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The following is a collection of the sayings of our
Loving Mother Lucy, principally spoken in
Public, in some of her last years of ministration in
The body.
Her Address to the Church, New Lebanon July 6th 1819.

I find brethren & sisters, that when there is a great deal of hard labour to be done, there is but little sense of thankfulness; ^{when} some have a little crop to take up, they feel as tho' there was but little cause of thankfulness. But when souls can really sense what they are really called from, & what they are called to, it is easy to feel thankful. If we cannot find anything else to be thankful for, we ought to be thankful that we have health & strength of body to assemble here to worship God; for it certainly is a great privilege; When it comes Saturday night, then it is time to lay aside temporal affairs & concerns, and

gather our sense to serve & worship God, and labour to fill up with the pure love of the gospel.

Sept: 10th 1816. Mother said, I feel brethren & sisters that you are blest with the greatest privilege of any souls on Earth; tho' I do not call it a privilege to any one to have more than they can make a good use of. But you certainly have had & still have a great privilege to be taught the way of God, & how to obtain victory over an evil nature. All that are called by the gospel, are called to be little, simple & meek; and to live in love and union with each other, and to lay aside all cursing & hating and gather their feelings to bless; and to feel as tho' they could bless all their brethren & sisters; and all who really bless, will be blest.

Those who can live in the Church for 20 years or more, & harbor a party spirit, they mar the house of God, they mar the Church of Christ; they really do mar the Church of Christ. I feel that such ones are not worthy of their privilege; & now brethren & sisters you may all remember, that a party spirit is rejected in the Church; I will reject it for one & in one & so must each one of you; I feel

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that this party spirit is accursed, & belongs to the world; & such as will not let it go, had better go with it, where they can have their swing of it; I should be very willing, all that can write, ^{should write} this down, that a party spirit ^{is} forever rejected, and those that cannot write it, must treasure it up in their hearts. The sense seems to be so drowned in temporal things, that there can be but little sensation or desire for the gifts of God. But as long as the sense craves so much, I do not know but it is all right that you should be just so drove & hurried, I have as much as you know how to grapple with;

I feel sometimes, that I should be thankful with all my heart, if the sense was so, that I could be satisfied with less; less of this worlds goods. Again, said Mother, I cannot feel that there is that true spirit of thankfulness gained, that ought to be; if there is any that would not, thankfully lay down their lives, rather than give up their faith, they ought to labour till they gain it; I felt this even in the first of my faith. This sort of spirit will cause you to feel & labour for each others good & gain; so that you cannot rejoice in each others fall, or take pleasure in anothers faults, or distresses, or any misdeeds. I cannot do this, nor can any one, who has the spirit of the gospel;

4. but would rather feel a sorrowful feeling desiring all might be restored in the spirit of meekness.

March 10th 1816. After a lengthy discourse on various matters that seemed to burden Mothers spirit, she said to the first order, "brethren & sisters - Father Joseph often taught us that all who were gathered into this order were called to be examples to all who were back of us, both believers & un-believers, in all things both spiritual & temporal; & I am sometimes afraid, that this is almost quite forgotten. Some will say, If I set a good example nobody will follow it; If I do right they will not do so too; now this is no excuse for us; If we do right, let others do as they may, the use they make of our example, will not justify or condemn us; & I desire none of you would ever make such excuses, for all have got to answer each one for one, for their conduct, whether others follow our example or not - I desire those youth & children who have this first privilege given them, may have this grafted in them, that they may learn the way of God, so as to keep it when we have gone off the stage - Addressing youth and children, she often said, you must not expect to have your own wills & ways, & to

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please yourselves, with every fancy; You came here to learn the way of God, so you must not think to have every notion you would naturally want, but remember you are called to be exemplary in all things. — In the P. M. meeting, after singing the Hymn entitled the Hiding Place, Mother said, Ye truly there is a beautiful hiding place for every one that is faithful & obedient to what they are taught. — All that have clean hands & pure hearts can hide between the spirit & the Bride, from evil, from temptation & from the spirit of the world. Some may expect the gospel will increase to great numbers in this world, but I feel the number will never be very large in this world. I believe I will always be but few that will walk the strait & narrow way, but there will always be enough to condemn the world — The flock of Christ is small & few, & I am thankful to be one of that little number. I had rather be with a few that are pure, than with great numbers that are defiled. Numbers are not the thing for us to glory in, but purity & holiness. I do not feel any lack in numbers, the great lack I feel is in purity. A great number will not make us strong, but we must be united in purity & holiness.

To the First Order April 7th 1816..

I gave the brethren & sisters encouragement that if they would put on the beautiful wedding garment, I would attend meeting with them this morning; I have no doubt but you all will understand what this garment is. I believe the gospel is equal & that all will have according to their labor. Those who are faithful and will take up their cross will be clothed with a beautiful garment; and those who are not, will not have a garment to cover them. Every one will receive according to their works, both good and evil - If it was not so, I should have more reason to complain that the gospel is not just, but I say, if there is any lack it is not in the gospel - If any one feels a lack I know what the matter is; it is in themselves, & that does not discourage me, dishearten me for I know the gospel is sure & true. - If there is half of you that have not on the wedding garment, that does not weaken my trust in the gospel, nor will ever break any of the truly faithful - The gospel is sufficient & affords a plenty for all to have a garment that are faithful to take up their

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cross & be good this you all know, according to your age & privilege.

Now I want to know, who there is among you all, that wants to save this nasty stinking nature of the flesh; or that would pray to have it sanctified. There is no impure or unrighteous thing going to enter the Kingdom of heaven. I desire that you would all labour more for a true sense of the gospel, not have your ^{whole} sense so much on earthly things; but when duty calls to temporal things labor to feel you are serving God, & not do it for some selfish end, but know that you are serving God & doing right. I cannot feel so thankful for earthly blessings as I ought to, without this sense.

It is but a short time we have to stay here, & we ought to have our sense on things of duration, & do whatever we do to honor God.

How much easier it is to get along in this lively sense of the gospel, which is refreshing to soul & body, than in a heavy dull sense drooping like bullrushes - It is so easy & so clever to be good that I will be good, but it is so rough so bad to be bad; that I will not be bad. - I do not want any other way to serve God. - Then, in the tenderness of a mother she dismissed meeting, but said she should not dis-
= miss us from being good. ~

May 19th 1816.

After some observations on living up to the hymn we had sung (Gospel Day) Mother said, If all really sensed their faith and privilege, it would be very easy to be thankful but there is so much weight & darkness it is hard to be thankful; But there is one easy way to be thankful, that is to be little. If a soul really feels little, & senses the tender mercies of God, it is easy to be thankful. — I believe a great deal of this darkness & weight comes from souls being too big. Creatures are apt to be above the gospel; the gospel is meek & simple, Who not feel as tho' there were any too old, or too young to serve God. The oldest or youngest there is here, can serve God in all that is required of them. I do not feel that any age excuses me from serving God. I mean to serve God if I live to be an hundred years old. — I feel if any think their age will excuse them from serving God their age will excuse them from the Kingdom of heaven.

June 2^d. 1816.

Said Mother, Again brethren & sisters, I feel to have you keep it in remembrance that the gospel is new; that it does not grow old nor fade, nay, nay, let those who profess it grow old or fade ever so much, the gospel does not grow old — Now, I really believe all that are faithful to take up their cross against their natural dispositions & ways, & come out of their own ways & makes, will really feel the gospel to be new at all times. — In order for this, we must all maintain the union of the spirit in love & peace. — There must be union in the spirit, Brethren with Brethren, & sisters with sisters, & brethren & sisters together; & should of this the gospel is not kept. — All stand in need of the gospel in order to be saved. — The old & them advanced in years need it, as much as the young, & the young as much as the old. — I feel for you all, you are my interest, & I am yours.

July 2^d ^{Aug. 1st} 1816. Mother expressed her thankfulness to meet to worship God, and said; It is a great privilege we have of assembling together to worship God; & I believe we all have a duty to do to labor to be thankful; this is the gift I feel for you all to labor in; & the best

way I know of to gain this gift is to labor to be little, & simple, humble & meek. When any of you feel unhappy & uncomfortable, you had better examine yourselves to know if your sense has not got too high, too big, & above the gifts of God. If we keep our sense little & simple I do not look for great gifts & great things, but feel dependent, this gift will come as easy as our breath; & we shall realize the good of it. I say again, & again, to you, dear Brethren & Sisters, that if we are not too high, & above the gifts ^{of the precious} of God, it will always be easy to gain & feel them.

In 1817, from time to time, Mother felt great anxiety that believers should know and realize their great privilege, to live a life to God, & the greatness of their privilege, compared with the favored people of God in all ages past. She often exhorted us to more thankfulness, zeal and faithfulness, and to sense the real obligation we were under to often renew our integrity & covenant with each other, & with our God. She often reminded us of our duty to set a Godly example before those younger in years & back of us in order & privilege. She often admonished a dull & lifeless sense in meeting; particularly Saturday evening.

September 28th. After some speaking & exercise, she said, How is it Brethren & Sisters, that you ever expect to get to heaven or ever gain your salvation— There is so much to take up the sense & lead it astray, that it seems almost impossible to find the gifts of God. You dive into the business of the week & get your whole sense so engrossed in temporal business you hardly can get time to think of your souls once a week. In this lukewarm sense you come to meeting Saturday nights with all the earth hanging to you, & not labor out, & so it goes thro' the Sabbath & your souls do not get refreshment. I have observed that when the sense was not purged Saturday nights, & the bands of an earthly natural sense broken away, there would be generally more or less darkness thro' the Sabbath; I feel unconcited to have it so. I feel to have an overturn in this matter. I desire all would feel obligated to gain a gift & break thro' Saturday nights. I want every soul that is zealous for their own salvation will gain this gift to labor out Saturday evening. When you come together, come with a determination to break every band & be free souls. This is every believers right. I

12. feel from this time to have our meeting half an hour earlier Sat night
that all may have more time to labor out. The evening will
not be so long & we can have longer meetings & have not so much
excuse for not giving a good gift.

July 1818. Mother exhorted us to labor for a greater gift of
thankfulness, & to have something more than a vain pretence of it.

Brothers & Sisters said she, you will sing very beautifully of
thankfulness, but I am afraid you do not sense it as you ought to.

We certainly have great cause of thankfulness above all other
creatures; & we are accountable to God for the blessings we enjoy, & if we
go on in unthankfulness for our daily & abundant blessings, our religion
is no better than any other. What we enjoy of both spiritual & temporal
blessings is the gift of Heaven; & of God to us, we cannot call one of them
our own; we are not certain of them from day to day. Those things
we are now enjoying which the earth brings forth, we are not certain
of another time or season. We know not how soon they may be cut
off. We cannot make one thing grow, & we ought to feel thankful every
day. There is not a day passes that I do not feel this sensation of
thankfulness.

September 1818. Mother speaks of the gift of Humility in this way.

Do you all know & sense how ^{much} better it is to be little than to be great; to be humble than to be high & haughty. I feel it is the duty of every believer to humble themselves before God, that their judgment may be taken away. Let every soul seek Gods mercy in humiliation before it is too late, & while you may be heard. Do put away this haughty spirit. It defiles every soul that possess it, you a high big sense can never go to heaven; You may see the time when you will cry & not be heard. I say, if you are not faithful to cry to God in humility I feel that you will not cry & not be heard. If any are too big & high in their sense to humble themselves before each other, they are too big to receive the gospel, they are too great to enter into Heaven. If any one trusts in their great privilege & experience, they trust in something one side of the gospel - I feel as tho' I could roar like a Lion against this big haughty sense that cannot humble itself into humility. O do remember that a haughty spirit leads to destruction.

I hope you will all labor till you gain this precious gift of humility and not be unthankful souls in the midst of a plenty & a fulness of both spiritual & temporal blessings, forgetting to be humble before it is too late. It is

astounding how a great big sense will grow. I would not have tho't it. I feel we must all be more zealous to put down a haughty proud big sense it makes us feel so bad, and look so bad, & be so bad. — We shall not do this work effectually while we are afraid to humble ourselves when we rise in the morning, or when we lie down at night, or at any time a day. Mother now walked between the ranks of brethren & sisters, speaking sentences which we repeated after her, & concluded her speech by saying. — Do you all want to be washed in the waters of repentance, you washed clean. You all ^{were} washing clean like little children. We then knelt in thankfulness, & Mother bid us a loving farewell for the night.

Nov 5th 1818.

After singing the Anthem Be ye Holy Mother spoke to us on this wise. We must consider that we can sing of great promises, & yet be insensible of what we sing — We do well to remember, that all these promises are to the faithful — I believe some, being darkened, are exposed to think that the gospel is not sufficient to save them. But I tell you there is no lack in the gospel. It is sufficient to save every soul that will embrace it. If there is any lack, it is in the creature.

So if any of you get out of the way & get darkened, do not lay it to any creature or any thing but yourselves, take it to your selves; if you get off

your yoke & do that which is wrong, you are not in the gospel. If any ^{11.} expect to gain the precious blessings that are promised, they must gain them by self-denial & the cross. If any get along otherwise, they are not in the right way. They are not gathering any good, they are gathering the flesh they are not going to heaven that way. I do not want such a heaven as souls think to obtain short of denying themselves of all impurity. I want my heaven to ^{be} pure. All will have their own heaven to make. All will have their own cross to bear. All will have their own cross to bear. Others bearing the cross will not profit me, or any one but themselves. All that are true to themselves will certainly find the blessing of God — Such ones are in the gospel, & no other way will answer for them. I can truly say I glory in the cross. I feel a need of the cross, — If any expect to be happy they must persevere in true self-denial & the cross. * to consider that our wants

Nov 22nd Mother said, we ought, ^{are many & great,} & that we are dependant of God for protection — We have to rely on God for his mercy & goodness. I feel at this time there is a sacrifice called for; & that is for us all to give up our own wills & ways, & crucify our own evil dispositions more than we ever have done. To hate our own nasty natures & natural dispositions, ^{what} is, I call, making a sacrifice, you, & our own ugly

appetites, with which we were born into the world. And who is there that will flinch, that will give back, because the way is so straight, none too much against a carnal nature. We have got to crucify an evil nature each one for one, or never travel in the work of God. We are all called to increase. I want to increase I can't go alone. I do not want to be alone.

I do not want to be one that is separated from the rest. I want you to increase in the gospel, that I may increase too; And what is there to hinder, but what is in the creature. I want to be like my profession; we must be like what we profess to be, I profess to be, what we really are.

I do not glory in my profession. We shall appear just what we are, I just as we are, when we enter eternity— If we are not faithful we shall not reach heaven. We need not think that ones, or anothers evil disposition is a going to be sanctified, because they are something to be ~~exc~~cepted, something a little different.

1879. In the course of this season Mother seemed to feel a great concern for the young of the flock, particularly the little children. She would often speak concerning them, of the great responsibility others were under to younger, as regarded their daily welfare their protection the example they set them, the language they used to them, & before

them be be. Again she would speak particularly to them herself, 17.

To the youth she would speak as follows. You are young, your youthful days & time is the best & easiest time for you to learn to serve God aright. I wish you could, & would, realize or believe this, & you that are faithful will find it true. I pray for you often, I feel the burden of your salvation — I desire you would be faithful to keep the way of God to the end of your days; not fear a little mortification or cross, nor look for indulgence, nor want your own ways, nor want to save anything that is not good. Don't want the Elders to spare anything in you that is filthy or ugly, or any carnal desires, for none of this can go to Heaven.

This is the way I have traveled so far out of my loss, & it is the way for you to travel out of yours. You have a greater privilege than I had. You are called in your youth to travel home to God, & I hope you will be faithful & bear a full cross, & do what you know is right. You are not called to be servants to sin or the Devil. When I see any of you get out of a gift I mean you shall know it, for I mean to do my duty. So if you do not ^{want} me to see you do wrong, you must do right or keep out of my sight, for I cannot bear to see you making ~~your~~ yourselves unhappy.

I hope the Elders will be faithful with you, & not spare any wrong

in you, & I hope no one will pity you because you have to go thro. a little mortification, & give up your own ways & wills. The gospel requires no more than is just, & you have got to part with every thing that is contrary to it.

Mother often exhorted us to thankfulness, that we were made partakers of such a pure, clean gospel. — In our Dell. meeting she said, I am truly thankful & more & more thankful as I travel that I am made partaker of such a gospel that will purge me & make me clean & pure — The gospel will certainly purge every one that will obey it; it will purify & cleanse every soul that possesses it. It cannot otherwise be, but that the gospel will purge away every thing that is contrary to the love of God. It is a real comfort to me that I have found that, that will purify, & make me clean & happy if I am faithful.

The gospel will purge itself, it is all pure. If there are any that will be impure the gospel will purge them out some day. I do believe that every one that can sense it will be thankful that they have found that blessing of God, that will purge them from all uncleanness & make them acceptable to a pure & holy God. Purity is a great blessing & thankfulness a great gift to the soul, I pride a thankful spirit.

Remember if we are unthankful we are unholly & ungodly;
If we are in no situation to receive any gift to profit. An unthankful
soul will never be a peacemaker, & can never be lovely to themselves or
be lovely to others.

Mother also felt peculiar gifts of love some of the last
meetings she attended with us publicly. She would sometimes say, I
wonder if the Brethren & Sisters do not feel love; ^{It is good to be lovely. I am}
^{willing to be} not ^{always} warring & fighting the Devil; I had rather let the Devil
alone. Let him go. I love to feel gospel love & peace — I how good it is to
feel love. It feels so sweet & good I want more & more of it. Love is a saving
gift; it helps subdue a proud haughty sense & simplifies the spirit.

Love begets love, I have that love for poor lost souls that I could
suffer in their stead for a season. If we love the gospel we shall obey
it, & if we truly love God we shall serve him aright.

December 11th Thanksgiving. Mother observed to us that we might, &
often did sing & speak very excellent songs & words, but that was not all
that ^{was} required of us, even if we felt a good gift in uniting & worshipping in
a general sense. I believe that we may serve God daily, I might say
hourly. — We ought to bring forth the fruits of the spirit. Works will

manifest the real spirit we possess. Brethren & Sisters if you sometimes get pleased and suited, remember that it is not a going to save you. It will be by losing the gift of God that you will be lost, if you are lost. The gifts of God are neither male nor female, & those who keep the gifts of God are neither male nor female. Those who keep the gifts of God are not in bondage to an evil nature & to no mortal. All this we have to be thankful for, that poor souls bound in the flesh have not. And as we are now keeping a day of thanksgiving that is set apart for that intent even by the Orders of the land we ought to be conscious of our duty to God & each other.

It is my desire that it may be truly kept as a day of thanksgiving. It will not hurt my conscience any to keep this day. If we are not able to give thanks who is? Forfall people we are the most noticed of God. Shall the children of this world be before us, and appoint a day of thanksgiving, and we be not able to keep it in thanksgiving? Nay, nay, let us keep it to God's acceptance; for we are the only few on earth that can do this in truth. I desire Believers would never let this day pass unnoticed, for I think it becomes our profession to notice & keep a portion of it, if not all of it.

* It is the gift of God that will save you.

February 20th 1820. Mother spoke of the gift of simplicity, I how excellent it was to be little. I feel thankful said she, that I feel little enough to crave the union of all; I do not feel too big, nor too good to need the union of any one or every one that is striving to be good & walk in the light. She desired us to kneel down in thankfulness. She said, if we felt little & simple enough, I really sensed our unworthiness it would be very easy to be thankful. Said Mother, souls that are puffed up & are high sense, are in great danger of Satan's destruction. But the much humble spirit & the contrite heart will ever be guarded and guided aright. — So let us all remember how good & pretty it is to be little & simple, & how pleasant it is to be little, and how happy it is to be good.

June 11th Mother spoke considerable, stirring us up to be more spiritually minded. — She said we were apt to get covered over with death & darkness, & it generally was because we were not so engaged to labor each one for one as we ought to be. — There are none said Mother, that have come to any understanding or discretion for themselves, but that ought to labor for their spiritual good. Every one ought to daily labor.

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for their own souls support - One or two cannot labor for all the rest. All must labor for themselves to feel the gifts of God in their own souls. It is as inconsistent for one or a few to labor for all the rest, & as it would be, for one or two of our brethren to earn all our food for all the rest. I make a reserve for the young, they need to be helped, and I am able and willing to bear a great deal with, & for them; you, I am willing they should have a part of my bread, if they will be good. The desired there would always be a testimony against a slothful wasteful spirit of the gifts of God, & to labor for our support day by day lest we suffered hunger, and had no treasure in heaven.

* June 20th Mother addressed the assembly in a very feeling manner; she felt anxious we should always maintain a pure godly union, and be united in spirit, & shut out discord and a party spirit. She said to us, you are none of you so strong that you can divide and separate from the rest - You cannot go to heaven alone, but you can be lost alone; you cannot find protection without keeping a close union, a gospel union. Always remember your union is your strength, and disunion your weakness. I believe

disunion will be the overthrow, yet, of many souls. But if any souls are lost they will have to come down & own their own folly & guilt.

If you are willing to keep a pure gospel union, I will labor for your own bread, and speak in the new tongue you cannot have disunion. You had better suffer a great deal of inconvenience than to have disunion. O keep your union true & close together. If you set up your wills & go contrary to the gift of God that is to you, you lose your union ~~to~~ ^{to} God, to the way of God and to each other.

I am not going to set up my will, and so lose my union to the pure & good. It is the will of God & the gift of God that I want, for none of us are going to be saved in our own ways, but by taking up our crosses & living to God daily. She said some felt too whole and expected to be saved about as they were, but an old crooked cross ugly nature was never going to be saved, & we all had a right to subdue our passions, & rid ourselves of all that is offensive to God.

This is a noble work said Mother, and the noble soul will be at it. Mother then told some of her ^{first} experience in the gospel. She said, when I first heard the gospel I received faith, & I knew I was wicked, & I felt like a poor creature, for I knew I had

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nothing in me, that would save me, I confessed my sins freely & did
it of choice, & set out to be good. I felt then, that I was called to a
higher and greater calling and purpose, than to live in sin. I felt
that my calling was too great to live in the ways of the world. I
felt too good to good to be overcome with evil; & the ways of the
world felt as hateful & nauseous as any old stinking carcass, & I
felt as tho' I was called to a better work than to be a slave to an
evil nature. I was then young & I have traveled on from one
degree to another till I have got to be a right good believer; & the
sense I had of being too good to do wrong was always a great strength
to me in time of trials & temptations. [I feel a concern for the young,
I feel much more for them than I do for those that are older, that they
may be good; If the older ones do not do right they ought to be punished
for it, but the young are unskilful & have ^{not} learned yet & they must have
a season to learn. If the young could get the sense that I had when
I first believed to feel themselves too good to be bad it would be a strength
to them. Father James felt a great fervency for the young) and I
desire they may make a wise choice. The young need not be left

out, O yea, if I could shut you in & bar the door, I would pretty ^{soon} do it.

August 30. 45. Mother attended our meeting and spoke to us very feelingly of the carefulness she felt to always speak in a way & manner to suitably effect the feelings - She truly manifested a Mothers care for all, of all ages & classes. She said, I have seen & felt the busy hurrying sense of the day & season, the urgency of all the Brethren & sisters to get along the temporal business, and I cannot say but you are all justified in it - I am not able to say but you are all true to your trust & faithful in your duty. Now what I feel I would like to know is, whether you all are ~~not~~ willing to be as faithful in the spiritual line as you have been in the temporal. We ought ever to feel as engaged to build up the spiritual part as the temporal. The sense is apt to be too much swallowed up in the temporal concerns & earthly cares - All those things remember will perish with usury; You cannot carry any of them with you beyond time. If any are so lifeless or dark as to not feel their greatest interest in their spiritual welfare they ought to be purged till they get rid of such ideas, for they will never find the blessing of God nor of the gospel. All do not feel so. I know, I do not, and many do not.

The surest & most ready & easy way to build up the spiritual part is to be united in your feelings. The gift of union is a great strength.

It is always a very necessary gift for believers. A family or society that are united can increase and prosper in things spiritually & temporally but if they are not agreed they are like persons working against each other.

Every one from the oldest to the youngest will be a help according to their labor — To be loved is to love, & to be blest is to bless & if you cannot love & bless you cannot be united ^{if you are not united} you cannot build up the spiritual Kingdom — Now in order to do all this, you must speak in the New Tongue, & not let the old tongue bear rule, just as much as you speak in the old tongue to chafe & gild each other, so much you are defiled. I want my union to the people of God; I want to be gathered to a Godly people and I suppose you all want the same in your secret feelings, & the way to obtain it, is to be a Godly people. I really do wish it could be worked into the mind and feelings of every one, that they could not speak in the old language to give way to their ugly matters without feeling so condemned that they have to confess it and repent of it.

November 20th Mother spoke to us on the subject of blessing & being blest; she said, I find by certain experience that the

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way to feel blessed is to bless. When I retired to feel after a gift, I felt a particular gift to love & to bless; and I feel this gift is not for me alone, but for you all. — If I cannot bless I cannot feel blessed; and if I cannot love I cannot feel loved. — It is much more comfortable to love & bless than it is to hate. — I can love and bless all around me. I feel that the Brethren & sisters are my interest, & that I am theirs. — I feel I cannot do without them nor they without me. I desire none would excuse themselves that they cannot bless because something is in the way; There is always room enough to bless. Each one will be loved and respected as their works merit; and none can expect beyond that. It is my duty to love & bless all both the aged and the young. I do not feel to despise the aged because they are old, nor look down upon the young because they are unskillful & innocently unwise many times. — She concluded by giving in all her love & blessing very affectionately.

December 6th 1820. Mother's last public address at New Lebanon. . . .

This was the appointed Thanksgiving Day. — Mother attended our meeting and spoke as follows in substance.

Brethren & sisters, I have a few words to speak on the last gift of opening our minds & putting away our faults. It feels to me like

38. a precious gift of God. It gives me peace. It feels like scouring & cleaning me up, & making things bright & clean. I do not know of any gift that is quite so really beneficial to believers, or that yields such a clean pleasant sense. It feels to me that souls get something like an old rusty galled over vessel. But a gift like this scours it off, and cleans us up, so that we feel more agreeable to ourselves and others. You have often heard of the Vineyard of Christ & every good believer has a part in this Vineyard; I might say every one has a vineyard of their own to keep in order, to prune and keep clean. I have labored much upon it & I do not know of any better way than for every one to prune their own vineyard & keep it clean. There is no possible way for one to do it for another. Each one must pull up his own noxious weeds & plants that ought not to grow, & keep his own garden pure & clean. I hope you have all been faithful in this work, been true to yourselves and not left anything back in the dark, that ought to come to the light. If any one has done this, has kept anything concealed, or any noxious plants not plucked up to grow & go to seed, & bring forth more of the like, I say such are poor, very poor believers, but they themselves will have their crops to bear & they will never be blessed of God. Remember it is the honest hearted the

willing & obedient that will receive the full blessing. I feel there is yet another thing of importance, that I know you have been abundantly taught in, but how much it is regarded I am not able to say; It is in relation to your Lord in outward care, or in the temporal order of Mothers house.

You have always been taught, that in Church relation you must be subject to your Lord in things spiritual & temporal, and if you think you can neglect your duty of subjection to the Deacons in their order & line of duty. Some may say they have not good Deacons, but I think you do not take the right way to make good Deacons. If you want good Elders & good Deacons you must build them up & support them in their order & place of care & burden. If there is a new heaven & new Earth built up there must be a head in things spiritual & temporal, & souls must support it by their subjection. If you are subject only to one order, I should choose it should be the spiritual of course, for I count the temporal the lesser. But if you do not subject to all, Trustees family Deacons & Caretakers you will suffer want of love much blessing & justice too.

The young are apt to feel important & self-sufficient, I think perhaps they know more & have better judgement than others. It is the nature of all creatures to be headstrong & to seek their own way & to

feel a confidence in their own judgment & opinion. But those who are called in spiritual relation & have the spirit of Christ, are meek and submissive, and are willing to do anything to find favor.

This spirit is childlike & makes us full loving & peaceful, & be in reality pretty peace makers. Do dear Brethren & Sisters all consider how mean & poor you are without this spirit? & destitute you are without.

These do not tend to make you proud & disdain to submission neither will I cast you down & make you feel despised, but by these you will feel confidence & peace. This great big sense makes one feel hateful. It makes one feel ^{look} contemptible. I can almost tell a big puffed up person when I meet one - Such show themselves they need not think they are hid. They are seen & known by such as have eyes of discernment. Now I desire you would consider these my last words to you & treasure them up.

She then waited on the Elders while they witnessed to her gift, & then said, Brethren & Sisters I feel great peace, & in speaking what I have I know I shall feel a blessing you peace & blessing.

Mother closed by giving us her love and a Mothers blessing indeed. She bade us kindly farewell in that tender affection that melted us to tears.

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Mother never delivered another public address of much length at New Lebanon. It was generally felt, that Mother realised her labors on earth closing, & in all her movements & words her parental love was manifested, with fervency towards all ages & classes. She left Lebanon for Waterbury Jan 10th 1821. and never returned in the body. She continued her anxious desires for the increase and perfection of believers by their unity of spirit & true love to each other untill her last moments as will be seen in the following pages.

The foregoing I have taken from a journal of Mother Lucy's
saying kept by Isabe M. Youngs. New Lebanon Chh 1st Order 1854.

The following pages contain some or the most part
of the sayings of our loving parent Mother Lucy,
spoken at different times to her children at Waterwich
February 9th 1815.

Mother attended the Church meeting & spoke quite
lengthy of her former travel & experience, & of her present feeling of the
increase of the work of God, and of the importance of souls keeping
up with the increase. — In her discourse she said, I have had a
great privilege with Mother & the first Elders, but my present privilege
feels the greatest — Take notice, Brethren & Sisters, this is what I want
you to understand that if we are obedient to the present manifestation
& gift of God, the present gift will feel the greatest, and this feeling
you will find will join you to all that is past. — To Christ in his
first appearing, to Mother and the Elders, and all that is good. The
young that never saw Mother and the Elders, may sometimes mourn
because they have not seen them, but it is not in seeing Mother
that joins us to Mother. — If you are obedient to the present gift
of God, you will be as really joined as I am according to your

measure. The food you eat last year, cannot nourish you now. When your bodies need food they must have or they would dwindle and die.

When we first believed, some thought that in two or three years our warfare would be ended, but I think when our warfare is ended our travel will cease. Believers will always have a warfare as long as they travel — You that have had the longest privilege, if you lose your travel (and fall back, all your past privilege will do you know good, the promise is to those that endure to the end. — The people of God ought to labor for a spirit of discernment, for they are beset with the devices of Satan on every side, & I think you need eyes before & behind to see (and shun them. Mother spoke much in this way, and then closed by saying — Now what I want you to remember is, to always count the present gift the greatest.

May 26th 1816. Saturday evening meeting. — Mother spoke considerable of her burden of spirit, that the gospel might be kept in its purity, & reminded us over and again, that it was not a nice house and much property that was going to purchase our salvation; But said she, do know, and remember that it is obeying the gift, of God, bearing the whole cross of true self-denial, & so living up to your faith.

She anxiously desired us to bless each other, & not to maintain a cursing spirit and so shut each other off in their feelings. I can never shut out any soul that keeps their justification and I do not believe any one has that right or power. If a soul is shut out they will do it themselves. Before the close of the meeting she enjoined it on all present that felt for their own protection to kneel down every Saturday night in special prayer. Said Mother, if you cannot assemble together, then take your opportunity where you can best. You ought not to allow yourselves rest of soul Saturday evening without gaining some increase of gift.

At another time Mother warned us not to mistake a tried vexed sort of a spirit & feeling, for true tribulation. She said do not deceive yourselves and be not deceived; The Devil and the base spirit always stands ready to take the advantage of souls - Keep down low, for if you are high minded & careless you will be exposed to the adversary; you will lose the gift of God, and the judgments of God will follow up the ungodly and unfaithful in some way, sooner or later.

Remember this and be wise and watch and pray. If you do not live up to your faith, but give away to indulge hard feelings,

brother, against brother, and sister against sister, you are defiled.

I consider this a real defilement of nature. You ought brethren and sisters to really labor for tribulation, it will help you keep the gospel. Mother Ann used to testify that the gospel never was, & never would be kept, without tribulation.

Again in meeting Mother said to the Church, I want you should conduct your business in such a manner as to be able to leave it on Saturday night in good season & in good order.

It looks like a very wrong thing for you to be ought late Saturday evening. strolling here & there, some about one thing and some about another. You have time enough to do your duty in the temporal line in general way (and be in, in season to labor for the gifts of God, which your souls ever need. If you do this I know that good Angels will assemble with you, and you will feel a blessing.

But if you are scattered here (and there till nearly or quite meeting time, the Angels of God will gather to some other place and you will lose the blessing you might have enjoyed. At another time Mother said, I do think it is very improper to read newspapers Saturday evening for that is a time you ought to have your minds employed

in laboring out of worldly things. Temporal, natural and worldly things are a ^{*}travel to the ^{*}hindrance of the soul, but spiritual things and a spiritual labor always leads to the furtherance of the souls travel in the knowledge of good. But if your minds are taken up with worldly news, with foreign and political transactions, it appears to me, there is but little room for that labor of mind which each one ought to feel, particularly on Saturday nights. If you employ your minds and time Saturday evening about every thing and anything that naturally strikes the sense and feelings, when you come into meeting, you will feel quite destitute of that gift and blessing of God, which you might gain and enjoy by laboring in a right manner.

One time, as Mother was going to leave us, she bid us an affectionate farewell, & left her love for all the good and faithful.

These are the ones that I bestow my love upon and feel my union with. You will see times and feel feelings that you will want to know if you are in union with Mother, but you need not labor to dream dreams or see visions to know this. Keep your union together as good brethren and sisters, and there will be nothing to

separate you from Mother. If you go forth in union in all you do, Mothers spirit will be with you and God will bless you. Speak kindly and pretty, and labor to comfort each other, then you may know you are in union with Mother. If you speak hard and grieve each others feelings, Mothers spirit cannot bless you.

Mothers spirit is kind and speaks pleasant and loving to all, the young as well as to the aged or older ones, and labors to comfort all. If you do this you will have Mothers spirit. Mothers spirit blesses it does not curse. I feel to leave the cursing for those who go out from us, they can do enough of it. This my word is suitable for all and I am willing it should go thro' the land. — Mother seemed many times burdened with the uneasy scattered sense of believers generally after the haying and harvesting seasons were over. — She felt no union with the Brethren's feeling so set to have a day of releasement, to ramble on the plains and mountains &c. after the Autumn business was closed. — I hope said Mother, you will form your sense and feelings to be satisfied to stay at home. — I am very sensible it has a bad effect, for if your bodies need rest as undoubtedly they do, it is much better to stay at

home where you can rest. This uneasy roving sense proceeds from a sense that is trying to shun mortification, and therefore it is necessary to cross it. In your seasons of hard labor to procure your crops, your bodies are fatigued with hard labor, which certainly diminished the strength of the spirit, tho' you are always justified in doing your duty still it unavoidably impairs the proper gift. Now I think you cannot gain the increase believers need in these seasons of the year unless you gather and stay at home as soon, and as much, as your business will permit. You feel lean and destitute, and want to get off to throw off uncomfortable feelings.

But, if you gather into order and stay at home, you will gain by it and reap the benefit of it. On speaking of obedience and subjection to the Lord in all circumstances Mother said; without subjection we cannot travel. You ought always subject yourselves to each and every order felt for the present gain and increase of union, let it cross you ever so much, or pinch ever so close. Never refuse to comply with what you are taught, unless you are taught that which, in itself, is sin. But if you are taught to do that, you ought not to comply, for no human authority is sufficient to justify

a person in sin, let who will teach it. — Mother always taught those who are feeble and apply to the physicians to be careful to follow their directions, and not waste their care and labors and find no relief.

§ At a time of seeming approaching famine or scarcity of grain, fruit, &c. Mother said, 'We that have received the gospel have a fullness of the things of this life for the comfort and support of our bodies, & I have thro' many times more than we were able to be thankful for. At this present time, we cannot see anything to prevent a great scarcity, and not only with us but thro' out the land. Now had we not better be a little more saving and prudent, & make our stores hold out longer. If you indulge in a fulness untill your stores are quite exhausted, it will then be too late to lengthen them out. Now if you have faith to take up your cross and scant yourselves a little, I believe you will be as able to go forth and do your duty, as you have been in times of great fulness. And, ^{now} I feel to lay it down as a rule and order that you eat no wheat bread under 24 hours old. This I learned of Mother Ann, she said it was wasteful to eat new bread. I feel that this order ought to be kept if there

was ever so great a fulness. So sisters I desire you would change your sense and be more prudent and saving, and leave off striving to excel each other in ^{furnishing} good victuals, this has been a great trouble to me. You may all strive to see who can be the most prudent and saving. I want you to be so prudent that ^{you} ^{should be} brot to eat buty one meal a day you would not reflect that you had brot on yourselves by prodigality - I do not know but you may have to come to this, I cannot say. I feel to warn those who feed to the beasts, to do it with reservedness - They ought to pinch as well as the people in times of scarcity. I know the blessing of God will attend you in all this. Again, Brethren & Sisters I desire you would be united in a thankful spirit, & eat your victuals without murmuring, and asking no questions but thank God for his blessings when you kneel down.

Mother often taught us to speak in the gospel language and with the New Tongue. She felt that the expressions of Old man Old woman, or old such a one was of the old creation & was not becoming for believers. Some people said Mother, consider it or understand it as a stigma for some crime or offence. Call each other by your

proper names and add aged or elderly if necessary. This feels more proper to me for brethren and sisters in the gospel who are all children of one Father and Mother.

Mother often times felt a concern that the Elders were not so faithful as should be in public testimony and in being afraid to speak that which would be for the good of the family. She one time desired them to labor for a gift to cross the family in order to bring them into a work of God. She said, if souls went on in their own wills and ways, they would lessen back into darkness, and would loose their sense of God, so as to even doubt there being any way of God. There is no way of God in darkness; the way of God is in the light; and all souls must come into it. — You need not be afraid of the cross, for you can never be saved without it. In speaking of Order, and of keeping order, Mother said, I have known some among believers, that felt very much opposed to order, and would feel that we have a great many orders, quite too many. If so many orders are necessary for some they are not for me; they are very tedious to keep, and the like murmuring. Such ones I have observed make

very little progress in the way of God, and are the very ones that need these orders which they so oppose. True believers are able to see the necessity of order, it is their life and support, and none can travel without it. It is the bread of heaven which supplies the soul as really as natural food does the animal body. I want you should love the orders of God, and ^{not} feel it a hard disagreeable task to keep them. But learn to make the way of God easy, and learn to subject a wicked carnal nature to the beautiful orders of God.

I have no doubt, but that in the other world we shall find a great increase of order. There we shall not be allowed to indulge ourselves in our own ways, but will have to submit to order. And if we begin here ^{to learn it} it will make it much easier for us hereafter. As long as we increase in the way of God, our order will increase, & as we travel the orders of God will appear more & more beautiful, more & more necessary and we shall feel more delighted to keep them.

In the order of the Church, there is an order to correct and suppress disorder, & I am thankful it is so. For in this way we travel forward and leave behind, our old disorderly habits, & come into that which is satisfying to the soul, and destruction to the spirit of evil.

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Ever remember that Heaven is order, and that order is heavenly; our orders are our walls of defence and our protection; if we had no more order than other people, we should have no more protection.

Mother once speaking of the difference between the aged & the young made these observations. The aged frequently receive gifts of God for their own comfort and benefit, and they ought to be very careful to keep them and treasure them up, and ^{not} minister them away, for if they do, they loose what is given them for their own gain. They will feel lean and destitute I don't know what the matter is. They cannot do as young people can; they can gain gifts quicker, & if they do minister them away to others, it is easier for them to gain more.

People who are in the activity of life & strength are able to labor & gain a gift, in a short time. But the aged cannot, so they must be careful of what, they gain.

In speaking of indulging the appetite, & of eating unripe fruit Mother said, The gospel allows us to make use of every good thing that grows, & all ought, to be used to answer the intention of the Creator who provided these things for our support, & benefit.

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In the use of all things profitable or supportable in its nature, people ought to be very careful, for some have very strong appetites for all kinds of fruits, & if they do not govern themselves, they will be exposed to injure their health. I look upon it a very wrong thing to make use of any unripe fruit of any kind; & that which is ripe, ought to be used with caution, or it is likely to do injury at times. I feel it is a very wrong and presumptuous thing to eat any kind of fruit ripe or unripe between supper & breakfast.

I have known some by giving way to their appetites do much injury to their healths, so for this reason I consider it a very necessary order to be kept and supported for all believers, for no one to eat fruit between supper and breakfast.

At a certain time Mother spoke of following the fashions of the world, & said - I think there are too many among believers who have too strong a feeling to follow fashions of the world - These fashions have too strong an influence among believers. & in some cases more than many are sensible of - Such and such fashions they really ^{believe are} virtuous whereas if they had originated among believers they would not think much of it - Fashions of the world

are on the extreme one way or the other, and often change from
one extreme to another. — I have no objections to having real
improvements introduced among believers, let its origin be from
where it may. — But to see people so anxious, for new things merely
for fashions sake is very disagreeable to me & I think a loss to the
people of God.

Mother once felt to reprove a person who stood drumming
on his hat with his fingers while she was speaking to him — She
bid him be still & said it was an evil spirit that wanted to inter-
rupt good instruction. — She often ^{taught} us to be still & attentive when the
Elders or our superiors were speaking, both in public and private.

She also said, it is very unbecoming for the people of God,
to sit awkwardly crooked & lounging in their chairs especially where
brethren and sisters are present. They ought to sit straight (and modest,
and when you sing, never lean back, but sit erect and when you are in
your dwelling house you ought not to be leaning your chairs back against
the wall ceiling or beds, or any other furniture but sit up decently

Drumming with the fingers here and there, & whistling about, are
marks of idleness & does not belong to the people of God. — You ought

16. never keep your hands behind you as a common practice, the place for the hands is before, not on your backs. I hope this ridiculous practice of walking about in this manner may be left off. To me it is an evident sign of a heedless lifeless sense of the mind I ought not to be indulged.

Mother often exhorted us to be zealous laborers in the worship of God, and not slack in laboring for the gifts & power of God saying, all these are necessary for the life & support of the soul - just what you earn, you will have, & as you sow you will be likely to reap. If you are idle, you will assuredly have to eat the bread of idleness, some day.

In speaking of the importance of improving our privilege Mother said, Remember it is not a long privilege that justifies the soul, nor a short one that condemns it. It is obedience to our faith in all things that brings the justification. Faith is a real gift of God, and no one that ever gains it, can ever lose it. I feel Brethren & sisters that it would be well. Souls can get darkened & not sense their faith, but it will yet wake up in them if it is not till they feel the torments of hell. I am thankful for my faith & that I cannot lose it. I feel Brethren & sisters that it would be well for you

*But the unfaithful are disobedient will have to repent. Brethren & sisters
#

to weigh yourselves in the balance & see if your works agree with your faith; if they do not, then you may know there is some cause, you are not right. There is none so old or so young but that ^{ought} to know what sort of fruit they bring forth, and I am sorry if any are so much that they do not know that they have faith and must live to it or never be true heirs. I mean souls that have received faith but do not keep it alive.

Jan. 23rd 1820. Mother spoke of the importance of our keeping our union, saying, You must labor to be of one heart & one mind & all strive together, not some strive for, & others against, that is not right.

You ought to feel willing to bear with each other & be as free to forgive as we would wish to be forgiven. Where there is a large family united together in one spirit, there heaven is begun, & those who are willing to do as they are taught & are faithful to keep the orders of God, they will have heaven here & hereafter. Some wish to make the way of God wider by breaking order, and also make it easier by laying it out for themselves. But this can never be done, each one has got to submit to the order & gift as it is established, or never find a travel in the gospel.

The orders of God are like a wall to shut out evil, & those who regard the orders of God, God will regard their protection.

But the unfaithful and disobedient will have to respect & remain there until before they will ever be more as hereafter.

Mother's last visit & addresses to the people at Waterwich

Mother arrived at Waterwich Wed. Jan. 10th. 1821. She had been in the practice of sending word when she was coming, but this time she came very unexpectedly. She appeared in better health than usual & very comfortable in her feelings. The next day she visited round among the sisters, and very carefully examined their work & working apartments especially the most by places, passed thro' the kitchen in all its departments & critically observing all as she moved around. Spoke to every one she met and manifested a very comfortable spirit. Said Mother, I have come this time sisters, like a thief in the night, and for the future I shall always come so. I shall not wait to know whether you are ready or not, but I shall come when I feel a gift. She seemed very observing of all that was moving or passing and satisfied with what came to her knowledge. The next Sabbath (11th!) She attended the P.M. meeting and spoke considerable. Well brethren & sisters said Mother, I feel thankful for a privilege to assemble with you. This really feels like a great privilege to me & I should think it might to you all.

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Every good believer will gain by every privilege they have to meet together & they will feel more & more thankful — Every truly faithful soul will ensure to themselves the blessing of God & his people and the gospel will look more & more beautiful to them. It looks exceeding beautiful to me. As you divest yourselves of everything contrary & offensive to the gospel it will seem more lovely & blessed — You cannot travel in the little narrow way without stripping off all that hinders you, & this you cannot do any faster than the gospel gives you light to see, & you cannot see any faster than you travel.

She spoke quite lengthily in this sort, and very feelingly exhorted us to be little, simple & meek in spirit, to keep down in the gospel path.

She was very loving & appeared comfortable — She wished us to sing some particular songs and enjoined upon us to be living souls in the work of God.

Thro the week Mother kept comfortable as usual in body and a very anxious & penetrating gift of spirit, & feeling seemed to increase in her ministrations as she passed around and witnessed the different employ of the brethren & sisters — It seemed nothing escaped her notice

She appeared much engaged that the union of the spirit might be increased among believers, also that more order in things spiritual and

temporal might be gained.

On Saturday Jun 7th 1811 One of the brethren speaking to her of one order, she had lately given— She replied, The orders of God are excellent & beautiful, they appear like a Golden Chain that hold the people of God together, & every Order make a link in this Golden Chain. You, the Order you speak of makes one more link in this strong chain. Mothers word & gift was so feeling & extraordinary that it powerfully effected the feelings of the brother so that he wept, & Mother wept with him. — Soon after, she walked over to the office and visited those there and spoke to to them on the same subject, on the importance of keeping order expressing how beautiful the orders of God were to her.

Sabbath 21st

She attended our meeting, was exceeding bright & very effectingly administered the gift she had felt concerning the Golden Chain; & addressed the Brethren & Sisters nearly as follows. — I know it is a time of affliction of body, but such afflictions need not deprive us of the comforts & blessings of the gospel — You must all labor to keep order for it is your

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protection. The orders of God seem hard to a carnal mind, but I should not think there were any present so young but what they can see the necessity of keeping good order. — To my sense believers are held together in union by a Golden Chain. This chain is composed of the gifts & orders of God; & every order is a link in the chain — So remember if you break any order, you break a link in the chain & are exposed to be led astray — But while you are careful to keep the gifts and orders of God, you are secured from evil by this Golden Chain. The enemy cannot come within to injure any one. — Mother repeated her desires that we would take a realizing sense of the value of this chain of Union & protection & the strength of union & true friendship — She said all people ever want friends & if we cannot conduct, in such a manner as to gain friends, we find a hard travel indeed — Union is more valuable than all earthly things, & you must always suffer a just union & relation in the gospel — You ought to be very careful how you speak to each other. Speak kind & loving to each other in the simplicity of the gospel, & neither give nor take offence.

Now I hope you will remember what I have said, and observe

it if you do, you will certainly be under a blessing.

This was the last time Mother came to Meeting
Wed. Ev.!! Mother visited the Second Order family.

Thurs. Ev.!! She came into the house & spent some time. As she was looking over the clothes of a young sister that died the week previous, she observed, that there was nothing among them that was superfluous. — Ah, said Mother her mind was not on such things, & mine never was — I never wanted to get things unnecessarily; it is not right.

Mother then spent some time teaching a number of the family about laboring, & expressed her anxiety that there should be an increase among believers in this order & gift.

Friday eve.) She came again & instructed the brethren & sisters in the manner of laboring, desiring they would not rest, till they were more perfect. As she left them she said — Well, I don't see as you need now any thing only to increase in this beautiful manner of worship — She then went into the Deaconesses room & observed to the sisters, that she had heard the first Elders say; that we should yet be glad to pick

up every crumb that ever fell from their mouths (referring to ^(D.P.) Mother & the Elders sayings) she said we have taken much pains to pick up their crumbs, (I this, adverting to the gift of Lubering) said she, is one of Father Joseph's crumbs. — You, said sister Ruth, it will next be said we are picking up Mothers crumbs. Surely said Mother.

Saturday I ^{of A.} she came into the house to eat her dinner, but never came in afterwards. In their little evening meeting at the meeting house Mother spoke of the last time they met with the Elders at New Lebanon, & requested Elder Abiathar & sister Ruth, to pray that if they ever met with them again they might be able to meet them in the gift of God.

They knelt together & this was the last time. — Soon after this, she was seized with cold chills, & soon went to bed sick.

But by proper applications & attention she was relieved & was quite comfortable the most of the next week. — Sabbath the 10th of February, she had a particular gift about her successors in the Ministry — This she opened to sister Ruth alone, naming those who were to take the Lead in the Ministry. During her sickness

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in the summer of 1819. she felt no gift about her successors in the Ministry, altho the general opinion was, that she would never recover, & she was questioned several times about who it should be

Sometime in the P.M. the Elder Br Joseph Preston & Truayiff, Wells went to see her (which was there last visit) she was sitting in her chair considerable comfortable. She said to them, Brethren I lay it upon you to see that Dogs are put out of the Society.

They do not belong to believers they are unprofitable Animals; they are a temptation to young people, & ^{must} have great notice or they are of little service. It is natural for people to be fond of Dogs, & use great freedom with them, which is a loss to the soul. It also increases an anxiety for hunting which is very unprofitable

Monday P.M. (being her birth day) she felt so well that she walked over to the office. She had felt a desire to go & see the Deaconesses, & set her time at 10 o'clock. But before the time arrived she began to feel an inward pain & distress; she felt urgent to go, & went about 9. & stayed till nearly 10, & was then led back to the meeting house. Her disorder continued to increase with occasional intermission till her decease.

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On Tuesday she again spoke to sister Ruth concerning her successors in the ministry. Expressed her utmost confidence in them, & said she felt safe in leaving her charge with them.

On Wed. she seemed to fail fast. After dinner the family chiefly went to see her, she then appeared to be going fast. Her senses were clear & bright & she seemed calm patient & resigned. Her spirit seemed to depart in peace & love. She expired a quarter before 3 o'clock Feb. 7th 1826.

The following circumstance is worthy of remark. The first Sabbath after Mother came to Waterlot she sent for 2 Brethren who expected to start next morning on a long journey. After giving them some good instructions, who asked Morrel how long he expected to be gone. He said 3 or 4 weeks; she said, if you return in 3 weeks & 3 days, you will see me, but I cannot promise you any further. Just 3 weeks & 3 days to the hour, Morrel went & see her dying. The Brethren returned a few days before but on account of her being so very sick they did not go to see her.

These last pages were transcribed from sketches copied at various times from an original Manuscript, kept by Elder Brother Preegift Wells, and others, at Waterlot.

Circular Epistle.
 To our Precious Brethren & Sisters in Love
 Greeting,

Beloved Gospel Friend,

When assembled together with Gods People in any capacity, or for any purpose, & especially for the worship of God, we are always lead to reflect upon our situation both as individuals, & as a people, in relation to the human family, and to the work of God therein; for, it must be manifest, even to the most foolish, that, in the great effort Believers are making to live so entirely different from the mass of mankind, there is with every understanding soul, some greater end & aim to be accomplished thereby.

Thus three, very important questions should very frequently occupy the thoughts & considerations of every true Believer.

First, Where am I? Secondly, What are the duties of my Gospel day? Thirdly, What are the privileges of the occasion?

In answer to the 1st question, We find ourselves in the parable Vineyard of our Saviour! In reply to the second. Our duty is to

sow the world with Salt; that is, the testimony, & Baptismal power of salvation from Sin, and in its season, also to reap the ~~ripening~~ ripening harvest of humanity from the worldly field of strife, & gather souls home to Kingdom of Christ, to the garner of God!

The privileges of the occasion are, to be strengthened in the confidence we have in the work of the Gospel, & to strengthen each other in the confidence that the Gospel work in which we have engage, is Gods work!

And in His Wisdom He will sustain it, & in His power He will advance it, onward in His time & season. And, the Lords time, for the harvest of souls into the Heavenly Garner, will be, when, by the acceptance of, & obedience to the will of God, to themselves individually, made manifest they become awakened to see a higher life for humanity, than that which is merely on the low animal plane, & to feel a longing to enjoy that life, & a desire to drink of its Baptism.

To every soul who is acquainted with the general conditions of human society throughout the civilized, & so called religious world, it is well known that for many years past there has been an universal declension in the religious element; Nations, Associations, and individuals, one, & all, have been undergoing momentous changes, not only in political

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but also in religious conditions: there has been a great waning of confidence in religion (so called) and a growing infidelity, not so much to God, as to the Church, (called Christian,) to theology, & to theological creeds. A growing criticism of that which in our side society, is called orthodox christian doctrines & principles. And to a wide & fearful extent there is a growing & entire neglect of religion, an almost universal lack of conviction for sin, & a prevailing indifference to the final consequences thereof.

The principal causes of this state of society are the following. First, a recognition of the fact that a multitude & majority of Christian professors, lead practical lives very little, & oft time no better than those making no profession of religion. Secondly, The phases of human progress and development thro which society for some years hath been passing, have been largely revolutionary, & the care of advancement has been moving mostly in the arena of science & art, immense discoveries in the laws of nature, & great inventions, & improvements in machinery to save human labour, so that human life may not be swallowed up in a mere drudgery to maintain simply an animal existence. Thirdly, The social relations of man to his fellow man, have been undergoing immense changes for the better,

of human society, and a period of six years, within the last decade, records the emancipation & freedom of twenty five millions of serfs in (Russia); the liberation of four millions of slaves in these United States of North America; and the virtual manumission of three millions of negroes in Brazil! It is a glorious six year work, thirty two millions of men restored to freedom, and an horrible curse taken off of three of the largest empires of the world! The little that remains in this line, cannot long remain undone! Slavery that miserable relic of barbarism, lingers now only on a few Islands, belonging to the Spanish crown; & in these there is at present sanguinary struggles that must result sooner or later in their ransom from slaverys blighting curse upon humanity!

Fourthly. Society progress southward, hath outgrown its theology; it is not now adapted to human needs; the world needs a new & deeper revelation of the true God, & his character as a loving & forgiving Heavenly Father, & an loving, affectionate, nursing Mother Heavenly Mother, instead of the repointing, jealous, revengeful God of Jewishness
 Jeckaisms

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The changeful angry getting God of Catholicism, the bicephal
masculine miracle working God of universalism, or the malicious
punishing God of Calvinism!

It ~~is~~ deeper & truer revelation of God is needed, to lay the foundation
of still deeper revelations of the will of God, & to prepare humanity for a reception
of the power of God to redeem society from its horrible loss in its sexual rel
ations, which for some years past, by the light of God already manifest thro' the
gospel of Christ, have been undergoing a criticism justly more & more
severe & censorious.

Fifthly, I want of spirituality, of a baptismal power of God, to probe
humanities life character deeper than the earthly crust, the animal
conditions & senses, a spirituality, that would absorb & swallow up the soul
& lift it up to the regions of Godliness, & reveal to it a far taste of heaven,
where it might behold the things that should be hereafter! I want of this
spirituality in the professed religions of the day, has caused millions
to regard religion as a glittering bubble inflated with vanity
& emptiness, shining only to deceive & ready to burst, an useless
gift, leaving the soul yet destitute of the gift of salvation and breath
of God! These are the most prominent reasons for a decreasing

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faith in, & attentions to religion, that scar the face of humanity
with festering wounds of woe! In fact, so overwhelming, dark-
ening, & soul killing has orthodox human theology (called Christian
religion) become, relative to an exclusion from the Church of
of all spiritual gifts, graces & continuous revelations of religions
& truth, that spiritualist spiritualism, that spiritualism is scoffed
at, & considered a demonology, witchcraft, the delusions of the
devil. And Christian Religion, which in its purity, is the embro-
diment of all soul life, spiritual angelic & heavenly gifts &
graces, & the baptismal power of a Godly life for humanity,
has been degraded to a mere powerless name; yea, more, even
made to deny to man the right to man of a spiritual life and
tether him down to an earthly life, with the thongs of an earthly
creed, which forbids man to progress for he possesses a living spirit
& obliges him (if its theology is accepted & obeyed,) to sustain a
dead soul, in a dying body!

The soul of man untarnished with sin seeks a spiritual life,
spiritual givings of God, & spiritual union & relation to God is the
legitimate food of the soul of humanity, and in its pristine state

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spirituality, a consciousness of the immediate presence of guardian spirits, the mediatorial angels between God and man, is the normal condition of simple humanity, and when man becomes carnally minded, & sinful so absorbed in earth life & earthly relations, that the link of this chain, which sympathetically & mutually unites man with the angels of the future world, are sundered, then it is that sin is felt in human society, & the soul is pained and pining for food; and at the present day, human society is pained and groaning in anguish, and groping in spiritual darkness, without the elevating power of salvation and redemption from sin.

The native element of humanity, is union with God, but at the present moment, it appears to an alarming extent, despoiled of ~~god~~ Godliness; there is a crying need of that religion that turns the heart of man to his maker, that conviction that shows to mankind the depth of their life. A lack of conviction for sin is universally experienced among those who are called professors of Christianity.

And a want of conversion to righteousness, is realized throughout the religious world. Religion is that which passes for such among the masses of professed Christians, hath lost its vitality, it

hath lost its fervor, and its baptisms of faith in God.

Its creed is empty, its profession hollow, & its garner ^{is} store that
 feed that perisheth, & doth not meet the wants of hungering souls.

We quote the following sentiments from a modern journal
 published in Boston "If the Ministry of the Church is unfitted
 to cope with the great problems of the times, & thus to win over new
 converts, while holding ~~securely~~ ^{securely} the old believers, it does not
 follow that a reduction of the Clergy is going to prove the most effec-
 tive remedy. The fault is in the ecclesiastical system itself; that is
 to be remedied first, & the Clerical training and views, will naturally
 correspond. The planks all want pulling out, the floor must come
 up; the rafters are to be taken down, the chimneys are to be dism-
 entled, the underpinning is to be taken away, and the new ground must
 be cleared for the new & beautiful structure which all heavenly influen-
 ces & attentance are preparing for earth!" Thus far our quotation.

In God's great plan for human redemption there are times
 and seasons; a spring time to sow the seed of saving truth
 and power, a summer to culture the fruits, & autumn to har-
 vest its ripened sheaves, & a winter time of threshing winnowing.

and garnering the precious harvest, a time of proving & testing the value of the grain! Each of the four dispensations, of the work of God for the redemption & development of man, hath also, its seasons, and the Lion of God for the fourth and last dispensation, hath already experienced them all, & her winter hath abode long & heavily upon her, her spring time hath long since arisen, her summer is again at hand, and the time is drawing for another harvest of souls, and except the Lord of the vineyard replenish her garners, the days of her earthly sojourn are numbered! But God forbid that His Lion should perish; for she is his viceregent on the earth to work his strange work, and to bring to pass his acts His strange acts."

The pleasure loving pleasure seeking, and pleasure being, the unreligious irreligious conditions of society, outside of Zion, hath for many years withheld from Zion an harvest of souls! During which time many faithful labourers in the gospel field on earth, have taken their flight to the land of souls; and numerous fickle & unfaithful souls who were without a firm planting in the gospel & destitute of a gospel baptism have fallen back to the world, and as a

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consequence, the numbers in Zion have been ~~declining~~ ^{declining} (as have
been also the professors of religion in all denominations.)

As an unavoidable consequence, burdens & trials for those
who remain have ~~been~~ accumulating and because of the paucity of
numbers in Zion, and the consequent imperfections of her organiz-
ation, and her order in many respects, together with those imper-
fections of characters, a lack of that which is truly Christian
(which in some measure is ^{then} inevitable attendant upon
human society, until every soul there in is redeemed to God,
some weak souls feel that the gospel is running out, and coming
to an end, and others even affect to believe that it is the purpose
of God the present organization of Zion should be destroyed
and out of their ruins, God will raise up other and better ins-
truments, to work His work! But the wisdom of God,
to us hath not made any such revelation; there are no grounds
of prospect that the nature of man in a worldly life, is to become
so changed as to be more fitted to work God's redeeming work for
humanity, aside from the operation of this very gospel work that
we now are in, therefore, were the present organization,

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destroyed; there is no hope of better organizations being erected by which Gods work may be accomplished, only as they become developed by the growth of these same gospel principles! And with reference to better maintenance of the principles of the gospel without any organizations for believers to become embodied in, the thing is preposterous! Obedience to the same gospel principles and interest in the same Gospel work, always operates to draw believers together into a Society, & if gathered, they must have an organization, besides the individual believer needs the protection & stimulus which a body of believers affords. Yea, more, the world needs the body of Believers living out the principles of the gospel as a practical demonstration of the fact that the gospel work is possible for and practicable by the human family. Also as a body of truth and strength, a lamp temple of the living God, as seen by Ezekiel, from which shall flow the waters of life for the healing of the Nations: Therefore it is not in the wisdom of God that the present organizations of Believers should be destroyed & broken up!

In fact, the world needs Zion and Zion needs God!

And the God in His infinite power and patience may affe

set

to wait upon the imbecility of poor weak & lost humanity, yet, Zion, Gods instrumentality in man to work for mans redemption, needs additional forces and cannot afford to wait much longer for an harvest of souls into the heavenly garner. The work before Zion is great! In the words of Jesus Christ, the harvest is great & the laborers are few, pray ye therefore the Lord of the harvest that he would send forth more laborers into the vineyard! But is impossible for Zion to move forward into the work of redemption to an unlimited extent, leaving indefinitely behind the balance of the human family whom it is her appointed work to save and redeem; for mankind are sympathetically affined to each other, and Zions children as the Saviors of humanity, must feel her most state & take upon her totting spirit, the condition of souls deeply sunk in sin as they are, and sympathize with them; must dive down into the pool of tribulation with them, & for them pray to God for their ransom from the power of sin, and their elevation to a state of salvation and glorification.

For this cause there has been a long time of waiting in Zion for the growth of radical gospel truths, that have been

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and still are preparing the conditions of worldly humanity to become subjects for the harvest work of the gospel. The spring or seed time of the gospel testimony has had to toil to reveal to lost humanity the true order and character of God as a duality, to show unto benighted souls that God is not an idolatrous image of man's imagination as taught among the heathen; neither a tripartite monster of three males changeful revengeful and tyrannical, as taught in orthodox Christian Theology (as so called) but a Heavenly Father & Mother before the understanding of mankind could reach the great truth of the Second appearing of Christ in the female. For a false faith in God hath produced a false life in man! in every sense relative to his relations to God & his fellow man; hence, man has enslaved his fellow, & kept untold millions of the race in a vassalage so low and degraded they have not only been unable to progress themselves in the necessary phases of human development preparatory to the work of redemption from sin, but have hindered the progress of their masters. — Hence also the female portion of the race have been bondage and slavery to the male sex, and taken little part in the characterization of the

either in civil, political or religious life." Thus in this state woman is unprepared to act the part assigned her, in the progressive work of redemption and man is unprepared to have her do so.

Thus Zion's harvest of souls hath necessarily had to wait for the ransom of humanity from slavery's chain. She has had to wait & is yet waiting for the preliminary gospel work of the elevation of woman to her lot and place in the direction and government of the race, which work is now in active progress. But there are here and there, scattered on the tree of humanity, some first ripe fruits who are prepared for the gospel sickle, and these doth Zion need!

It is thus evident that in the spiritual as really as in the physical world there times and seasons. But do these seasons depend on the lapse of passing time, on rolling earth, earth & sitting suns & the numbering of months & years for their inauguration? Or do they depend upon some pit of fate, some fixed time still garnered in the mind of Deity?

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Verily say! They are in the keeping of the souls of humanity the intelligences of Gods Creation, all is waiting for the progress of our race, & the great body of our race is waiting for the movement of her pioneers, her Saviours who are willing to devote their lives for the attainment of a better estate for humanity, a higher and holier life, and by the possession of that life to be ministers of its power to baptize other needy souls with a desire for & willingness to labour to gain the power of a present salvation from sin & redemption from the nature thereof. See note

Job of olden time asks, If I plead speak of judgement, who shall set me a time to plead?

Coherently, the time to plead is when the Court is opened, & the time to render judgement is when the evidences are brot in, and foolish indeed would be the advocate that should attempt to plead before the Court was opened or without the audience of his Judge, and equally foolish would be the judge who would attempt a decision without the evidences being set before him - This thus manifest the time of decision must wait for and

succeed that of taking testimonies. Thus the Court once instituted the time for the several steps of its progress must each await their turn. But who instituted the Court time of the sitting of the Court it being a human institution & the causes that necessitate it, human causes, Who? Evidently human Society! But what may be said of institutions for humanity that are of Divine appointment?

When the Apostles of Jesus (the divinely appointed Saviour of the world) asked him if he was soon to restore the Kingdom to Israel? He answered. "It is not for you to know the times & seasons which the Father hath put in his own power".
 Acts 1st ch. The restoration of the Kingdom of Israel, was preeminently the Father's work, and not yet at that time committed to instruments in mortal clay to accomplish hence of course, the time had not arrived for them to know. But when the time should have come which John the Revelator saw when God should have put it in to the hearts of the ten horns to fulfill his will the case would be very much altered! In reference to divine seasons

and times, "The fullness of times" are spoken of! What are these fullness of times? They are the times which God hath appointed as the fittest seasons for the coming of the Messiah. See Gal 4th 4th Why the fittest times? Because the preliminary steps of development in the progress of the preparatory conditions necessary to fit the people for such an event and cause them to seek it, & desire it had been taken. What produced this fitness? Evidently it depended upon a condition of human society! What produces & governs the conditions of human society?

They are produced by the combined action of the superhuman agencies commissioned of God to be ministers of his power unto man, and the reciprocal influences ^{of the members} of the human family upon each other. And God having dispensed to man the knowledge and power of salvation, and redemption, the husbanding of that power is emphatically man's business and duty, & by his own efforts, in supplication to God whose ear is ever open to his cry & whose hand is ever outstretched to bestow his power upon man, he may as well attain aid to day as to wait for the same a thousand years, and being aided himself, he may aid & influence ^{and} his fellow man, and thus roll in a spiritual springtime; or

revival of Divine power.

St Paul says of our Saviours last coming "Of the times and seasons ye have no need that I write you, for ye know that the day of the Lord cometh as a thief in the night."

1st Thes 5th 1st & 2^m To whom doth it come like a thief in the night? Not to the Sons of God! But, to the unconcerned and unconverted world! and to the children of Zion, whosoever of them are yet in unconverted & worldly elements which is the condition of some in our modern Zion, even as it was of the primitive Zion in the days of Paul, who thus expresses it "Over so we when we were children, (that is in gospel development,) were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son to redeem them that were under the law, that we might receive the adoption of Sons, & because ye are sons God hath sent forth the spirit of his Son, into your hearts crying ~~Abba~~ Abba Father! Wherefore thou art no more a servant, but a son, then art heir of God thro Christ. But Brethren we have now a better claim to relation to

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Christ than that of Sons and Daughters of adoption. We have a Heavenly Mother as well as a Heavenly Father, and may now be true born Son & Daughters by lineage of descent. But Paul goes on to say, Now after that ye have known God or rather acknowledge of God, how turn ye again to the weak and beggar elements. Ye observe days & months & times and years, I am afraid of you lest I have bestowed labour on you in vain! (Paul was afraid of the primitive Lion because they were observing the rites & ~~ceremonies~~ ceremonies of a day of Lions progress now pass'd by, and may not a modern Paul be afraid of our modern Lion lest she lean upon the institutions of a former phase of Lions progress now pass'd by, instead of hastning unto the coming of the Lord of this our gospel day?

Now because the times of the Divine manifestations are to come upon the benighted children of men like a thief, are we to understand that the seasons of their visitation are to be arbitrary and fitful & not according to needs and circumstances, and conditions which can be perceived and moreover produced by those who are wise and stand in the light? in no wise. for Paul truly said to the primitive Lion

the Trepelarian Church. For ye Brethren are not in
darkness that that day should I overtake you as a thief"

2nd Thes V hth.

We then as workers together with Christ beseech
you also (Brethren & Sisters), that ye receive not the
grace of God in vain, for Gods agents for the redemption
of humanity His Saviours, are His intelligent creatures,
Angels, both out of & in the mortal form. And to his Lion
both in the spirit world and on the earth hath he committed the
work of saving and redeeming poor lost humanity. She is
called to be the salt of the earth. As Lion toils, the work
will advance, for when "Lion travels travel she will bring forth
her children"! But as Lion delays the work will be postponed.

Yet her power is in God, and without the power, the
wisdom and the love of God she is nothing, and for these
and for these Lion should pour out her whole soul in prayer.

There is universally experienced a want of conviction
for sin in the world! It is Lions duty, to minister this
gift to poor lost suffering humanity! There is a want

of faith in God. It is Lions duty from the fullness of her stores,
with faith to baptize the nations! There is a want of con-
version to righteousness universally felt among mankind!

To Lion on the Earth, & in the spirit world, is committed
the duty of baptizing humanity with the power & love of God, so as to
turn many souls to a righteous and Godly life! Man of him-
self, & left to himself is impotent & limited and when in & of himself
he struggles to accomplish great ends and purposes he is often
left to experience a miserable failure. But when he becomes an
instrument consecrated to Gods use to work Gods work, and aided
by the power of God, man becomes a positive power that may
make both the heavens and the earth to tremble, and to take away
from the wicked their foundations! The same may be said of
Lion, left to herself she is finite and feeble, but clothed
with the power of God, she is a positive power capable of turning
the world up side down, of carrying forward the work of God with
man ~~use~~ according to the wisdom of God capable of instituting the
times and seasons for the planting and reaping of the Lard in the
great harvest field of humanity. A fact thus illustrated by

the Prophet of the Lord At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, & to pull down and to destroy it, if that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I had to do unto them. And at what instant I shall speak concerning a Nation and concerning a kingdom, to build up and to plant it, if it do evil in my sight that it obey not my voice then I will repent of the good where with I said I would benefit them; that is I will give them prosperity, if they righteously toil for it, and adversity if their works deserve it; their own conduct ~~deserves it decides it~~ decides their future estate. See Jeremiah 18th 6th to 10

For the Kingdom of God shall be given unto a nation bringing forth the fruits thereof. Saith the prophet, That is to that people who, when called to work Gods work, obey that call & do the will of God & not to those who supinely wait for other instruments God thro other instrumentalities to accomplish his purpose for the redemption of humanity.

For the Lord thro his prophet hath pronounced a Voe unto

them that say let the Lord make speed and hasten his work that we
may see it, and let the counsel of the Holy One draw nigh that
we may know it. Isa V 18 & 19th.

But to gain the power of God to enable Zion to become
an efficient instrumentality to reap an harvest of souls from
the worldly plane and garner them into the Kingdom of God, it is
manifestly her duty to resort to prayer to God until she is baptiz'd
with power from on high; to pray for the gift of conviction for
sin to rest upon humanity beginning with Zion.

To pray that the fountains of repentance & a broken heart may first
be poured out upon our needy Zion, and then be extended to those
not yet enlightened by the gospel testimony. At length to pray for an
harvest of souls into the garner of the Lord. In repetition of the
prayer of our Lord and Saviour. "Pray ye therefore, that the Lord would
send forth more ~~laborers~~ laborers into the field vineyard, for
the harvest is great and the laborers are few." Jesus.

Let not Zions labours in the gift of prayer be pitiful & transient
but continuous persevering and constant and until we
obtain an opening of the windows of heaven, and an outpouring

therefrom of a pentecost that wave of baptism that shall roll forward on the great ocean of humanity and immerse in Jordan's flood an host of powerful spirits, able to work the work of God for the ransom of the human family from death.

"Pray, untill Lion in the language of the Prophet hears the answer." In an unexpected time have I heard thee, and in a day of salvation helped thee. Isa 47' 8th

For behold now is the acceptable time, now is the day of salvation. As it is contributed greatly to the strength of any gift for the whole body of believers to unite in the same at one and the same time, it is proposed to appropriate Sabbath evening at 7 o'clock & 30. m, for meetings for an universal gift of prayer, among all believers, in every society & family, commencing on Sabbath Aug 1st 1840, & thence continuing untill God shall return unto Lion in mercy in the power of salvation and an increase of labors in the gospel field.

We would desire this meeting to be devoted especially, devoted to the gift of prayer, not to be occupied in bodily worshipful exercise in the march & dance, but to prayer and

prayerful exhortations, showing how and for what souls should pray. But may the gift of prayer be free whether silent or verbal, vocal in songs poured forth in tears, if welling up from the fountain of repentance and the love of God, or in any manner the gift may find expression.

Believers, far more than three quarters of a century, have held several meetings, weekly for the purpose of worshippful exercises of the body, and very profitably so.

Let it not now be felt amiss to devote one evening in a week, on the Lords day, for an especial gift of prayer, for the preparation of souls, for an opening of the gospel of Christ's second appearing. And if the assembly were generally seated it would doubtless oft times give the best opportunity for an expression of every gift in freedom, whether in speaking or singing or prophetic to the meeting.

And, in this it is desirable for every believer who is at home with the Brethren & Sisters and able in body to attend any meeting of friends & gospel friends, to attend & have a part, and labor untill a gift to God is gained therein, and untill Zion realizes a partaking from the presence of the Lord.

It is also recommended for Believers in every Society to embrace every opportunity for the diffusion of the Gospel to many among the world.

Let not Zion rest in peace ease and feasting in fullness of earthly things, and wholly swallowed up of earthly things cares; and like Martha of olden time ever encumbered with much serving to obtain a fullness, may a satiety of comforts for the body which perisheth, yet feel that it is not the work of Zion to gather souls in to the garner of God.

Zion hath long been waiting, and at least in some degree wisely so; But it is time for her to travel for a new birth of children in to the Kingdom of God.

Many among Believers have long been feeling a great anxiety for the opening of the testimony of the Gospel; and now may Zion put forth the energies of her devoted soul, in every manner which the gift of prayer and the wisdom of God thro her visible head in each Society may dictate. And especially should

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Lions & children strengthen their faith in God. that it is the purpose of God to sustain his Lion on the earth & her ^{ing} fruitful soul saving work. A faithless doubting spirit, that is prof-ecy'ing the failure of this gospel work, never did and never can gather & plant souls in the gospel of Christ: for souls minister that only which possess, and the human soul hath power to feel tho' much benumbed with ~~sin~~ the effects of sin and the world in ^{all} their wickedness feel & know a true christian and if the spiritual baptism of souls doth not correspond with their verbal testimony these ministrations for a baptism will be powerless. But let any soul whose whole being and life's labors are consecrated to God labour to plant in soul the gospel seed, go forth in the love of God, and toil for the redemption of poor lost humanity, & labour in tribulation and prayer to God to call souls into the gospel field, and their labours will not be fruitless.

But they will realize the truth of the words of the Psalmist Prophet. He that goeth forth and reapeth bearing precious seed shall doubtless come again with

return again with rejoicing, bringing his sheaves with
him."

Ministry of
New Lebanon

N. Y.

Waterolick Albany Co N. Y.

June 23^d 1870

