

or the subconscious mind area. It is difficult to believe but your high self can be sick too, and often causes illness in your physical body.

Many of you ponder why you have such a "rough" life, and so much illness is inflicted upon you. Listen well: Your Overself that resides in your Center knows all; so IT places each entity in the proper area, and IT magnetizes each entity you shall become involved with, as the method by which to help you pay off your accumulated debts. So do not complain because you do not like the city or country in which your Overself has placed you. Do not complain because you are not too happy with your mate, or children. Know that you have this opportunity to make it work. It is up to you. When you win your battle, you gain spiritual development. When you learn your lessons well, your Overself is overjoyed, for you are creeping ever closer to the Godhead. Your reward is tremendous.

Let us here discuss briefly, chakras. Chakras are wheels, so to speak, that whirl God Vitality to your seven bodies. So when you learn proper combination of color tones, your wheels shall tone up and harmonize your total body. Altho Earth colors feed your physical body, these colors operate with a rather low frequency, so you need cosmic colors to feed the higher self, as cosmic colors, God-Vitality, operate on high frequency. See how necessary it is to balance thy whole body? You must be conscious of the fact that you cannot treat your more finely tuned body the same way you treat your physical body. You must balance your color intake if you will synchronize. You are indeed multi-dimensional.

"So how do we go about it?", you ask. We suggest that you begin by contacting



A COSMIC MOVEMENT FOR THE PLANET EARTH

Volume 15

February 1976

Number 2

TABLE OF CONTENTS

NEWS ITEMS-----	A, 23, 42, 47
MASTER H, Human Versus Christ Consciousness.	
NIKOLA TESLA, Cosmic Power-----	5
LORD MICHAEL-----	11
MASTER H, Storm Doors & Windows-----	12
JOEL GOLDSMITH-----	15
DR CURTISS-----	17
LORD MICHAEL-----	22
MASTER H, Butterflies-----	26
LORD MICHAEL-----	28
JESUS-SANANDA-----	34
SUMMARY OF FREEDON FESTIVAL, Zelrun-----	35
SANAT KUMARA, Tonopah-----	43
RECEIPTS-----	45, 46
LINCOLN GEM-----	47
TO MY SON, by Zelrun's Mother-----	48
BOOK LIST-----	49
POEM-----	50

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LOVE LIFE AND LIFE WILL LOVE YOU BACK

Artur Rubinstein, the famous pianist, was asked recently the secret of his success--was it dedication, ability, discipline, hard work?

Mr. Rubinstein smiled as he remarked, "It's hard to say, but one thing I do know; if you love life, life will love you back!"

What a wonderful insight! That philosophy explains how a man of 83 can continue to be so creative. For life is simply filled with exciting blessings for everybody. They're ours if we give enough of ourselves to life!

I believe the giving starts when we get up in the morning. One man I know begins every day repeating some words from Scripture such as, "When I awake, I am still with thee." Then he talks more directly with his Maker, "Lord, You've watched over me through the night. Now help me do something really great with this day."

Watch what happens to members of your family when you begin the day with a glow of good feeling and joy. They'll catch it too.

The same will hold true for the people you encounter all day long, in the office, at the restaurant, in the bus, in the elevator, at the grocery store or at your neighbor's: *Love life and life will love you back. Love people and they will love you back.*

By **NORMAN VINCENT PEALE**

THE VOICE OF UNIVERSARIUS



A COSMIC MOVEMENT FOR THE PLANET EARTH

Volume 15 April 1976 Number 4

TABLE OF CONTENTS

NEWS ITEMS -----	A
THE QUIET ONES: Foreverness -----	1
MASTER H: Thanksgiving Round Robin -----	5
RECEIPTS-----	12
MASTER H, The Purpose of Life ----	13
SRI SOUDAH -----	18
LORD MICHAEL -----	23
HILARION, Golden Robe Initiation -----	24
RESPONSE OF INITIATES -----	28
JESUS-SANANDA -----	32
MAKE SOMEONE HAPPY -----	33
THE QUIET ONES, Harmonization Energy -----	34
MASTER H, Human Limitations -----	41
NIKOLA TESLA, Time and Space -----	46

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A COSMIC MOVEMENT FOR THE PLANET EARTH

Volume 15

July 1976

Number 7

TABLE OF CONTENTS

NEWS ITEMS -----	A
NIKOLA TESLA, The Cosmic Scientist	1
THE GREAT TESLA BOOK -----	9
HILARION, The Breastplate of Right's	10
PELLEUER -----	12
<u>JESUS-SANANDA</u> -----	15
RECEIPTS -----	16
HILARION, Encouragement -----	17
ST. GERMAIN -----	1
LORD MICHAEL -----	22
MASTER H, Accelleration -----	23
PHYLOS -----	26
LORD MICHAEL -----	28
MASTER H, Easter Message -----	31
LORD MICHAEL -----	34
<u>JESUS-SANANDA</u> -----	38
MASTER H, Confidence -----	40
KUTHUMI -----	44
NIKOLA TESLA -----	47
LORD MICHAEL -----	49

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... would nullify many of
... conditions, concentrations and healing
... which you perform day by day.

Again, of course, I must emphasize the
word that Dr. Curtiss has used also -- that
of Love, which is the first and foremost of
all of the Christ attributes that you possess.
Expand it, enlarge it, fructify it, and uti-
lize it in every way possible; to bring about
not only your own ascension but those around
you whom you dearly Love.

As the three of us, -- oh yes, Master H.
says that Nicola Tesla is here also - the
four of us are sitting in tonight on this
forum, Master H, Dr. Curtiss, myself, and
I am going to call him Dr. Tesla. He laughs
and says he is only a Dr. of Science. So,
beloved, we Bless you all of us as we wait
now around the table for your forum. Thank
you.

Q. Why were there no statues of Christ in
earlier times?

A. IT was Constantine who established Christ-
ian Religion and Statues were part of instituting
it in peoples minds at that time.

Q. Master H. Are there nature Spirits for
houseplants? Are they present to attend to
to houseplants?

A. Definitely! There are certain ones who
are more advanced in techniques than field
or forest nature Spirits. Very often they
will remind you to water them or move them
in an off moment when you are not even think-
ing about the plants.

Q. A stray cat came to our house. It ate a
little but it really was emaciated and almost
dead. We had to put it out and it left.

A. The purpose in this is it wanted a place
to light and recover from a poison it had
gotten seemingly in a trough of some kind
quite some distance from your house.

Some Personal Q. deleted here.

End of Tape.

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A COSMIC MOVEMENT FOR THE PLANET EARTH

Volume 15 October 1976 Number 10

TABLE OF CONTENTS

NEWS ITEMS-----	A
HILARION-----	1
PHYLOS-----	2
LORD MICHAEL-----	5
HILARION-----	6
LORD MICHAEL-----	8
EXCERPTS, from The Immortality Frequency-	9
MASTER H., an Announcement-----	10
Dr. CURTISS, The Seamless Robe-----	13
LORD MICHAEL-----	18
UFO BRIEFING-----	19
WHITE ATOMS ACTIVATED-----	26
RECEIPTS-----	27-41
UFO TRANSMISSION, Contact II-----	28
MASTER H., --M.C. Only-----	34
DR. CURTISS, The Pursuit of Happiness---	35
BENJAMIN FRANKLIN-----	39
LORD MICHAEL-----	40-42
JESUS-SANANDA-----	44
QUIET ONES, Come and Worship-----	45



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* -- our publications

Master H returning. Thank you Beloved Lord Michael for these words of Prophecy and encouragement and comfort which Thou hast given through Thy servant unto the people of the Earth, that each and all of us upon the Earth Realm shall strive with every sinew of our Being to fulfill each and every request and command of the administrators of the Eternal covenants into which each of you shall Ascend in a Blaze of Glory and Fire of Eternal manifestation.

With your kind permission this evening, we shall relinquish the Q. and A's period, and stand with our Beloved Wayshower, Jesus-Sananda to dismiss us with His Blessings and Benediction after which each of you shall receive a Crown of Glory by the Anointing of the Holy Spirit which dwells within each and every Breath, the Holy Breath of God, our Father shall be breathed upon you.

JESUS-SANANDA:



Beloved Ones of Light, may the Eternal Light and the Vastness of the Heavens and the Universe and All the Creation of the Omniverse be open this evening to the view and hearing, not only to our beloved Disciples here this evening, but to all the inhabitants on Earth for whom we, upon this Realm, have labored and Prayed and even Died upon a Cross, that we might be able to show each and everyone of you, your immortal Selves which are hidden from the view of those who will not look into the Innermost recesses of their Being. That Light, my beloved, comes not only from without, but is generated and its effulgence comes from beneath the Heart Chakra of each Soul upon the Earth, and that Light shall illumine and make transparent, not only your physical Being, but all of the Created Beings in the Universe as well. That Light, whether it shall come from within or without, is Eternal as the Universe itself and shall never,

(cont. on pg. 18)

QUIET ONES:

October 24, 1976

COME AND WORSHIP

Precious, Beloved Ones -- what a BLESSED DAY this has been! Our Channel, too, was filled to overflowing, during your Sunday Meeting at Beloved Zelrun's Center Of Light. Of course, her Earth Consciousness self loves to talk, and has so much that she wants to share with others. But being of the Quiet Ones herself, she is not permitted to function as a voice channel. Sometimes that is difficult to manage, when she is so brimful in your midst, but for very good reasons WE must continue (as yet) to work in this way. So, as We promised, We will express it through her typewriter this night in the quiet and seclusion of her own home station.

There was so very much that We would say to you, yet there was not need for it to be said at that time; for there was literally a FEAST of very HIGH communication being expressed by the others who do serve in that capacity. Much of that which was proclaimed through the Beloved Margaret, was that to which our own channel Hallie is perfectly attuned and had prayed for with all the earnestness of her innermost heart and soul.

The message proclaiming THE CHRIST - JESUS - AS WHOM HE REALLY IS, was a great joy to ALL OF US. There has been so much effort to bypass HIM and to get there some other way! But that is ending and HE IS RETURNING into Earth consciousness and into individuals' awareness of Him as the PERSONAL BEING THAT HE IS -- THAT BLESSED ONE WHO PERSONALIZES GOD IN A WAY THAT NO OTHER HAS DONE NOR WILL DO. ACCLAIM HIM!

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Edited by
David Zimmer



FIRST EDITION



Denver, Colorado

1.986 , 61 PAGES



Jesus



PUBLISHER'S NOTE

Shortly after the crucifixion of Jesus, the apostles began writing about the events of his life and his sayings. Over the years, these writings were subsequently edited, amended, altered, and added to until they contained nothing about the humanistic side or nature of Jesus. Consequently, over the past 2,000 years, man has unconsciously focused more and more of his attention on the divine nature of Jesus. Because of this, most Christians have lost sight of the truth that Jesus was a mortal man who experienced all the trials and tribulations of being mortal.

This became very obvious upon reading all the mail we received after publishing *The Untold Story* in *Seeds of Peace*. The wide range of response received indicated how varied most perceive Jesus. Apparently, those who were upset the most about *The Untold Story* were unable to perceive Jesus as being both divine and human. Although some brilliantly defended their image of Jesus, their



Mary & Joseph



CHAPTER THREE

If you thirst to know me, then you must first thirst to know yourself. If you do not know yourself, how will you ever know me? Are we not created in our Father's image? If so, you are like me, and I am like you, and we are all like our Father.

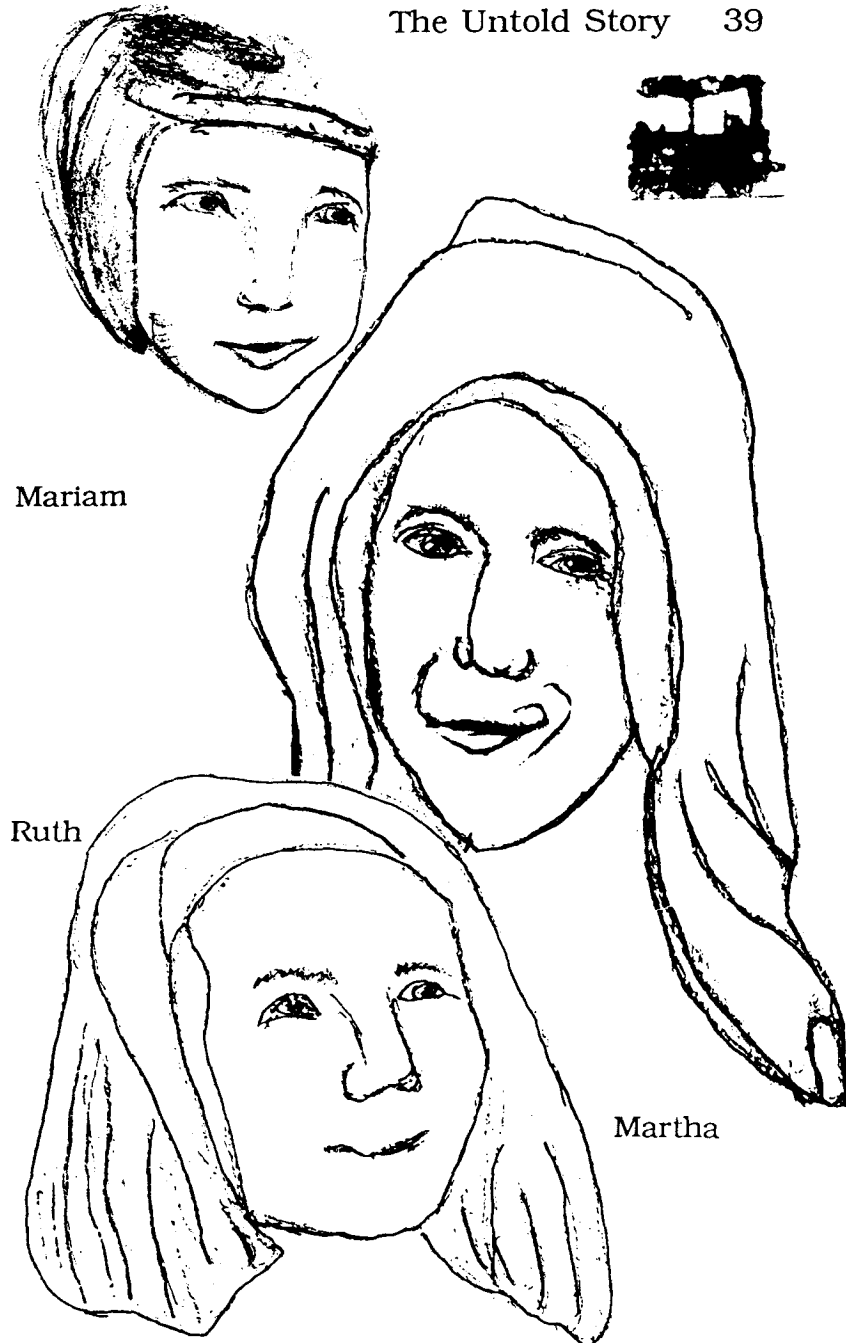
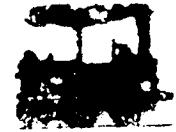
If you are like me, then you were a child once. As a child, you cried, played, fought, and laughed. You struggled, toiled and persuaded others to hear, love and understand you. Like all children, you incurred some emotional and psychological wounds as you grew to adulthood. Today you can see children experiencing the same things you did as a child. If so, then why wouldn't I have experienced what all children experience?

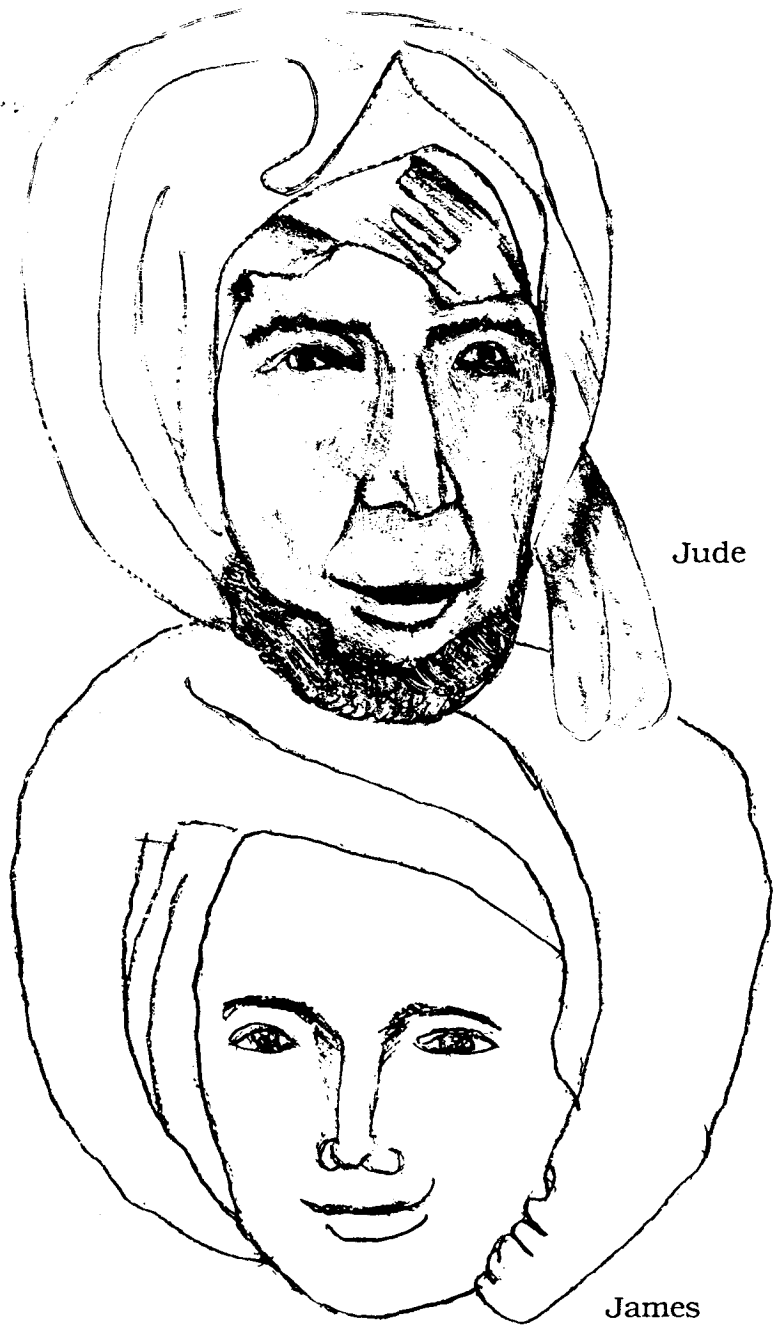
In order to understand yourself, me or anyone, you need to carefully examine everything in your life, even your youth. You will see this more clearly if you can relate or see your own humanness in me. This is another reason why this story needs to be told.

he did not notice me until I was next to him. After he had baptized us, he dismissed the others for the day. Shortly after the people departed, the four of us heard the voice proclaiming: "This is my beloved Son in whom I am well pleased."

After our baptism, James and Jude returned home. I spent that afternoon and evening with John and his disciples. This was only the third time we had been together. Therefore, we had much to talk about.

The following morning, I quietly excused myself and sought the solitude of the hills once again. While being baptized, a great change had come over me and I needed time to gather my thoughts.





Jude

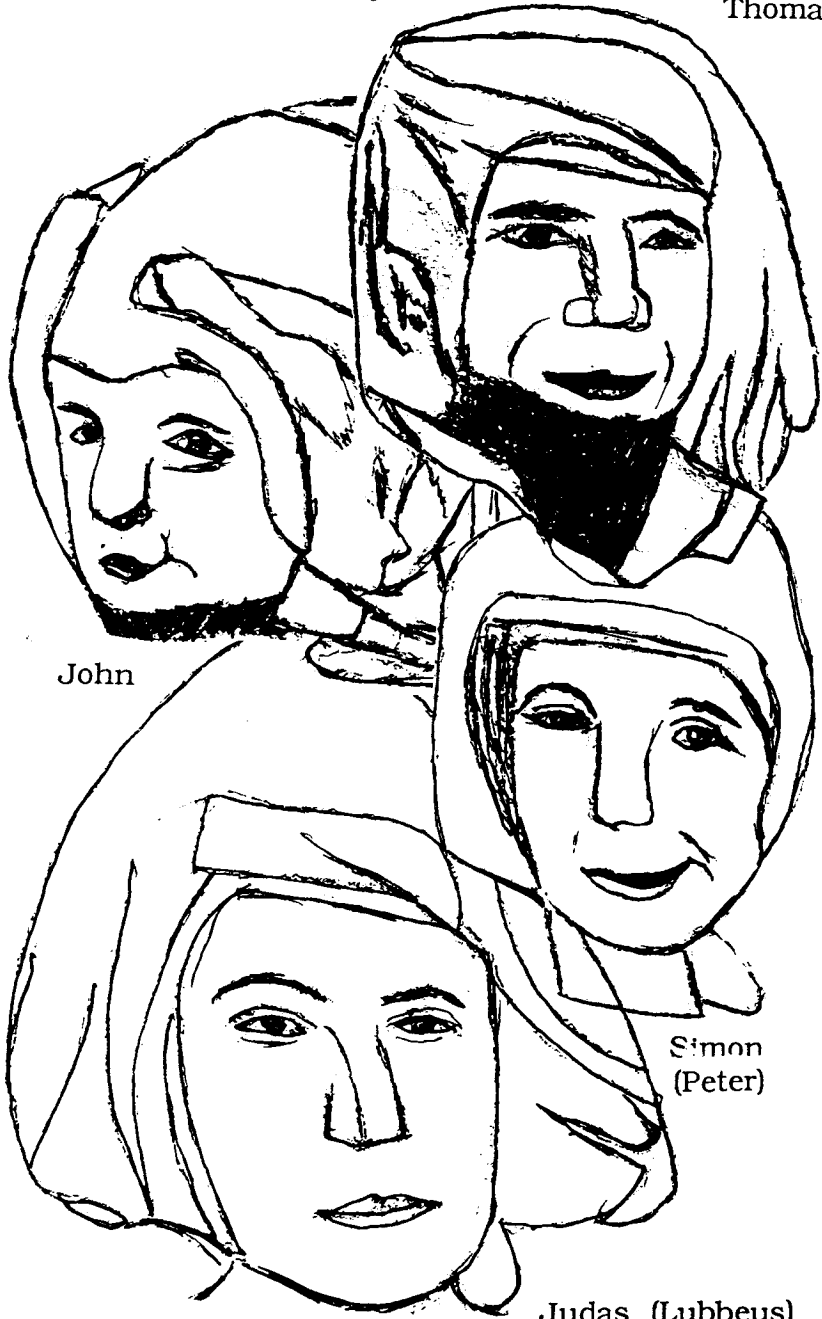
James



Simon

Amos

Thomas



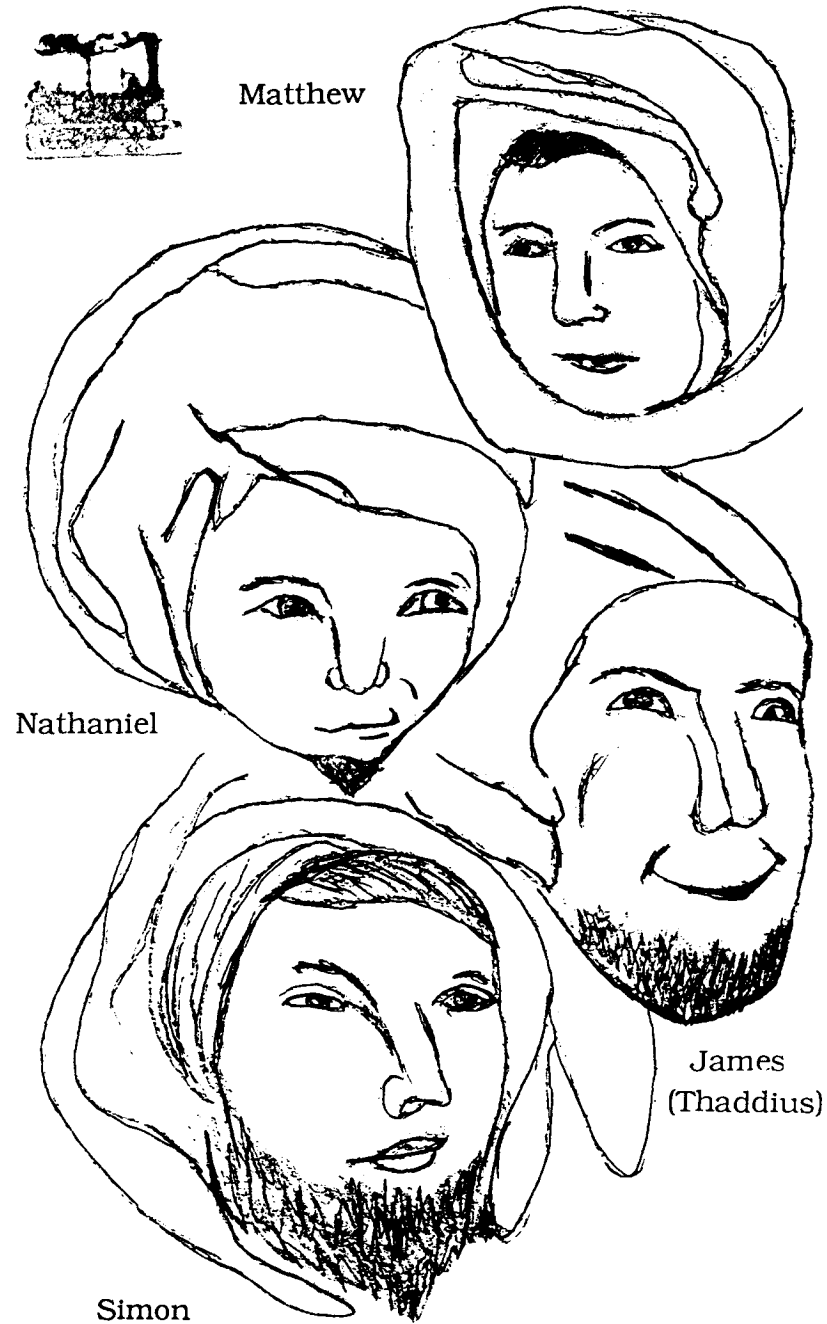
John

Simon (Peter)

Judas (Lubbeus)



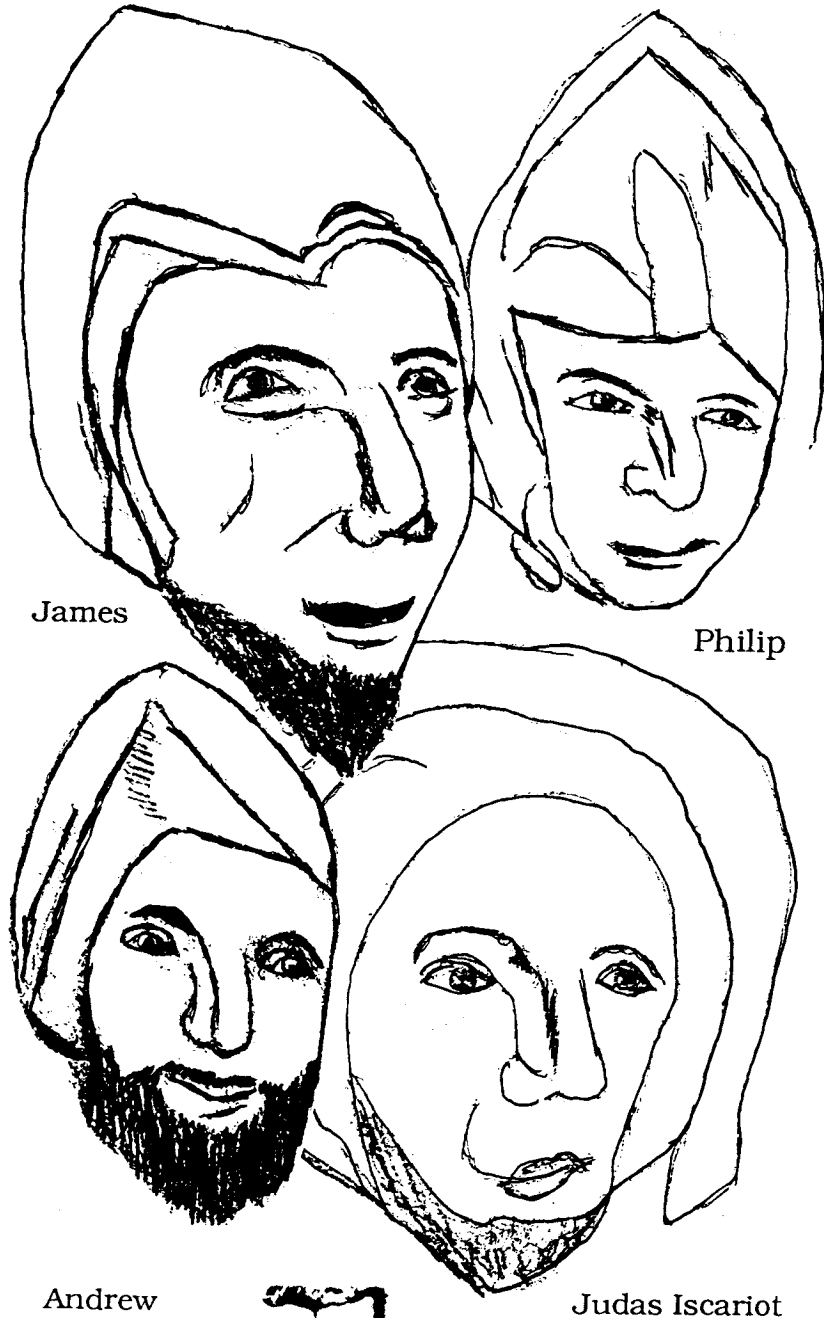
Matthew



Nathaniel

James (Thaddius)

Simon



CHAPTER SIX

Children of Abraham, listen carefully to these words for your hour has arrived! It is time to awaken from your long sleep of forgetfulness. Do you not hear the alarm clock as it shakes the very ground you rest upon? Do you not see its radiant dial lighting up your heavens? Awaken, my brethren, before you find that your bed has been taken from you for I shall send messenger after messenger to awaken you from your slumber.

As you stretch and rub the sleep from your eyes, you may wonder where you are at for that which was familiar or you "thought" you knew will be gone. Be not alarmed or frightened for this state of "not knowing" gives birth to everything of value. As you question and examine the "known", you shall see that "truth" is a relative, individual experience. It is truth which allows the soul to discover holistic values which are in contrast with the relative or mundane values discovered by the mind when it was asleep. Truth is your passport to

John the Baptist



Joseph

CHAPTER SEVEN

The saga of the twelve apostles is not over for they all walk among you today. Does this surprise you? Is life not eternal? Have you not lived before? If you have lived before, then surely the same is true of the entities known as the twelve apostles---as well as everyone else I have mentioned.

Today, the apostles are still scattered. Their new mantles reside on and between the Atlantic and Pacific coasts of the United States. Although they are not all living in the same area, they have all met each other in their travels. Three of the entities, previously known as Matthew Levi, Thomas Didymus and Judas Alpheus, are now in female mantles.

All twelve have basically the same personality traits as they had seven incarnations or mantles ago when they were known as the apostles. For example: James Zebedee still entertains long periods of silence. He has a nickname which implies his silent nature. When I asked him why he is thus called, he responded: "I don't know."

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BY

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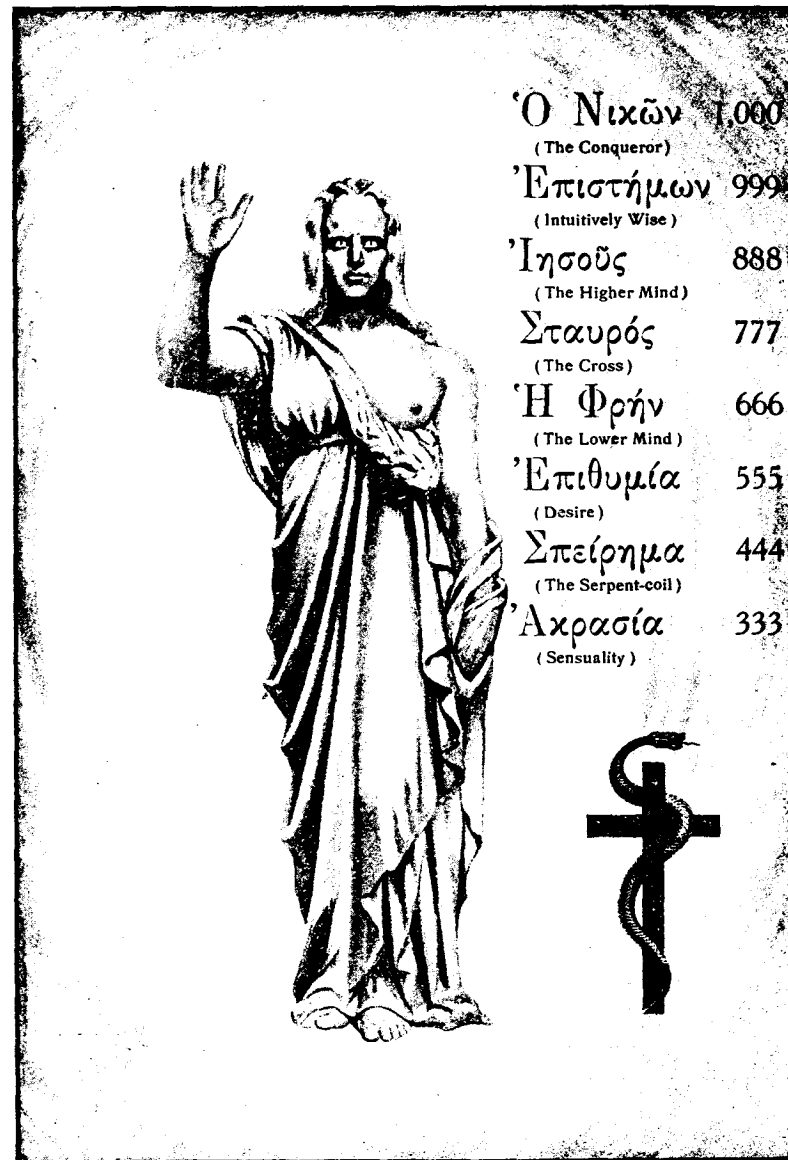


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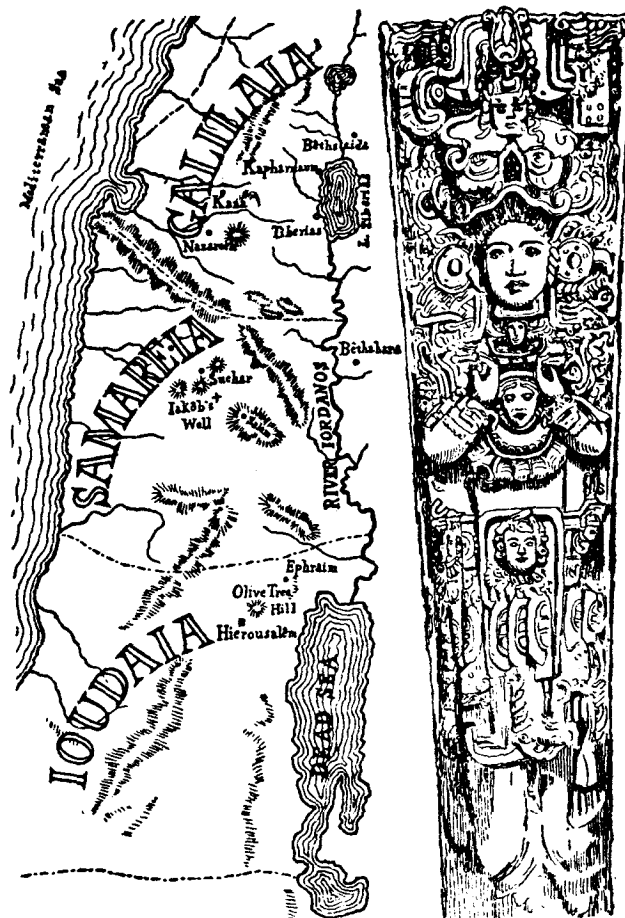
here placed beside one of the carved monoliths found in the prehistoric sacred city near Copan, in Central America.

But three divisions are given in the Holy Land, corresponding to the three outer Worlds; and the fourth, or Divine Realm, is referred to as "beyond the Iordanos." The same distinction is made in the monolith, which has three "heads" representing the three centres in the body, and a fourth above it. Similarly the *Evangel* of Ióannés is considered as being apart from the other three. The correspondences stand as follows:

Ióannés	Eagle	The Pléróma	Beyond the Iordanos	True Self	The "Radiance"
Matthias	Man	Spiritual World	Gallilala	Spiritual Body	Head
Markos	Lion	Psychic World	Samareia	Psychic Body	Heart
Loukas	Bull	Material World	Ioudaia	Physical Body	Navel

In the psycho-physiological rendering of the allegory, the Sea of Tiberias is the ether in the brain; the Iordanos is the vital force in the spinal cord; and the Dead Sea pertains to generation. The three great vital regions in man correspond literally to the three bodies, the physical body coming into being from the lowest centres, the psychic body from the heart-centres, and the sidereal body from the brain-centres. At the one pole is generation; at the other, regeneration, or the mystic birth "from above."

Every event in the four *Evangels* may be



Map of the Holy Land. Copan Monolith.



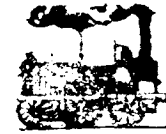
phatic phrasing; and words necessary to complete the sense in the English idiom are bracketed. Place-names and names of persons are given in their Greek form, to avoid the inconsistencies of the authorized version, which gives them in forms Anglicized from the Latin, with sporadic attempts to refer them to the Hebrew. The text is taken mainly from the oldest manuscripts, the principal variations in their readings being given in the foot-notes.

Although there are about a thousand Greek manuscripts of the *New Testament* extant, only thirty of them contain the whole of it, and only five—including the Greco-Latin Beza, which

HCENCHMEIONX
 IONOYTOCECTIN
 AAHΘWCOΠPOΦH
 ITHCOEICTONK
 EPXOMENOC
 ICOYNGNOYCOI
 MEΛLOYCINEPX
 CΘAIKAIAPPAZ
 AYTONKAI XHNA
 KAI YNAI BACIXEA
 Δ ΦEYΓEITAI AINEIT
 OPOC MONOC AYTOY

Codex Sinaiticus. *John* vi. 14, 15.

has only the four *Evangelists* and the *Acts*—can with certainty be assigned to a date earlier than the tenth century; and while these five are supposed to belong to the fourth and fifth centu-



ries, they may have been made at a much later date. These manuscripts are:

The Sinaitic, now at St. Petersburg. It was discovered, in 1844 and 1859, by Professor Tischendorf, at St. Catherine's Convent (at the

ΚΑΙ
 ΕΝΑΡΧΗΗΝΘΛΟΓΟCΚΛΙΟΛΟΓΟCΗ
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 ΛΑΒΕΝ· ΕΓΕΝΕΤΟΑΚΘCΑΤΕ
 ΣΤΑΜΕΝΟCΤΑΡΧΕΥΟΝΟΜΑΥ
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 CΗΠΕΡΙΤΟΥΦΩΤΟC·ΙΝΑΤΑΝ·
 ΤΕCΤΙCΤΕΥCΩCΙΝΔΙΑΥΤΟΥ·

Codex Alexandrinus. *John* i. 1-7.

foo. of Mount Sinai), part of it being in a basket of litter given him to light his fire. It contains, in addition to the commonly received writings, the *Epistle of Barnabas* and the *Shepherd of Hermas*, and is an exceedingly careless and inaccurate copy, made by a scribe whose knowledge of Greek was evidently very limited. It contains corrections in a different handwriting, probably added in the sixth century.

The Alexandrian, now in the British Museum. It is incomplete, and shows many traces of the knife and sponge used in making changes and corrections. It omits *John* vi. 50-viii. 52.

JOSEFA ROSALIA LUQUE ALVAREZ
(HILARION DE MONTE NEBO)

ARPAS ETERNAS 2



KIER



JOSEFA ROSALIA LUQUE ALVAREZ
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ARPAS ETERNAS 1

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mantes del Cristo en la personalidad de Jesús de Nazareth, encontrarán este inspirado libro la más alta delineación biográfica del Gran Espíritu, lo de la bondad y de la más perfecta belleza moral. Y es que la grandeza Maestro Nazareno, no está, pues, fundamentada tan sólo en su martirio, sino en su vida toda, que fue un exponente grandioso de su doctrina victoriosa que él cimentó en dos columnas de granito: la paternidad de Dios y el mandado de todos los hombres. Toda su existencia fue un vivo reflejo de esas dos ideas madres, en que basó toda su enseñanza por la convicción profunda que le asistía, de que sólo ellas pueden llevar a la humanidad a su liberación y felicidad. Sentir a Dios como padre, es amarle sobre todas las cosas. Sentirnos hermanos de todos los hombres, es traer el cielo a la tierra. Es lo que se expone en esta inigualada obra, que representa el esfuerzo de muchos años de investigación, y cuyo resultado es el más fiel relato e imagen de Jesucristo que enfocado espiritualmente pueda darse a la estampa.



KIER



INDICE DEL TOMO 1º



Biografía	7
Portada	9
Preludio	11
La Gloria de Betlehem	19
Los Esenios	28
Escenarios del Infinito	39
A los Montes de Moab	50
Ha Nacido un Parvulito	69
Florece el Amor para Jhasua	88
Desde el Lejano Oriente	99
En las Cumbres de Moab	115
Maran-Atha	130
En las Cumbres del Líbano	142
Una Luz en las Tinieblas	155
El Niño Profeta	165
En las Grutas del Carmelo	177
Panoramas Extraterrestres	193
El Niño Clarividente	200
Plus Ultra	216
La Visión del Padre Celestial	225
Moradas de Expiación	233
Los Festines del Carmelo	242
Simón de Tiberíades	257
En el Santuario del Monte Tabor	268
Primer Viaje a Jerusalén	278
Jhasua en el Templo de Jerusalén	288
En el Monte Quarantana	306
Hussin de Etruria	327
Los Ancianos de Moab	331
El Niño Apóstol	354
El Santuario del Tabor	367
Jhasua y Nebai	379
A las Márgenes del Orontes	411
El Archivo de Ribla	440
El Sacrificio de Krishna	452

Escrituras del Patriarca Aldis 7
 Beth 30
 Biro 41
 Bario 62
 Barmia 82
 Ba a los veinte años 104
 Escrituras del Rey Salomón 139
 Ciudad de Alejandría 150
 Valle de las Pirámides 164
 Bnto de un esclavo 190
 Belta a Palestina 203
 Ba en Jerusalén 219
 Bno de la cumbre 238
 Santuario de Moab 257
 Ba y la Santa Alianza 265
 Bilea 277
 Tolemaida 294
 Bntioquía 312
 B y Nebai 324
 Bponsales 334
 B el Eúfrates 337
 B y Carandama 341
 Bieiff Ilderin 357
 Berte de Baltasar 366
 Bhuerto de las Palmas 369
 B y Jhosuelín 376
 B Ciudad de los Reyes 383
 Berte de Joseph 392
 Buerto de Judea 395
 B sinagoga de Zorobabel 401
 B oria de Moisés 409
 B biro de Salomón 412
 B s eternos 415
 B stolas de Egipto 421
 B ruta de Jeremías 426
 B alacio de Ithamar 432
 B ortaleza del Rey Jebuz 438
 B onte Hor 457



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de Abu-Arish 7
 Nativa 13
 berías 22
 31
 ues de Iturea 41
 de Filipo 48
 Hermón 58
 71
 Dios 86
 del Patriarca 108
 d de Tiro 122
 uia 136
 anza en Tiro 143
 nga de Joshaphat 148
 aterna 151
 ora! 160
 nta 171
 del Jordán 181
 nta y Uno 191
 edul 203
 a de Mágdalo 208
 re un Rey 224
 ora esa Mujer? 232
 y Dos 236
 Futuro Diácono Felipe 242
 o del Bautista 251
 Hijo Pródigo 261
 Busca un Mesías 266
 nado en el Templo 280
 n Bethania 288
 y Tres - Muerte del Bautista 300
 321
 del Ungido 336
 ía en Nazareth 346
 del Padre 354
 373
 Sanhedrín 385
 idesa 392
 el Profeta 397
 Palmas 415
 ías 426
 430
 437
 is Jueces 453
 s (hijo) 459
 noneo 462
 175



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el Vidente del Sinaí



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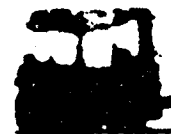
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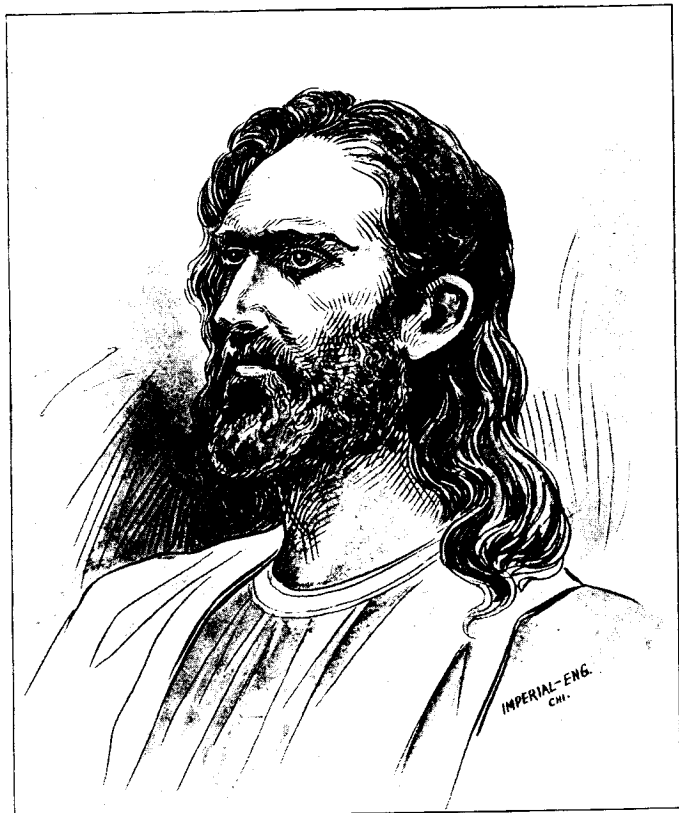


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JESUS OF NAZARETH.

THE OGGULT LIFE
OF
Jesus of Nazareth,

EMBRACING

HIS PARENTAGE, HIS YOUTH, HIS ORIGINAL DOCTRINES AND WORKS,
HIS CAREER AS A PUBLIC TEACHER AND PHYSICIAN OF THE
PEOPLE—THE NATURE OF THE GREAT CONSPIRACY
AGAINST HIM—ALL THE INCIDENTS OF
HIS TRAGICAL DEATH,

GIVEN ON SPIRITUAL AUTHORITY,

FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS
WHILE ON THE EARTH.

GIVEN THROUGH THE MEDIUMSHIP OF

ALEXANDER SMYTH.



REVISED AND CORRECTED EDITION.

CHICAGO, ILLINOIS.
THE PROGRESSIVE THINKER PUBLISHING HOUSE.
1899.

325 PAGES

The True History of Jesus of Nazareth.



JESUS OF NAZARETH.

VISION FIRST.

The mystical powers of the spirits descended upon the medium. His inward self gradually withdrew from his corporeal senses, when he seemed to become a conscious existing essence. His being appeared to consist of a passive consciousness, exquisitely sensible to all that transpired before the soul's perceptive eye. At first a greyish mist passed before his vision, which soon gave place to a bright light that presented to view a scene of the earth where certain persons acted a part of life's true history, which opened the series of revelations about to be disclosed. The voice of Saul was heard at intervals in explanation of what the medium saw, the nature of which is detailed as follows:



About the sixteenth year of the reign of Tiberius Caesar, emperor of Rome, when Judea was suffering under the tyrannical sway of Pontius Pilate, her fifth Roman Governor, two men on horseback were traveling along the road that skirts the valley and plains along the western bank of the river Jordan. They were proceeding due south. On their right were the fertile plains, with the barren, gloomy Judean mountains in the distant back ground,—the latter seeming to converge towards the river, as the travelers progressed on their way. On the left was the river, fringed with the graceful oleander, the drooping willow and fern-like tamarisk, interlaced with many vines that embellished the scene with their many flowers of crimson, yellow and blue. Beyond the river, in the east, was the tall rugged line of gloomy, barren, dark brown mountains of Ammon. As the travelers proceeded on their course, the river gradually enlarged in width, and became divided into several channels, with several small islands intervening, which were covered with canes, rushes, briars and thistles.

At length the course of the river was obscured by a wide extent of marsh, which was covered by a dense growth of reeds, canes and rushes. The travelers now found themselves at the mouth of the Jordan, which opened through various channels upon that scene of physical and fabulous terrors, the lake Asphaltis, or the Dead Sea. In the course of a short time a scene of solemn grandeur burst upon their view. The great expanse of bitter waters lay stretched out before them motionless, like a basin of molten lead. The mountains curved outward in the form of an amphitheatre; those on the west gradually sloping to the bed of the lake, while those on the east rose almost perpendicular, without a vestige of vegetation or sign of life. At a slight elevation from the waters, there was a thin, purple haze; but the sky was completely cloudless, through which the burning rays of a midday sun poured down unobstructed. Not a breath of air was stirring; not a living thing was to be seen; not a sound was heard but the tread of the travelers' horses; all was as silent and inactive as the imagination could picture the valley leading to the realms of death.

When the travelers came to the open view of the lake they halted for a few moments, and cast their eyes around the scene, but no visible emotions of admiration or terror were depicted upon their countenances, as would have been the case with many others, under the same circumstances. To it, they seemed indifferent, as though the scene was not new to them; they looked rather for the route they were to pursue on their journey. With a few observations to each other they turned their course to the right, leaving the lake and approaching the base of the mountains on the west. After traveling some time over a loose bed of pebbles and boulders, they entered a ravine which was walled in by perpendicular masses of limestone rock between which ran a small stream of fresh water bordered by several stunted trees and jungles of reeds, canes and vines.

As the bottom of this ravine was strewn with fragments of rock that had fallen from the sides of the mountains, and the debris of rushes, canes and branches of trees, the progress of the travelers was of necessity slow and difficult; but in the course of time they arrived at a spot which was more open and less encumbered. A willow



VISION SECOND.



JUDAS.

cheerless gloom. Nothing was to be seen bearing the signs of life, excepting the scanty, stunted vegetation along the margin of the stream or in the clefts and ledges in the massive walls some dwarfish trees stood out, which were nourished from the decomposition of the walls' rocky substance.

At length the travellers came to a ledge on the south-western side of the ravine, about twenty feet from the base, and a few feet in width. Above they saw the openings to several caves. There seemed to be no other means of mounting the ledge, than by climbing over a confused mass of rocks at its nearest end.

Saul and Judas, now companions under a new mutual tie of sworn friendship, interest and sympathy, having mounted their horses, started up the rocky ravine in search of the recluse, John the Baptist. Their progress was slow and fatiguing, as stated before, for every now and then they had to scramble over masses of rock, or turn aside and choose their way in another direction; besides, the branch, though generally running along the middle of the bottom, was frequently turned from that course by rocks and collected debris, forming other courses in various directions, so that they were often obliged to plunge through water and mud. The ravine was about one hundred feet in width at this spot, with walls of gray limestone, nearly perpendicular, and of an immense height. The sun's rays penetrated this rocky cavity but for a short time during the middle of the day, while on the mountain-tops they were seen to glitter from morn to eve, when all space below bore the aspect of

"This must be the spot, or somewhere near by, where our recluse has thought fit to make his home," said Saul to Judas. "I think he need not fear the temptations of the world, or wiles of the Evil One in this locality; for any one who should venture here would be in danger of breaking his legs or neck."

"I cannot conceive," remarked Judas, "how any man can forsake society, bad as it is, to live in such a dreary, miserable wilderness as this."

"There are several causes to account for it, Judas," replied Saul. "Religious fanaticism, ignorance, error and madness combined, are the general causes by which these poor self-deluded mortals forsake society. But there are many others, every one of which lack common sense, right reason, and the love of their fellows."

The party now came up to the ledge, which they found impossible to mount with their horses, so they alighted and tethered them to a small tree by the branch. Then they approached the huge pile of rocks, and climbed from one to the other until they reached the top of the ledge, where they soon discovered a narrow foot-path winding its way among rocks and scanty herbage, lengthwise along it. Along this path the travellers took their course with a cautious, quiet step. Saul in the meantime produced a short sword which he had under his garments, and Judas imitating his example, took out a long knife.

"It is well to be prepared in case of danger," said Saul. "We possibly may come upon a mountain robber and his family, instead of a recluse."

Their cautious preparations were unnecessary, for the path soon led them to the mouth of a cave in the rock, when they heard a voice in a loud exhorting strain, which they recognized to be the voice of the recluse John. Softly they approached, and attentively listened, when they distinguished the following words:

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge, and the fear of the Lord. Again, what says the prophet? 'Behold my servant whom I uphold—mine elect, in whom my soul delighteth! I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry nor lift up; nor cause his voice to be heard in the streets. A bruised reed he shall not break, and the smoking flax he shall not quench. He shall bring forth judgment unto truth!'

There was a pause for a while, but at length the voice resumed: "Again, my brethren, what sayeth he further? 'For unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace!'

The voice ceased, when Saul whispered to Judas: "John the Baptist is haranguing an imaginary audience or congregation. Put up thy weapon, Judas, and let us enter. Remember, thy speech and actions must be in conformity with whatsoever character I assume."

Judas bowed in assent, when they both entered the cave. The entrance to the cavern, which was at the base of the wall of the ravine, was about six feet high by three wide, with a slight descent into a kind of a passage; at the farther end of it was another opening

VISION THIRD.



LAZARUS.

flat-roofed houses built of stone. This village formed two lines of habitations separated by the road or street, in the center of which was a small aqueduct conveying water into every house and garden from the mountainous rills; and on each side was a row of trees of olive, fig and others. The inhabitants of this humble place were generally of the working class, consisting of a few mechanics and artisans; but the greater part were cultivators of gardens and vineyards whose sites of occupation were on the other side of the mountains. There were three roads leading from the village; one passing round the south-western shoulder of the mountain, then descending over uneven, stony ground down to the Kidron; another

making a steep ascent over the ridge, and thence over the top of the mountain, and descending to the north-eastern end of the same valley. The other, after leaving the village and turning a bluff, makes a rapid descent eastward down to the valley of the Jordan, and being the main road to Jericho from Jerusalem.

The view from this spot eastward is of vast extent, over barren mountain ridges and deep gloomy ravines, line after line, down to the plains of Jordan; the course of this river could be traced by a line of verdure, but the waters could not be seen. A little farther southward could be seen the open space containing the sullen waters of the Lake Asphaltis or Dead Sea, resembling a gigantic basin of molten lead. Beyond in the background are the lofty mountains of Moab, rising peak above peak in great majesty. The air was so clear that the sea and mountains seemed quite close, though many miles distant. The country below presented a scene of complete desolation, the hills being bare and red, cut into deep ravines as far as the eye could discern; the mountains back of these form a stupendous wall, whose outlines seemed as smooth as a work of art.

The habitation at the south-eastern corner of this village of Bethany was a larger house than the rest, it being a public inn for travellers passing between Jericho and Jerusalem. It was a rectangular building of stone with a flat roof, having several rooms below and some above, the entrance to the latter being by means of a staircase on the outside. The house and grounds were surrounded by a stone wall, one portion of the latter forming a garden which was arranged into fanciful sections for flowers and herbs. Here and there were fruit trees giving forth delicious odors and bearing luscious fruit. In front of the house was an open casement or window surrounded on the outside with a trellis-work covered with creeping plants bearing beautiful and sweet scented flowers. The entrance to the house was by a door immediately under the stairs, with a covered porchway or piazza some feet in extent. There were stables, out-houses, and a yard intervening between the house and the garden, all of which bore the impress of neatness and good arrangement.

The proprietor of this establishment was a man by the name of Lazarus, a widower with two daughters, who was a tanner by trade. He worked at his business in the upper part of the village while his daughters kept his home and gave entertainment to travellers passing between the city and Jericho. He had formerly been a resident of a village in Galilee named Nazareth, but being discontented with his circumstances he removed to Bethany in Judea, where he was near to the Holy City, and where it was more convenient to make purchases of skins from the slaughter houses of the Temple, owing to the vast quantity of cattle that were made a sacrifice to appease the carnivorous appetite of the Great Jehovah; so that between the two callings of tanning and innkeeping he and his family were doing well in life, though not rich.

Lazarus' two daughters were the greatest treasures he possessed, whose filial love and amiable devotedness to his wishes compensated him for the loss of his much-beloved deceased wife. They were both maidens of agreeable person, good natural sense, and possessing as much intelligence as their circumstances would permit. Martha, the elder, whose age was about twenty-eight, was a tall, noble-looking

silk, Mary being near to Jose. Then they discussed in a happy mood the reminiscences of the past, when they were happy companions and neighbor in Nazareth of Galilee.

Thus passed the first hour of this happy, social group. At length Jose was requested to relate his travels and adventures from the day of his departure from Nazareth, which he consented to do. It would be impossible to describe the spell of interest Jose exercised over this innocent and honest family, as he proceeded in the relation of his adventures and travels—especially Mary who was reclining upon a cushion by his side, and occasionally leaning her delicate arm upon his knee. How the music of his voice commanded and absorbed her attention while gazing upon his manly countenance, changing its expression according to the nature of his discourse, and filling her with emotions of sympathy in his behalf. How carefully she watched every minute motion of his handsome lips as they uttered words of glowing eloquence when describing scenes of intense interest. How her bosom would heave with painful emotion when he described some of the hardships and disappointments of life he had encountered, and the misfortunes, vices and miseries he had seen others experience during his travels over the world. How her heart would rapidly beat with joy and her eyes glisten with pleasure when he related instances of pure love, charity, benevolence and justice among some men that he had seen, and of his own noble endeavors to ameliorate the condition of mankind.

Thus held in rapturous thraldom in listening to the intensely interesting adventures of Jose, Lazarus and his daughters were unconscious that the sun had sunk below the mountain, until they found themselves in darkness, and then they all arose, and passed into another chamber to partake of the evening repast.

VISION FOURTH.



JESUS AND MARY.

The dazzling orb of day had for hours disappeared below the horizon, and the less lustrous lamp of night was suspended high in the heavens above Mount Olivet, diffusing her silvery beams of tranquil light and soothing influence over and around the humble village of Bethany, which, like an eagle's eyry, was perched in the cleft of the mountain.

Within the vast expanse of the celestial vault myriads of stars with ceaseless light, unobstructed by cloud or mist, contributed their

VISION FIFTH.



JOHN THE BAPTIST.

for its excellent palm wine. On the eastern side of the city a forest of pine extended nearly to the river, and on the western side stretched the Judean mountains, over which the road passed to Jerusalem.

Here and there on the western side of the ford was a rude habitation, generally used as a caravansery for the accommodation of travellers or other purposes connected with the location.

The sun rode high in the heavens, seeming from its position to be

Bethabara was the name of a shallow part of the river Jordan, which from time immemorial had been used as a ford between the eastern and western banks; with the exception of this particular part, the margin of this river as far as the eye could discern was adorned with the graceful oleander, the low and weeping willow, the fern-like tamarisk, canes and shrubs of many species decked with blossoms of gorgeous hues, emitting the sweet odors of an early spring. From this ford on the eastern side of the river a track or rough road led up through ravine and gorge, over the vast ranges of barren mountains into the country of the Ammonites. On the western side a road after ascending the river's bank stretched out in a south-western direction, crossing the broad fertile plain of Jordan, passing along many cultivated fields and vineyards decked here and there with clumps of trees, which generally surrounded the homesteads of the proprietors; thence the road, extending over hill and dale and gradual ascending slopes, led on to the city of Jericho.

This ancient city was celebrated for its strong fortifications, its beautiful gardens and groves which surrounded it, and

near mid-day. Many watery clouds crossing its luminous disk mitigated the intensity of its burning rays. The air was temperate and moist, so that a multitude of people who had collected on the western bank did not feel any oppression from the elements. Groups of people—generally of the poorer sort—between the river and the rising bank, stood here and there discoursing, while others were reclining under trees, reposing on verdant spots. Others were partaking of refreshments at a house on the roadside close to the edge of the bank, but the larger portion of the multitude surrounded a tall gaunt man with flowing beard and bare head, who was elevated upon a small mound of earth and stones, and preaching to them with a wild vehement eloquence, accompanied by energetic and frantic gestures. This person was John the Baptist, who presented the same rude wild appearance as before described. As he proceeded in his harangue, his dark tangled locks floated in the wind; his long sinuous arm moved to and fro in rapid action; his dark eyes flashed or rolled with fanatical frenzy and piety, and his loud shrill voice struck terror to his hearers, producing upon them a powerful effect, making them feel a compunction for their sins and a desire for repentance. As he continued his preaching the scattered people gradually gathered around him; among whom were Saul and Judas, who were seen to approach closely enveloped in their mantles, and mingle in the crowd around the preacher.

Shortly afterwards two other persons made their appearance, somewhat distinguished from the rest by their dress, having on long black robes with white cloths twirled around their heads over black skull caps, with long white beards, presenting grave and venerable aspects.

These persons proved to be two officers deputed by the Sanhedrim at Jerusalem to ascertain what were the doctrines and designs of John the Baptist, which they were to report to that body. The Sanhedrim, though deprived of all political power by the Roman Government, still retained all authority over religious matters, and could inflict all their usual punishments, excepting death, on any person or sect whom they deemed to have departed from the orthodox theology of the Holy Priesthood. As John, about this time, began to make many converts to his system of repentance and baptism, the vigilance of the Sanhedrim began to be aroused, so that they sent their officers to discover and make report concerning John's doctrines. These men having descended the bank, mingled among the multitude of John's hearers without exciting any particular notice.

In the meantime John continued in his bold energetic style to harangue the people, denouncing the iniquities of the times and the awful state of corruption that had crept among God's people. He pointed out the vast number of sins and derelictions of duty that were common among them; their heedlessness; their want of compunction and sorrow for their evil doings; their foolish reliance that their sins would be forgiven, provided they made the customary offerings at the altar of the Temple. "Thus they continued," John said, "from year to year, committing sins to be atoned for by their offerings and making offerings that they might be at liberty to commit more sins without improving in their hearts or minds or making any nearer approach to God."



and under such a belief I wish to join my career with his, whether it shall prove to my praise or shame. Now, Judas, the private services I wish thee to render me are now to commence according to the agreement we have made between us."

"In what way can I serve thee?" inquired Judas. "Speak and I will obey."

"Thou must follow that man," replied Saul in an earnest and impressive manner, "and endeavor to find out his abode. Then thou must beg to be admitted into his service, or allowed to be one of his followers, for he intends to be a religious instructor of the people,—giving them some new doctrines concerning matters which they and everybody else know nothing about." Saul then placed a bag of money in the hand of Judas, and resumed: "Present this bag of money to him and tell him it is all the wealth thou possessest, that thou desirest to make it common stock, if he will allow thee to follow him to listen to the wisdom of his words. Should he consent to receive thee, then thou must find out all his ways, doctrines and intentions as far as possible. In all other respects thou must exercise thy wit to invent tales to suit thyself and circumstances as occasion shall require. As soon as thou hast gained all the information thou canst obtain, before he can put any plan in operation, thou must come to me and learn my further wishes."

Judas told Saul that he understood his wishes, and that he would fulfill them to the best of his capabilities. He then took leave of his employer, and hurried from the scene in quest of Jesus, while Saul made his way to his residence in Jerusalem.

VISION SIXTH.



ROMAN SENTINEL.

The dazzling orb of day had passed over the Holy City, and sank from view behind the western hills. The busy crowds of people had left the streets and retired to their homes to feast and rest, recuperating for the toils and strifes of another day. The Holy Temple was deserted; the courts were void of priest and people; the fire of the holy altar had burned down to embers, and the offerings of fatty smoke and blood no longer regaled the nostrils of the great Jehovah. He, the great God of the Jews, was under the necessity of abstaining from food till the morrow, while the holy priesthood, his immaculate servants, were at their homes feasting on roast meats of beef, lamb and kid, and imbibing copious potations of wine and oil which had been brought to the Temple as offerings to their angry God, to appease his wrath.

It was night, about the sixth hour, when no one was seen or heard, not under shelter, excepting the Roman sentinels who grimly stalked before the gates along the battlements, and around the towers of Jerusalem. Saul was in his chamber which was a spacious and handsomely decorated apartment in one of the public inns of the city. It was lofty and wide, the floor being covered with a thick matting. The walls were hung with rich tapestry of red silk. The entrance-way and a window casement were covered with blue hangings. On one side of the room was an elevated couch covered with purple stuff, with cushions of the same. Around the apartment at equal distances were marble pedestals on which lamps were burning. In one corner of the apartment was a square piece of furniture made of precious wood, with several small drawers and doors, which contained articles of precious value, as money, books, papers, etc.; and on one of the pedestals near to the couch was a small simple constructed vessel designed for the division of time by means of water oozing through a small hole out of one part of the vessel into another, which may be termed a water clock.

Saul was reclining upon his couch, but not asleep, in his night dress, consisting of a long linen robe of the purest white. Several times did he turn himself, seeking a more easy position, and each time endeavored to compose himself to sleep, but all in vain. Being so much impressed with the adventures of the preceding day, he found

panion. Then the glances of the two conspirators encountered, with a forced expression of confidence and candor; at the same time there was a suspicion of insincerity lurking in the heart of each against the other. There was a pause of a few seconds in the discourse of the companions, which at length was broken by Saul, who said:

"Before thou takest thy departure, Judas, there is another subject on which I wish to consult thee."

"Speak on, worthy Saul," said Judas.

"I have been thinking," resumed Saul, "that when a man is about entering upon a great enterprise, in which he stakes his worldly reputation, wealth and happiness, it would give him more courage and daring if he could be assured or foreshown that he would ultimately succeed. Although I have good hopes and prospects of my designs being successful, yet I would like to be made more confident by taking a glimpse of the future. Now, I understand that somewhere in the neighborhood of the city there is a wise woman or sybil, who is capable of foretelling future events. Art thou acquainted with such a woman, and wouldst thou advise me to task her skill?"

Judas remained silent for two or three minutes with his eyes cast to the ground, seeming to be in deep thought; but at length turning his regard upon Saul, he replied:

"I have heard that there is a sooth-saying woman somewhere in the environs of the city, but I know not where. Thou askest me my opinion on this matter. It is this: I would advise thee to question this woman. When she answers, I think it will be easy to ascertain whether her words are probable or not. If she should answer thee favorably, it would be giving thee confidence and great satisfaction for the present. I also shall be glad to know the result of things, for I am an interested party."

"Then it shall be as thou sayest," said Saul emphatically. "Wilt thou find out this woman's abode to-morrow? Then we will visit her together."

"I will do so," answered Judas.

The two conspirators then took another goblet of wine, when Judas took leave of his companion, and sought out another chamber to pass the remainder of the night.

VISION SEVENTH.



JUDAS DRINKING WINE.

"God of my Fathers—if God there be—to what awful fate am I doomed?" mentally exclaimed Judas, as he grit his teeth in agony. "Is this the result and punishment of my youthful frailty? Frequently have I thought while pining as a bondman that could I once more obtain my freedom I would live a reformed man demeaning myself with that propriety which would gain my own esteem and stand right before God and man. But now, how is it with me? On one hand perpetual bondage, insult and misery; or, on the other, all my hopes and good wishes blasted, my soul sold to iniquity for the prospect of freedom and wealth! O, Saul! Saul! thou art a demon in hu-



In a small, private room, at an inn of low repute, somewhere situated in the eastern extremity of the Holy City, Judas was reclining upon the mattress and cushions that extended along one side of it. Before him, elevated about a foot from the floor, was a long board or table covered with a dark coarse cloth, upon which were several vessels containing wine and cakes. At one end of the room was a door opening upon a corridor leading to various apartments and to other parts of the house, and at the other end was a window casement looking into a yard in the rear of the building where stabling for horses and cattle was kept.

The furniture and general appearance of this room was of the plainest and most common kind, making no pretensions to anything but common public service.

Judas was reclining on his right side supported by cushions, with his legs extended at ease, his eyes being cast downward and his brows contracted, seeming to be in profound reflection.

burst into another laugh and continued the same demonstrations of hilarity for several minutes, when at length he said: "I need scarcely say, my dear Judas, that I accept thy offer, and will do the best to the extent of my powers to render thee service. Thou must let me know when I am wanted. I must now return to take leave of my mistress, and study the parts I have to perform."

Cosbi rose preparatory to departure, when Judas arrested his attention by observing:

"Stay yet a few minutes, Cosbi. I have been so interested in our discourse that I had almost forgotten the principal business, concerning which I wished to see thee. Let us once more partake of the wine, and then I will inform thee what it is."

The two friends once more indulged in the vinous fluid, and then Judas observed:

"My late master having undertaken this great enterprise, of which I am to be his agent, is naturally anxious about its results. He is desirous of knowing whether he will succeed in his designs, and although he is a learned and astute man, yet he is fool enough to believe in soothsaying. He accordingly desired me to inquire about a Seeress who can answer his questions; therefore, Cosbi, I sent for thee to make arrangements for my master's reception by thy mistress, as he intends visiting her this night. As I feel interested in the answers thy mistress shall give to his questions, I thought it best to give thee a clue that she may be enabled to answer him to his and my satisfaction."

"My dear Judas," responded Cosbi, "I understand thy wishes. In the name of my mistress I say we will be ready to receive thy master at the fifth hour to-night, and accord to him that mystic intelligence of future days, which as yet is not conceived in the womb of time."

The two friends conversed a little while longer concerning the items of intelligence that Cosbi was to convey to the Seeress, to enable her to answer Saul's questions. Mutual secrecy being enjoined, they embraced and parted.

VISION EIGHTH.



THE SEERESS OF SCOPUS.

were four couches covered with purple cloth elevated about two feet from the floor. In the other four divisions of the walls were two doors and two windows, but all covered with the drapery. At four equal distant spots were four pedestals, on the top of which were four lamps burning sweet scented oil. Over one of the couches there were rich hangings of scarlet cloth, in form of canopy; the folds being looped aside, presented to view a female reclining in luxurious ease and pensive reflection.

The dark shades of night hung over the valley of Jehosaphat, and the adjacent hills and ravines to the northeast. The progression of the stars indicated that it was nigh to midnight, and their twinkling light revealed the outlines of a large, lonely mansion that stood at the foot of a hill. All was dreary and lifeless without. Soon the facade of the building vanished before the mental eye, when a scene of singular beauty and splendor presented itself.

There was a lofty chamber, octagonal in shape, with a pillar in every angle supporting a concave roof. These pillars resembled palm trees, the spreading branches at the tops forming the capitals. Around the body of every tree an enormous serpent twined the entire length from bottom to top, its head with glaring eyes and forked tongue being surrounded by the foliage.

The roof was decorated with glittering stars on a dark blue ground, and the walls were hung with rich drapery of light blue silk, which nearly reached to the floor, and which was bordered with a golden fringe. The floor was covered with thick matting, soft to the foot and noiseless to the tread; and at four divisions of the chamber, between the pillars,



merchandise. At any rate if thou shouldst discover it I wish thee to make inquiry and trace it, if possible, to the original owner. Shouldst thou make any such discovery then thou must communicate the same to me, and possibly I may discover the person for whom I grieve, or ascertain his fate."

Cosbi gave the Seeress repeated assurances that he would make every endeavor to fulfill her wishes in every respect, and after sympathizing and condoling with her for some time they separated.

VISION NINTH.



THE GENIUS.

uninterrupted meditation. This was one of the retreats of Jesus of Nazareth when in the neighborhood of the Holy City.

The sun had passed the meridian, diffusing with undiminished

High up among the Judean mountains, on one of the most eastern ranges, not far from the city of Jericho, situated midway between the mountain top and the ravine's deep abyss, there was a plateau containing a small fertile spot, being an oasis in the desert of the mountains. Several springs gushed from the mountains' sides, and spreading over the small plain and mingling with the debris, a scanty supply of mould was produced, from which grass, shrubs, trees and moss sprang up spontaneously. This fertile spot was a miniature forest of pine, cedar, tamarisk, oak and palm trees, interspersed with grassy plats and running water. Near the centre of this small verdant locality was a habitation or grotto, the cylindrical wall being constructed of rocky fragments, and the roof of rushes in the form of a cone; in the front of which, near to the entrance and under the shade of a tamarisk tree, was a long rude bench which seemed to be used as a seat or lounge.

This lonely smiling spot in the desert was suitable to the resident, who seemed to avoid the busy turmoil of society, and courted this lovely scene for

splendor its life-inspiring rays upon the scene around, causing the air to be dry and sultry. At such a time all animals withdraw to shade and repose to avoid exposure to the sun when in the zenith of its power.

With his head pillowed upon his mantle, under the shade of the tamarisk tree, Jesus reclined upon the bench in front of his grotto. From early watching and fatigue of deep reflection, his bodily senses became exhausted and slumber gradually stole upon him, until his senses were lost in oblivion, and he was unconscious to the scene around him. But from certain passing motions and alternate expressions of his features, it could be seen that the inward man or spirit was awake and active. Jesus was asleep and dreaming; and as the mysterious vision flitted before the mental eye, so strong were the sympathies of the soul with the senses of the body, that it would, unbidden, impress them upon the features of the corporeal man. Alternately his features expressed surprise, admiration, love, reverence, fear or horror, which according to the medium's perception, shall here be portrayed:

In the panorama of his mental sphere, Jesus saw himself wandering alone in the wilderness of the barren mountains, seeming to be in a reflective mood upon the approaching time, when he designed declaring his intentions and doctrines to the people. Some time he had wandered over plain, hill and gorge, without heeding whither he went. At length looking around him he perceived the scene to be unknown to him, and knew not the way to return. Some time he stood perplexed and undecided whether to proceed or endeavor to retrace his steps. All was barren, desolate and dreary around him; no signs of life or indications to any route. Long ranges of barren hills and mountains stood before and behind him; deep ravines and unfathomable abysses impeded his progress, without a prospect of succor from any living being. He gave himself up for lost. For a few minutes he remained still with great uneasiness of mind, when at length he thought he saw something approaching him. Nearer and nearer it came; at length a venerable old man of a stern aspect and clothed in a loose dress, burst upon his view and stood before him.

"My friend, I am lost," said Jesus, addressing the old man in a courteous tone of voice, and with a salutation of the body.

"So I perceive," replied the old man complacently. "As thou hast not wandered very far from thy abode, it is possible to regain it before the day expires; but if thou shouldst go much farther thou wilt be irretrievably lost. This scene is a type of thy mind. At present, thou art in doubt how to proceed; but if thou pursuest thy inclinations thou wilt be lost."

"How?" exclaimed Jesus. "Dost thou pretend to know my mind?"

"I do not pretend," replied the old man with a smile, "but I actually do know thy mind, and as a friend who admires thy virtuous inclinations, I come forward to give thee warning so as to arrest thee from destruction. In the same manner I am capable of directing thy safe return to thy abode."

"Thou fillest me with amazement," cried Jesus, looking upon the old man with intense interest. "Give me some proof that what thou sayest is true before I talk with thee any farther."

I can easily do that," replied the old man, as he gave a peculiar

VISION TENTH.

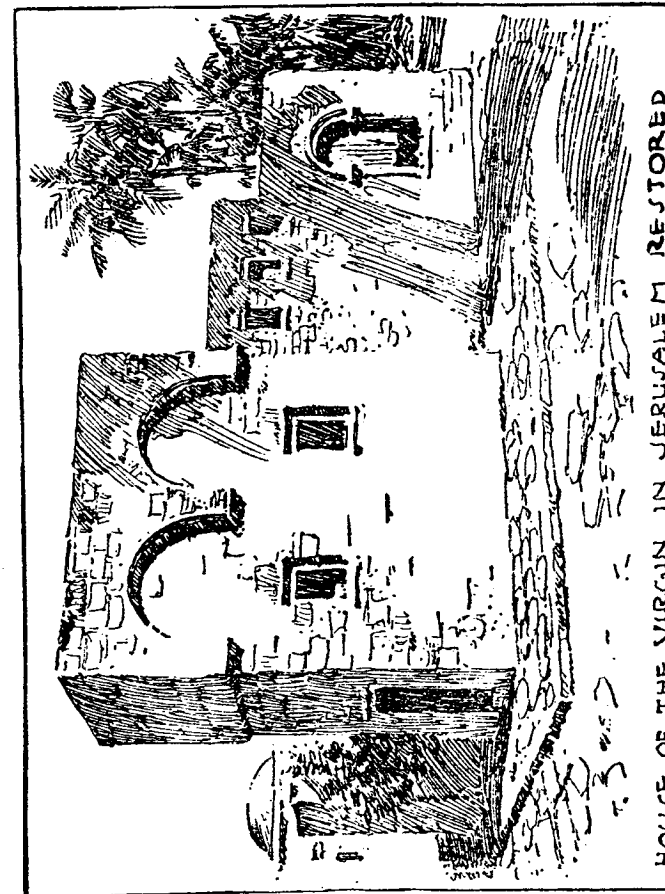
Fifteen hills with verdant slopes surround a fertile spot wherein a village stands, which is bordered with stately palm trees and rich gardens, hedged around with prickly pear, that radiate from the village to the base of the hills. Mount Tabor with its rounded dome is seen in the north-east; Mount Hermon's white top in the distant north; in the west is Mount Carmel, and on the south stretches the broad plains of Esdrelon.

The village inhabitants are not numerous, consisting principally of agriculturists, with a few tradesfolk. The habitations are rectangular, built of stone and timber, with flat roofs, and mostly painted white. There is one building larger than the rest enclosed by a wooden fence, between which and the building is a smooth green sward bordered with flowers. This edifice is the village school and synagogue. At the north-west of the village is a large spring, which is arched over with stone, and not far from the south-west end of the village there is a sudden descent into a deep ravine. The ground at this spot consists of massive rocks, the brow of which overhangs the deep abyss below; about a hundred feet to the eastward of this, there is a gradual descent, where a road leads on to the plains of Jordan and the lake of Genesareth. This village was Nazareth, recorded as the place where Jesus had been bred from his infancy, and where he had received the rudiments of his education.

The glorious orb of day had nearly run its daily course; its golden disk and dazzling sheen were fast sinking from view behind Mount Carmel, when three weary travellers arrived at the spring of Nazareth, with the intent of quenching their excessive thirst. There were several females around the well with their vessels to obtain the cool water for their families' evening consumption. Some of them were young maidens, and some matrons of elder years; all of whom as soon as they saw the travellers and understood their wants presented their vessels to them to drink from. One of the young damsels, a finely formed brunette, with dark hair hanging in wild profusion around her naked neck and shoulders, wearing a single garment of blue stuff, passing over her left shoulder, girded about the waist and hanging in folds to her ankles, approached the tallest of the travellers and presented her vessel for him to drink. The traveller, with graceful bow to the lovely maiden, availed himself of her offer; when, having satisfied his thirst, he returned the vessel to her hands and addressed her in tones of great sweetness:

"Sweet maiden," he said, "I thank thee for thy welcome favor. Tell me of what family thou art in the village."

"Sir," replied the maiden timidly, "there is no family in the village I can claim as mine, for I am a poor orphan."



"With whom dost thou live, then?" inquired the traveller.

"I am living, sir, with the matron Mary, the widow of Joseph the Carpenter," replied the maiden.

"Ah! she lives, then?" exclaimed the traveller; and then he added:

"She is well, I hope?"

"Alas! sir," responded the maiden, in a solemn tone, "my kind

became restored to his natural self, when Jesus left the enclosure and passed through the people to depart from the synagogue.

As soon as the Rabbi was restored to his natural state some of the people rushed up to him, and questioned him concerning what he had said in the rostrum. He denied any knowledge thereof, and said it must have been a trick of the Evil One, by whose agency this Jesus had worked. He then became more enraged than ever against the latter, and advised them to seize him and throw him over the brow of the precipice, as a worker of sorceries and mischief. He soon collected a small party, and rushed forward in pursuit of Jesus, whom they overtook at the door of the synagogue. They accordingly took hold of him, and with wild cries and shouts, they hurried him through the village to the south-west end, at the brink of which was the ravine, where they would have thrown him down. But as they approached within a few paces of the spot four men armed with clubs rushed from behind a hedge, and immediately fell upon them with great force, so that within a second or two, six or eight were laid prostrate with broken heads. The remainder of the party finding such an unexpected onslaught, became seized with terror, and accordingly fled from the scene as fast as they could, leaving Jesus alone and unhurt. Two of the rescuers immediately took Jesus by the hands, and hurried him to the eastern road that led to the plains below. One of these was John of Galilee, and the other was John's brother, James; a tall, robust young man, with a long beard and hair of a sandy color, who happened to be at Nazareth at this time on a matter of business. The other two rescuers were Judas, who acted as captain of the band, and Cosbi his private aid. These brought up in the rear, taking care that Jesus should not be under the necessity of receiving any more such inhospitable receptions as that given to him by his loving townsmen.

VISION ELEVENTH



SIMON.

The noon-day sun dispensed its rays of light and fructifying power down upon the sparkling waters of the lake of Genesareth, whose fair bosom was dotted with many fishing and trading vessels returning with the profits of the morning's toils, or exchanging wares between shore and shore. On the eastern shore the view is bounded by the tall, even line of mountains, which of yore bounded the land of the Ammonites; on the west by the long, uneven range of Judean mountains, the long, arched line of Tabor is seen, and the square-shaped hill with two tops, called the Hill of Beatitudes. Commencing from the shore at the north, the western mountains recede inwards in the form of a half-moon for about seven miles along the lake leaving a plain about five miles wide, well watered by springs. This was a beautiful, fertile spot, well cultivated and well inhabited, there being several neat villages around; the remainder of the plain being divided into fields, orchards and gardens. This spot was called the land of Genesareth.

At the northern extremity of this spot the town of Capernaum was seen, and below it, south, bordering on the lake, the small village of Bethsaida; on the opposite shore there was another of the same name. Between the lake and the cultivated plain was a broad, open, sandy beach, with a border of thorn jungle between it and the former. The most north-eastern point of view presented the dome-shaped hill from which issued several warm springs that sent their steaming waters over the beach into the lake. The most southern point of view is where the Judean mountains curve in towards the lake at the extremity of the cultivated plain before spoken of.

Along the edge of this lake a level beach runs the whole way

VISION FOURTEENTH.



JESUS ADDRESSING THE PEOPLE.

The noon-day sun is reflected from the white marble structure of the Holy Temple, dedicated to the great Jehovah, which is said to be, literally, 'The House of the Lord.' From a distant view, it seems to be a mountain of snow, so exquisite is the whiteness of the polished rock, but on a nearer view the spectator can scarcely support the brightness of its splendor on account of the dazzling light reflected from the silver and golden plates with which it is adorned. The roofs and other parts are of cedar wood, beautifully engraved, and the gates are of great magnitude, richly wrought, and ornamented with gold and silver. In the eastern front of this temple is a lofty door-

way, rising over a hundred feet in height, the sides and posts of which are covered with plates of gold, ornamented with figures in relief. This doorway leads into the chamber or sanctum of the Holy of Holies, where is placed the Ark, guarded by two golden cherubims. Around the four sides of the Temple is a tessellated paved court, surrounded by a portico with lofty pillars of white marble,—which is named the Court of the Priests, in which is placed the altar. The latter is a massive structure over a hundred feet long and the same in height, covered with plates of gold. In this court also is the great brazen basin, supported on the backs of oxen, which is large enough when full of water for a ship to sail in. This court opens into another exteriorly which is separated by a wall a few feet high, paved in the same manner as the other, and surrounded on its four sides with taller pillars than the preceding one, which is named the Court of the People, none but Jews being admitted therein. Nine gates give exit to another court exteriorly, the eastern and centre one being of surpassing magnificence, which is called the Beautiful Gate. This gate is ninety feet in height by seventy in width, the door being of massive Corinthian brass, covered on both sides with golden plates, sometimes plain, sometimes fretted work, or raised figures in low and high relief; on either side of the doorway is a tower, seventy-three feet high, adorned with columns twenty feet in circumference. Altogether, this handsome porch surpasses anything of the kind of the works of man.

Then by a descent of seventeen steps these gates give exit to another court, and the last exteriorly, called the Gentiles Court, which is paved the same as the others. On the exterior edge of this court there is a descent of a few steps, which is bounded by another line of cloisters around the four sides—the southern side having four rows of columns with fluted shafts and ornamented leaves; this part of the cloister is called Solomon's Porch. On the exterior of this a wide colonnade passes around the four sides consisting of chambers with columns forty-seven feet high, and at each corner towers with turrets and pinnacles, to gaze down which would make the head dizzy, from the extreme height. This colonnade extends to the margin of the wall on the east, which descends down to the bottom of the valley of Jehosaphat, a distance of seven hundred and thirty feet, formed of massive blocks of rock as large as ordinary houses.

Such was the stupendous structure of the Temple from an external view, being from the bottom of the valley to the top-most pinnacle a height of nine hundred feet, seeming to be one massive mountain sculptured into a fantastic form.

In this stupendous structure, which took many ages in construction, all the wisdom, all the wealth, and nearly all the energies of the Jewish people were expended. And what were the powers by which it was achieved? An ignorant people; a vile priesthood; a gloomy superstition, and a line of tyrannical kings. Such is the Temple of the Great Jehovah, who says, "He dwelleth not in temples built with hands."

The Holy City was crowded to repletion with people from all parts of Judea and from many foreign countries, independent of its ordinary number of inhabitants, for the great feast of the Passover was about to be celebrated with all the pomp and gorgeous ceremony, reverence, superstition and folly that was ever expended upon the

VISION SIXTEENTH.



COSBI, WHO FIGURED IN THE SO-CALLED MIRACLES.

given, all who could run, walk or crawl, would immediately rush down the steps and plunge in; many times there were severe accidents, and even deaths, as the consequence of the simultaneous rush; but poor cripples who could neither run nor walk, were dependent upon their friends to be carried there. After bathing some would consider themselves immediately cured; others would feel relieved, and the greater part, though feeling no benefit, would depart buoyed up with hopes.

At the south-western extremity of the Holy City, not far from the cattle market, there was a large spring of medicinal water, much celebrated throughout Judea for its power of curing diseases. Whether these cures were produced from any sanitary qualities of the water, or whether through the means of excited minds in the afflicted, it is certain there were many cures produced, so that the spring was visited daily by the afflicted coming from all parts of Judea and more distant parts.

The spring was walled around in form of a parallelogram, partially covered with an arch, and open on one side, where a flight of stone steps descended to the water. On either side were large magnificent porches where the afflicted assembled and awaited their opportunity of bathing. At a certain time of the day the water gurgled into the pool faster than at other times, so that it was believed an angel stirred the water; then it was the most propitious time for bathing. When near the time of movement the afflicted would be waiting in great anxiety for the sign, and as soon as it was

It was on a Sabbath, in the early part of the day when a great crowd of afflicted persons were assembled within and without the porches waiting for the movement of the waters. Many of them were paralytics; some had extensive sores in various parts; some, diseases of the skin; some, internal complaints; and many had complaints unknown, all of whom whiled the time away with comparative patience and good humor in relating the histories of their diseases, and the wonderful cures effected at the Pool of Bethesda.

While things were in this state, Jesus, followed by Judas, John, Peter and some others, made his appearance among the afflicted people. Judas and Peter had persuaded their master to make this visit to dispense his power of healing among the afflicted, as they thought it would be a good opportunity to extend his fame by a scheme they had planned, which they wished to put into operation.

It was soon spread from mouth to ear that there was a great man present, who could cure diseases. A crowd soon began to collect around Jesus, who called upon him imploringly in the name of the Great Jehovah and Father Abraham, that he would do something for them to relieve their sufferings. Then Jesus took a stand on an elevated spot, intimating that he would address the people; and Matthew pulled out his note book, his reed and ink horn, which he carried in his girdle to be ready to take notes of anything remarkable that might occur, which he probably could convert into a wonderful tale. Then, Jesus casting a glance of commiseration upon the miserable creatures around him, in a mild and sympathizing tone of voice, thus addressed them:

"My poor afflicted brethren: It grieves me to the heart to see you thus before me. My eyes are wet with tears of sympathy when I behold your sufferings; what then must be your feelings who have to suffer? O that it was in my power to give you instant relief! O that it were possible for me to relieve all mankind! I would immediately sweep all maladies from the face of the earth. But it is not, my brethren. I am a poor mortal like yourselves, with limited powers; yet, what little it has pleased God to give me, I am willing to exert in your favor. But first let me say a few words to you, which, perhaps, may do you some good. What are the causes of your sufferings, do you suppose, my brethren? Is it that you have sinned, or your fathers, or fathers' fathers before you? Does God afflict you because your forefathers have sinned? Moses states in the Decalogue that such is the will and decree of the Lord, and you may think it hard and unjust that it is so. So it would be, my brethren, if the Lord ever made such a decree; but such is not the fact. Let me exculpate him from the charge. God is not guilty of such injustice and cruelty, for he is a God of love and mercy, striving to make all things good. How, then, came these evils with which you are afflicted? It is thus, my friends: When the great God of Nature put all matter into motion by mingling with it his divine essence, he strove to do the best that could be done with the vast material mass by the power of his love and wisdom, and as the various phenomena came forth, they were endowed with fixed and perpetual laws. As long as those laws are unbroken everything goes on well; when they are broken by any means they go on badly, and the result is ruin and destruction. Every phenomenon that continues from age to age in conformity with

VISION TWENTY-FOURTH.

More than usual activity and priestly show were exhibited within and around the Holy Temple, for it was the feast of the Tabernacles, which was instituted in commemoration of the event when the Jews' ancestors had left Egypt, and were living in booths and tents in the wilderness. Around the porticos of the Court of Israel there was a great display of small booths and tents, between the interior rows of pillars, which were made of woolen and linen cloths, handsomely decorated in an endless variety of fanciful ways. Within these slight structures were parties of friends who had assembled to converse, pray, and rejoice in such modes as they thought best and suitable on the occasion—a liberal dispensing of wine and cakes forming a part of the ovation. Some of these booths and tents were of a public nature, where strangers from all parts assembled and paid for their entertainment. The people were in their best attire, and the priests in their most splendid holy-day vestments. Large bands of musicians and singers were stationed at various places, producing a continuous din of inharmonious noises. All faces were gay, and every one at liberty to exercise his wit and humor, provided all were kept within the bounds of good nature, for that day was a day of rejoicing. Jesus, as usual, made his appearance about the middle of the day. He was walking along the southern portico followed by some of his disciples and attendants and a great crowd of admirers and strangers who wished to see and hear something to realize the wonderful reports they had heard concerning him. The faith of the common people in the virtue of Jesus in curing diseases was very great; for a great part considered themselves safe for the present or future if he would touch them, or they could touch him or his garments; yet their respect and reverence prevented them from crowding upon him. However, many as he passed along bent before him, beseeching him to place his hand upon them, while others stealthily seized the corner of his dress which they kissed, or touched with it some particular part of their bodies. He had gratified the wishes of many on that occasion by touching them, and many had gratified themselves by touching him, when at length a man was led before him by two friends, who seemed to be blind, for his eyes were closed. His head was covered with a large roll of linen, coming down low in front near to his eyebrows, and his face nearly covered with a full red beard and whiskers; his dress being of the ordinary kind—a long blue coat and broad girdle.

Master," said the blind man as he crouched down before Jesus in a suppliant posture, "have pity on my misfortunes, and do something to relieve my affliction. I know thou art a good and wise man, possessing a gift from God. I, therefore, beg thee to extend it in mercy to my benefit."

"I am afraid that no one can aid thee save God," responded Jesus with a feeling of distress, for he saw clearly this was a case beyond his power to relieve.

"But, master," resumed the blind man, "I dreamed last night that I met thee in this temple, and that thou didst spit upon thy finger and passed it over my eyes, when I immediately saw. I beg thee to do so; I feel convinced my dream was not of vain import."

Jesus still hesitated to comply with the man's request, when Judas whispered in his ear: "Master, comply with this man's request, and remember the cures at Bethesda Pool and other places. Thou hast greater powers in thee than thy modesty will allow." Jesus then consented to do as the man requested him, when he spat on his finger and observed:

"I will do as thou wishest me, but remember the result is of God and not of me, if any good comes to thee."

Then passing his finger across his eyes, the man immediately sprang to his feet, opened his eyes, and stared around him in astonishment, and at length exclaimed:

"Praise Be to God and Jesus of Nazareth! I see! I see!"

Some minutes were now passed in the joyful demonstrations of the cured blind man and the wondering excitement of the people around him, when at length he returned to Jesus, fell at his feet and expressed his gratitude. Then Judas told his friends that they had better take him home, in case the light should injure his newly restored sight. They accordingly did so; but Judas, before they went, managed to whisper to him a few words, and said:

"Cosbi, meet me to-night at the usual place."

Jesus then resumed his walk, but his progress was soon interrupted by a body of Scribes and Pharisees who approached him, when one of the Superiors thus accosted him:

"We wish to know by what power thou doest these things in the temple, whether it be of God or Beelzebub."

Jesus regarded the questioner for a few moments with mingled surprise and contempt, but at length made answer:

"I will ask thee a question, and according to thy answer I will give thee mine. By what power or authority dost thou move thy finger?"

The Superior Scribe remained silent for some time, for he seemed puzzled with the question; but at length he replied:

"Well, I suppose it must be through the power of God, for the psalmist says, 'In thee we move and have our being.'"

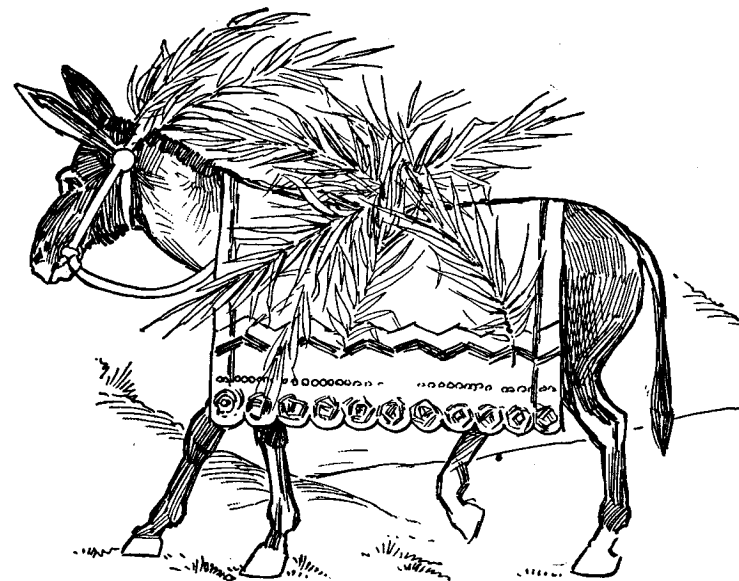
"Thou sayest well," replied Jesus. "Even so is my answer to thy question. All I say and do, is of God—and more especially that which I say and do in the temple."

"But how are we to know that thou speakest the truth?" inquired the Superior. "A man in the Courts of the law cannot bear testimony of himself."

"That is true, as regard the Courts of law," responded Jesus.

ures proposed by Judas. If they meet your views and wishes I am willing to assent to them and comply with your requests; I, therefore, have nothing more to say upon the subject. How these measures are to be accomplished I must refer you to Judas, for he will know best how to achieve what he has proposed."

Judas was therefore appointed to make all needful arrangements, and thus terminated the meeting. The assembly broke up, and the brethren departed their several ways.



VISION TWENTY-SEVENTH.

Three days had elapsed since the events transpired as represented in the last vision. The sun had risen high in the heavens, denoting that it was about noon. The day was bright, clear and fragrant with sweet odors, and the foliage of the mountain scenery was beautiful to the sight. The palm tree was in its full bloom.

This was the day appointed by Judas for Jesus to make his last visit to Jerusalem under the false representation to receive the addresses and condolence of his disciples and friends—the expression of their grateful and loving hearts, and to sympathize with each other in the fears and hopes pertaining to their good cause.

Judas, under the direction of Saul, made great preparations for this day, as they intended to play their most important part, to entrap their virtuous and unconscious victim into the meshes of their iniquitous designs. A great deal of money had been expended in bribing certain persons to perform acts deemed necessary to their scheme of treachery; also for the sumptuous provision of an evening banquet, so that no labor or expense had been spared to render sure their contemplated plot.

There was a great number of people assembled in the village of

hold them together with some degree of order, must be better than any one they may institute for themselves. Therefore the Roman rule under which we live must be the best under present circumstances."

After hearing this address, the Herodian and Judas thought it of no use to endeavor to make Jesus commit himself with their Roman Masters, by any trap they could lay for him, so they relinquished their attempts.

Jesus having received information as to the hour the banquet would commence, dismissed his followers, and passed the remainder of the evening walking around the colonades, conversing with some of his particular friends.

VISION TWENTY-EIGHTH.



JESUS.

It was about the fourth hour of the evening, when a spacious apartment in the upper part of the house of one Simeon, who was a disciple of Jesus, was opened for the reception of the guests who were to be present at the farewell meeting of their beloved Master.

The scene presented was not one of a very costly nature, for there was nothing luxurious or ostentatious about the apartment. Plain bare walls, huge beams and long boards for the roof, washed all over with white, and an uncovered floor, formed the boundaries of the room. Numerous lamps attached to the walls and some suspended from the roof, gave forth a sufficient light for the large space embraced. On one side of

the room the floor was elevated about a foot higher than the rest, where a long table and seats were placed for the principal personages, and on the other three sides were similar, but longer; all of which were covered with plenty of good cheer, of a plain and substantial nature, consisting of roast meats, bread, fruits, vegetables, and vessels containing water. In the centre of the floor was another table, without seats, on which were vessels containing wine and an extra supply of provisions in case they should be required. Every table was provided with a number of male servants who were dressed in yellow vestments, with long knives stuck in their girdles, and napkins in their hands. The meats were cut in small pieces by the servants, to be handed to the guests, who, if they had not knives of their own, made use of their fingers and teeth in all other respects as needed.

The host, a venerable and zealous disciple of Jesus, passed to and

fro, giving orders to the servants and inspecting all things that nothing should be lacking, and when the proposed time arrived he gave the announcement to the guests assembled below that all was ready.

Then Jesus, his followers and disciples entered the apartment, in numbers sufficient to fill all the seats, so that there were no guests ill-provided, or lacking of anything essential to their comfort. Jesus took a seat in the middle of that table, on the exterior side, which was elevated above the rest, and his followers were seated around him, with John and James at his sides and Judas and Peter opposite. The other tables were soon filled up by the numerous guests, when the servants went around distributing the various meats and giving such attendance as was required. When all were ready for the feast, Jesus rose from his seat, and with uplifted hands and eyes implored the Almighty Father of Heaven to give them his blessing on this occasion. Then the feast commenced. All solemnity and reserve were banished. Everyone partook of the good things before him, for fingers, teeth and tongues were in rapid motion. Care, trouble and anxiety were for the time forgotten; their hearts began to expand with generous feelings, and their minds to create noble sentiments as their stomachs were filled. As each person satisfied his hunger small parties began to assemble around the room in conversation, and by the time when all had finished it became general.

Then the servants removed the remains of the eatables and supplied to each guest a goblet of wine, and general conversation was continued. Thus some time had elapsed, during which Jesus remained absorbed in thought. John and James seemed very much depressed, and made but few observations to any one. Judas and Peter conversed in whispers or with significant glances, and the rest of the followers seemed uneasy, as though they were apprehensive of some impending evil. At length Jesus rose from his seat, and placing his hands upon his breast and his eyes on vacancy, he remained silent for some time. The general din of conversation almost immediately subsided, and in the course of a few seconds all became still as death.

Then Jesus slightly bowing and glancing around the room, addressed the assembly in a voice of plaintive pathos:

"My beloved friends and brethren, the hour has at length come in which the sorrowful task compels me to address you for the last time and bid you farewell, and then tear myself from you, perhaps forever. O! my friends, let it not be considered affectation in me when I say that of all the trials and labors I have undergone—of all the insults and hardships I have endured since the commencement of my public ministrations, this present moment brings to my heart the keenest pain and the greatest sorrow. You who are parents can judge of the pangs of the father when separated from his children. You, therefore, can judge of the agony which at present rends my breast, for I view you all as my children. You have been born to me from the depth of darkness, through the active animating influence of the light which I have in a degree shed upon the world. As the universe was born out of chaos through the active powers and love of God, making all things his offspring, so have I called you forth from the chaos of human thought and made you my offspring. As a father is pleased when he sees the impression of things dawning upon his child's mind, even so have I been pleased when I shed upon you the light of true

Judas met, both regarding each other for some moments with an unquailing eye. The glance of Jesus was strong from the consciousness of innocence and goodness in the man, while that of Judas was more from habit and self-command. At length Jesus observed:

"Judas, after all thou hast done, in proving thyself my worst enemy, I must commend thee in one respect, if the subject will admit of commendation. I must acknowledge thee to be the most persuasive, skillful, ingenious, self-commanding villain that I have ever seen. Throughout the whole time thou hast followed me, thou hast been plotting my destruction whilst I considered thee a true admirer of myself and a trusty follower in all respects."

"Sir, in the last part of thy observation thou art mistaken," replied Judas in an unassuming and candid tone of voice. "I will also commend thee, and point out one defect in thy nature. I must acknowledge thee to be the most learned, most virtuous and benevolent of men, with most amiable qualities; but in one respect thou art lacking as a man fit for society. Thou hast not the power of penetrating the disguises of men by which they hide the sordid sentiments of their minds, and cover over their hollow heartedness. Thou hast been led into danger by thy credulity in believing men to be what they profess to be, instead of reading the true sentiments of their minds, and the desires of their hearts. Thou hast believed that thy followers were devotedly attached to thee, and that their motives were void of all sordid interests, while they in every respect were quite the reverse. And now I acknowledge that I have proven a traitor to thee, and all the time to have been working for thine enemies; yet I must solemnly declare that there is not one man among thy late followers who admired thee for thy virtues, except Judas."

Judas paused for a moment, when placing his hand to his brow, he added in a tremulous tone:

"Master, if thou knewest the cruel fate which has impelled me to action, thou wouldst as much pity me as execrate me."

Jesus regarded the speaker with astonishment, and at length replied:

"Judas, thou art an enigma to me; I cannot unriddle thee."

Then turning to the officers, he observed:

"Officers, do your duty. I am ready."

Jesus was led from the Garden of Gethsemane towards the city, and Judas followed in a disconsolate mood.

VISION THIRTIETH.



THE NASI.

In the palace of the Sanhedrim, which was situated in the Court of Israel of the Temple, there was a spacious and magnificent chamber called the Chamber of Gezith, or the Council Chamber of the Sanhedrim. It was lofty as well as spacious; the roof being of curious grain work, was supported by two tiers of pillars, with vermicular flutes and capitals representing graceful foliage. Corresponding pedestals were around the four walls, with windows between them at the upper part. Between the pillars and in the centre of the chamber was a range of seats covered with cushions in form of a half moon, elevated about two feet from the floor. These seats were allotted to the seventy members of the Sanhedrim when a great council was held. Opposite to them were two small ones for single persons, at about twenty feet distant, in the centre of the half circle or radiating point. In one of the latter the Nasi or President of the Council was seated; and in the other the High Priest when he attended. The first person seated on the left of the half-moon range of seats was called the Abbitidin, or Vice-President, who exercised some peculiar authority over the Council.

It was about the middle of the day following the night on which Jesus was arrested, when a grand council of the priesthood was held. Every member was present in his seat, some reclining with their legs down, some up, and some under them, but all with their faces towards the High Priest and Nasi. On the right of the two latter were certain officers who attended upon their orders, and on the left at some distance was the accused Jesus, with officers around him and guards behind. There were also a great many citizens who filled up the other parts of the chamber. Between the accused and the President

some point of elevation; he is, therefore, a dangerous character, and no doubt is guilty of all that is charged to him. I am told that he is the son of a poor mechanic, Joseph the carpenter. Ah! ah! such presumption in a low-born thing like him aspiring to be a King! He ought to be made an example of, and warning to all others of his low station."

"Herod Antipas," cried Jesus, with a degree of indignation in his tone of voice and expression of countenance, "thou doest me wrong. I am not worldly ambitious, neither am I of lowly birth. Thou art mistaken in considering me the son of a mechanic. I have proofs to show that I am not of low degree, but the offspring of some great personages, though I know not who my parents are. It is possible, if the truth could be known, that the blood which courses through my heart comes from as proud and kingly a sire as thou art."

At the conclusion of Jesus' reply, Herod gave a sudden start of horror, and gazed for some moments upon the countenance of Jesus expressive of alarm. But at length having recovered from his emotion in a degree, he turned to Pilate and said in a low, husky voice:

"By the Eternal God Jehovah, this man must die a felon's death! He has insulted my dignity, and like a serpent suddenly springing up in my path, by some unaccountable means he has caused my blood to chill with horror. Your Highness must consent to his death, for I will join my influence with his adversaries to compass it, and woe be to those who thwart it."

Pilate sprang from his seat to the floor, and with a wild and hurried step walked to the extremity of the Hall where he paced to and fro for some minutes, wringing his hands and beating his breast in the greatest agony of mind and feelings. At length having overcome the ebullition of his emotions he seemed to subside to some point of determination. Then turning to the Captain of the guards, his pallid countenance expressive of great inward strife, he said:

"Bring the prisoner to the porch."

Then Pilate rushed from the Hall to the porch, and hastily mounted the Gabbatha around which the Sacred Priesthood were assembled, awaiting with intense suspense the decision of the Governor. As soon as the guard appeared with Jesus in their midst, Pilate arose, and the eyes of the Priesthood were immediately fixed upon him, glittering like those of serpents' when they are about to spring upon their prey.

"Most holy and merciful Priesthood of the Great Jehovah," said Pilate in a bitter, sarcastical tone of voice, "behold the man for whose blood you thirst. I give him into your hands. Let his doom be as you will, but I declare before the Gods that I give my consent to his death as a sacrifice to the peace of the State rather than to justice. Take him into your power."

A loud shout of joy burst from the throats of the Holy Priests when they discovered that their desired end was obtained. Their gestures exhibited the wildest demonstrations of their hearts' content, and loud acclamations of thanks, praises and eulogies were given to Pilate as the wisest and best of Governors. Some time was passed in confusion, in discussing the mode, time and manner of executing their vengeance upon their victim, which was at length settled

by the High Priest, who decided that Jesus should meet his death on the morrow in a formal manner.

The victim still retaining the serenity of his nature, and mild, sweet expression of countenance, was conducted by the guards back to his prison to await the consummation of an ignominious death as the reward for his virtuous and noble aspirations. Pilate retired to his private chamber to brood over the event with feelings of remorse. Herod returned to his own palace in a state of gloomy and unquiet apprehensions, and the Priesthood returned to their quarters elated with their triumph.

the iniquities of my life, which commenced in faithlessness and cruelty to this woman, and now culminates in my being a participator in the murder of my son."

Then Herod struck his forehead and staggered across the chamber, where he stood for some moments, swaying to and fro like a reed bending before the wind, and at length he fell prostrate and insensible upon the floor.

Glaphira, whose feelings had been aroused to the highest pitch of mortal agony by the announcement of Pilate, uttered one loud, piercing shriek, rushed from the chamber, and left the palace. In a few minutes she was mounted upon her prancing steed which had brought her from her home, when, giving direction and impulse to the mettlesome creature, she darted like a meteor through the city in the direction of the place of execution. On, on she sped, but heeded not what she saw; for palaces, towers and the people glided before her vision like the wild and fanciful images of the mind in a feverish dream. At length she passed the bounds of the city, and quickly sped along the country road to the base of the rising ground called Golgotha. Springing from her steed, she rushed up to the fatal spot and stood transfixed with reawakened horror at the dreadful sight that burst upon her vision.

The sun of day had set, but still a twilight remaining enabled her to distinguish all things around and within the fatal spot. All spectators of the dread tragedy had long since departed; a single sentinel, who paced to and fro at a short distance, was left to guard the bloody cross. With suspended breath and eyes motionless, Glaphira gazed upon the dread object before her. Her maternal eyes, which once looked down with a mother's fondness upon her innocent offspring, now beheld the handsome form of manhood naked, lacerated, bleeding and outstretched upon the felon's cross. His handsome head, whereon sat the majesty of wisdom, was now encircled by a wreath of thorns, as a scoff and mockery by his cruel persecutors. His beautiful lustrous eyes, which were so expressive of pure and holy emotions, were now lustreless and gently closed by their lifeless lids. His clear transparent skinned cheeks, that used to mantle with the glow of health and the blush indicating the pure susceptibilities of his soul, were now blanched with the pallor of death. And his symmetrical lips, from between which were wont to flow words of eloquence, wisdom, truth and justice, were now closed in death, but still expressive of his mild, sweet nature, even in the last bitter pang. His manly, symmetrical limbs were relaxed and powerless. The Divine and Great Spirit of Jesus had departed, and all that was left of that amiable, wise and benevolent man was an inanimate corpse.

The scene at length became dark and solemn. No one was there to bear witness to the soul-crushing agony of the afflicted mother, except the sentinel who was pacing to and fro. Glaphira's horror-stricken form began to relax, as the consciousness of her misery gleamed upon her mind. A deep sigh and a moan escaped from her; then her lips moved as she half audibly uttered:

"Yes, he is my son. The same outline of features as when I saw him a babe. What cruel God or Gods have thus controlled his fate? Why should the innocent and just in this life suffer for the iniquities of the wicked? Why should an innocent child suffer for the iniquities

of his parents? Why should truth, honor, virtue and beneficence be sacrificed, and all the base and guilty passions of man be allowed to triumph? Either the Gods are unjust, or we poor mortals know not how to judge of destiny. O! my heart grows cold! I have now naught else to live for. Now let the gloomy wings of death overshadow me at the feet of my ill fated son."

Then Glaphira crouched down at the foot of the cross, and before the sands of another hour had run, the stars gleamed over the lifeless bodies of an ill fated mother and her murdered son.

VISION THIRTY-FIFTH.



SCENE WHERE SAUL AND JUDAS FOUGHT.

The shades of night hung over Jerusalem—a murky mist, more than usual, seemed to enshroud it; scarcely a twinkling star could be discerned to mark the boundaries between the earth and the heavens, so intensely gloomy was the scene around.

The spirits of the inhabitants corresponded with the scene, for a profound sadness pressed heavily upon the hearts of all those who were awake, as they with tears and sighs were filling the air with their wallings. Troublous dreams haunted those who had fallen into slumbers; some produced through fear of persecution, and others from the stings of guilty consciences. The cruel deed of murder just perpetrated at the place of skulls, was the subject of thought by the murdered man's friends and foes. His manly person extended naked, bleeding and maimed upon the cross, presented itself with great terror to the minds of the guilty, and the inward whisperings of self-