

THE
GOSPEL OF JESUS:

COMPILED BY HIS DISCIPLE MATTHEW,

FROM HIS OWN MEMORANDA, AND THOSE OF PETER, LUKE,
MARK, AND JOHN; AND LASTLY REVISED BY PETER.

ALSO, THE

ACTS OF THE ELEVEN DISCIPLES;

THE

LAST EPISTLE OF PETER TO THE CHAPELITES;

THE

Acts of Paul and the Jewish Sanhedrim;

AND THE CONTENTS OF

THE HISTORY OF JESUS, BY PETER.

TRANSLATED FROM PARCHMENT MANUSCRIPTS, IN LATIN, AND
FOUND IN THE CATACOMBS UNDER THE CITY OF ROME.

Edited by

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EDITOR'S PREFACE.

IN order to escape death at the hands of their persecuting enemies, the early Christians who were living at Rome fled to the Catacombs, which extend for several miles in various directions under the city. There, in those vaults, where repose the ashes of the ancient dead, they held their religious meetings. The parchments from which this work is translated were found in these same Catacombs, carefully concealed within one of the walls. And it is not an unreasonable thing to believe that they were placed there by those persecuted Christians in the very first age of Christianity, to prevent their being seized and destroyed by their enemies.

The MANUSCRIPTS appear to be very ancient. They are parchment rolls, much worn, though very well preserved, with the exception of that which contains the History of Jesus. The language is LATIN. The letters are *uncial* or large, nearly round, and not joined by any hair-lines. This is evidence of their antiquity. From the size of the strokes, the letters seem to have been made with a style. The ink seems to have been a composition of lamp-black, or charcoal and oil. The writing on some of the rolls is faded to a yellowish cast, yet legible. On others it retains its black color.

Now, if these writings are forgeries, they must have been executed at a very early period. And, allowing the supposition, what could have induced their author, or others, to conceal them so carefully in the vaults of the Catacombs, where, by mere accident, the place of their concealment was discovered? But the idea of forgery is not admissible here. The writer who could put forth the sublime, beautiful, perfect, moral teachings found in this volume could not be guilty of a forgery. The man who uttered the sayings of this book must have been more than a Plato or a Socrates. He could have been no other than a Jesus, inspired from on high.

It is a doctrine among the learned—not generally understood by common readers of the Bible—that our four Gospels were not written by the disciples Matthew, Mark, Luke, and John, whose names they bear, but by unknown persons, who professed to write according to them.

This doctrine was advocated so early as the commencement of the fourth century, by Bishop Faustus, who was at the head of the Manichean Christians. He holds the following language on this subject: "It is an undoubted fact that the New Testament was not written by Christ himself, nor by his Apostles, but a long while after their time, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of Apostles, or of such as were supposed to have been their companions, and they said they were written "ACCORDING TO THEM." (Faust., lib. ii.)

Again; in writing to St. Augustine upon this subject, he uses the following strong language: "For many things have been inserted by your ancestors in the speeches of our Lord, which, though put forth under his name, agree not with his faith, especially since—as already it has often been proved to us—that these

things were not written by Christ nor his Apostles, but a long while after their assumption, by I know not what sort of half-Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet fathered the whole upon the names of the Apostles of the Lord, or on those who were supposed to have followed the Apostles. They mendaciously pretended they had written their lives and conceits according to them. (Faust., lib. xxxiii., chap. 3.)

Le Clerc, in his "Historia Critica," published in 1716, seems to have been the first to put forth the supposition that our Gospels were derived from older works. He was followed by Dr. Selmer, who contended that our first three evangelists used in common a Hebrew or Syriac document, from which they derived the materials of their history.

Dr. Lessing, in 1784, advocated the same doctrine. Dr. Eichorn, in his dissertation on the "Origin of our First Three Gospels," published in 1794, advocates the idea, that one document was used by all three evangelists.

In 1793, the theological faculty in Gottingen proposed for the prize essay the following, among other questions: "*What was the origin of the Gospel of Matthew, Mark, Luke, and John?*" The prize was awarded to Mr. Hatfeld, who contended that the evangelists extracted their Gospels from different documents.

But I now ask the reader's special attention to the testimony of Dr. Nemeyer, Professor of Divinity in Halle, and to the conclusions to be drawn therefrom. In endeavoring to account for the silence of the New Testament writers concerning the early life of Jesus, he says: "If credit be due to the authority of the Fathers, there existed a most ancient narration of the life of Jesus Christ, written especially for those inhabitants of Palestine who became Christians from among the Jews. This narrative is dis-

tinguished by various names, as "*The Gospel of the Twelve Apostles,*" "*The Gospel of the Hebrews,*" "*The Gospel of Matthew,*" "*The Gospel of the Nazarenes;*" and this same, unless all things deceive me, is to be considered as the fountain from which other writings of this sort have derived their origin, as streams from the spring." He further says: "*This book of which we speak contained the narrative of the Apostles concerning the life of Christ.*"

I here introduce also the remarks of the learned Beausobre on the same subject. He says: "At the head of the first class of Scriptures are to be placed two Gospels—that according to the Hebrews, and that according to the Egyptians. In my opinion, the Gospel according to the Hebrews is the most ancient of all. This, the Nazarenes pretend, was the original from which that of St. Matthew was taken. It appears from the fragments of it which have been preserved to us, that it contained no heresy, and that the history of our Lord was therein faithfully related. It is in this Gospel that we read the history of the woman taken in adultery, which is told in the eighth chapter of John; and, since this was not contained in many copies of this latter Gospel, some persons have conjectured that it was taken out of the Gospel of the Hebrews, and inserted in that of St. John." (Beausobre, *Manich.*, tom. i., p. 445.)

Now, if we can rely on the statement of the Christian Fathers, that there existed a Gospel written by the Apostles, and called "*The Gospel of the Apostles,*" "*The Gospel of Matthew,*" "*The Gospel according to the Hebrews*"—then we have good reason to suppose that we have in these pages a copy of that very Gospel of the Apostles. That ancient Gospel claims to have been written and compiled by the Apostles themselves. This claims also to have been written by them. That contained the History of Jesus. So does this; professing to have been written by Peter.

The parchment containing the History of Jesus was the outside one of the roll, and was evidently designed as an introduction to the Gospel of Matthew. But as the contents only could be deciphered, and this very imperfectly, I thought it best to place the same at the end of the volume.

That ancient Hebrew Gospel contained two chapters before the account of the baptism of John at the Jordan. This contains the same number. Beausobre says, that the Nazarenes asserted, that Matthew's Gospel (in our New Testament) was taken from the Hebrew Gospel of the Apostles. Bishop Marsh contends for the same. And it is true that our St. Matthew follows closely, in its division of chapters and their general contents, this Gospel here presented. This circumstance, to my mind, is a very strong, if not convincing, evidence that we have here in these pages a copy of that identical Gospel spoken of by the Fathers as the "Gospel of the Apostles." It is very certain that the Latin copy, found in the Catacombs, was a translation of a Hebrew document. The Hebrew title of the priests' book, "Melech Ashigh Uthun," which is left untranslated, is evidence of this.

It is also evident that the writers of the Epistles in our New Testament had access to this Gospel, for some of the most beautiful of the moral instructions contained in them are copied from this. In fine, this Gospel appears to be the fountain from which the New Testament has drawn all its purest and best teachings.

According to this Gospel, Jesus and his disciples wrought no miracles, but denounced all such pretensions on the part of men as suspicious and fraudulent. For this reason, and because the great mass of Christians at the present day receive with much assurance the doctrine of apostolic, miraculous gifts, it will require a great amount of evidence to convince them of the genuineness of these writings. But with the learned it will be otherwise.

With the most enlightened minds of the world, much doubt has existed concerning the miracles reported of Jesus and his disciples. Many hard difficulties have stood in the way of faith. All authentic history (outside of the New Testament), in the first age of Christianity, is silent touching any miracles which were performed by Jesus or his Apostles, or concerning any phenomenon of nature like that recorded in the Bible as having transpired at the crucifixion. The account of Jesus in Josephus' History is now believed to be a bungling and stupid forgery, and no well-informed mind attempts to defend it.

This historian, who lived in the very age of Jesus, makes no allusion whatever to any miracles which were performed by him or by his disciples. But he has carefully recorded two cases of healing by Vespasian, the Roman general, upon a blind and a lame man. And why should he deem these miracles worthy of record, and, at the same time, consider the greater miracles of darkening the sun at mid-day and raising the dead to life, unworthy of any notice from his pen? Healing the sick is a *gift*, not a *miracle*.

But miraculous powers, so called in that age of the world, afforded no evidence of Messiahship on the part of those who laid claim to them. It was a period fruitful of wonders, prodigies, and miracles. Simon Magus and Appolonius were cotemporary with Christ. The former of these claimed to be the "Logos or Wisdom of God, which was in the beginning with God, and which descended in the form of himself to redeem the world from sin."

He traveled about preaching, and made many proselytes. He declared he was the "PARACLETE OR COMFORTER"—"*The image of the Eternal Father* manifested in the flesh, in order to subdue demons." His disciples believed he was the first-born of the Supreme. They

asserted that he could control the elements of nature ; create man from the atmosphere ; poise himself on the air ; make inanimate things move without visible contact ; change himself into the likeness of another person, or even into the forms of animals ; and raise the dead to life.

The first chapter of John's Gospel represents that Jesus was the " Word, which was in the beginning with God, and was made flesh." But Simon Magus taught this doctrine of himself before John's Gospel was written. It is a sentiment of the Oriental philosophy, and was applied to Mercury and others, long anterior to the times of the Apostles. To believe that Jesus or his disciples claimed for him what had been put forth by all pretended saviours and demi-gods, in all the heathen world for whole thousands of years before his appearance, is demanding of us a faith which has no support from reason, nature, or conscience.

Appolonius, whom we named, was born about four years before Jesus. The miracles related of him also bear a striking resemblance to those reported of Jesus in our four Gospels. He cast out devils, forbidding them to enter again those they had possessed and tormented. He healed the sick ; restored the blind to sight ; made the lame walk ; and raised the dead to life. The early Christian Fathers admitted these miracles, but believed that Appolonius performed them by the aid of evil spirits. He sometimes suddenly vanished from the presence of his disciples. At one time when he appeared to them, they supposed he was a spirit. He bade them handle him that they might be convinced that it was himself. After his death, he is said to have appeared to some persons, in order to convince them of the future life.

In an age when such marvelous pretensions existed, and were believed in by the ignorant multitude, as evidence that their authors were the divinely inspired sons of God, Comforters, and Lo-

goses, appearing in human form as redeemers and saviours of the world in some miraculous sense ; and living, as Jesus did, in the very midst of these pretenders, is it to be supposed that he made the same pretensions, and wrought the same wonders and prodigies, to substantiate his claim to the Messiah and only Son of God? I solemnly invoke the reader's careful attention here ; I ask him to decide whether it is not far more consistent to believe that one so pure and good, humble and meek, and enlightened with the wisdom of God by inspiration above all men before him, would not repudiate all such extravagant acts as he is represented to have done in the Gospels now received by the Christian world? Under these circumstances, the absence of any miracles in the writings here presented, instead of being an objection, is good evidence of their genuineness and authenticity. I employ the word "*miracle*" here in its ordinary sense—something contrary to, or in violation of, the laws of nature. We are informed in this Gospel that Jesus told his disciples to heal or relieve the sick ; and this, no doubt, they performed. But it was effected by magnetic and spiritual influences, and in harmony with law.

The reader will be startled at the revelations made concerning Paul in the Epistle of Peter to the Chapels, and the Acts of Paul and the Sanhedrim. He is represented as laboring to overthrow the Gospel of Jesus, and build upon its ruins a priestly edifice which would sanction the Mosaic system of religion as a divinely ordained institution, and thus it would be perpetuated, with few alterations, to all ages of the world and among all people, where the Gospel should be received. Hence, he is said to have made Jesus the only Son of God, the Messiah, Christ, and Shiloh of Moses and the prophets, who offered himself voluntarily a sacrifice for sin. And this "offering which was made once for all," rendered it unnecessary to sacrifice any more bulls and goats for the sins of the

people. After Jesus was crucified, he was made to rise in his material form from the dead, and ascend bodily into heaven, where he was given a seat at God's right hand. Thus the authority and divine origin of the old religion would be sanctioned by the new, and the priesthood would be augmented and perpetuated under a new name. Priests and ministers would still be required to act as mediators between men and their Creator, "beseeching them, in Christ's stead, to be reconciled to God."

In relation to the character of Paul, as revealed in these writings, I refer the reader to the subjoined letter or comment of the Rev. Dr. J. B. Dods, of New York. Having been acquainted for many years with this singularly talented man, and having been in my younger days a pupil in his school, and having confidence in his discernment as one of the ablest theologians of the age, I submitted this part of the present work to him, and also its general teachings. His letter is an apparently ingenious solution of the difficulty that existed between Peter and Paul which he, no doubt, may deem satisfactory for the existence of this letter of Peter to the Chapelites. Though ingenious, still it is not satisfactory to my mind. However, the reader will be careful to bear in mind, that it is not the authority of Paul which the Doctor has so ably and eloquently discussed, but his honesty as a professed follower of Jesus.

SOUTH SHAFTSBURY, VT., *March 28, 1858.*

NEW YORK, *March 15, 1858.*

TO THE REV. GIBSON SMITH—*Dear Sir:* The Apostle Paul has ever been considered by the Christian world as one of the most zealous, eminently pious, and distinguished advocates of the doctrines of Jesus Christ. Indeed, I may add, that as such he stands,

in the estimation of divines of all denominations, pre-eminently supreme over all of the disciples, apostles, and early companions of the Master. As a scholar, his chasteness of diction and sterling eloquence have won for him the admiration of all learned divines, challenged the severest criticism of ages; and these, added to his privations, persecutions, and sufferings, which continued, it appears, down to the last beating pulse of his mortal life, have even won for him the veneration of all denominations on earth. The GREAT HEART of the whole Christian world has for eighteen centuries, and does even now, not only feel the stirring impressions of his master-spirit writings, but still continues to beat heavily over his sacred tomb.

This being the position Paul now occupies in the Christian world, it will be difficult, if not impossible, to displace him after the lapse of so many centuries, or to shake this temple of solid confidence which the Christian world has been so many ages in rearing to his name. They have ever viewed him as the man who, as a distinguished Roman citizen and Jew, dared openly and boldly renounce the religion of both nations, and who freely parted with all the splendor, popularity, and even fame, in the smiles of which he had long basked—being admired and respected by the Jewish Sanhedrim and even by Gamaliel, a distinguished doctor of the law. They have ever viewed him as boldly and magnanimously shaking the parting hand of everlasting separation with the regal splendor of both nations, and who, by engaging in the cause of Christ, made himself an outcast of creation, living, suffering, and dying with no possible hope of worldly aggrandizement or gain—no hope, except that of a blessed immortality in the resurrection world.

This last Epistle of Peter addressed to the Chapelites condemns Paul as an impostor who labored in secret conjunction with the

Jewish high-priests to establish a kind of *new* Judaism, and thus uproot the doctrines of the Christian Church. This document of Peter, even though it be genuine, might still be so explained as not to impeach the sincerity and true apostleship of Paul as a servant of Christ. It is well known that he and Peter had a serious quarrel, in which Paul says: "I withstood him to the face, because he was to be blamed." They parted, and, it appears, never met again on earth. Peter was evidently in his nature very impulsive, and he may have addressed this document to the Chapelites or church under many prejudices against Paul, and even questioned his sincerity, as Paul did that of Peter, when he calls him a dissembler, who, for fear of displeasing the Jews, "circumcised a man, and drew away some of the brethren with his dissimulations." Paul said to Peter: "If thou, being a Jew, livest after the manner of the Jews, why compellest thou the Gentiles to live as the Jews do?" Now, as Paul charges Peter with hypocrisy, laboring to turn the religion of Jesus to a kind of Judaism, so it is but natural to suppose that Peter might, in return, have fastened the same charge upon Paul, because he himself had done the same deed by circumcising Timotheus, and under the same circumstances and motives for which he condemned Peter. (Acts xvi. 3.) "Him would Paul have go forth with him, and took and circumcised him, because of the Jews which were in those quarters; for they all knew that his father was a Greek." Here Paul desired to please the Jews, and, like Peter, circumcised a man. Peter, moreover, writes this document upon the hearsay evidence of a letter he received from Damascus, and hence what he uttered was not a matter of divine revelation any more than his and Paul's quarrel. Peter might, therefore, have taken up Saul's well-known persecutions of the early Christians for many years, and associated his conduct *then* with his

apostleship after he became a Christian. This is just as natural and rational a charge against Paul (who had also circumcised a man to please the Jews), as that Paul should have made such a charge against Peter. Though both were apostles and eminent men, yet they still possessed the common infirmities, imperfections, and passions of our nature.

I grant, friend Smith, that this new New Testament seems to bear on its face the impress of truth, so far as I have examined it in the manuscript translation, which was but partial and limited for want of time. I thank you for your courtesy in submitting it to me for my perusal; and I know that that goodness which is a conspicuous trait in your character will pardon me for this candid expression of my opinion, here briefly penned for your perusal and reflection. I freely grant that our present New Testament Gospels were written long after the Apostles' day, and compiled from notes taken from their writings, which they had left, and which were lost in the early ages of the Christian era. This fact I am aware is admitted by all learned theologians of all denominations. Hence Matthew, Mark, Luke, and John were not the writers of those Gospels. The very expression—"The Gospel according to St. Matthew, according to St. Mark," etc.—evidently indicates that they were written by some unknown person or persons, and compiled from notes taken, as above stated, from the real Gospels of those disciples of Jesus; or perhaps no notes were taken, but the facts were handed down verbally, and at length committed to writing from the stores of memory. These lost writings of the Apostles themselves are reported as having been found in the Catacombs of Rome. This again looks plausible, as the Christians, under the awful persecutions incited against them by Nero, who set the city of Rome on fire, and charged the deed upon them, might have secreted themselves in those dark recesses

of the dead, and there hid their writings. It is, moreover, natural to conclude, that when they made their egress from these dismal abodes, they would leave those sacred writings for a season behind them, for fear of their being found upon their persons, their lives taken, and the writings destroyed. Or it may be that their retreat was discovered, and that they there lost their lives, and their writings escaped destruction.

But, dear sir, while I admit the plausibility of these things, yet the question arises: Are these that are now found the real Gospels of the disciples of Jesus? You have kindly given me the translation for my inspection. The original parchments I have not seen. I am aware of your honor and sincerity. These have been fairly established to my entire satisfaction by years of acquaintance and intimacy with you. You will perceive, however, that I can not give up the Apostle Paul, or believe him an impostor, even though "he became all things to all men," and "caught some with guile." Whoever candidly reads chapter xv. of 1 Corinthians must see, feel, and admire the beauty, force, and eloquence of his mighty mind. In few words he presents the whole weight of testimony in favor of the resurrection of Christ, on which he hinged the resurrection of man. He summons before them more than five hundred eye-witnesses, of whom himself was one, to satisfy them of the fact, and summons all the powers of philosophy in nature. He refers them to grain sown in the earth, and to its coming forth in a new body. He refers them to all the various species of flesh of men, beasts, and birds on the earth, and to the glory of the sun, moon, and stars in the heavens (all differing from one another), to prove that God is able to prepare an immortal body differing from all these, and raise man immortal! As he passes on, reveling in the greatness of his strength and absorbed in the immensity of the theme, his argument gathers force, till

earth and heaven appear to be in motion before him ! He ranges the universe, summons to his aid the power of God, lays his masterly hand upon every fact, gathers them in his grasp, condenses them before his hearers, and in one overwhelming burst of eloquence makes the whole bear upon the resurrection of Christ and of man. Such is Paul ; and, for one, I can not give him up as an impostor.

Sincerely and fraternally yours forever,

JOHN BOVEE DODS.

THE
GOSPEL OF JESUS OUR SAVIOUR,

CONTAINING THE
SACRED AND HOLY TRUTHS INSPIRED BY GOD.

COMPILED BY THE DISCIPLE MATTHEW FROM HIS OWN MEMORANDAS, AND THOSE OF PETER, LUKE, MARK, AND JOHN;
AND LASTLY REVISED BY PETER.

THE GOSPEL BY MATTHEW.

CHAPTER I.

1. JOSEPH, the father of Jesus the enlightener of the world, was a carpenter and historian. His father, Heli, was a husbandman, who cultivated his small patrimonial vineyard near Nazareth, in Galilee.

2. The wife of Joseph, named Mary, was the mother of our Saviour, and the daughter of Joachim, a husbandman, and Anna his wife. Mary was a discreet, orderly woman, well known for her charity and benevolence.

3. Our Saviour was the eldest son of Joseph and

Mary, and was born in Bethlehem of Judea, in the time of Herod, who governed under Cæsar.

4. Joseph spent the greater part of his time as a writer, to instruct his countrymen in a knowledge of their true history, which would give them a just conception of the nature of the Theocratic laws under which they had been so long oppressed.

5. This coming to the knowledge of the priests and Levites, who were deeply interested to continue things as they had been from old, they plotted violence against him, while they seized his papers.

6. To escape their vengeance, he fled, with his wife Mary, and son Jesus, who was then an infant, into Egypt, where they had four more sons, James and Joses, Simon and Judas; and two daughters, Mary and Thalda.

7. While the family of Joseph remained in Egypt, Jesus grew up to manhood, and became acquainted with the knowledge and sciences of the country.

8. About this time, the Roman Governor of Judea, disgusted with the low cunning and arrogant pretensions of the Jewish priests, checked their intolerance and thirst for blood by countenancing those who openly spoke their minds on religious subjects; and, at the same time, deprived the priests of the power of inflicting the punishment of death.

9. When Joseph heard that he could be protected by the Roman Government against the rancor of his enemies, he returned to Galilee with his family, and took up his abode in his former home in the city of Nazareth.

CHAPTER II.

1. ON the arrival of Jesus in Galilee, he commenced instructing the people in a knowledge of themselves, their God, and their interests. Thus instructed, he saved them from the effects of their own folly and ignorance, and acquired the appellation of Saviour at Nazareth; while the priests and their adherents contemptuously called him the Nazarene.

2. He taught them that God was not a leader of hosts or armies, intent on human slaughter; nor a malignant, revengeful Being; but full of love, kindness, and benevolence to the humanity he had created;

3. He had bestowed upon man intellect, reason, and moral freedom, by the proper use of which he could escape the evils of mutual discords, anger, violence, hatred, and vice, incident to irrational animal nature;

4. That, while the larger beasts preyed on the smaller, the more powerful birds on the weaker, and the large fish devoured the more diminutive,

5. Man, rationally endowed, should, by the influence of that faculty, respect his neighbor as himself.

6. He would then receive the benefit of the combined power of all, which is now possessed by superstitious associations for the benefit of a few, at the expense of all.

7. He called the maxim of the Jewish priests,—“Every man for himself, and God for us all”—a pernicious one for the common good, which includes individual benefit.

8. Such maxims alienate man from man, and give

additional power to those who prostitute the name of God for selfish purposes.

9. They also tend to destroy mutual confidence and truth, leaving the great body of the people exposed without remedy to the despoilers.

10. The form and appearance of our Saviour was highly prepossessing. His eloquence was pure, ingenuous, and unaffected; equally attractive to the learned and unlearned.

11. He was a model of religious, moral, and social qualities; being condescending, without servility; and courteous, without insincerity;

12. Benevolent, without ostentation; and meek and good-tempered, without weakness;

13. Dignified, without pride; and firm and decided, without obstinacy;

14. Humble, without meanness; and eloquent by inspiration;

15. Pious by nature and reflection; and a lover of God, without fanaticism;

16. Affable, without familiarity; and plain and simple, without vulgarity;

17. Wise and intelligent, without vanity or pretension; and grave and serious, without austerity;

18. Religious, without superstition or bigotry; and a friend of man through instinctive goodness.

19. His habits were plain and simple; his bodily wants few; and cleanliness of person he recommended as healthful for both mind and body.

CHAPTER III.

1. AFTER the return of our Saviour from Egypt, John, the Baptizer, was preaching in the wilderness of Judea,

2. Advising all to repent, and be saved from their vices and follies.

3. "I indeed baptize you with water, and counsel you to repentance; but when Jesus appears, he will baptize you with knowledge from on high;

4. "He will show you how to be delivered from the cruel and barbarous laws of Moses, and from the impositions of the arrogant priests."

5. John preached the necessity of repentance and a righteous life, while he exposed the absurdity and tyranny of the superstitious stoning laws of Moses. He also condemned the vices and profligacy of the exalted, with a boldness for which he was afterward imprisoned.

6. He taught that bodily ablutions and cleanliness aided virtuous resolutions, and tended to purify the mind as well as the body.

7. John made himself known in the fifteenth year of Tiberius Cæsar; Pontius Pilate being Governor of Judea; and Herod being Tetrarch of Galilee.

8. Annas and Caiaphas were at that time the high-priests at Jerusalem.

9. When Jesus had heard John, he approved of his doctrines, and continued with him some days at the river Jordan.

10. John's baptisms were not considered by him as a part of religion; but were used instead of circumcision, to satisfy the prejudices of the weak-minded.

11. In immersing, he used the following words :

12. " In the name of God our Father, and in the spirit of mutual respect, peace, and concord, emanating from Him to us in the words of truth and peace ;

13. " Teaching us to avoid dissensions, and strifes, and animosities created heretofore among us by our crafty and deceitful enemies, for their own emolument and aggrandizement, but to our impoverishment and debasement ;

14. " I baptize you with the water of regeneration from the death of a dark and obscure mind, debased by error, into the light and life of truth, where you may behold a just and benevolent God as your friend and protector, and your fellow-men as brethren, respecting them as such."



CHAPTER IV.

1. JESUS being in the wilderness, was there tempted by the subtle priests to abandon the cause of God and humanity.

2. From thence they enticed him to Jerusalem, and showed him from the Temple the magnificence of the

city. They there tempted him, with offers of great honors and riches, to advocate their interests.

3. But our Saviour preferred to suffer every privation and persecution in a just cause, to the honors and ease offered him.

4. after this, he departed from the city, and went into Galilee.

5. On leaving Nazareth in Galilee, he went and dwelt in Capernaum, which is by the sea-coast, on the borders of Zebulon and Naphthalim; where he enlightened the benighted people with his doctrines.

6. From that time our Saviour began to preach.

7. While he was walking by the sea of Galilee with his disciples Matthew, Philip, Joseph of Arimathea, Bartholomew, Thomas the Publican, Mark, Luke, and Judas Iscariot,

8. He saw two fishermen, Peter and Andrew, to whom he had before spoken to become his disciples; and farther on he saw two other fishermen, James and John. These all immediately joined him.

9. With these twelve disciples he went through all Galilee, visiting the sick, teaching in their synagogues the Gospel of peace, and healing all animosities and dissensions;

10. Making it apparent, wherever he or his disciples went, that mutually forgiving each other, the people could not be influenced by excitements, prejudices, and agitations created among them by the priestly powers of darkness, to oppress and impoverish them.

CHAPTER V.

1. JESUS being on a mountain with his disciples and others, instructed them in his doctrines by saying :

2. Blessed are the lowly in spirit, for theirs is a blissful hereafter.

3. Blessed are those who mourn, for they shall be comforted.

4. Blessed are the meek, for they shall long inherit the earth.

5. Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

6. Blessed are the merciful, for they shall obtain mercy.

7. Blessed are the pure in heart, for they shall see God.

8. Blessed are the peacemakers, for they shall be called the children of God.

9. Blessed are those who are persecuted for righteousness' sake, for God will reward them.

10. Blessed are those whom men revile and persecute, and falsely speak evil of for abiding in the truth.

11. Let them rejoice, for great will be their reward ; for thus have the righteous ever been persecuted.

12. The doctrines we publish shall shine forth through the darkness of clerical superstition and bewilderment, and shall enlighten the world.

13. Let us, then, be up and doing, and not conceal the light we possess, like a lighted candle which is hidden.

14. Let your light so shine before men, that they may see your good works.

15. Our doctrines are opposed to the superstitious laws of Moses. They were made by him to control our rude, slave fathers, and are not adapted to us. But we now owe submission to Cæsar's government, which is mild and humane.

16. By living according to the Gospel we deliver you; we become new creatures. Old things are done away; and all that we preach is new.

17. Therefore do the priests, who divide and plunder under the law of Moses, seek to destroy my life.

18. Though heaven and earth should pass away, our doctrines would endure.

19. We owe reverence to the God of truth, who in no manner resembles the revengeful God of Moses,

20. For He is not subject to base passions.

21. He is not revengeful nor partial; neither does He become angry, and swear in His wrath.

22. Neither does He malignantly visit the sins of the fathers on the children, unto the third and fourth generations.

23. Neither is He jealous, as Moses represents his God; against whom, he says, the Jews were always revolting.

24. He is not unjust or cruel; exacting an eye for an eye.

25. Neither to gratify His malice will he give revenge the coloring of justice.

26. The God we reverence is kind to all.

27. And truly He hates not anything he originates ; neither oppresses He any of His children.

28. Let us, therefore, live in such a way as to merit His goodness.

29. Acts of benevolence to our fellow-men afford tranquillity, and an agreeable solace to the mind of the good man, strengthening him in his need, and smoothing the rough path of life to his feet.

30. In God's providence there is no variableness or shadow of change ; but all is just and righteous forever.

31. "Thou shalt not kill," has always been a law in every country."

32. But whoever is angry with his brother, without a cause, shall be in danger of condemnation.

33. Neither affect good-will to one brother, with a heart evil disposed toward another.

34. You have also heard that, in the oldest time, as now, the law has everywhere been, "Thou shalt not commit adultery."

35. But whosoever looks on a woman to lust after her, has already committed adultery with her in his heart.

36. Agree with your adversary, and harbor not embittered feelings. Bear patiently unavoidable evils.

37. To swear, or forcibly asseverate, is a weakness the silly and vain only will be guilty of.

38. Let your communication with each other be with civility, Yes or No, without detraction or evil speaking of one another.

39. It profits not to injure a neighbor's good name ; nor will it add to the detractor's own ; but he shows a wicked heart.

40. It is also unjust to lay lures and temptations, as stumbling-blocks, in the way of others, to entrap them into evil. Such plots do the priests practice, to destroy the good name of the truly pious and just, whom they privately hate.

41. Neither should you entice your neighbor, by false and crafty words, to commit acts injurious to himself, his family, or his property.

42. But it is an evil sign when all men shall speak well of you ; for so did your fathers of the deceiving prophets.

43. And I urge it upon you all, to bless your enemies, and to do good to those who hate you.

44. Bless also those who curse you. And be kind to those who spitefully use you.

45. And as you desire that men should do to you, do always the same to them.

46. You do well to respect those who are not your enemies.

47. But I wish you to respect your enemies also. Do good to all ; and lend without exaction.

48. Be, therefore, merciful ; for you may wish for mercy.

49. Judge not with severity, that you may not be judged harshly. Condemn not unjustly, that you may not be condemned unfairly. Forgive, that you may be forgiven.

50. Give good measure ; for the same measure you give may be measured back to you again.

51. Our Saviour then inquired : If the blind lead the blind, will not both fall into the ditch ? 'Therefore be not led by bigots.

52. The disciple is not above his master ; but every one who is perfect shall be as his master.

53. Why do you notice the mote which is in your brother's eye, and perceive not the beam which is in your own eye ?

54. And how can you consistently say to your brother : Brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye ?

55. Thou hypocrite ! first remove the beam out of your own eye, and then you can see clearly to pull out the mote from your brother's eye.



CHAPTER VI.

1. **BE** not ostentatiously charitable, if you would meet a reward from your own conscience.

2. When you would bestow charity, do not imitate the hypocrites who have a trumpet sounded before them in the synagogues and streets, that they may have glory from men.

3. But when you are charitably inclined, let not your left hand know what your right bestows.

4. Your conscience will know, and reward you for your benevolence.

5. Lay not up for yourselves treasures where moths and rust corrupt, or where thieves break through and steal.

6. But lay up in your hearts the treasures of moderation, justice, and goodness, where neither moths nor rust corrupt, nor thieves break through and steal.

7. For where your treasure is, there will your minds be also.

8. The light of the body is the eye: if your eye is single, your whole body will be full of light;

9. But if your eye is evil, your whole body will be full of darkness. If, therefore, the light that is in you is darkness, how great is that darkness!

10. Let not your minds be so occupied with ordinary cares, as to what you shall eat, or what you shall drink, that thereby you neglect your duty to others.

11. This neglect is common to the covetous, whose soul is Mammon; and the gluttonous, who live only to eat.

12. Let not the thought of to-morrow's necessities occupy your mind so much as to cause you to neglect higher duties. Sufficient for the day is the evil thereof.

CHAPTER VII.

1. JESUS was sitting in a house one evening with his disciples, when he arose from his seat, laid aside his outer garment, and girded himself with a towel.

2. After that, he poured water into a vessel, and began to wash the disciples' feet, and dry them with the towel.

3. When he came to Simon Peter, Peter, abashed, said: "And dost thou indeed wash my feet?"

4. Jesus answered, that in doing so he had set them an example of mutual kindness and humility; as he having washed their feet, they also should wash each other's feet.

5. Therefore, hereafter, whoever would be great among you will be so in his own conceit;

6. And whoever would make himself chief, let him be your servant.

7. He then impressively advised them to live in peace together, uninfluenced by the designing priests or their agents.

8. If they were not guarded against their wiles, they would introduce a destructive spirit of rivalry, false ambition, pride, vanity, and reckless zeal among them, which would disturb their present amity, and destroy their usefulness.

9. But very few are successful in striving for power; and, in so doing, subject themselves to innumerable vexations.

10. Rather seek to benefit your fellow-men by good works, and the example of a virtuous life, whereby they may acquire a good and clear conscience.

11. Let them thus enter in at the strait gate, and the narrow way leading to life, with few travelers ; and avoid the wide gate and broad road, thronged with the gay, unwary, and worthless.

12. Beware of false prophets, who come to you in sheep's clothing ; but inwardly they are ravening wolves.

13. You may know them by their fruits. Do men gather grapes from thorns ? or figs from thistles ? Even so every good tree yields good fruit ; but a corrupt tree yields evil fruit.

14. Whosoever is benefited by these teachings, I will liken him to a wise man, who built his house on a rock.

15. The rain descended, the floods increased, and the winds blew and beat upon that house, and it fell not ; for it was founded on a rock.

16. And every one who hears these sayings, and estimates them lightly, may be compared to a foolish man, who built his house upon the sand.

17. The rain descended, the floods rose, and the winds blew and beat upon that house ; and it fell ! and great was the fall.

CHAPTER VIII.

1. AFTERWARDS our Saviour addressed his disciples and others, saying: Count it all joy when you fall into temptations, if by the power of God in your hearts you resist them.

2. Whatever we conscientiously seek, whether wisdom or any other good thing, let us pursue it with confidence in the purity of our intentions, and we shall accomplish what is right.

3. A double-minded man is unstable in all his doings.

4. Let the brother of low degree rejoice when he is exalted; and the rich in being made low; because as the flower of the grass he shall pass away.

5. For the sun is no sooner risen with a burning heat than it withers the grass; and the flowers on it fall; and the grace and fashion of it perishes. So also shall the rich man fade away in his ways.

6. Happy is the man who endures temptations; for if he remain firm under them, eternal life is his reward.

7. Let no man say, when he is tempted: I am tempted by God; because God can not be tempted by evil; nor does He tempt any man.

8. But every man is tempted and enticed when he is drawn away by his own lust, or the craft, envy, or malice of the world.

9. Then, when lust has conceived it brings forth sin; and sin, when it is finished, brings forth misery.

10. Every good and perfect gift is from God's providence ; in which there can be no variance or shadow of turning.

11. God is truth ; and we are created by Him with reason and truth, that, governed by them, we may be happy.

12. Let every man be swift to hear, slow to speak, and slow to wrath ; for the wrath of man is to his own damage.

13. Wherefore lay aside all filthiness, and superfluities, and naughtiness ; and receive with meekness the ingrafted truth.

14. But you must be doers of the truth, and not hearers only, deceiving your own selves ; for if any of you are hearers of the truth, and do not abide by it, they may be compared to a man beholding his face in a glass ; for he sees himself, goes away, and forgets what kind of a man he was.

15. If any man among you seems to be religious, and bridles not his tongue, he deceives his own heart, and his religion is vain.

16. This is pure and undefiled religion : To visit the fatherless and widow in their sufferings ; to keep yourself unspotted from the world ; to do justice, walk humbly, and love mercy.

17. And Jesus entered into a woman's house whose name was Martha. Both herself and her sister Mary understood the truths of the Gospel. Martha overburdened herself with domestic cares, which Mary neglected.

18. Martha said to Jesus: It is not right that my sister does not aid me in our domestic duties. Bid her that she may help me.

19. Jesus replied: You are too careful, and too much troubled about your household duties, and Mary too little. Both of you would do better measurably to follow the other's example.



CHAPTER IX.

1. It happened that, while Jesus and his disciples were engaged at their meals, in a house at Nazareth publicans and sinners came and sat down with them.

2. When the Pharisees saw it, they asked his disciples why their master associated with publicans and sinners.

3. Jesus heard them, and said: Those who are in health have no need of a physician; it is different with the sick.

4. Pride should not prevent us from reforming the wicked from their folly, that they may afterward become confirmed in goodness.

5. The Pharisees then asked him why he and his disciples had no stated fasts, while they frequently fasted.

6. To which Jesus replied: We always practice temperance, and therefore we need not fast.

7. Soon after, Jesus addressed those around him, and

said: A man in goodly apparel is respected by you, while the poor are treated with neglect.

8. Yet has not God chosen the poor of this world, rich in his love, equally with the prosperous, as heirs of happiness?

9. But you despise the poor, whom you oppress.

10. If you respect your neighbor as yourselves, you do well.

11. But if you have regard to persons, you do evil.

12. So speak and act as shall be consonant with the law of propriety.

13. As the body is dead without the informing soul, so is profession vain without corresponding practice.

14. We who are strong should bear the infirmities of the weak, and not to please ourselves.

15. Let every one please his neighbor for his good to edification.

16. Now, the God of patience and consolation grant that you be like-minded one toward another, without selfishness;

17. That you may with one mind and one heart respond to each other in kindness.

18. Therefore receive and entertain one another with all benevolence.

19. And when you address each other on religious subjects, be not boisterous and foolishly noisy; but possess yourselves with all moderation.

20. For the Gospel we preach is the Gospel of peace and good-will; and the truth should be spoken with simplicity.

CHAPTER X.

1. JESUS called together his disciples, and instructed them, wherever they went, to visit and relieve the sick, and cast out the unclean spirits of envy, pride, discord, mutual animosities, and dissensions, with which they had been possessed by the priests.

2. He directed them to spread abroad the doctrines of a good and benevolent God among their countrymen.

3. Your oppressors spread false doctrines, and superstitions, and enforce heavy exactions for their trouble. But latterly, under the Roman Government of the Cæsars, the power of the high and chief priests has been restrained; and you may now openly expose their oppressions, and cast contempt on their superstitions.

4. Instead of pretending to receive instructions from God for oppressing the people, the priests are now compelled to obey the dictates of the Roman emperor, who has justly shorn them of their wantonly abused power.

5. The punishment of death, which they inflicted with so much cruelty, is now taken from them. They are also debased by the contempt of the Roman emperor, with whom they wished to treat for their own exclusive benefit, at the expense of the people, as they had done formerly.

6. Besides Moses, the prophets, and traditions, the priests, and their kindred the Levites, drew private instructions from the priests' book, called "MELECH ASHIGH

UTHUN," kept safely by the high-priest, and only read by him in his palace.

7. The following are some of the contents of the book :

8 The whole country is apportioned off into allotments, each allotment having its allowance of priests and Levites.

9. It directs them in what manner to create discords in towns, neighborhoods, and families; and commands that the same be done; that the people, contending with each other, may not molest God's servants.

10. That the people, being made unhappy and miserable in this world, will look for happiness in a future life by consulting the priest; while the poverty created by Temple and Synagogue exactions will render them humble and submissive.

11. That, relying on their own righteousness, or an upright life without clerical faith, makes their condition more hopeless than if they had been unjust and wicked;

12. That faith was their only hope; their own righteousness being like a filthy rag;

13. That a priest only can save a man's soul; and that gaining the whole world would be a poor exchange for one's soul;

14. That the mission of a priest from God was not peace, but a sword;

15. To set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and that

16. A man's own foes should be his own household;

17. And that he that loveth father or mother more than

the priest is not worthy of the priest, or of his sanctifying influences; as also he that loveth son or daughter more;

18. And that the brother shall deliver up the priest-condemned brother to death; and the father the child; and it shall be the bounden duty of the children to rise up against their parents, and cause them to be put to death, when God requires it by the word of his priests, or suffer "*anathema*;"

19. And he that will not obey every order of God by his priest, shall be "*anathema*."

20. He that findeth his life without the aid of God's priest, shall lose it; but he who loses his life in the service of a priest of God, shall save it.

21. The book "*Melech Ashigh Ulthum*" also compels the elect to act in mutual defense, when the unelect charge any of them with their misdeeds; for the priest only can see the heart and try the reins of the children of men.

22. "Who shall lay anything to the charge of God's elect? It is God who justifieth. Who is he that condemneth? God being for us, who dares be against us?"

23. "Whosoever sins the priest remits, are remitted by God; and whosoever sins the priest retains, God will not forgive.

24. "He who is not for the priest, is against God who made him His minister."

25. A priest is bound to take away from the poor, not to aid them. So says the holy book *Melech*.

26. "Unto him that hath, shall be given; but unto him that hath not, shall be taken away what he hath."

27. "The earth is God's, and the fullness thereof; and as the priests represent God in the world, the earth is their inheritance."

28. "All other sins he may forgive; but a sin against the Temple, a synagogue, or the Holy Ghost, shall not be forgiven in this world, nor in the world to come."

29. "The Holy Ghost of the priests corresponds to the spirit of peace, contentment, confidence and security created among their followers by a sanctimonious union; by the power of which the most profligate are screened from public censure, and the spots of the leopard made white as snow."

30. To remain without rivals in their associated power, the "elect" have sufficient influence to debar the religious and deserving from the benefit of associating for their mutual happiness and security, unless they adopt their old superstition and pomp, and admit the secret agents of the elect among them.

31. "He that opposes the authority or the will of a priest for his salvation or otherwise, it shall so be that no man or woman shall consort with him. The priest of the place, and others of the elect, wherever he goes, shall be notified that he may have him pointed out to be shunned by all and counteracted in his business.

32. "His property and earnings shall go to strangers who will obey the will of the Lord. His wife shall be given to another, or be made lewd; and his daughters shall be wooed by profligates."

33 "Is there evil in a city, and the Lord hath not done it?"

34. "Whatsoever a priest shall bind on earth, shall be bound in heaven; and whatsoever he shall loose on earth, shall be loosed in heaven; for there is nothing you can do for the good of His Church, but God must accede to. For you are His representatives on earth, and strategy, ubiquity, influence, and power are yours."

35. "Overturn, and overturn, until the high-priest whose turn it is shall rule king and lord of lords, as he now rules king of saints."

36. The priests, to be prepared to vindicate and give plausibility to such arrogant presumption, have schools in which they acquire a knowledge that bewilders the common people and confounds the wise. This fraud on intellect is a species of sophistry originating in Greece, and employed in aid of superstition and bigotry.

37. This science does not enlighten, but misleads the mind and darkens truth; and is, therefore, with priestly mysteries, highly useful to men who prefer darkness to light, and who profit by falsehood.

38. These are the names of the twelve disciples to whom our Saviour had thus spoken:

39. Matthew, Philip, Joseph of Arimathea, Bartholomew, Thomas the Publican, Mark, Luke, Peter, Andrew, James, John, and Judas Iscariot.

40. These twelve disciples Jesus sent to preach, directing them not to go among the Gentiles (the Jews wanting reform the most), neither to enter into any city

of Samaria; but to visit the oppressed and misled among the Israelites, and preach for their benefit the Gospel of peace on earth and good-will among men.

41. Visit and relieve the sick, console the afflicted, subdue false pride, remove the cause of discord and dissensions, establish Gospel-societies to draw the women from the priests and from the synagogues, that they may make their homes happy and their fathers and husbands virtuous.

42. Freely have I taught you the truth, and as freely dispense it. And into whatever city or town you may enter, inquire who in it are worthy, and instruct them in a knowledge of their true interests.

43. And when you enter a house, salute those within; and if they are intelligent, teach them the doctrines of respect and peace, harmony and concord, and to respect their neighbors as themselves. For if a man respect not his neighbor whom he has seen, and who was created by God, how can he reverence God whom he has not seen?

44. And depart from those who will not receive you in a friendly, peaceable manner. You will be among them like sheep among wolves; and must be wise as serpents and harmless as doves.

45. But beware of the priests and Levites, whose hypocrisy and oppression you expose; for they will deliver you up to the councils, and influence them to scourge you in their synagogues. They will also allege it against you as criminal before kings and potentates that you preach peace and concord among men.

46. The persecutions and cruelties you will suffer will, however, be an eventual testimony against priestcraft and tyranny. Therefore take no thought of what you shall say; for if you plead the good you are doing to men, it will with them be the worst evidence against you; it is for that that they will condemn you.

47. Although you will be hated by the tyrants and oppressors of the world and deluders of the people, fear not; continue to enlighten your brethren, and sooner or later the powers of darkness will fall never to rise again.

48. And when they persecute you from one city, go into another; and before you have gone over the cities of Israel, your doctrines will take root, extend everywhere, and endure forever.

49. Then fear not them when they persecute you, but shun their blandishments when they affect friendship; they will flatter that they may destroy you more effectually.

50. Therefore fear them not when they persecute you with open malice. For there is nothing covered that shall not be revealed, nor hid which we will not make known. What I tell you in darkness, that speak you in the light; and what you hear in the ear, shall be preached on the house-tops.

51. And fear not those who are able to kill the body, but are not able to kill the soul. In God's providence, the very hairs of your head are all numbered; and that providence will guard you for your good whatever may happen.

CHAPTER XI.

1. WHEN our Saviour had concluded his directions to the twelve disciples, he said :

2. Whereunto shall I compare the indifference of this generation ? It is like to children sitting in the market-place, and calling unto their fellows,

3. Saying: We have piped to you, and you have not danced ; we have mourned to you, and you have not lamented.

4. For John came among you neither eating nor drinking, and he was called a deceiver.

5. I came among you eating and drinking, and am called a gluttonous man, a wine-bibber, and a friend of publicans and sinners.

6. A lawyer present then stood up and inquired : Master, what shall I do to inherit eternal life ?

7. Jesus answered : Reverence God, wrong no man, obey the laws of your country, and those who execute them, and do to your neighbor as you would wish he should do unto you.

8. He again asked : Who is my neighbor ?

9. Jesus in reply said : A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, leaving him half dead.

10. By chance, a certain priest came down that way, and when he saw him, he passed by on the other side.

11. And likewise a Levite, when he reached the place, came and looked at him, and passed by on the other side.

12. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him he had compassion on him ;

13. And went to him, and bound up his wounds, pouring in oil and wine ; and set him on his own beast, and brought him to an inn, and took care of him.

14. And when he departed on the next day, he took out two pence, and gave them to the host, and said to him : Take care of him ; and whatsoever thou spendest more, when I return I will repay you.

15. Which of these three do you think was neighbor to him who fell among the thieves ?

16. He said : The one who showed him mercy.

17. Jesus then said : They were all three neighbors ; but only one performed his duty as such. And may his good example be imitated !

18. Come, learn of me, all who labor and are heavy laden, and God will give you rest.

19. Come, learn of me, I am meek and lowly in heart, and God will give rest to your souls. For the requirements of God are easy, and his services are light.



CHAPTER XII.

1. JESUS went on the Sabbath day through the corn; and his disciples being hungry, plucked and eat the ears.

2. When the Pharisees saw it, they said to him: Your disciples do what is not lawful on the Sabbath day.

3. Jesus answered: One day in seven is needful for rest; and the same day should be observed by all, that one may not disturb another.

4. This day being appointed to that purpose by the common consent of the community, none of us would willfully encroach on its observance to the annoyance of others.

5. To allay hunger is as necessary on the Sabbath, or day of repose, as on any other day.

6. In as far as God is concerned, all days are alike to Him, who never requires rest as men do.

7. They then asked him: Is it lawful to heal on the Sabbath day? desiring to bring an accusation against him, as it was contrary to law.

8. He replied by asking: What person is there among you having his sheep fall into a pit on the Sabbath day, would not lift it out?

9. A man being better than a sheep, it should be lawful to be merciful to him on the Sabbath day.

10. The Pharisees then went out, and consulted together to destroy him.

11. The priests and Levites having heard of his healing

the discords and dissensions they themselves had excited among the people, to keep them at variance while they plundered them,

12. Were displeased, and accused him of being in league with the devil ;

13. That all his acts were specious, and, though apparently good, full of evil ; that reconciling the animosities of relations and neighbors would only tend to continue them in sin and opposition to God's authority.

14. Jesus then showed the evident distinction between wickedness and goodness, and exposed the selfishness and sophistry by which the vices and wrongs in society are justified.

15. He also made it apparent that his adversaries were interested in promoting the vice and immorality existing among the commonalty, as the overlooking or forgiving of their faults was a source of profit to them, and, besides, placed the perpetrators in their power.

16. That their indirect pursuit of high stations and profit, at the expense of just principles and integrity, was the source not only of their wealth and power, but also of the immorality and evils existing among the people.

17. He also said, that their excitement of pride and rivalry was intended to weaken the people, and prevent concerted action, as well as to diminish their pecuniary means, and thus cause them to submit implicitly to their will.

18. It is to the conquest of the Jewish priests by the Romans, by which we were freed from Theocratic tyr-

anny, that we are indebted for the power of thus openly exposing your true enemies to your view.

19. Some one appearing to him at this time, informed him that his mother, and brothers, and sisters wished to see him ;

20. Of which Jesus informed those present, and added : That, although not by birth, yet, through the influence of religion, all present were his mothers, brothers, or sisters, to whom he would soon return.

CHAPTER XIII.

1. THE same day Jesus left the house, and seated himself by the sea-side ;

2. At which place great numbers had met together to hear him ; to address whom more conveniently, he went on board of a ship that was near by ;

3. From whence he spoke many things to them in parables, as follows : A husbandman went to his field to sow wheat.

4. While he sowed, some seeds fell by the way-side, which were devoured by the fowls.

5. Some fell upon stony places, where they had but little earth ; and some vegetated, because they had no depth of earth.

6. But when the sun had risen, it scorched them, and, having no root, they withered.

7. Some fell among thorns, when the thorns sprung up and choked them.

8. But others fell into good ground, and yielded abundantly; some one hundred, some sixty, and some thirty-fold.

9. At this time a disciple said to Jesus: There are many here of good understanding; why do you speak to them in parables?

10. To which he replied, by saying: To you the knowledge we preach is not new; but even to those here present possessing intellectual capacity, it is new. Therefore speak I in parables.

11. And as for the others, unless I thus speak, they seeing, see not; and hearing, they hear not; neither can they understand.

12. Hear ye, then, the parable of the sower:

13. When any one hears the words of life and salvation, and understands them not, then comes a wicked one, and catches away what was sown in his heart. This one received seed by the way-side.

14. But the person receiving the seed into stony places, the same is he who hears the Gospel of truth, and joyfully receives it;

15. Yet has not root in himself, and remains steadfast for only a short period, or until oppression or persecution for being a Gospel-follower overcomes his firmness.

16. The one, also, who received seed among the thorns, hears and estimates the Gospel which we preach; but the cares of the world and the deceitfulness of riches

choke the true knowledge, and he relapses into apathy and superstition.

17. But the person who received seed into good ground is he who hears the Gospel of life, and understands it; who also produces good seed, one hundred, sixty, or thirty-fold.

18. In another parable, Jesus compared the Gospel, preached by him and his disciples, to a man who sowed good seed in his field.

19. But while men slept, the wily, designing priest came and sowed tares among the wheat, and went his way.

20. But when the blade had sprung up, and brought forth the seed, the tares also appeared with it.

21. The servants of the man noticed the tares, and said to him: Sir, did you not sow good seed in your field? and yet it yields tares.

22. He answered, An enemy hath done this. The servants inquired whether he wished them weeded out? He then directed them to gather the tares thoroughly from the wheat, and burn them.

23. And we must hereafter be wary and watchful that the powers of darkness repeat not the fraud.

24. In this manner Jesus addressed them in parables, and then said: We are the unselfish sources of the true seed of a divine religion, producing the love of God and of our fellow-men, which can be derived only from a just and good God; for with it there are no priestly tares of mystery, clerical faith, obscurity, superstition, creeds, in-

direct devices, contradictions, nor unprincipled selfishness.

25. The field is the world ; the good seed is the Gospel of truth, which we preach to you without money and without price.

26. The tares are the doctrines of the priests and of despotisms ; mysteries, instead of explicit truths ; priestly faith, instead of uprighteousness ; indecencies and incredible superstitions, instead of decent, rational credibilities.

27. Our forefathers, the barbarous Jews, though just escaped from Egyptian bondage, despised the superstitions of Moses, and worshiped the image of a calf.

28. The wise King Solomon worshiped wooden gods in preference to the revengeful, malignant God of Moses. Yet this same wise Solomon had before built a great temple for the priests of a priestly God at Jerusalem.

29. The sower of tares is the sanctimonious, extorting priest, amply supplied with the tares of deceit, sophistry, discord, mystery, superstition, clerical faith, slanders, abuse of female influence, vindictiveness, and hypocrisy.

30. The reapers of the good seed are those who reverence God in sincerity and truth, and benefit their brethren.

31. When Jesus had finished these parables, he departed from that neighborhood,

32. And went to his own country, where he instructed the people in the synagogues, and reformed them in their morals.

33. They then inquired : Is not this Joseph's son ? and his brethren, James, and Joses, and Simon, and Judas,

34. And his sisters, Mary, and Thalda, are they not all here with us ?

CHAPTER XIV.

1. AT that time Herod, the Tetrarch, heard of the fame of Jesus.

2. And he said unto his servants : This is John the Baptizer, in whose stead some other person was killed ; for the same influences show forth themselves in him.

3. Now Herod had put John in prison to gratify the malice of Herodias, the wife of his brother Philip ;

4. For John had told him that it was not lawful for him to have her.

5. And he would have put John to death, had he not feared the people, who esteemed him as a prophet.

6. But when Herod's birth-day was kept, the daughter of Herodias danced before the assemblage, and pleased Herod,

7. Who promised with an oath to give her whatever she should ask.

8. She being instructed by her mother, said : Give me here John the Baptizer's head in a charger.

9. Though the king was afraid, yet influenced by the

oath, and shame of those who sat with him at meat, he commanded it to be given to her.

10. And he commanded John to be beheaded in the prison.

11. And his head was brought in a charger and given to the damsel, and she conveyed it to her mother.

12. The disciples of John took up the body and buried it, and went and told Jesus.

13. When Jesus heard it, he departed thence by a ship into a desert place, whither many followed him.

14. And having arrived at a remote place, Jesus addressed them in the following words :

15. Truth forever existed, and will forever exist with God ; and God is truth.

16. Without truth nothing could exist. The law, order, and system which control universal nature are founded on truth.

17. Man separates himself from a benevolent God, and his true interests, in proportion as he abandons truth.

18. The existence of God is manifested by the immense universe.

19. God transcends all material and immaterial existences. God only is preternatural, for He is above the nature he formed. He is supernatural, for He is superior to the nature He created. He is the essence of all things, and therefore omnipresent. Being the source of all knowledge, He is omniscient. And like a circle, He has no obvious beginning nor end.

20. God is spiritual and material ; spiritual, because

He is invisible to man, and indestructible. And He is material in his unlimited creation, which He animates and moves with His invisible power.

21. In the Temple and synagogues the ignorant are taught to believe that God is a God of armies, and delights in blood and slaughter; that He is wrathful, angry, malignant, jealous, envious, a hater, partial, violent, vindictive, and treacherous, cruel, and deceitful.

22. Let us no longer prefer the demon God of revenge and disorder to the benevolent God, whose works everywhere exhibit a system of order, harmony, and truth.

23. Parts of universal nature change or decay, but can not entirely perish.

24. Light emanates from God, and reflects the image of external nature; and light from the universal mind of God, disseminated by the Gospel we preach, will irradiate the darkened understandings of men to make them wiser and better.

25. The human body dies, and is mixed with the earth. The soul becomes an incorporeal spirit, invisible and indestructible.

26. The souls of the worthy, untrammelled by the body, enjoy an infinity of bliss in the visible presence of God. The souls of the unworthy are harassed with the evil minds and dispositions which they neglected to control while in the worldly life.

27. Their envy of the happiness of the good, even in the region of the blest, rankles their souls as in bodily life.

28. The horrors and fears experienced by the mur-

derer, the malignant, the revengeful, the violent, and the ferocious, while on earth, accompany their spirits, and harass them unavailingly.

29. In the Temple and synagogues, men are taught to believe in witches, who disturb the spirits of the dead and exhibit them bodily in the world, either as they had habitually dressed or with the dress of the grave.

30. That they can do so with the aid of God, the priests may assert; yet none, who reverence God, and believe in the undeviating nature of His providence, can believe.

31. The soul being incorporeal after the death of the body, has neither physical substance nor power; nor can it return to the world and resume its putrid body to please the ignorant and deluded.

32. And if it could return to the world in the invisible form in which it parted from the body, and having no physical power, it could neither be heard, felt, or in any way observed or noticed.

33. The Gospel we preach calls on you to do unto others as you wish they should do unto you. Do so, and all will prosper.

34. Truth, uprightnes, justice, benevolence, and the other virtues which constitute the morality of God, form the religion of good men, who dignify humanity by their practice.

35. For each one has a faculty different from another, the results of which combined would tend to the benefit of all, and to the prosperity of each individually.

36. Ignorance and superstition debilitate and degrade the mind and originate bigotry. Religion enlightens and elevates the mind to virtue and happiness.

37. Religion binds men together for their mutual interests. Superstition is supported by discord-makers, who by destroying mutual confidence, raise from among the people standing armies with which they enslave themselves.

38. The slaves of superstition and bigotry, they starve at home while they maintain their kings, nobles, and priests in silly power and costly luxury; who, in their turn, riot on their labor and mock at their imbecility!



CHAPTER XV.

1. AT this time numbers of scribes and Pharisees came to Jesus and questioned him:

2. Why do your disciples transgress the traditions of the elders? for they wash not their hands when they eat bread.

3. To which Jesus answered:

4. We follow not the traditions of men. Your traditions and superstitions were derived from Jethro, priest of Midian, and the two brothers Moses and Aaron, and handed down, through the Levites and elders, with suitable alterations, to the present day.

5. We depend not on traditions from the controllers of

our enslaved, ignorant forefathers, nor on their superstitions for our religion, but on truths which emanate from God, and which are approved by the consciences of all.

6. The truths we preach are evidently divine, and correspond with the reason God has given us.

7. The general ablutions of John the Baptizer resemble more wholesome instructions from God than your superstitions and traditions ; for the benefit created by continual cleanliness is preferable to stated ablutions of the hands only.

8. Our Saviour then addressed the people, saying : Be not conformed to this world in its follies and vices ; but rather have your minds renewed, and your conduct amended, that you may be acceptable to God, and approved by your own consciences.

9. And let not any man think more highly of himself than he ought, but soberly and modestly, without vanity.

10. As our talents differ one from the other, let each one follow unmolested his honest occupation.

11. He who gives, let him do it with simplicity ; he who rules, with diligence ; he who shows mercy, with cheerfulness.

12. Let love be without dissimulation. Abhor that which is evil. Hold to what is good.

13. Be of kind affection one to another, with brotherly love ; in honor preferring one another.

14. Not slothful in business ; fervent in spirit ; reverent to God.

15. Distributing to the necessitous ; given to hospitality.
16. Rejoicing in hope ; patient in tribulations ; considerate in mind.
17. Bless those who persecute you ; bless, and curse not.
18. Rejoice with those who rejoice, and weep with those who weep.
19. Be of a charitable mind toward each other. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit.
20. Recompense to no man evil for evil. Provide things honest in the sight of all men.
21. If you can, live peaceably with all men.
22. Avenge not yourselves, nor give place to wrath. Leave revenge to Providence.
23. Therefore, if your enemy is hungry, feed him ; if he is thirsty, give him drink.
24. Be not overcome by evil, but overcome evil with good.
25. Be submissive to the powers you create. Be not disorderly in your own house.
26. Obey the powers who rule.
27. Whoever resists the authority chosen by his neighbors, acts as an enemy to them, and to social order.
28. Order and peace can not exist without authority.
29. Be not excited to insubordination against those you elect to govern.
30. Beware of the influence which would give you bad men indirectly to injure you.

31. Beware of the influence of associated, sanctimonious men over the weak-minded, whether men or women.

32. Beware of their influence on your children, whom they will endeavor to educate.

33. Respect works no injury to our neighbor ; therefore respect is the performance of our duty.

34. Night and darkness have disappeared by means of the Gospel. Then, let the light we have received from it be manifest.

35. Let us watch at all times honestly, not in rioting or drunkenness ; not in chambering and wantonness ; not in strife and envyings ;

36. But put on the armor of truth as a defense against temptations.

37. For the fruit of the reverence of God, and respect on God's humanity, is goodness, and righteousness, and truth.

38. Let not the poor envy the rich ; they know not their hidden misery.

39. Not urged to useful employment by habit or necessity, their lives are a burden to them.



CHAPTER XVI.

1. JESUS also said : Let those who live publicly with each other in a mutual assurance of fidelity, as husband and wife, be faithful to their pledge ; and let all women

be chaste, discreet, and clearly seeking their happiness in their own homes, where alone they can find rational enjoyment.

2. Let them, by their chaste and mild conversation, soften the rougher dispositions of the men. Let them reverence God, honor and respect the aged, and have peaceable, industrious households.

3. Let their adorning of the person be not in ornaments of gold and jewels, to stir up rivalry and pride, but in neatness and propriety.

4. Let their minds be adorned with the ornaments of a meek and quiet spirit, to render themselves approved by God and their own consciences.

5. Blessed are such women. Peaceable, contented, and serenely beautiful at home, they flutter not mischievously abroad.

6. Each one profiting by the other's example, they mutually dispense cheerfulness and concord around them, while all things exist in harmony and order.

7. How different and how unhappy the woman who is not domestic, and flatters with her words!

8. Who strays along gaudily attired, and with a subtle heart!

9. Who is silly, vain, fond of show, parade, and public assemblies! who reverences not God with her heart, but is always seen where she can best display her allurements, and where some professedly divine man is worshiped with fulsome form and sanctimonious foppery!

10. Whose thoughts are never with God, or her home ; having sympathy only with folly and weakness !

11. In her house there is no peace, no sincerity, no concord or contentment ; while her smiles and affected gayety may conceal her deceitful, agonized heart.

12. Also, let all men love and reverence God, and He will reward them in His providence. Respect and honor your parents and the aged, for your own honor and duty. Do justice to your neighbors, and respect the weaker sex, as being with you enlightened by the Gospel of peace into the knowledge of a true and benevolent God.

13. And let the man and the woman meet in their families every morning and evening, if only for a short time, in honor and reverence to God, and to compose their minds for the duty of the day or the repose of the night. Be all of one mind, having compassion on one another. Love as brethren and sisters. Be piteous ; be courteous ;

14. Not rendering evil for evil or railing for railing, but blessing, knowing that you will be approved by God. Truly, all things will turn out for good to those who reverence God in the love and respect of their brethren.

15. And as for him who loves life, and would see good days, let him refrain his tongue from evil, and his lips from guile.

16. For the eyes of God regard the righteous, and His guardianship will not fail them ; while His providence disconcerts those who do evil.

17. Let man, therefore, avoid evil, and do good. Let him seek and follow peace.

18. And what though they harm you, if you are followers of that which is good?

19. But if you suffer for righteousness' sake, happy are you; and be not afraid of their terror, neither be troubled;

20. But rather thank God, who has given you virtue to suffer with patience.

21. Having a good conscience, what matters it that they speak evil of you as of evil-doers? They err who falsely censure your good conduct.

22. Is it not better that you suffer for well-doing than for evil-doing?

23. As the filth of your bodies is washed away with water, so let the impurities of your conscience toward God be washed away by penitence; that being approved by Him in your good works, you need not fear what man can do.

24. God is no respecter of persons, but judges impartially of every man's works.

25. The Pharisees disapproving of his last doctrine, Jesus addressed them as follows: What does it avail you, ye dishonest rich men, that you are exalted to authority and power by the wickedness of the times?

26. Your riches are corrupting and your garments moth-eaten.

27. Your gold and silver is cankered, and the rust of them shall be a witness against you, and eat your flesh as

though it were fire. You have heaped treasures together for your own confusion.

28. Behold the widow and the fatherless whom your avarice and fraud have brought to the want of bread! and the hire of the laborers who have reaped down your fields, which you have retained by fraud, cry aloud against you to God.

29. You have lived in pleasure on the earth, and been wanton. You have nourished your hearts and appeared joyous, though you were not happy.

30. You have condemned and killed the just who did not resist you.

31. Let us still be patient and watchful. The husbandman waits long for the fruits of the earth, and has patience for it to ripen.

32. We see the present punishment of the wicked, and know the future reward they will receive from a Providence that never slumbers.

33. Sympathy animated by the love of God gives the sick confidence in His protecting providence, and avails them much.

34. Therefore, if there are any sick among you, let them call for a disciple that he may solace them.

35. When you commit a fault, make a resolution to reform.

36. The wrong-doer is at war with his own conscience, and his heart is not right.

37. When you reform in secret, God who sees in secret will openly reward you.

38. If any of you err from the truth, and one correct him,

39. Let him know that he who turns another from the error of his ways, will save a soul from misery and lighten his own heart.



CHAPTER XVII.

1. THERE were many Pharisees attending, when our Saviour spoke as follows :

2. When Moses led the Israelites from their bondage in Egypt,

3. The Egyptians had one religion for the common people and another for the nobility. For the first, the priests had devised the worship of idols, and kept them ignorant and debased.

4. The priests and nobility believed in one just and eternal God; while, as a distinct class of men, they jealously excluded the common people from all access to useful knowledge and science. To continue their power over them, they also kept them impoverished by creating useless works and monuments for their kings and for show.

5. The eternity of the existence of God, which is without beginning or end, they fitly illustrated by a circle inclosing the word *Eternal*.

6. Moses adopted neither the just God of the Egyp-

tian priests and nobility, nor the idols they had given to the people.

7. Instead of the just Deity of the priests and nobility, he instituted a partial, jealous, revengeful, and malignant God.

8. And instead of the inanimate idols of the common people, he substituted living idols in the persons of his own family of Levites, as perpetual priests, who have ever since been exalted and worshiped as such in the tabernacles, Temple, and synagogues. This priest-worship is principally attended by the wives and daughters of the common people, who are influenced thereto by the wives and daughters of the priests and nobles, who flatter their vanity by their notice of them, at the expense of their families.

9. The malignant, revengeful God of Moses was a necessary spiritual agent to continue the priesthood in his own family, as He would at all times afford them a pretext for every kind of tyranny and oppression consequent on arbitrary power, as His character made it plausible for the priests to refer every cruel act of their own to Him and His revengeful justice.

10. This terrific and horrible God of Moses has created fear, bigotry, superstition, ignorance, religious murders, licentiousness, and crime, to support the arrogant power of priestcraft, wherever His clergy are found.

11. They are crafty, subtle, and malignant, walking like a pestilence in darkness, and operating secretly and fatally against the enemies of superstition.

12. Moses, the author of the Jewish religion, was brought up and educated by a king's daughter, and married a priest's daughter (Ruel, priest of Midian).

13. Moses, commanded by his God, made his own brother Aaron high-priest, and all his sons chief-priests. And as Moses was a Levite, the God of Moses further commanded him to make the whole tribe of Levi clergymen and ministers. Joshua was his minister, and he was appointed by him as his successor in the government because he was his relation, and a Levite.

14. Soon after Aaron had been appointed high-priest, he exhibited his clerical talent by taking vengeance on all those who sneeringly worshiped himself and his sons.

15. And at the same time, by Moses' knowledge of chemistry, he secured the gold and jewels of all the women.

16. The gold he coveted was the jewelry he told his followers to despoil the Egyptian women of, who were friendly to them on their leaving Egypt.

17. During the absence of Moses, Aaron caused the golden ear-rings to be taken from the wives, and daughters, and sons of the people, and made a molten calf for an idol from the gold.

18. On his return, Moses saw them worshiping the calf.

19. And he took the calf and burnt it in the fire, and ground it to powder, and strewed it on the water, and made the people drink of it.

20. He then ordered the Levites to gird on their

swords and slay every man his enemy. This severity to these debased, ignorant men insured the worship of living idols, in the persons of the Jewish priests, unto this day.

21. Exalted ever since on their thrones in the tabernacles, Temple, and synagogues, the people have bowed down submissively before them.

22. This is the first instance of priestcraft on record. By it Aaron acquired much gold, slew three thousand of his irreverent enemies by the hands of his kindred the Levites, for preferring the worship of an innocent idol-calf to a vindictive idol-priest.

23. Our Gospel recommends a true and just God for our reverence, without the intervention of a priest.

24. It does not rely on Mosaic magic, conjuring, chemicals, signs, miracles, or wonders to delude the ignorant; neither does it ascribe natural facts, occurring under a general Providence, to a special Providence.

25. A just and true God requires not the aid of bigotry and superstition to debase man into a knowledge of Himself.

26. But the Gospel recommends Him to the understanding, hearts, and consciences of all for reverence.

27. His general characteristics in the Gospel are these :

28. God has ever existed, and will forever exist; for time, and all else existing, have their being with Him.

29. He, therefore, should be revered as an eternal being.

30. The nature and extent of His power are as far

beyond the comprehension of man as is the vast universe superior in dimensions to the vain investigator.

31. He may, therefore, be known as the God of immensity.

32. Analogy, human intellect, and the resources of man, employed to ascertain His power, are but finitude investigating infinity with finite capacity ; or the ephemera estimating the extent of eternity !

33. Therefore He may be considered as omnipotent.

34. Truth existed at all times with God.

35. The truths of God shine forth in the light of the Gospel ; but the darkness of bigotry can not comprehend them.

36. All things exist with God, and without Him nothing can exist.

37. He should, therefore, be esteemed omnipresent, and the author of our being.

38. His spirit is the essence of all material things, and from Him all things are quickened with life.

39. We therefore should know Him as a spiritual being.

40. Even death is animated by His all-pervading spirit.

41. We therefore should reverence Him as a reanimating God.

42. He is the source of the universal life which everywhere surrounds us ; and with Him there is no death.

43. Therefore He should be known as the author of life everlasting.

44. He is the source of the laws which govern and regulate the vast universe.

45. And these laws, or the system of order, are also God ; and God is truth.

46. Sustained by order, system, and truth, the universe of God can never be chaotic.

47. He therefore ought to be known as the God of perpetual truth, order, and system.

48. From the globe we inhabit we can behold a small part of the immense materiality of God, visible in innumerable orbs of light, forever in motion above and around us.

49. He therefore ought to be known as the God of active materiality, whose existence is moving under, above, and around us.

50. By His power the soul of man can not die, unless his wickedness and misdeeds create for him a death to happiness, with a perpetual life of the soul in misery ; while the just and righteous, after the death of the body, enjoy everlasting beatitude.

51. Eternal Providence favors man with reason to discriminate and judge ; volition and moral agency to will and act ; the faculty of speech and religious aspirations ; to create a happy providence for himself.

52. Instead of improving these advantages for his benefit, he submits to ignorance and to superstitious influences, and allows the worst of men to create evil providences for him.

53. Animals are furnished with horns, tusks, and other defenses.

54. With the gift of intellect, man is capable of furnishing himself with defensive weapons.

55. God has gifted animals with natural coverings, to defend their bodies against the climate, or with wings, to fly to one more congenial to their condition ;

56. While man was endowed with intellect to fabricate or construct suitable substitutes for them all.

CHAPTER XVIII.

1. OUR Saviour said : A mild, considerate deportment is one of the fruits of the Gospel

2. Be no longer duped by cunning men, who, with sanctimonious solemnity, arrogate to themselves the exclusive privilege of invoking God for you.

3. As true religion has no errors to correct, or faults to justify, it requires no priest to explain it.

4. Religious association under the Gospel creates a happy mutuality of good feeling, a sense of protection and peace, and a holy sympathy ; confidence and faith in each other, and a reliance on God's providence.

5. Those who associate under the Gospel of truth will find themselves prosperous and happy, if they exclude from among them the contentious, with their inappropriate craft, sophistry, and excitements. Avoid the wordy contentions in which such men are trained.

6. The Gospel, plain as truth, and inspired by a God of truth, can be fully understood by all who wish to be true.

7. Peter then inquired of him how often it was his duty to forgive another ?

8. Jesus answered : The man who is outraged, and harbors in his breast angry feelings, punishes himself for the fault of another. Let such forgive at all times.

9. It is a duty we owe to ourselves, to avoid contentious persons as we would any other evil.

10. Let all men possess themselves of a mild and forgiving temper, and let the degrading spirit of revenge give place to an approving conscience.

11. Let the world know that you have risen above the savage condition of the priest-debased man by the enlightenment of the Gospel of peace, and can forgive an offending brother.

12. Thus you will prevent disagreeable feelings, avoid contention, and disappoint mischief-makers.

13. Be also charitable to one another, judging each other with kindness.

14. Charity suffers long, and is kind ; charity envies not ; charity vaunts not itself ; is not puffed up ;

15. Does not behave itself unseemly ; is not easily provoked ; engages not in evil ;

16. Rejoices not in iniquity ; but rejoices in the truth.

17. Bears much ; believes kindly ; hopes all things ; endures much.

18. Let charity never fail us.

19. While Jesus was still at Capernaum, they brought to him a woman taken in adultery, and they placed her in the midst of those who were present.

20. They then said to him : Master, this woman was taken in adultery, in the very act.

21. Now Moses, in the law, commanded that she should be stoned to death ; but what sayest thou ?

22. This was said by them to tempt him, that they might have cause of accusation against him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

23. When they continued asking him, he raised himself up, and said : Let him that is without sin among you cast the first stone at her.

24. And he again stooped down, and wrote on the ground.

25. Those who heard him, being convicted by their own consciences, went out from his presence, the eldest first, until all had gone, when Jesus was left alone with the woman.

26. When Jesus raised himself up the second time, and saw none but the woman, he said : Woman, where are your accusers ? Has no man condemned you ?

27. She said : No man. Jesus then said : Neither do I condemn you. Go, and sin no more.

CHAPTER XIX.

1. WHEN Jesus had finished his discourses, he left Galilee, and entered on the coast of Judea, beyond Jordan, where he preached to great numbers who came to hear him.

2. A number of Pharisees had also appeared, to undermine him.

3. When Jesus spoke of the bad effect of riches on its possessors, rendering them heartless here, and miserable hereafter,

4. The Pharisees, who were covetous, sneered at him.

5. He then directed his discourse to them, and said: You justify yourselves before men; but God knows your hearts. You possess worldly knowledge; but are ignorant of your true interests.

6. The law and religion of Moses and the prophets were in vogue until, under the government of the Romans, John the Baptizer exposed their selfishness and cruelty.

7. Since then, the Gospel of truth, respect, and humanity has been published, and all men acknowledge it is from God.

8. And I do truly assert, that it is easier for heaven and earth to pass away, than for these doctrines to perish.

9. Jesus wished, by this discourse and the following parable, to reform the Pharisees from their pride and vanity:

10. There was a certain rich man who was clothed in purple and fine linen, and who fared sumptuously every day.

11. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,

12. Desiring to be fed with the crumbs which fell from the rich man's table; the dogs also came and licked his sores.

13. And it so happened that Lazarus died; and then his soul participated with the good and just in the happiness he had provided for by a virtuous life.

14. The rich man died also, and participated with the ungodly in those evils to which the wicked were exposed.

15. His wealth he took not with him, and therefore he could not bribe comfort for himself, nor exemption from the horrors surrounding him.

16. The noisy and tumultuous rioting, which often, when in the body, originated from excess of wine, was here continued by his companions, as a fixed habit acquired on earth and adhering to them.

17. The groans of remorse, incapable of available repentance; and the cry of despair, without the shadow of hope;

18. Accompanied with mutual crimination, strifes, envyings, sneers, falsehoods, and deceitful craft, everywhere surrounded him, instead of his former submissive domestics awaiting his orders.

19. Malice, with her malignant stratagems; boisterous, idiotic, hideous mirth, instead of his once joyous and merry associates, were but part of the miseries of the

now unhappy rich man. Keen remorse for a life mispent on earth made an addition to all his horrors.

20. While in the body, he had never expended any part of his superabundant wealth to teach the poor, ignorant, and vicious the truths of God and the necessity of a virtuous and useful life.

21. Instead of which he spent his life pampering himself, and in endeavoring to satiate his very unsatisfied appetites.

22. While the incorporeal soul of the once rich man was thus miserably circumstanced, he saw an acquaintance afar off among the blessed, with Lazarus by his side ;

23. When he cried out to him and said : My friend, have mercy on me, and send the good Lazarus here to comfort me, for I am tormented to phrensy by these monsters.

24. The friend replied : You can remember that, in your bodily time, you received your good things, and benefited no one from your means ; and Lazarus received evil things, without becoming evil ; but now he is comforted, while you are tormented.

25. And besides, between us and you there is a great gulf fixed, so that any who would pass from us to you can not, neither can any come from you to us.

26. He then said : I pray you, my friend, that you would send him to my father's house, where I have five brethren, that he may testify to them, that they may be guarded against coming to this place of torment.

27. He answered : None can pass from hence to the

world, where they have light and knowledge communicated to them by the Gospel ; so if they will, they can be saved.

28. He again urged him by saying : But, my good friend, if one went to them from the dead, they will repent.

29. He finally answered him by saying : They have the knowledge of eternal life communicated to them in the Gospel, showing them the plain way to be happy on earth and here. If they reform not by this, neither will they though one rose from the dead.

30. No man can serve two masters without disliking the one and approving the other. You can not serve God and Mammon.

31. Some one present then inquired of him : Good master, what is required of me that I may have a happy state ? When our Saviour replied :

32. Reverence God, the Father of all.

33. Honor your father and mother ; honor and respect your laws, their executors, and the aged.

34. Respect your neighbors as yourself, and then

35. You will not bear false witness against them.

36. Neither will you covet their wives, or anything which is theirs.

37. Neither will you commit murder ;

38. Nor adultery ;

39. Nor steal.

40. Also, that all the unnatural, beastly lusts, not mentioned in the Gospel we preach, but condemned in the

ordinances we have shown you, be avoided and abhorred as the greatest outrage against God's providence.

41. Keep one day out of seven, as a day of rest from labor, it being the day now used and a convenient interval, after the employment of six days, for the relief of mind and body.

42. And allow no noisy occupation or amusement on that day to disturb its salutary observance.

43. Showing thereby that you live in peace and amity together in all things, and that you agree with each other in all commendable things.

44. The inquirer then said to our Saviour: All these things have I respected and obeyed from my youth up. What lack I yet?

45. Our Saviour replied: Assist the poor and destitute from your large possessions, and a happy conscience will reward you.

46. When he had gone, Jesus said to those around him: It is hard for a rich man to be religious.



CHAPTER XX.

1. WHILE our Saviour Jesus was still on the coast of Judea, he often addressed the people in parables.

2. Let us all be contented, and not repine at the providence of God, though to us it may seem unequal.

3. For though in his providence but few seem prosperous, the many not so; yet injustice can not exist with God.

4. A householder went out early in the morning to hire laborers in his vineyard.

5. And when he had agreed with them for a penny a day, he sent them into his vineyard.

6. And when he went out about the third hour, and saw others standing idle in the market-place,

7. He told them also to go into the vineyard, and he would give them what was right.

8. He went out again about the sixth and ninth hour, and did likewise.

9. And about the eleventh hour he went out and found others standing idle, and inquired of them: Why stand ye here all the day idle?

10. They answered: Because no man has hired us. He told them also to go into the vineyard and they would receive what was right.

11. When the evening had commenced, the owner of the vineyard told his steward to call the laborers, and give them their wages, beginning at the last and ending with the first.

12. When those who were hired at the eleventh hour came, they received every man a penny.

13. When the first came, they supposed they should receive more; but they also received every man a penny.

14. When they had received it, they murmured against the good man of the house,

15. Saying: The last have worked but one hour, and you have made them equal with us, who have borne the heat and burden of the day.

16. He replied to him: Friend, I do you no wrong; did you not agree with me for a penny?

17. Take what I agreed to give you, and go your way; I will give to this last the same as to you.

18. Is it not lawful for me to do as I will with my own? Is your eye evil because I am good?

19. It is never too late to repent.

20. The sinner who reforms at the eleventh hour will be received by the good as though he had never erred.

21. Those who lack charity for the reformed continue in sin, and need the light of God in their souls.

22. Therefore, the first may be last, and the last first.

23. Look not with an evil eye on your neighbor's prosperity.

24. It is wiser and better to have the heart rejoice at his success.

25. Jesus then spoke another parable: A certain man had two sons.

26. The youngest said to his father: Father, give me now the portion of property I am to receive. The father divided his living between them.

27. Not many days afterward, the younger son prepared for a journey into a distant country, and there wasted his substance in riotous living.

28. When he had spent all, a great famine caused want around him, by which he also suffered.

29. He then joined himself to a citizen of that country, who sent him into his fields to feed swine,

30. Where he would fain have eaten the husks intended for the swine ; yet no man aided him.

31. His want caused him to reflect, and he said : How many hired servants of my father have bread enough and to spare, while I perish with hunger !

32. I will arise and go to my father, and say to him : Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son ; make me as one of your hired servants.

33. He then arose and went to his father. But while he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

34. The son said to him : Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called your son.

35. The father ordered his servants to bring forth the best robe and put it on him ; to array him also in the best clothes, and put shoes on his feet.

36. Bring here, he then said, the fatted calf, and kill it, and let us eat and be merry ;

37. For this, my son, was dead, and is alive again ; he was lost, and is found. They afterward began to be merry.

38. Now, his elder son was in the field ; and as he came from thence to the house, he heard music and dancing.

39. He then called one of the servants and asked what it meant.

40. The servant told him his brother had come, and that his father had killed the fatted calf because he had received him safe and sound.

41. He then became angry, and would not go in. But his father came out and entreated him.

42. To whom he said: For many years I have served you, and have never transgressed your commandments; and yet you never gave me even a kid with which I might feast with my friends.

43. But as soon as your son arrived, who has wasted his living with harlots, you have killed for him the fatted calf.

44. The father then said: Son, thou art always with me, and all that I have is thine;

45. It is proper that we should feast and be glad; for thy brother was dead, and is alive again; was lost, and is found.

46. The righteous rejoice when a wayward sinner repents and turns from the evil of his ways.



CHAPTER XXI.

1. JESUS, with some of his disciples, passed through Bethphage and the Mount of Olives, on their way to Jerusalem. After entering the city, they went into the Temple.

2. There Jesus instructed those who heard him in the happiness to be derived from a true knowledge of God, and the practice of the duties men owe each other.

3. That the Mosaic doctrines they had hitherto heard, misrepresented God, and were injurious to the morals of the people, who were deluded and deceived by them ;

4. That wherever priestcraft prevailed, men were debased by its influence and made unruly by its oppressions.

5. Jesus then also said, that the priests lived and thrived by oppressions, cruelty, and disorders, sanctimoniously created and continued among the people.

6. Many other things were spoken by him in parables, for the better understanding of many who heard him.

7. But the chief-priests and others who heard, were sorely enraged, yet dared not excite their mobs to violence, for they feared both the people and the Romans.

8. When he again visited the Temple, the chief-priests and scribes came to him, while he was teaching, and said : By what authority do you teach these things ? and who gave you this authority ?

9. Jesus answered them : Since the Roman Government conquered the priests, every man has been privileged to speak freely on religious subjects. I only use a right which all others have, and which the laws of Cæsar, that are humane, and not tyrannical and oppressive like those of Moses and his priests, warrant me in.

10. I am more worthily employed than you, for I endeavor to eradicate the superstition and ignorance with which you have debased the people.

11. Your sole study and practice is to debase and de-grade, that you may lord it over, and plunder them.

12. But what is your opinion of a certain man who had two sons? He spoke to the first, and said: Son, go and work to-day in my vineyard.

13. He answered, and said: I will not. But after-ward he repented, and went.

14. He then spoke to the second, and ordered him as he had the first.

15. He answered, and said: I will go. And he went not.

16. Which of the two did the will of his father? The priests answered: The first. Jesus replied: I say unto you that the publicans and harlots will be more blest than you;

17. For you know the truth and excellence of the doc-trines we preach, yet teach your own foolish supersti-tions. But the publicans and harlots were reformed by the doctrines of truth, and became more just than your-selves.

18. Hear another parable: There was a certain house-holder who planted a vineyard, and hedged it round about, and dug a wine-press in it, and built a tower, and let it out to husbandmen, and went into a distant country.

19. At the beginning of the fruit harvest, he sent his servants to the husbandmen, that they might receive the fruits of it.

20. But the husbandmen misused them. They beat one, killed another, and stoned the rest.

21. He again sent other servants, in greater numbers than the first, whom they also ill-treated.

22. When the owner of the vineyard makes his appearance, what will he do to those husbandmen ?

23. One of the priests answered : He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, who will render him the fruits in their season.

24. I therefore say, that the abominable principles and craft by which you have so long oppressed the people, must, sooner or later, become generally known, and your craft, as well as your priestly power, be destroyed forever.

25. And all good men will rejoice when the day of continued Egyptian bondage shall cease, and men begin to advocate their own interests against the crafty, domineering priests.

26. When the chief-priests and Levites heard him speak thus boldly of them, .

27. They would have laid hands on him ; but, fearing the people, they departed from the Temple, full of wrath against the Roman power, which prevented them from slaying him.

CHAPTER XXII.

1. JESUS delivered the following in presence of certain persons who affected to please God by outward observances, to make men believe they were religious, while, through self-conceit, they despised others :

2. Two men went into the Temple to pray ; one was a Pharisee, and the other was a publican.

3. The Pharisee stood and prayed thus : God, I thank thee that I am not as other men—extortioners, unjust, adulterers—or even as this publican. I fast twice in the week ; I give tithes of all I possess.

4. The publican, standing far off, smote his hand on his breast, saying : God be merciful to me, a sinner !

5. This man went to his house justified rather than the other. For he who exalts himself shall be abased ; while the humble in mind shall be exalted.

6. Beware of such as love to walk in long robes, and receive greetings in the market-place, and prefer the first seats in synagogues, and the chief rooms at feasts ;

7. Who, while they plunder widows and orphans, make long prayers.

8. Beware especially of priests, for they are mostly lovers of their own selves, covetous, proud, arrogant, unthankful, and sanctimonious ;

9. Without natural affection ; truce-breakers ; false accusers, in their own persons or by others ; quick to become angry, through pride ; fierce, yet appearing

placid ; despisers of the good, yet loving those who have priestly faith without virtue or integrity ;

10. Treacherous, gluttonous, high-minded, haters of a God of truth, and full of vanity ;

11. Having the form of godliness, without honesty. Of such beware, and be not deceived by their saintly appearance. They smile blandly, and flatter only to deceive and ruin.

12. These are the men who creep into houses, and lead captive silly women laden with sins, and led away with divers lusts, whom they make their tools, and whom they persuade to slander their enemies, and with whom also they gratify their libidinous propensities.

13. They are ever learning, but never able to come to a knowledge of the truth ;

14. Because they resist it with a sophistry of which they boast, as they thereby darken and bewilder the minds of the people into a quiet assent to their superstitious and ghostly tricks ; being of corrupt and reprobate minds, professing clerical faith, and hating probity.

15. But their impositions must have an end ; and then the folly and weakness of their dupes and their own presumption will be manifest to all.

16. But until that time, evil men and seducers will grow worse, deceiving others and deceived by others.

17. Still, do you continue steadfast in the things you have learned and been assured of, for you confidently know their source ; always anxious that the truth we preach to you may prevail, and clerical oppression cease.

18. The priests, who were present, then went aside, and took counsel with the Pharisees, in what manner they could entangle him in his discourse.

19. They then sent to him their students, with the Herodians, who thus addressed him : Master, we know that you are true, and teach the ways of God in truth ; neither do you fear any man ;

20. Tell us, therefore, your opinion : Is it lawful to pay tribute to Cæsar, or not ?

21. Jesus, perceiving their low device, said : Why do you tempt me, ye hypocrites ? Show me the tribute-money. They then brought him a penny.

22. On receiving it, he inquired : Whose image and superscription is this ? They said : Cæsar's.

23. Render, then, to Cæsar the things that are Cæsar's, and unto God the things that are God's.

24. On hearing these words they were perplexed, and left him.

25. The Pharisees, who assert there is a resurrection of the body—which the Sadducees deny—came to him the same day,

26. And inquired of him, whose wife a woman should be after the resurrection, she having had two husbands ?

27. To which Jesus replied : The spirit of man alone survives the death of the body, which last it is our duty to respect, as the remains of what did enshrine a spirit which will live eternally. Therefore the remains of the dead should be respected until they are buried.

28. This answer displeased the Pharisees, and they gathered together in council against him.

29. Then one of them, who was a lawyer, asked him this question, to tempt him: Master, what is our first religious duty?

30. Our Saviour answered: To reverence God, and be submissive to His providence; to love and obey our parents; to have respect to the aged; and to respect your neighbor as yourself.

31. Do this, and you will please God, your parents, the aged, your neighbors, and yourself.



CHAPTER XXIII.

1. JESUS afterward addressed the people, saying:

2. The priests, the scribes, and the Pharisees are in power and authority under the Romans, and, though they are unjust and tyrannical, yet it is your duty to obey them while they are your rulers.

3. Yet trust not their smoothness, for they speak fairly, and act perfidiously.

4. Having the power, they impose heavy and grievous burdens on others, while they live in wantonness and splendor.

5. Without the dignity of virtue, they are pompously proud, and exalt themselves unworthily into noticeable places.

6. And further to gratify their vanity, and distinguish themselves from others, they wear uncommon and effeminate dresses.

7. Whoever among ourselves would exalt himself, let him be abased; and whoever humbles himself, let him be exalted.

8. But, priests and Levites, you have need of reform from your arrogance; for you monopolize the happiness of religious association to yourselves, with your kingly and priestly religion, while you jealously debar the poor, with their wives and daughters, from the privilege of pure religious association.

9. For making long prayers with pretense and show, that you may defraud widows of their property, your hypocrisy, priests, Levites, and Pharisees, deserves universal condemnation.

10. Wo unto you, priests and Levites! As propagandists and missionaries, you compass sea and land to make one proselyte; and when he is made, you make him two-fold more the child of infamy and wickedness than he was before.

11. Ye blind guides! with your pageants, feasts, robes, rites, ceremonies, incense, and sacrifices! as though God would be pleased with these puny offerings, when the vast creation is His.

12. Ye are pompous, blind guides, whose consciences strain at a gnat, and yet swallow a camel.

13. Your hypocrisy pays tithes, while justice and righteousness are neglected by you Pharisees.

14. Like whited sepulchers, you all appear fair outwardly ; but within you are full of corruption.

15. While you build up the tombs of the righteous, and garnish the sepulchers of the pious whom your fathers slew, you are following their example.

16. O Jerusalem, Jerusalem ! that killest the just, and stonest them who would enlighten thee, how often would I have gathered your children together as a hen would gather her chickens under her wings, but you would not !

17. Behold ! your house will soon become desolate.

CHAPTER XXIV.

1. WHILE our Saviour was still about the Temple, his disciples came to him to show him some of the buildings.

2. When he said : Do you behold the great extent and grandeur of the buildings ? Yet before long not one stone will be left upon another.

3. A nation can not exist long without religion. Superstition gives too much power to priests and bad men, and is worse than no religion.

4. Superstition must be supported by priests, armies, pomp, and exactions, to keep the people poor and submissive.

5. Religion must be supported by education in schools

of discipline, to render priestly persecutions and army discipline unnecessary.

6. The taxes to support the government of a foreign nation, and the exactions and oppressions of the Jewish clergy, have driven the people to desperation.

7. Certain destruction awaits this city and Temple, for the priests will give no aid from their enormous wealth to support the country.

8. Yet shall the pure Gospel of the God of peace and love be preached over the earth, and eventual light and knowledge among all men will ensue from the doctrines we now preach.

9. In vain will kings, priests, and wicked men unite their power with the haughty and proud to destroy a religion derived from God, and intended for the benefit of his creatures.

10. They will prosper for a season by altering and adapting it to suit their sinister purposes, and converting our doctrines of love and truth into engines of oppression.

11. Many years of clerical darkness, oppression, and persecution will prevail on the earth before the true light from God will universally triumph.

12. For they will have the power for a season, like the clergy of Moses, to blind and debase the people, by distracting their minds, sowing among them dissensions and strifes, stirring up excitements, vitiating their plain tastes with shows and pageants.

13. Good men they will hate with the instinctive

wickedness of their hearts, while they corrupt the healthy nutriment of pure religion into the poison of superstition.

14. And they will raise up the abomination of desolation in a false priest, who will be more rapacious, malignant, revengeful, cruel, and blood-thirsty than the high-priest; who in his anger and wrath will torture and burn those he hates, and totally desolate the poor with the semblance of feasting and hilarity.

15. Surrounded with his gorgeous ministers of craft and oppression, he will deceive and delude all around him. This tyranny and oppressive craft will also be supported by all princes and lords; by all the vile among the rich, and the base and unprincipled among the poor.

16. Their banner will be inscribed as now, "*clerical faith*" against righteousness and justice.

17. This tyranny so dreadful, this gorgeous pomp so despicable, must be supported by the poor of the earth; while lesser tyrants make further exactions, until they are stripped bare to support this silly splendor, and to polish the chains which fetter them.

18. Then if any one shall say, Here is the Gospel of truth which will teach you how to break the bonds of tyrants, he will scarcely be believed.

19. I repeat to you, beware of subtle, deceitful priests. Make your homes happy by excluding them, and their indirect influences. Exclude all contentious persons, and respect others as you would be respected.

20. Avoid false pride and silly vanity, which will lead

to strife and useless rivalry. Establish order and system in all your affairs, and let the same prevail in your households. In this only imitate the priests; for they observe order in their own houses, while they disorganize yours.

21. Without order and system, the universe of God could not exist. How, then, can humble man prosper without the aid required by God?

22. Let economy be practiced under all circumstances; not to hoard like the miser, but to enable you to dispense to the sick and necessitous.

23. Educate and instruct your children to reverence God, to honor and respect their parents and the aged, to pay deference to the laws and their executors, and to be firm, mild, and benevolent toward all men.

24. A true religious knowledge is of the greatest importance; therefore teach them early the truths of the Gospel, in which there is no superstition, mystery, miracle, or magic.

25. Cultivate in them a proper ambition, without envious contentions, or revengeful rivalry.

26. Make your homes happy, in seeking for enjoyment in this life, and a state of mind to prepare you for the happiness of another.

27. Teach your children that the poor will always be impoverished, debased, and oppressed, without a pure and true religion. Teach your children this, and also,

28. That the religion of kings and priests is not their religion, but the superstition prepared for them by their oppressors.

29. Those who preach the old oppressive doctrines, creating a discordant inequality among men, are scattered like a destroying pestilence, over the whole face of the country,

30. Where they protect the spoiler and divide with him the plunder wrested from the helpless, forlorn, and friendless.

31. These sanctimonious men influence silly women to plunder their husbands and fathers for some pretendedly holy purpose, that they may pamper their pride or appetites.

32. When their wickedness, cruelty, and prosperity are at their height, the religion of a God of goodness will supplant their knavery, and release the world from their bondage.

33. Then the histories of kings, priests, and tyrants will be remembered with abhorrence; while men will marvel that their fathers were so simple.

34. Taught by the Gospel, men will understand their true interests; and the beastly selfishness which now governs them, will be supplanted by the truth emanating from God, which shows that when men respect their brethren, they do in truth respect themselves, and reverence the God of all.

CHAPTER XXV.

1. THE Gospel contains the words of life and salvation, and creates for all who love God a happy communion with Him as the great Author of their existence ;

2. Like the rain from heaven which comes down and waters the earth, causing an increase of the herbs of the field, and invigorating plants and fruits ; returning again to the clouds, it redescends with the same happy influences.

3. Why will you dispute and disagree about trifling things ? One man esteems one day more fortunate than another, while others esteem every day alike. Let every one have his own opinion, without idle controversy.

4. No man lives for himself alone ; but he should be kind and complaisant to others. And let no man put a stumbling-block in his brother's way.

5. Rather let us follow after the things that make for peace, and things whereby one may edify another.

6. Where there are many masters, there will be confusion.

7. In many things we all offend. If any man offend not in word, he is the more perfect, and also the more able to bridle his whole body.

8. We put bits in horses' mouths, that they may obey us, and we turn about their whole body.

9. Great ships, also, when driven by fierce winds, and which have a small helm, are readily governed by the helmsman.

10. So also the tongue is a little member, and boasts great things ; showing how great a fire a little spark kindles.

11. The tongue is a fire, a world of iniquity. So mischievous is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature.

12. All kinds of beasts, birds, serpents, and things in the sea, have been tamed by man ;

13. But the tongue can no man tame. It is an unruly evil, full of deadly poison. Therewith we bless God, and curse men who are his creatures !

14. It is unnatural that blessings and curses should proceed from the same mouth. Sweet and bitter waters do not proceed from the same fountain. The fig-tree can not bear olive berries, nor a vine figs.

15. A wise man, endowed with true knowledge, will show his good works by a corresponding conversation with the meekness of wisdom.

16. But if you have bitter envyings and violence in your hearts, conceal your infirmity, and speak not against the truth ; but be ashamed of your weakness.

17. These unwise, groveling passions descend not from God, but are priestly, sensual, and base.

18. Where envy, pride, and strife exist, there also are found confusion, and every evil work.

19. But the wisdom from a just God is first pure, then peaceable and gentle, and easily understood by all, except the sophistical and contentious. It is also full of mercy and good fruits ; without partiality or hypocrisy.

20. The fruit of righteousness is sown in peace by those who make peace.

21. Adopt, therefore, virtuous and generous resolutions, with firmness, resolutely resisting envious and base feelings, which will flee from you.

22. Contemplate God as He is, and you will find Him just, good, and benevolent. Let the double-minded cleanse their hands and purify their hearts.

23. Speak not evil of one another. He who speaks evil of his brother speaks not well of God who made him.

24. What is life, that we should spend it in contentions and strifes? It is even a vapor, that appears for a little while, and then vanishes away.

25. Lay up in your hearts the doctrines of virtue and integrity, that they may confirm you in all goodness.

26. Be not proud, knowing nothing; doting about questions, and contending about words of no import, from which originate envy, railings, evil surmisings, anger, and hatred.



CHAPTER XXVI.

1. Two days before the feast of the Passover, Jesus being still at Bethany, the chief priests and scribes assembled in the palace of the high-priest, Caiaphas, where they were plotting together how they might take Jesus, and through subtilty put him to death.

2. They deferred executing their plot till after the feast of the Passover, for fear of a riot among the people.

3. Jesus, however, was taken by the treachery of one of his disciples (Judas Iscariot), who went to the priests, and agreed, for a recompense, to deliver Jesus to them. They offered him thirty pieces of silver, which he accepted.

4. On the next day, Jesus and his disciples left Bethany, and entered the city. When the evening had commenced, they sat down to supper, and he told them that on the next day his enemies would gratify their revenge in his destruction. But my doctrines, he said, they can not destroy.

5. My Gospel guards men from their worst enemies, the powers of darkness, ignorance, bigotry, and superstition.

6. Let me, then, establish an ordinance, to be forever hereafter observed, to commemorate the introduction of the light of the Gospel into the world.

7. It is my desire that, on every month hereafter, forever, the communion of bread shall be commemorated in every chapel hereafter to be established.

8. Jesus then divided the bread, and placed it within reach of each partaker, that it might not be delivered at another time with any show of sanctimonious pride or ostentation.

9. All of them then partook of the bread of commemoration, with a conviction in each mind, that the success of the Gospel of truth would render it abundant for all.

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10. He afterward told his disciples that they had been assiduous in spreading the light of truth emanating from God ;

11. That the results had been favorable ; that those who were formerly in a state of ignorance, darkness, and superstition, and who were continually suffering evils themselves, or inflicting them on others, were now contented, and disposed to benefit others.

12. Let us emulate, in all our doings, the order, harmony, and system which characterize the works of God.

13. They then walked to the Mount of Olives, when Jesus remarked: "When the shepherd is smitten, the flock will be scattered." But he hoped that, after his death, they would persevere in their good work.

14. Peter replied, that though he should suffer death, he would not abandon the cause. And so said all the disciples.

15. On reaching a place called Gethsemane, he told his disciples to remain there, while he went onward.

16. When he returned, he found them all asleep.

17. Not long afterward, Judas appeared, accompanied with great numbers, armed with swords and staves, led on by the chief priests and captains of the Temple.

18. As soon as Judas saw Jesus, he approached him, saying: Hail, Master! and he kissed him. The kissing was a sign to denote the person the priests sought.

19. When their coming had awakened the disciples, and Jesus observed they were about to defend him, he

rebuked them by saying: Let the doctrines we have preached govern your conduct, and do not resist them.

20. And I command you by the love and reverence you bear to the Gospel we have published, to save yourselves for its sake. Me you can not save. But the lessons of truth and humanity must, and will, live to confound the oppressor.

21. He then said to the priests and captains: Why do you come after me in such numbers, armed with swords and staves? When I was daily in the Temple, you attempted not to take me.

22. He then went with them to the palace of Caiaphas, with whom were assembled many of his kindred the chief priests, and Levites, and the elders and scribes.

23. The clergy and all the council sought for witnesses against Jesus, to put him to death under the Roman laws, but found none who were consistent. There were many who were willing to bear false witness, but they could not agree together.

24. One witness was willing to assert that he heard him say: I will destroy this Temple, which is paid for by the poor, for their oppressors to show their pride, while they starve the builders.

25. Then the high-priest stood up in the most exalted place, and said to our Saviour: Answerest thou nothing? What is it which these witness against thee? Dost thou also call thyself the Son of the most high God?

26. Jesus answered him: If we esteemed God as He is, and loved Him as we should, we would all consider

Him as a kind father, and ourselves as His children. We are all the children of God.

27. Then the high-priest rent his clothes, and said : What need have we of any more witnesses ? You have heard the blasphemy. What think ye ?

28. They all condemned him to be worthy of death.

29. Then the priests began to spit on him, and to cover his face, and to buffet him, and to say unto him : Prophecy. Their servants, following their example, struck him with the palms of their hands.



CHAPTER XXVII.

1. WHEN the morning appeared, the clergy and scribes consulted with each other on the best way to take his life.

2. Then Judas, who had betrayed him, when he saw he would be condemned, repented, and brought the thirty pieces of silver to the priests, saying : I have sinned, and have betrayed innocent blood. The priests said : What is that to us ? see thou to that. He then cast down the pieces of silver in the Temple, and went and hanged himself.

3. After the departure of Judas, one of the council said : We have a law, and by that law Jesus ought to die. But the power of inflicting capital punishment has

been taken from us by the Romans ; and their governor abhors us, and will not support our holy laws.

4. We must therefore make Jesus a conspirator in order to effect his death under the Roman law ; for one of our witnesses has said, and more are willing to say, that he called himself, "*King of the Jews.*"

5. But as he has committed blasphemy against God, by calling himself the Son of God, let him be scourged by us, and we will afterward take him to Pilate, that we may personally use our influence against him. Let him also be arrayed in tawdry robes, to bring him into contempt with Pilate.

6. They then scourged Jesus, and plaited a crown of thorns, and put it on his head. They also put on him a purple robe, and smote him with their hands. Then, having bound him as though he were unruly, they led him in the same garb to Pontius Pilate, the governor.

7. When Pilate saw him, he asked them what accusation they brought against him. To which they answered: If he had not been a conspirator against Cæsar's government, we would not have brought him before you. Pilate then told them to take him back, and judge him according to the law of their God.

8. The priests replied, that his crimes merited death, but that it was not lawful for them to inflict it under the Roman Government. We have, therefore, scourged him for blasphemy, which by our law is death, and have brought him to you that he may die for insurrection against Cæsar.

9. Pilate then retired with Jesus to question him apart. When he returned with him, he said : Here is the man, and I can truly say that I find no fault with him.

10. It was now the feast of the Passover, at which time it was customary for the governor to release any prisoner which the people by acclamation should desire to be freed. Among the prisoners was one Barabbas, a highway robber.

11. The multitude now became vociferous in desiring Pilate to liberate a prisoner according to usage. Then Pilate asked them if they wished he should liberate the one their priests called the King of the Jews.

12. For he knew that the clergy had delivered him up from envy and hatred. But the priests excited the people to demand the release of Barabbas. Pilate then inquired of them, what they wished should be done with Jesus ? Urged on by the priests, they cried out : Crucify him !

13. Pilate, becoming tired of the uproar, released Barabbas to them, and arraigned Jesus to be further examined, in hopes that he might still save him from his malignant enemies.

14. Then again the clergy and their retainers called aloud : Crucify him ! crucify him ! Pilate told them to take him and crucify him, for he could find no fault to warrant any punishment.

15. The clergy responded by saying : We have a law of blasphemy ; and by our law he ought to die, because he made himself the Son of God.

16. Pilate, when he heard that remark, was fearful he

could not protect him against the unprincipled, revengeful, and superstitious influence of the priests, who exerted all their energies against him.

17. He then said to Jesus: Do you hear what they say? Jesus answered: We are all the children of God. Those who are taught by me, are instructed to love and reverence Him, not only as the author of all things, but as the benevolent Father of all.

18. The clergy who accuse me, exhibit Him as a malignant, revengeful being; domineering over, and oppressing mankind for their benefit. And they thus misrepresent Him to answer their own selfish purposes. They also call Him the God of armies, and a jealous God; giving Him the base attributes which degrade humanity.

19. From that time, Pilate endeavored more earnestly to release him. But the high-priest said: If you let this man go, you are not Cæsar's friend. Whoever proclaims himself king, disclaims the authority of Cæsar.

20. Pilate asked him to show in what manner he would make himself a king. The high-priest answered: Many witnesses have proved it against him before us.

21. Pilate then said to Jesus: What say you? have you conspired against the government of Cæsar, to make yourself a king?

22. Jesus answered: I have always taught submission to existing power. And my conduct has always been humble and without pretension. I have taught the people to live in peace and respect each other, for which the

priests dislike me ; because their maxim is, “ *division and strife.*” [*Divide et impace.*] The doctrines of peace are the reverse of insurrection and violence.

23. The priests uphold this accusation by false witnesses, and wish also to engage you in their revengeful rage.

24. Fearing to lose his victim, the high-priest then again said earnestly to Pilate : Thou canst not be Cæsar’s friend and protect one who plots against him. Is there not evidence ?

25. When Pilate saw how vindictive and relentless the clergy were, he brought out Jesus and sat himself down in the judgment-seat, in a place that is called the Pavement. This was about the sixth hour. He then said to the Jews : Behold the man you should have released !

26. But stirred up by the clergy, they cried out : Away with him ! crucify him ! Pilate asked : Shall I crucify a good man ? The chief priests replied : We have no good man but Cæsar.

27. When Pilate saw that he could not save him, and that the priests were creating a tumult, he took water and washed his hands before the multitude, and said : I am innocent of the blood of this just person ; see you to it. The clergy answered : He has deserved death for sacrilege.

28. He then delivered Jesus up to them. He was then led away, great numbers of men and women following and lamenting ; when Jesus turned to them and said : Daughters of Jerusalem, weep not for me ; but weep for

yourselves and your children. He then went on with them to a place called Golgotha (the place of a skull), where the crosses provided for the criminals were ready.

29. There they crucified him between two malefactors. While suffering the tortures of the cross, our Saviour said: My enemies, benighted by pride and arrogance, know not what they do. May the people become enlightened, that they may know their true enemies and their true interests, and be just, upright, and happy.

30. It was customary, on the execution of a criminal, to affix a title, specifying the crime for which he suffered, on his cross. In compliance with this custom, Pilate wrote a title, and it was put on the cross of our Saviour: "Jesus of Nazareth, the King of the Jews." This title was read by many of the Jews; for the place where he was crucified was near the city.

31. The clergy then requested Pilate, through one of their number, to alter the title, and instead of "*the King of the Jews*," make it, that he *said* he was King of the Jews.

32. Pilate, despising them for their baseness and cruelty, replied: What I have written, I have written.

33. After the torture and death of Jesus, Joseph of Arimathea, a disciple of Jesus, besought Pilate, secretly (fearing the priests), that he might remove the body of Jesus from the cross, and take it away. To this Pilate consented, and gave him written authority.

34. Nicodemus also appeared, and brought with him a mixture of myrrh and aloes to embalm his body. They

then wound linen clothes impregnated with the spices around the body, and placed it in a sepulcher, which was in a garden near the place where he was crucified.

35. There they laid the body of the loved, revered, and ever-blessed Saviour, who, with humility and fearless courage, published the pure doctrines which he received from God, for the benefit of the world.

36. His wise doctrines influence men to reverence God, and have a holy confidence in each other.

37. By inculcating uprightness, they are adapted to the interests of rich and poor, giving them a mutual assurance and confidence which had ever been prevented by the priests, that by their envy and jealousy they might exalt themselves and the nobles over both.

38. With the religion of God, as it is exhibited to us in the Gospel of our Saviour, the rulers of every country will be upright and trustworthy ; for religious associations will always have an influence not only to create, but also to control, the rulers ;

39. While a false religion, made for the domination of priests and lords, can only produce unwise and wicked rulers, and a debased, rebellious people.

40. The system of divine worship established by our Saviour is not, as in the Temple and synagogues, the worship of a divine priest, exalted on his tawdry throne above others, and before whom his worshipers, principally women, bow down and kneel, with affected humble reverence.

41. The holy Gospel of our Saviour rebukes the

shameless arrogance of a set of frail men who call themselves divine, and pretend a mission from God, to speak to, and act, with Him in our behalf, which, they say, God gave to Moses for their benefit.

42. But we worship a just and benevolent God, after the dictates of our own consciences ; bearing witness to the truths of God, as revealed by Jesus, who caused the light of a revelation from God to shine through the Mosaic darkness of superstition and bigotry.

ACTS OF THE ELEVEN DISCIPLES,

BY PETER.

CHAPTER I.

1. AFTER the vindictive clergy had taken their revenge on pure, unsophisticated intellect, by taking the life of the God-inspired Jesus ;

2. When clerical faith and ludicrous creeds, with the superstitious aids of parade, gorgeousness in dress and equipage, tawdry banners, music, pageants, and silly pomposities, to delude and dazzle the foolish, were proudly displayed ;

3. And when, in the full confidence of their murderous success, they had sanctified and raised a cross conspicuously in the Temple, with the image of our bleeding Saviour on it ; and the high-priests, Annas and Caiaphas, had placed smaller, splendid ones on the hinder parts of their mitres ;

4. When, that the triumph also might be more general, less splendid crosses were worn by the inferior clergy,

with orders to erect large ones in their synagogues, that they might be everywhere displayed as tokens or trophies of clerical triumph over the poor and oppressed, in the destruction of their friend ;

5. After all these triumphs over the death of our Saviour, they were sorely alarmed at the intelligence that his eleven disciples, countenanced by the Roman authority, were establishing numerous chapels, and adding greatly to their numbers.

6. The eleven disciples who remained after the death of Judas were named Bartholomew, Joseph of Arimathea, Philip, Matthew, Thomas the Publican, Mark, Luke, Peter, Andrew, James, and John.

7. These often met in a house in Jerusalem, after the death of our Saviour, where they resolved to separate, and establish chapels whenever convenient, according to the Saviour's Gospel and ordinances.

8. Before leaving Jerusalem, they visited the Saviourites, and confirmed them in the cause of truth and the Gospel. Many were also added to the number of these, who continued steadfast in the Saviour's doctrines, and who regularly every month commemorated the last supper, or communion of bread of the good and ever-blessed Jesus.

9. When the chapels became numerous in Jerusalem and other places, those who belonged to them were commonly called Chapelites. The industry and exemplary conduct of the Saviourites gained them the favor and good-will of the people. They also accommodated each

other with employment, so that none need be idle ; and all were industrious, religious, and contented.

10. One day, while Peter and John were talking to some people in a street of the city, they observed a number of the clergy, with their captains of the Temple, coming toward them. Their object was to arrest and imprison them, that they might put down their doctrines, which had become so popular as to attract multitudes of followers, which excited their jealousy.

11. The arrest was made in the evening, and they were imprisoned during the night. On the next day, the high-priests, Annas and Caiaphas, and John and Alexander, and many others of the Levites, had met together in Jerusalem.

12. Having Peter and John before them, they asked them by what authority they were spreading pernicious doctrines ?

13. Peter, encouraged by the countenance and goodwill of the Romans, and all the people,

14. Answered : We have said nothing against, nor have we in any way interfered with, the government or religion of the Cæsars.

15. The Jewish people, being without religion, for no one under the sway of the intelligent Cæsars can believe in the silly devices of Moses, the crazy, priest-hired prophets, or traditions handed down by priest-enslaved elders, we therefore instruct them in the knowledge of the true God, and their true interests.

16. Jesus, our Saviour, whom you feared and crucified

with your priestly mob, taught us the true knowledge of a just and benevolent God, and the duties we owe each other. These doctrines we teach, that men may reverence the God of truth, act justly with each other, and become useful members of society, avoiding your treacherous devices, as destructive to their interests and domestic happiness.

17. We preach to men a credible religion, one which they can believe, and which will benefit them ; not falsehood and superstition to debase them. We do not require of them to *profess faith* without believing, and thus make them profligate, hypocritical, and godless. Observe how industrious, sober, and happy those become who are taught the precepts of the Gospel of peace and goodwill, and the misery of those who adhere to you and prey upon each other.

18. When they heard the boldness of Peter, they marvelled, and directed him and John to leave the council-room, while they conferred together among themselves, as follows :

19. " What shall we do with these men whose doctrines are rapidly spreading over the whole country ? At the same time, the Roman authorities despise us, make a jest of our holy religion, and countenance the Saviourites.

20. " Their proselytes become complaisant and industrious. The charge of sacrilege, which formerly struck them with horror, they now hear with indifference or treat with stern contempt. Our anathemas, instead of injuring, now

bind them more closely together, while they despise them who regard them. Our slanders, which of old destroyed, now make the slandered respected.

21. " But to prevent the spread of their doctrines among the people, let us sternly threaten them, in order that they may no more speak in the name of Jesus. They then called them to their presence, and with much austerity commanded them not to speak at all in the name of Jesus."

22. Peter replied: Judge yourselves whether it is right to hearken to you, or perform our duty to God and our fellow-men. No one denies that our Saviour, the good, unpretending Jesus, was inspired of God. And all know that Moses, from whom you derive your authority, was inspired by selfishness, ambition, and a tyrannical spirit.

23. His selfishness and ambition caused him to make his whole tribe of Levites perpetual clergymen, hundreds of years ago, when they numbered twenty-eight thousand. And Joshua, a relative and Levite, he made his successor in the government.

24. Moses was determined that his family should govern by superstition and fear; and, with this object in view, his laws were a selection of all that was cruel and oppressive from those of Egypt, Hindostan, and other countries. And his religion was intended to keep in subjection ignorant slaves just escaped from bondage, by continuing them in ignorance and debasement, that his own family and clan of priests might extort from them, and tyrannize over them in pomp and power.

25. Therefore, should we obey you, our own consciences would condemn us as unfaithful to our trust, and unjust to mankind.

26. Confounded by their daring to utter these undeniable truths, and not finding suitable grounds for punishment, fearing also to offend the people who hated, and the Romans who despised them, they threatened them again and let them go. So much had the friends of the Gospel of Jesus increased since they destroyed him.

27. After being liberated, Peter departed to establish distant chapels, leaving John to attend to those in and about Jerusalem.

CHAPTER II.

1. AFTER the establishment of the chapels, the women, both rich and poor, of the families of the Saviourites, abandoned the Temple and synagogues, and regularly attended the chapels presided over by the seniors. Neither could appeals to their pride or vanity, made by the women of the princes and priests, seduce or flatter any of them from their duty to their long degraded families.

2. Many of the seniors of the chapels had been elders of the Temple and synagogues, where, though they gave respect and importance to the clergy by their age and ex-

perience, they were compelled to second their self-interested projects or suffer their hatred.

3. Should any of them, as elders of the Temple or synagogues, have dared to disobey the mandate of a clergyman, he would forthwith employ certain women and weaker members of the synagogue to render the good name of the upright elder contemptible.

4. All this would be done because he would not surrender his conscience to the keeping of the priest, and become a knave with a good character and a bad conscience, for peace' sake.

5. Tired of persecution and urged by his family, who share his trouble and distress, the elder shows his faith by his works, and kneeling humbly at the feet of the priest, asks his forgiveness.

6. But this degrading act does him no good. The reverend priest allows the persecution to go on, because by it he has gained a powerful friend in the person of the elder whose favor he has acquired by gratifying his own malice and revenge.

7. By thus encouraging the worst passions which militate against true religion, and the harmony, peace, and happiness of society, they gain importance and create fear, which increases their arrogance and pride.

8. The seniors in the chapels of our Saviour being no longer subservient to the priests, are treated with the deference their age and conduct merit. Consequently, they have acquired their own self-respect and that honor and importance in society which God, in his providence, had

assigned to man, but was usurped by the sanctimonious priest.

9. The seniors acquire their authority among men by prescription and the wise providence of God, under whose care they have lived to possess the necessary experience of age. Thus experienced, they superintend the chapels with wisdom and prudence.

10. God has also given them a just, moral influence over their own families and neighborhoods, which they exercise beneficially, being equal and highly respected among equals. They are neither objects of adulation, worship, or envy. They are pious, without sanctimoniousness ; affable, without grossness ; and benevolent, without ostentation.

11. The clergy, deriving their spiritual authority from Moses, were set apart by him as a distinct class from the people ; with whom, from that time, they had no mutual sympathies.

12. Moses also gave them a religion full of superstition and bigotry to blind and delude their ignorant worshipers, by which the priests have ever since extorted money, exacted homage, and received adoration.

13. Some affect humility which they never possess, but which causes their ill-concealed pride and exalted condition above their fellow-men to appear more glaring and repulsive.

14. Among the various means devised to retain power and continue their influence over the rich, one plan has always been to make them believe (and frequently they

furnish the evidence to convince their dupes) that with the declension of priestly power their property would be unprotected from popular rapacity.

15. To prove their assertions true, they stir up excitements among the vulgar by means of their agents, to be accompanied by acts of violence against property. Thus they themselves create the evils they profess to correct, and therefore profess to know how to remedy them. It is also common for them to influence the poor to claim undue services from the rich as a matter of right, and which they know will be refused.

16. Thus do they continue unhappy differences between the rich and poor, to maintain their false ascendancy over both for the benefit of themselves and the lordly, crying: "Peace! peace!" while committing hostility; and preaching "Virtue! virtue!" when they believe they would starve if integrity should supplant *clerical faith!*

17. The base, invidious spirit of the poor against the rich, and the contempt and insolence with which the rich treat the poor, have yielded to the mild, enlightening spirit of the Gospel, and industrious habits prevail wherever chapels are established. By the happy spirit of the Gospel, a mutual feeling of good-will and kindness between rich and poor has succeeded the groveling enmity sown by the priests.

18. Let, therefore, the poor always continue to meet the rich with open, manly consideration and respect. Let them be cautious that the malignant, unhappy feeling of envy, indirectly encouraged by the priest, is not har-

bored in their hearts against a successful neighbor, nor allow the low cunning of the designing to tempt them to outrage and violence.

19. And let the rich man avoid the weakness, pride, or vanity that would enslave him to the priest and noble, who despise him for abandoning the love and good-will of the many for the secret, though unconcealed, contempt of the few, who, while they consider him as a presumptuous intruder, manage to make his wealth subservient to the support of their self-assumed superiority.

20. A great part of the avails of the industrious husband and father which formerly, under the Mosaic religion, the clergy abstracted through the simplicity or vanity of the wife or daughter, under plausible, holy pretenses,

21. The husband, father, and wife now retain for the benefit of their own families.

22. What formerly built the large Temple and synagogues, to add to the pomp of the clergy and allure the women from their home-duties,

23. Now founds the well-built and comfortable chapels for their families.

24. The avails of their honest industry which now creates for them and their families the neat and comfortable houses in which they reside,

25. Are not, as formerly, alienated from them to construct the magnificent palaces of the clergy nor the royal edifice for the equally proud and insolent prince.

26. Those earnings of industry which are now ex-

pended to create neatness, comfort, and convenience in their own homes,

27. No longer furnish the gaudy equipage, the expensive furniture, the childish pageant, and other prodigalities of the clergy, princes, and lords.

28. The Chapelites now have the means to provide a sufficiency of good and healthy food for their own families, and to be charitable in clothing and feeding the needy ;

29. The same being no longer appropriated by the wife or daughter of the Saviourite for the over-fed priest to pamper himself,

30. They can now afford to provide suitable and convenient clothing for their families,

31. Their means being no longer abstracted from them to furnish the clergy and their accomplices in a heartless religion with the childish regalia of miters and crowns,

32. Tiaras, crosiers, scepters, thrones, altars, diamonds, ephods, breast-plates, urims and thummims ;

33. Blue and purple robes, gold bells, miter-plates, and sumptuous equipage.

34. Their share of this ridiculous expenditure to defude the vulgar now makes their own homes agreeable ; and they are no longer driven from them by discomfort, brawls, and discord. The publican no longer profits from the discontented and unhappy whom the priests and oppressors formerly drove to his gate.

35. Having their own chapels for religious worship, their wives and daughters are no longer indirect spies

over them, as they were while acting under the sly, plotting priest.

36. The chapels, with the religion of God, need no priests and Levites to act as mediators between God and man ; no regalia or pageants to please the ignorant ;

37. No Colleges for sophistry to obscure truth ; no mystery or juggling, to make fools stare ; no miracles or signs of wonder, to impose on the weak-minded ; no clerical faith for knaves ; or creeds for unbelievers to profess faith in ; nor any indirect policy to mislead men.

38. Designed to do good, and not to mislead, the Gospel is plain and intelligible to all.

39. How different from the hideous structure of falsehood and absurdity made by the selfish Moses, to raise to worldly power and despotism his own tribe and family ! His religion has continually supported the despotism, cruelty, and tyranny of priests and kings.

40. Those are to be pitied who allow themselves to be duped by such ridiculous absurdities, called religion, with its vain pomp and show, its sophistries and delusions, creating heartless pride and smiles, under which is concealed an aching heart.

41. Yet great numbers have abandoned the comforts of peaceable homes, to join successful Mosaic impostors and the worst of tyrants, at the expense of religion and happiness.

42. The institution of the communion of bread is founded on immutable truth, and binds the Saviourites to each other by the principles of charity and benevolence.

In its observance it includes a commemoration of our Saviour and his Gospel of light and good-will. It is a holy communion with God, whose wisdom and purity were imparted to Jesus for the benefit of the world.

43. The brotherhood of Saviourites have for their foundation the charity of procuring bread for all, and the Gospel by which general charity is promoted. Their associated power thus founded, where many are as one in unity of object, thought, action, and purpose, creates mutual confidence, and gives them a contented and happy mind.

44. This social, religious happiness among men and women is denounced as sacrilege by the clergy, unless they themselves preside under their malignant God of Sabaoth, and practice their sanctimonious mummeries.

45. Our vindictive enemies, envying the prosperity of the chapels, have commenced more violent persecutions than before, under the conduct of a bold, perfidious man, named Saul, who being a Jew, was made a Roman citizen by purchase, which was paid for by the priests, as well as his hire for harassing the chapels.

46. He brought Stephen, an intelligent and useful follower of the Gospel, before the high-priest, under a charge of sacrilege for administering the communion of bread and holy comfort and consolation to women as well as men, and caused him to be stoned to death, contrary to the Roman laws.

47. As for Saul, he was abundantly paid by the clergy, who revered him for his plausibility and total want of principle. He was continually plotting oppressions, and

making great havoc of the chapels in and about Jerusalem; entering houses, and abusing and tormenting men and women, and often committing them to prison.

48. Still the chapels were continually increasing; the people being far more happy under their persecutions, with the Gospel of God in their possession, than they formerly were when free from such persecutions, and destitute of the Gospel.

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THE LAST

EPISTLE OF PETER TO THE CHAPELS.

“THIS was the last Epistle of the pious disciple Peter to the chapels. It was accompanied with manuscripts of the Gospel and ordinances for the rule and management of the chapels according to the system enjoined by the blessed Saviour. They were intended to be copies, by which the others could correct and conform all their small variances, that they might be uniformly alike.”

THE LAST EPISTLE OF PETER.

1. SIMON PETER, an humble disciple of Jesus, justly called the Saviour of the world,
2. To all the seniors and mediates of all the Saviourite chapels of Rome, Corinth, Philippi, and elsewhere, as the accompanying epistle does direct ;
3. And also to the strangers throughout Pontus, Galatia, Cappadocia, Bithynia, and elsewhere, and to all the beloved brethren :
4. May the peace and love of God remain with you, and may you continue to respect each other ; not hating and deceiving, as in the dark times past.
5. Both myself and the brethren here are well pleased

to hear that the love of God and charity toward each other abound among you.

6. We also rejoice that your trust in the Gospel of the crucified Saviour on the accursed cross has given you patience and hope to bear the tribulations and persecutions created by the arch enemies of God and oppressors of men.

7. Dearly beloved seniors, mediates, and brethren, I have examined the Gospel and ordinances of our revered Saviour Jesus, written and compiled by his disciple Matthew, after it had received the additional notations of the disciples, Mark, John, Luke, and myself; to all which I have also made additions from my own written memoranda, in six chapters.

8. These we send to you, that there may be no variance between them in the different chapels.

9. The blessed Saviour suited his language to the comprehension of those whom he addressed.

10. For this purpose he often spoke in parables, that he might instruct the dull and ignorant; explaining by familiar things and objects the truths he wished them to understand.

11. Many of his lessons I had written down at the time he delivered them, as did also Matthew, Mark, Luke, and John; which, with the blessing of God, will be preserved for the good of the world in his Gospel forever.

12. The disciple Matthew wished me to alter his plain language into better style; but as his unadorned language corresponded with the plain truths of Jesus, I declined.

13. After Jesus had proposed to me to become one of his disciples, the priests, with their usual industry in mischief, wishing to degrade him as a bastard, and unable to attain the character of Mary, his mother,

14. Reported that he had called himself the Son of God, hoping thereby to bring him into contempt for his arrogance and folly ;

15. And at the same time implying his bastardy, as though, having no father but God, Joseph was not his father.

16. Thus, in priestly pride and rage, trampling on the character and happiness of his virtuous mother, the good Joseph and his highly respected brothers, Joses and James, Simon and Judas, and also his two sisters, Mary and Thalda.

17. Such baseness, however much they may have been exasperated by his exposure of their knavery and superstitions, and also their loss of influence by the success of his doctrines, was inexcusable,

18. And induced me no longer to defer complying with the offer of Jesus ; and from thenceforth I became his disciple, with a perfect conviction of the hardships and persecutions to which I exposed myself.

19. Another plan of his crafty and desperate enemies was, to exalt him wherever he went, as one who had power to heal all diseases ; yea, who could restore the dead to life !

20. These things did they affect to believe ; and would also wonder if he was aided by the devil.

21. Thus did they invidiously act, and pretend a desire to see him exhibit his power.

22. And fools were not wanting who fell into the snare so artfully laid by deceitful, indecent men, who made the art of deceiving the people a regular study, to promote their profit or interest.

23. Having thus raised the expectations of the people, they supposed they would be disgusted with Jesus if he disappointed them, as many would believe he had thus pretended.

24. These things did the enemies of Jesus propagate, to destroy his influence with the people, and make his doctrines vain.

25. As for the wiser sort, when they heard these tales falsely spoken by those they respected for their supposed sanctity, they believed Jesus had thus boasted,

26. And were displeased with his folly and presumption.

27. While the simple, by far the most numerous, were for a season dissatisfied that he did not gratify them.

28. Such artifices and tricks to deceive and delude the people, and prevent their instruction in true knowledge, are taught in the four colleges for instruction in the law and religion of Moses, in the city of Jerusalem.

29. These men, boldly confident, sanctified in look, and intermeddling with others' affairs, readily disorder the harmony of families.

30. And having been taught a crooked knowledge,

devoid of truth, are purposely scattered and found everywhere.

31. Thus scattered, and practiced like soldiers to act as one man, they speak with one voice in favor of the worthless who profess priestly faith, and against the worthy who do not.

32. The priests, jealous of the influence of the doctrines of our Saviour, reported that he had, by magic, multiplied a few loaves of bread into thousands, with which he had fed the multitude.

33. This was also done by them with the same inimical purpose as the raising from the dead ; falsehoods to make him and his doctrines scorned.

34. "Reverence God, respect your neighbor and his rights ; be always innocently, if not usefully, employed ; and avoid idleness as the parent of misery."

35. These and like doctrines Jesus taught, which were condemned by the priests, because, when added to the cautions he gave, it made men entirely independent of them.

36. The priests, instead of teaching the people such useful knowledge, preferred instructing them in the most preposterous nonsense, confounding their minds with ridiculous mysteries, sanctified mummeries, and incredibilities.

37. They are living everywhere, having the country divided into allotments, and districted off for them, where they can intrude into every family, their power being feared by all.

38. When a good man was attacked by one of them in any allotment, it was immediately known to them all, and he had no place of refuge from their hatred.

39. But a city of refuge was at all times provided for the murderer and burglar, who were necessarily submissive to their superstitions, who, having no righteousness of their own, were provided for by clerical or priestly faith.

40. The policy of confounding virtue and vice, by introducing clerical faith as a substitute for righteousness and a just life, was first introduced in their Regulator, or book called "MELECH ASHIGH UTHUN," in the time of Solomon.

41. It gave the priests great power and influence, by association with the unprincipled and dishonest; for a knave can profess a belief in anything, though he can not be just.

42. In company with such men, the family of Moses, numbering twenty-eight thousand Levites when first constituted priests and ministers by him, have, under the banner of priestly faith, compared righteousness to a filthy rag, and persecuted the just and upright even to this day.

43. Under the comparatively humane government of the Roman emperors the power to punish with death was taken from the vindictive, theocratic priests, on account of their cruelty. This gave Jesus an opportunity to benefit the world with his inspired revelations, before the rancor of the priests and their mob induced Pilate reluctantly to give him up to them.

44. Our Saviour proposed for mankind a religion without priests. By the providence of God, numbers of men live long enough to acquire the wisdom and experience of age; of these he formed the rulers or seniors of the chapels.

45. By this policy he placed all men, near as can be, on an equality in the chapels of God; and his doctrines exhibit them as equal in the sight of God.

46. The seniors, having no permanent office, could not leave an inheritance of clerical power to foster pride.

47. But their successors were constituted, as they themselves had been, by a choice of the mediates and seniors.

48. The excellence of this plan we have happily experienced; but our happiness and prosperity are again bringing down on us the vengeance of the powers of darkness and superstition, in a more artful manner than accompanied the violence which nerved us, and bound us more closely together.

49. The clergy have again brought out against us the noted Saul, who formerly persecuted us with violence until he was disabled by wounds.

50. This Saul had studied with the priest and doctor, Gamaliel, who first recommended him to the priestly council at Jerusalem, as a person every way qualified to revenge them on Jesus, being cunning, and cruel, and totally unprincipled.

51. Saul being employed by them, made great havoc of the followers of our Saviour's doctrines, frequently

entering their houses, and committing the inmates to prison.

52. Also exciting mobs, and other excesses; in one of which he caused the good and exemplary Stephen to be stoned to death.

53. In one of these tumults, which he had himself excited, he was severely wounded, and fell from his horse.

54. A Saviourite having compassion on this ruthless enemy, raised him from the ground, carried him to his own house, dressed his wounds, and entertained him hospitably until he was healed.

55. While he was in the house of this good man, he ascertained that he could destroy some of the chapels under the guise of friendship.

56. When his wounds were healed, he went to a distant chapel, where he was unknown, and, under the assumed name of Paul, became a member. This made him equally a member of all the other chapels.

57. Having an abundance of money furnished by the priests, and their extensive influence besides, he is now undermining the doctrines and ordinances of our blessed Saviour, and substituting the Jewish in their place, excepting the sacrifices. The sacrifice of our Saviour on the cross, he says, is accepted of God, as sufficing in their stead.

58. He invites the Chapelites to join themselves to the clergy, calling them the bishops of their souls, from whom as sheep they have gone astray.

59. By a letter just received from Damascus, I am in-

formed that he has altered our Gospel and ordinances, leaving parts of the lessons of Jesus as they were, but generally mutilated and intermingled with his own and the priests' devices and superstitions.

60. Saul or Paul, in his new-fangled Gospel, boldly confirms the slanders of the priests on Jesus and his family,

61. By audaciously calling our Saviour the Son of God.

62. He has also coupled his name with that of the phantom Christ of the priests, calling him Jesus Christ the Shilo and anointed Messiah of Moses and crazy prophets.

63. To suit his shameless purposes, he makes Jesus, whose ancestry we all know, a descendant of David, and insolently calls David "the man after God's own heart!"

64. As an evidence of the triumph of the priests over humanity in the person of Jesus, he has the hardihood to place a cross, with the bleeding image of Jesus suspended on it, near the forum from which he preaches.

65. To reconcile this glaring insult to the people, he restores Jesus to life three days after he had buried him.

66. And shamelessly asserts that myself and the other disciples said we saw him and talked with him after his death and burial! And he declares that we have given our testimony thereto!!

67. After raising him from the dead, he causes him to ascend bodily into heaven! This, also, he boldly asserts we said we had witnessed; and also his sitting at the right hand of God. There Saul eventually places him, with the name of "Jesus Christ, the Son of God!!!"

68. He also, with equal effrontery, represents that our Saviour, knowing himself to be the only Son of God, the phantom Messiah, Shilo, or Christ of the priests,

69. Voluntarily offered himself to be sacrificed by the clergy, and calls his cruel death on the cross a voluntary sacrifice to please his Father !!

70. Paul or Saul then goes on, in the spirit of gross-conception, to create a priestly, sacrificial feast. And as the priest feasted on the carcass of the animal that was sacrificed, with the exception of what he gave to God,

71. So he, in the most ignominious manner, makes a cannibal feast at which to feed, not only their gluttony, but their rancorous hatred and triumph over the good Jesus.

72. For this purpose, the murder of the blessed Saviour by the clergy is commemorated by eating his actual body, as Paul says, when he gives his proselytes bread to eat at what he calls the Lord's Supper.

73. And, as though this was not savage enough, he introduces wine ; and on giving a cup of it he says : " This is the blood of Jesus ; drink of it, my beloved ; for Jesus himself instituted this sacrament when he eat his own body and drank his own blood."

74. This cannibal feast, so ludicrous yet barbarous, could originate only in a base, revengeful heart, and corresponds with the malignant feelings of those whom it was intended to gratify.

75. The chapels with the Gospel and ordinances of Jesus have been continued long enough to prove, that with religion the people, unannoyed by priests to create

discord and to explain superstition by sophistry, become orderly, industrious, and happy. Whether rich or poor, they envy not each other, but are mutually kind and benevolent.

76. Wherever Paul has operated, a reversed state of things exist. For the letter from Damascus states that the cannibal feasts, or the Lord's Supper, as Paul calls it, is invariably a scene of drunkenness and gluttony.

77. Paul has also established three Gods to replace the one God he has deposed.

78. God the Father, is the first. Then Jesus Christ, descended, as he says, from God and the Virgin Mary (meaning Joseph's wife), is the second. Now, Joseph had five sons and two daughters by his wife Mary. And we are acquainted with all of them.

79. He couples the name of our Saviour Jesus with that of the priest-anointed, phantasmic Messiah. And to every chapel under his control a cross has been attached, as a token of the victory of the Mosaic clergy over Jesus.

80. Even at his Lord's Supper, the name of Jesus is coupled with Christ.

81. To flatter the silly part of the women, it is supposed that he is about deifying Mary, the good wife of Joseph, as the mother of God!!! The arrogance and insolence of the fellow scorn alike rationality and decency.

82. His third God he calls the Holy Ghost, who remains on earth, and belongs to the bishop of souls. The first God, the Father, is in heaven, to which place myself, he says, and the other disciples saw the second God,

Christ, ascending to join Him ! He also falsely asserts that I am aiding him in thus subverting the purity of the Gospel.

83. Backed with all the money and influence of the priests and their thousands of kindred, the Levites, who are scattered everywhere, he can assert or prove anything he pleases, and has an infinity of vileness.

84. The Holy Ghost, he says, proceeds from the Father and Son, and he protects him better than the other gods of his conception.

85. For he says, that God will forgive all sins save a sin against the Holy Ghost. That will not be forgiven in this world or in the next. The three Gods, he says, are one God.

86. He has also changed the government of the chapels. The seniors he calls elders, and the mediates, deacons ; and has established bishops, whom he selected from among the Levites, over all, the same as in the synagogues.

87. The writer from Damascus also states, that the establishing any religious associations in which women are included for the happiness and protection of any but the clergy and their friends, who are the elect of God, is a sin against the Holy Ghost, or third God. This last God, Paul also describes as the spirit of peace, concord, and happiness, proceeding from associated confidence of power, through the mutual protection of many.

88. Now, my brethren, it would seem from this letter, that it is intended by Saul to permit none but Mosaic

priests, and those who humble themselves before them, to be allowed the happiness we now enjoy with our families as a religious association.

89. By means of our religious association, we have been gratified with the kindly affections of men having confidence in and respecting each other, accompanied with a happy sense of security, mutual sympathy, and content. Our wives and daughters, by resorting to our religious chapels, are independent of the priests and their synagogues, and no longer their spies and agents of discord.

90. Dear brethren: My health has lately been much impaired; yet I trust in God that I shall be enabled to correct these false teachings.

91. Oh, that we had strictly obeyed the oft-repeated injunction of our Saviour: "Beware of the priests and of the scribes! They smile benignantly while they stab fatally. Their whole study is to deceive and delude, and their smile is more to be dreaded than their hatred.

92. "Beware of the proud, for they respect none but themselves. Neither are they capable of religious feelings."

93. The religion of Saul is so absurd and ridiculous, that we have only to dread the cunning which the unhappy man will employ to divert the power and favor of the Roman Government from us.

94. But we must exert ourselves and rely on the good providence of God, which has thus far successfully sustained us.

95. Let us hereafter follow strictly the admonitions of our Saviour, that we may be enabled to preserve the benefits of the Gospel and its ordinances for ourselves and posterity, and avoid the blight of discord, bigotry, and superstition.

96. With the light and knowledge of God, conveyed to us by our Saviour, shining in our hearts, we have confidence and hope.

97. So that, though we are troubled on every side, we are not distressed ; though we are perplexed, we are not in despair ;

98. We are persecuted, but not forsaken ; cast down, but not destroyed.

THE ACTS OF PAUL

AND

THE JEWISH SANHEDRIM.

1. PAUL having failed by open violence to destroy the chapels established by the disciples of the revered and loved Jesus, and having been sorely wounded in one of his offensive forays, his rancor and hatred against them knew no bounds.

2. Finding that his former violence had increased their numbers and strengthened their resolution, he determined to assail their integrity with artifice.

3. When he had formed his system of operation, he communicated it to his friend Ahasaph, the priest, whom it pleased. And he promised to engage the supreme council of priests, at its next session, to furnish the necessary funds to carry his plans into operation.

4. Consequently, at the next meeting of the Sanhedrim, Ahasaph introduced the subject by saying: "Openly

are we denounced every day by the Saviourites, in their chapels, while the holy reverence formerly paid us in the Temple and synagogues is now turned into contempt.

5. "This destructive state of things is indirectly encouraged by our Roman masters, who ridicule and despise both us and our religion.

6. "The sacrilegious Chapelites, who worship God without the intervention of holy appointed priests, are increasing in numbers and creating their chapels everywhere, while the utmost quietude, prosperity, and happiness attend them. This must not be allowed to continue.

7. "By their established rules they exclude from their numbers all priests, lawyers, and contentious persons, with the last of whom, however, they ingratiate themselves by favoring their control in civil affairs, without open interference. Their Gospel is plain; so are its ordinances. Both are to be continued without any change or amendment whatever to the end of time. For God, they say, is always the same. Should we introduce our agents among them, therefore, we could effect nothing for their overthrow.

8. "Thus fortified, sophistry or a desire of change can not affect them.

9. "They have no mysteries, and say that a pure religion requires none. They assert that mystery implies a fraud on the understandings or purses of themselves or neighbors. Symbols they equally avoid as useless, except for the very ignorant.

10. "Having a religious establishment of their own,

they have drawn from us all their women, who before worshiped in our synagogues ; also, some of our elders and great numbers of the aged and rich (but I am happy to say, no priests or princes) have added respectability to their heresy, by joining them.

11. " By withdrawing their women from us, we have lost a great source of power we derived from their vanity and their inquisitive and communicative dispositions, which made them more valuable to us than ordinary spies in their own houses ; in which capacity, being themselves ignorant of thus acting, they were unsuspected by their own husbands.

12. " Having taken from us their Delilahs, by whose silliness, vanity, and pride we so long lorded it over the Samsons, we can no longer shear them of their strength ; the sacrilegious Jesus having so instructed them that their heifers will no longer work at our plow, to the degradation, as they say, of their own families.

13. " Spies we can not employ in their houses, because they are on their guard against them. We can therefore neither harass nor profit by them, as we are ignorant of their doings and designs.

14. " A hired spy can not enter into every secret of a family as can the wife, who may ascertain the secrets of the heart and has free access everywhere. So silly and vain were they, that they observed not their delivering their families bound hand and foot into our hands, that we might profit by their weakness. ' There can be no evil in a city, and the Lord hath not done it.'

15. "A spy or agent may be suspected and guarded against, but the wives and daughters are the natural aids of the priest, possessing the necessary aids of an instructed one. For they are always possessed of an insatiable curiosity, with a frantic desire to communicate every secret.

16. "Hired spies in families and neighborhoods expect compensation. The woman is paid by her love of gossip and excitement. And verily their families receive the reward of their labor. 'Those who sow in the whirlwind shall reap in the whirlwind.'

17. "From the want of female agency, we can no longer sow discord and distraction in their families, and then exhibit our balance of power by throwing it on one side or the other, as would best suit our interests or convenience.

18. "The sacrilegious Jesus, who taught his followers to mutually benefit and respect each other, has taught them a lesson they never before could practice, which will dilapidate our priestly palaces, and build houses for the base who know not how to enjoy prosperity with moderation.

19. "In this melancholy state of our affairs, our reliance, to reinstate ourselves into former power, must be placed on Saul, whom we formerly employed against them, and who has requested me to explain his designs to you, which, I am convinced, he will successfully carry into effect, if supported with sufficient funds.

20. "He has recovered from wounds he received while

engaged with others, in your service, in breaking up a chapel by force. Wounded and dismounted, he was forsaken by his followers, when a Chapelite in compassion took him to his own house, and with care and attention cured him.

21. "While in the house of this man, he had opportunities of noting how best they could be destroyed.

22. "He then ascertained, that when admitted into one chapel, he became a member of all the rest; and he intends to join a chapel where he is unknown, under the assumed name of Paul.

23. "When he will flatter them by preaching that Jesus, whom we crucified, had risen from the dead, and was afterward seen by his disciples and others, to whom he gave such authority and instructions as Saul will invent and preach to suit our purposes.

24. "It is also his intention to deify Jesus and add Christ to his name, and thus introduce him as the Shiloh, Messiah, or Christ so long ago promised by Moses, the priests, and the prophets, to sooth the discontented Jews.

25. "He will thus add the popularity to Jesus of our holy religion and laws, making the most arbitrary and tyrannical parts less objectionable by intermingling them with the pure morality of Jesus.

26. "The Chapelites have more among them who can read and write than can be found elsewhere.

27. "Saul says that their women, instructed in the Gospel of Jesus, are no longer silly, proud, or vain. And since his death, the disciples have taught them to

imitate the virtuous and pious example of Mary, his mother.

28. "The sons are also taught to imitate the worthy example of the pious and just Joseph and his son, their Saviour and the enlightener of the world, as they call him.

29. "They profess to feel grateful to the Providence which gave so excellent a father and mother to Jesus, as instructors to make him worthy to be inspired and enlightened by God to benefit the world, and create for them their present happiness.

30. "Now, Saul proposes to flatter the women by deifying Mary as the mother of the Son of God. And he intends to make a saint of her husband Joseph.

31. "Jesus, after arising from the dead, he will boldly assert, was seen by his disciples ascending with glory to heaven, where God gave him a seat at his right hand, welcoming him there as the priestly Messiah and His only son.

32. "He says it will do them no good should the disciples deny these assertions, as the foolish vanity of their followers and our influence will outweigh their testimony.

33. "Thus, out of the dead Jesus, whom we abhorred for his blasphemy and sacrilege, we will give the people the Shiloh, Messiah, or Christ we, and Moses, and the prophets have so long promised them; and all their fabric of sacrilegious happiness will fail them, for they will fall into our toils, and the priesthood will acquire a renewed power.

34. "Saul requires our aid to induce the women of rank to wait upon, honor, flatter caress, and delude the

Chapelite women, and to excite in them a false ambition, to be communicated to their husbands and sons, that they may elevate Jesus into a God, by the name of Christ.

35. " He says, that however disagreeable it may be for exalted women to mix with such low persons, the purpose to be affected by their humiliation will soon be accomplished, when they can cast off their society forever.

36. " To throw contempt on their ignorance and stupidity, he will convert the commemoration of the last supper of bread, instituted by Jesus, into a feast, at which wine will be introduced and called the actual blood, and the bread the actual body, of Jesus.

37. " He will also solemnly affirm, that when Jesus instituted the rite, he ate his own body for bread and drank his own blood for wine ; saying to his disciples that the bread was his real body, and the wine his real blood, and that they must eat and drink abundantly ;

38. " Saul intending by this seeming nonsense to create a division among them ; for the weaker sort will fall in, and separate themselves from the more intelligent, who will recoil from avowing a belief in such palpable absurdity, when our influence, joined to the numbers of the ignorant, will give us the ascendancy.

39. " Jesus promised his followers that, if they would practice his doctrines, they would always have an abundance of bread ; and instituted the rite, that the Gospel, the source of plenty, should be always remembered.

40. " Saul further says, that he will thus render acceptable to the silly fellows the anointed Christ or Messiah,

who was promised of old, in the person of the dead Jesus, who having ascended bodily into heaven, was accepted by God as the Christ, and his only well-beloved Son.

41. " Thus Jesus having become the Christ or Messiah the old fabric of our religion is imposed on the people anew, with all its splendor, excepting the sacrifices.

42. " As to them, Saul will preach to the Chapelites, that the one voluntary sacrifice of Jesus, the Son of God, by the priests, was so highly acceptable to his Father, that God told the priests they need not offer any more beasts.

43. " He says, the sure effect will be to bring them back to the now contemned religion of their fathers and the priests, with Jesus as the Christ, sitting with God in heaven.

44. " He will, also, by this policy, entice them to accord and fall in with our old and formidable doctrine of '*faith*;' for no man of the most ordinary understanding can believe these things. Saul, therefore, will make a *profession of faith* necessary and meritorious. He will also give a corresponding creed to be professed by them.

45. " By his efforts, faith by association will again triumph among them over uprightnes; and the one mistrusting the other, the priest will conquer and govern all.

46. " For, by making a profession of faith in these doctrines, the professor virtually says to the priest: ' No man can believe such nonsense; but when I profess to believe, I mean that I will only see with your eyes, and hear with your ears, and understand with your under-

standing, and be hereafter influenced by your will.' Thus our holy faith will have the same meaning as of old, affording a prop and stay to the saints, and the mighty of the earth.

47. "The power of the priesthood will also be increased by his plans; for he will intermingle with his gross absurdities some of the liberal and benevolent doctrines of Jesus, so exaggerated and modified, as to render them harmless to our interests.

48. "When the priests are benefited by his efforts, it will be by the establishment of another more powerful priesthood, which will receive all its authority and force from the law and religion of Moses, the priests, and the prophets.

49. "By these means he will destroy all the dangerous principles the sacrilegious crucified wretch, countenanced by the Romans, so successfully introduced among the people, degrading us to a level with them.

50. "The Gentiles, among whom Saul also will establish his creed, can not adopt it without at the same time receiving our law and religion as connected with it. The Jews understanding the old Mosaic oppressions, as they foolishly term them, will fall off from Saul's religion of the Messiah or Christ, to escape a new form of oppression of which they are ignorant, and return to us, the true priests of their souls, like sheep which had gone away for a season.

51. "I say he will prevail; for his effrontery, perseverance, and knowledge of the human heart are unequalled.

52. "He will soon make the self-righteousness of a man, as it comes not from the priest, avail the righteous man nothing. But *clerical faith* will again stand pre-eminent over insipid virtue, and the smiles and blessing of the priest prayed for, and his wrath dreaded.

53. "We will again sit exalted as gods above numerous suppliant worshippers."

54. One of the priests of the council, named Joachim Arondijah, arose and said: "That he well knew the courage, adroitness, and capacity of Saul, which he had favorably exemplified when they had before employed him to hunt down the Chapelites.

55. "And he verily believed that they would have been destroyed by his efforts, had not the severe wounds he received in a contest with them disabled him, and renewed their confidence.

56. "He also knew that the priest and doctor, Gamaliel, with whom Saul had studied for a season, always spoke favorably of him, as entirely devoted to the service of the priesthood, and his irreconcilable hatred of the Chapelites or Saviourites, as they call themselves.

57. "With every opportunity of knowing Saul well, the doctor represented him as fitted for any purpose where boldness and activity were required; that he was full of effrontery, artful, easy of manners, humble, mild, violent when occasion called, yet guarded at all times."

58. Joachim also said, "that while Saul, in his extreme zeal, was using open violence against the Chapel-

ites, he was dangerously wounded, and, deserted by his followers, was left to the mercy of those whom he had injured ;

59. " When they generously forgave him, dressed his wounds, and treated him with the greatest hospitality until he was restored to health.

60. " He was also aware, that while Saul was among them they would apprehend no danger from a man so generously treated ; and that this confidence gave Saul an intimate knowledge of their weak and exposed points, which might be made available in a renewed persecution.

61. " But he doubted whether Saul, having been so kindly treated by them while an open enemy, and owing his life to them, could be safely trusted by the council to attempt their ruin with a large sum of money.

62. " And with an empty treasury, the large sum of money he required to carry out his plan against the sacrilegious knaves can not be furnished him."

63. Ahasaphel replied : " I know Saul well, and can vouch for his truth, and continued hatred of our enemies, which is increased by his wounded pride. Remorse and gratitude are by him considered as base feelings ; and we need have no fears of him.

64. " As for money, we can obtain it in the following manner, planned by Saul : Our station and numbers are high and powerful, our influence extensive, and our credit is equal to all these advantages.

65. " We are all combined, yet scattered over the whole face of the country, and can at any time raise the

credit of any person, even though he professes not wealth, into one of enormous resources, with as much facility as we give character and station to those who deserve neither.

66. "I would prefer Joseph Athelma as well qualified for the station, who, while we enrich him with our breath, will enrich us with money more than enough to meet the requirements of Saul. With money, and the aid of Saul, we can destroy our enemies. We must have it.

67. "We will also gain by means of Athelma, and the credit we create for him, an additional power to that we already possess; for there will be many who will correspond and transact business with him, which, with credit and pecuniary power, will give him great influence.

68. "His influence will be ours; because our ubiquity and power which raised, can at any time crush, him and put another in his place. Therefore the real moneyed power and influence will be ours, with which, and our priestly sway, we can indeed overturn, and overturn as seems to us good.

69. "Then again will our Colleges thrive; and the priest, mounted as of old on the all-conquering car of *faith and mystery*, will call the self-righteous and unconsecrated to humble themselves at his feet, or be destroyed with the vengeance of an offended God.

70. "Having thus secured an abundance of money, the Roman Government can be induced to countenance us, if it is freely distributed among them. The money thus expended, the stupid people, when brought into sub-

jection, can be compelled to repay, and also to worship the cross on which their friend, the sacrilegious Jesus, was crucified.

71. "Let there be no procrastination, but let us act at once, with all our might. Should Saul die, you will be no more worshipful than your worshipers. For I believe there is no other man living who can give falsehood a more inviting face than he, and so readily destroy the principles of the impostor, Jesus, who intended to humble kings, priests, and nobles."

THE CONTENTS
OF
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BY
HIS DISCIPLE PETER.

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3-5. Joseph a carpenter and historian. He is persecuted for writing an impartial history of the Jews, and their religion.

6. Flies with his wife Mary and son Jesus into Egypt.

7-10. The estimable social and domestic character of Mary. Her parents, Joachim and Anna.

11, 12. Mental acquirements of Jesus in Egypt. The names of his brothers and sisters.

13-15. Jesus wrote, while in Egypt, a treatise on the Jewish religion as it was made by Moses.

16, 17. The clergy hate innovations in a religion made for their benefit. Prefer to debase rather than to enlighten the people.

18-22. The miserable condition of a people with a numerous, active clergy. The clergy were appointed by Moses and set off as a distinct class. No mutual sympathy between them and the people. Their importance and grandeur increase in proportion to the ignorance and vice of the people.

23, 24. Jesus begins to preach. His benevolent motives. Contending against the priests, they declare to be rebellion against God.

25-27. The religion of Moses, when first introduced, was well fitted for the then ignorant, debased Jews. Under the Roman Government the power of the priests was limited; they therefore sustained their superstitions by oppressions and treachery.

28-31. The unprincipled invited to profess *faith*, and use the influence of the priest to crush the good. The perversion of right and justice, which the priests seemingly upheld.

32, 33. The religion of God and humanity distinct from the interests of the clergy. The Jewish religion condemns righteousness, comparing it to a filthy rag, and sets faith against righteousness. The Jewish religion became a mere association in the hands of cunning priests and dishonest men to depress and despoil the virtuous and upright. Sophistry was called in to explain faith and other mysteries in the time of Solomon.

34-43. The appearance and deportment of Jesus. Humility and mildness of expression were with him blended with the attractive majesty of goodness. His impressive

eloquence. Simple, cleanly habits of himself and disciples. Though he made no pretension, his doctrines were esteemed by the people as the revelations of God.

43-46. Religion not taught by God personally and orally. The doctrines of Jesus bear evidence in themselves that they emanated from God. Benevolence and exalted character of Jesus.

47-49 The chapels were intended by Jesus to afford places of religious resort for the people. By establishing them, their wives and daughters would have no motive to attend the Temple and synagogues, to learn silly forms and witness ridiculous mummeries, and idiotic pageantries, by which the priests deceive and delude the people. By thus detaching the women from the influence of the priests, they could no longer be operated on to give to the clergy, to support them in luxury, what was needed in their own families.

50-57. The God of Moses gave clothing and trinkets to his brother Aaron and nephews, but none to the people. Also household furniture; none to the people, who still live in hovels and cabins. For the people, Moses appointed that blasphemy and sacrilege should be punished with death, to make his brother and nephews feared for their bloody power. In the government of the chapels, perfect equality exists. The seniors were elected from those of sixty-five years of age, and over; the mediates without regard to age. No alterations of the Gospel and ordinances to be made.

57-59. To preserve order, peace, and harmony, all

contentious persons are excluded from membership in the chapels.

60-69. The Chapelites apprehend danger from the continual plotting of the priests to influence the Roman Government against them. The happiness, contentment, and abundance of the Saviourites. The superiority of their women in true excellence. The cunning of the priests. The women now avoid them as pests to society. The power of the priests over them is broken.

68-76. The religion of Moses supports and protects the tyranny of priests and kings, by miracle, superstition, and fear. The young must be instructed in religious knowledge, that they may understand their duties to each other, which involve their duty to God. The young must be trained to industrious habits. There need be but one inequality in society—the rich and the poor. The general spread of the doctrines of Jesus would give perpetuity to free government, security to those who possess wealth, to the poor contentment without envy, and to all, justice without oppression and tyranny.

NOTE.—*The writing on this Manuscript was so obliterated that in most parts of it only a word and parts of sentences could be deciphered. Consequently, some of these contents are conjectural, and may be erroneous.*—**TRANSLATOR'S NOTE.**