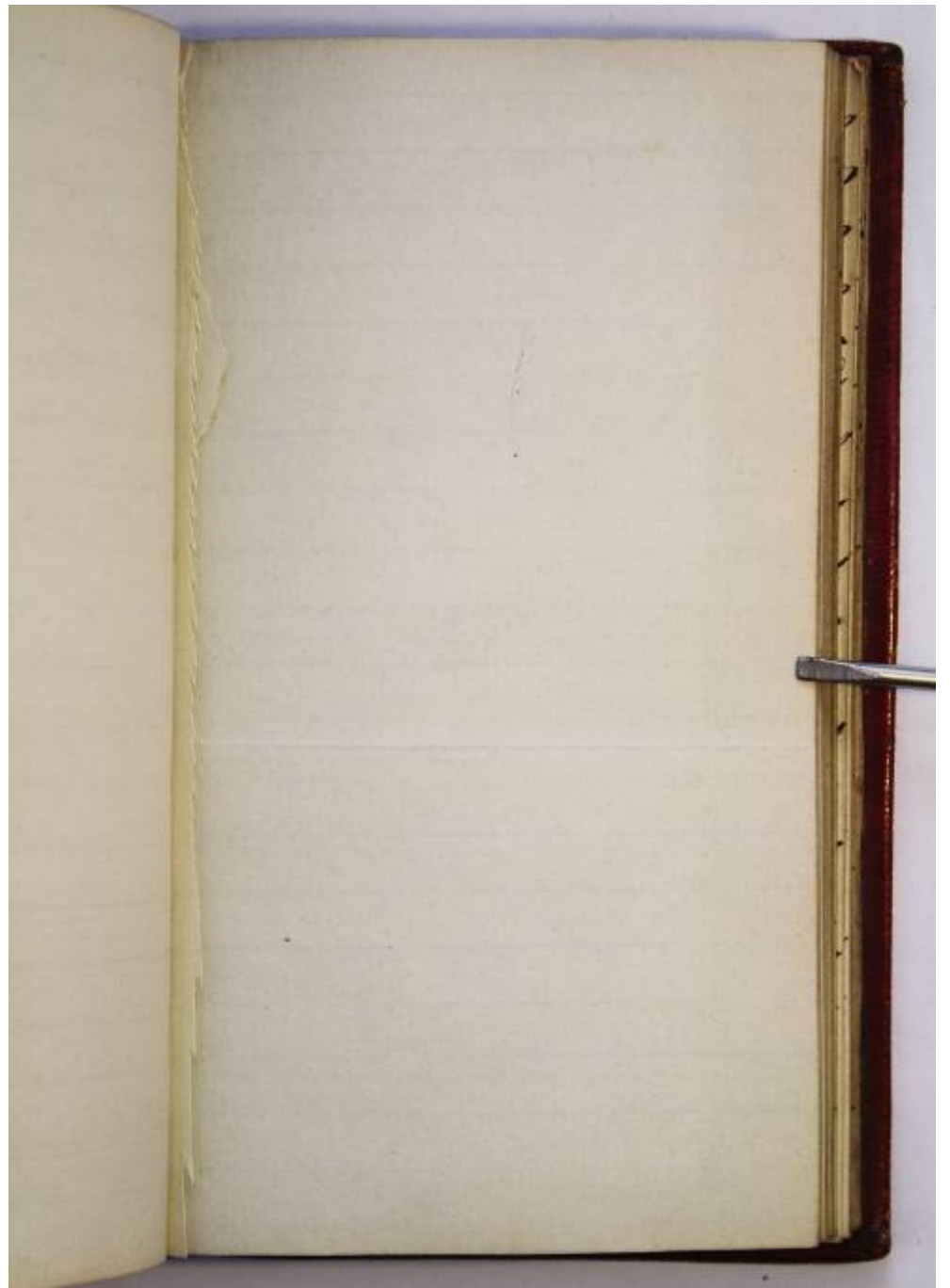
25 Judd Street West

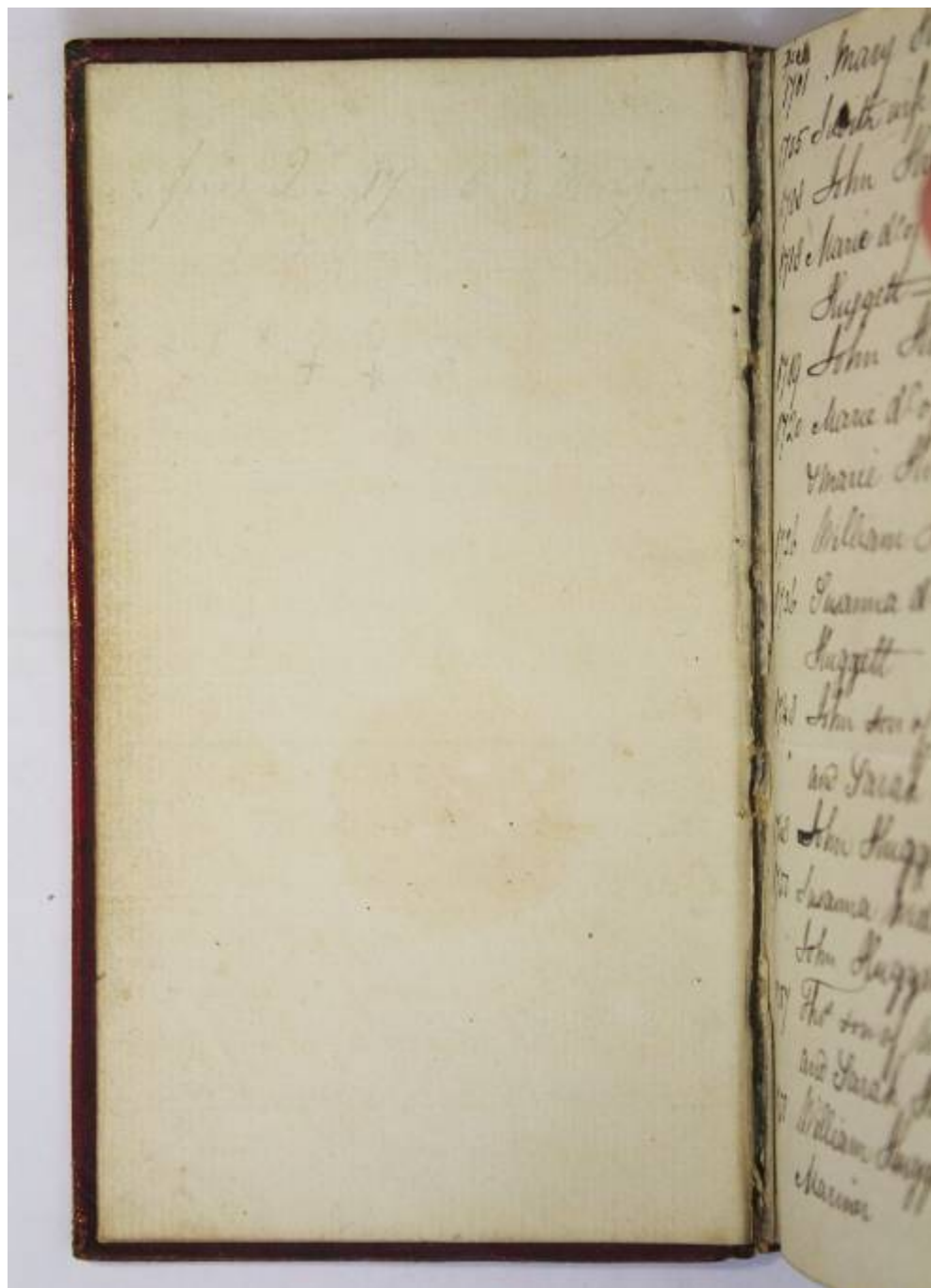
New Road

Rev. W. Bruce

35. Frederick Street

Edinburgh





<sup>1700</sup> Mary d.  
1701 Mary Suggett  
1705 Judith wife of Tho<sup>s</sup> Suggett  
1708 John Suggett  
1718 Marie d. of In. & Marie  
Suggett  
1719 John Suggett  
1720 Marie d. of John  
& Marie Suggett  
1726 William Suggett  
1736 Susanna d. of John  
Suggett  
1740 John son of John  
and Sarah Suggett  
1748 John Suggett Junior  
1750 Susanna widow of  
John Suggett  
1757 Tho<sup>s</sup> son of William  
and Sarah Suggett  
1758 William Suggett  
Mariner



Mary died about 7 years cloze  
Sarah and myself formed an  
attachment for each other when  
very young. when we went to  
a woman's school together in the  
year 1774 she was turned of her  
fourth year and myself of my  
sixth year - she was born on  
the twenty second of February  
in the year 1770. and I was born  
on the 6<sup>th</sup> of April 1768. On My  
return from Jamaica in the  
year 1789. I prevailed on her  
to marry against, or unknown  
to her relations and friends on  
the 30<sup>th</sup> day of December  
Thus we eternally became  
Man and Wife and as such  
we had seven children 3 sons  
and four Daughters and the  
first was a daughter as above

Susanna Huggett  
Born 11<sup>th</sup> July 1791  
Thomas Huggett  
Born 24<sup>th</sup> Mar 1793  
Sarah Huggett  
Born 18<sup>th</sup> Oct 1795  
Millicent Catherine  
Born 15<sup>th</sup> Sep 1797  
Paulin Huggett  
Born 30<sup>th</sup> Oct 1799  
John Frederick  
Born 21<sup>st</sup> Dec 1801  
Esther Jane  
Born 27<sup>th</sup> Sep 1804  
Susanna  
Thomas & Sarah  
Kate & Paulin  
Frederick  
Esther  
Kate was baptiz

at 7 years cloze  
self formed an  
each other when  
we went to  
& together in the  
turns of her  
myself of my  
was born on  
of February  
nt. I was born  
1768. On My  
raica in the  
ailed on her  
it, or unknown  
nd friends on  
December  
y became  
ed as such  
idren 3 sons  
ers and the  
ter as above

Susanna Huggett.  
Born 11<sup>th</sup> July 1791 = 35.  
Thomas. Born 24<sup>th</sup> Mar 1793 = 37.  
Sarah Huggett. 18<sup>th</sup> Oct. 1795 = 39.  
Millicent Catherine  
Born 15<sup>th</sup> Sep 1797 = 41.  
Paulin Huggett  
Born 30<sup>th</sup> October 1799 = 43.  
John Frederick  
Born 21<sup>st</sup> Dec 1801 = 45.  
Esther Jane 27<sup>th</sup> Sep 1804 = 48.  
Susanna  
Thomas & Sarah  
were born at Stone.  
Kate & Paulin  
were born at Margate  
Frederick  
was born at Deal  
Esther was born at  
Ramsgate  
Kate was baptiz'd at Margate

when one Month old. The three  
just were baptized at St. Peter's  
each at one Month old the  
three last were also Baptized  
at St. Peter's I think in the Mill  
of April in the year 1808-52 the  
three at the same time and  
the Minister / Higget / a very old  
man and their mother and  
sponsors not stopping to see  
them Registered they were all  
most erroneously registered.  
one / Esther / is registered as bap-  
tized four years before she is born  
The foregoing is the true time  
of their Birth Susanna was  
married to James Woodward of  
Moor Mill W. St. Albans in Hert-  
fordshire on 30 Sep. 1811-55 by  
her Uncle the Rev. Robert Willoughby  
Carter at Chertburgh Church

Chertburgh W. St. Albans  
Kate was married to Joseph  
Burr of Cell Barns W. St. Albans  
Hertfordshire on the twelfth of  
November 1821-65 at Aldenham  
Church by the Rev. Thomas  
Kewcomb at Shenly Church  
Shenly W. St. Albans Herts.  
Thomas went to sea and was  
chief mate of the Brigantine Lord  
Rodney Trading between the Island  
of Jamaica and the Island of Su-  
rumelas and died at Kingston  
in Jamaica on the 19th of November  
1821 of the yellow fever as it is called  
Paulin just started to sea with  
me in the Phoenix a Ship of 610

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each at one Month old the  
three last were also Baptized  
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Tons in the Transport Service  
in the year 1813. Bound to the  
Cape of GOOD HOPE the Isle of  
France and the west Indies &  
on the 3<sup>d</sup> of December about five  
hundred miles to the westward of  
Sicily in a severe gale of wind  
lying to under close reefed main-  
top-sail and Mizzen-stay-sail was  
struck by a sea which knocked a-  
way the square head and Bow-  
spirit and her three masts went  
by the Board we rigged juncmast  
and got into Plymouth on the 13<sup>th</sup>  
this was the beginning of Paulin's  
disasters for he was unsuccessful  
which ever way he went and what  
has now become of him we know not  
the last letter I received from him  
was dated at Valparaiso 24<sup>th</sup> Nov. 1834  
Dec. 1836-80. giving an account of

his having being shipwrecked on the  
preceding 23<sup>d</sup> of October. only a short  
distance from where he lost all his  
property by the ship *Genitor* of Boston  
in North America being sunk on the  
5<sup>th</sup> of January in the same year (1836)  
she having caught fire by smoking  
her respective fire to destroy the *Kats*. he (Paulin)  
had only put his property on board  
which knocked her a few days before he having ship-  
wrecked as Chief Mate of her to get to New  
York. I had got on his being with me  
in the *Phoenix* in 1813 to the above nam-  
ed period / 1836 / his fate has been so  
disastrous I purpose should I remain in  
this world / at some opportunity to write  
all I know of it, or have heard from him  
judging I shall never hear any more  
of him in this world. I must / shew  
that be the case / patiently wait till  
I am called by my Father. GOD! and

Friend! to the spiritual world where  
we meet all we desire to meet, and all  
who desire to meet us; For the desire  
either of the one or the other, immedi-  
ately brings them present to each other  
in that world and affection conjoins  
or disjoins them for ever. I shall only  
add in this that a bitter SOX never  
existed to my knowledge, but I have  
another equally as good, as proved  
under triving circumstances as a  
SOX to be second to none on earth

Indeed I believe. Three bitter SOX  
never fell to the portion of one Indi-  
vidual. I do not remember that ever  
either one or the other of them gave me  
one hour's uneasiness on account of  
misconduct

Frederick married Ann  
daughter of Burroughs in the Fall of  
1836. This is life for him to live up

each was a  
brother to  
and Fran-  
cised three  
January 1836  
each  
did not

real world where  
to meet, and all  
For the desire  
other, immide-  
sent to each other  
fection conjoins  
re, I shall only  
for SOX never  
ledge, but I have  
ood, as proved  
stances as a  
one on earth  
Three bitter SOX  
tion of one in-  
number that  
of them gave  
on account of

ried Ann  
in the Fall of  
from to live

If you it should fall into his hands  
Sarah was married to Henry  
Burns Brother to the before named  
Joseph and Francis (so that 3 Sisters  
Married three Brothers) on the 5<sup>th</sup>  
of January 1836-80. at Islington  
Church

Sarah would have been 40

13