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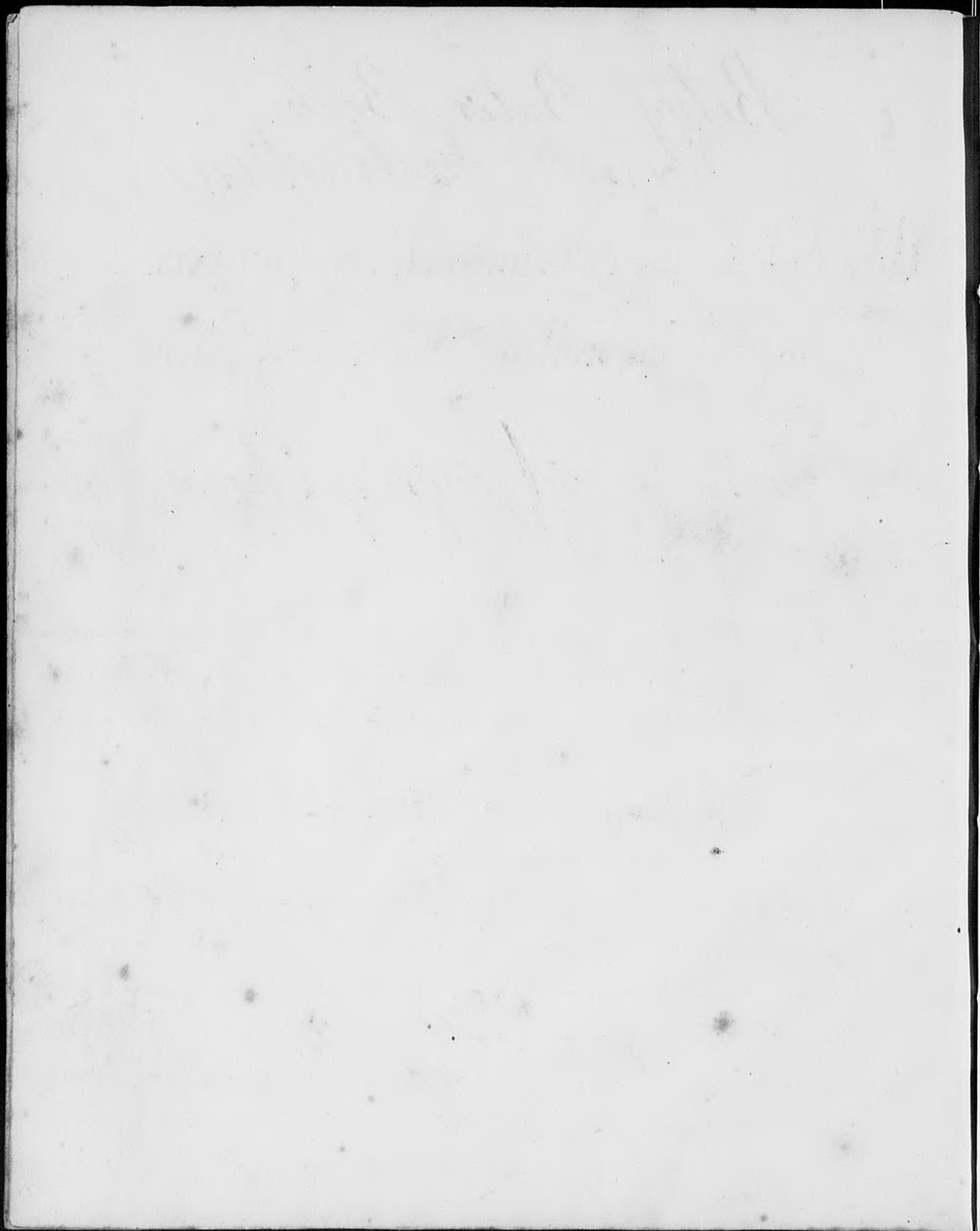
FOLDER 37

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Betsy Bates Book



Sacred Instructions.

Adapted to the gathering orders of Believers,
Throughout the united Branches of Zion.

Written by the finger of Eternal Wisdom.

Copied through Inspiration, by a mortal hand, at
the Second Family in Wisdom's Valley, (Waterlot).
Saturday morning Feb^y 26th 1842.

The Holy Angels Introduction.

Thus saith the holy Archangel to the inspired writer;
In the name of my Holy and Eternal Mother, I bid thee arise
from hence, and come forth and meet me in the holy place,
and there will I make known unto thee, concerning a little
Book, written by the finger of Eternal Wisdom, to be copied
by a mortal hand, and recorded for the use and bene-
fit of those who may hereafter be called to labor with
souls, in the wilderness state of nature.

The Voice of Eternal Wisdom.

Section I.

1. Thus saith the voice of Holy and Eternal Wisdom; with my own right hand have I written this little Book, to be copied by this Instrument of my choice, for a purpose, ^{as} yet unknown. And thus and thus have I written.

2. O my people! my people! what shall I say unto you? Truly great and wonderful have been the mercy and charity of the Almighty towards you. And why so? Is it because ye were the peculiar objects of his delight, more than the rest of the human family, that ye have been called and dealt with, in such an extraordinary manner, and made, as it were, the peculiar objects of his pleasure?

3 Surely saith the voice of Wisdom, this is not the case; altho' ye are the objects of his delight and pleasure, and ye are his called and chosen people, on whom he hath bestowed his never ending blessings. For so it seemed good in his sight, to call a people from the wilderness of sin, and purify them unto himself, and try them, and prove them with his discipline, and scourge them with his rod; and vex them until he should know them to be his truly begotten sons and daughters, on whom to bestow the keeping of his Zion below.

4 And with whom to entrust the keeping of his never ending mercy and long suffering to the children of men; that when

The time should come, for souls to be aroused from the slumber of death, and come forth from their vaults of iniquity and corruption, putrified from the crown of their heads to the soles of their feet, a stench in the nostrils of Jehovah, corrupt and unclean in every thought, word and deed.

5 Then, saith the voice of Wisdom, will my people be called in the name of Almighty God, to go forth, and with his arm of everlasting love, and never ending mercy, and charity, extend the healing power; that power which will be able to reach the depth of man's loss; except those who have been wounded beyond the reach of mortal aid. And such are reserved to be reached by the mercy of God established in the invisible world.

6 And saith Holy and Eternal Wisdom, I have given a law, in the keeping of my Anointed on earth, showing forth the extent whereby souls may be reached, by a mortal hand; and beyond these bounds can no souls be reached in safety, let their appearance be never so promising, and they show forth never so much humiliation and sorrow, and their faith be never so great in the work of God; if they have been wounded beyond these limits which I have given in keeping of my Anointed, no blessing shall attend the arm of mercy's being extended unto them, any further than this.

7. Those whom you have all reason to believe have disqualified themselves, by criminal deeds, beyond the reach of mortal aid, ye may counsel them in this way, and say

ye to them, Go ye into the world from whence you came; and if salvation is your greatest desire, and your heart is sincere in the sight of God, and ye have become awakened to a sense of your loss, and the horrors of death do compass you about, then bow your soul before that God who is able to save, to the uttermost, all that will come unto him, in the order of his appointment.

8. But say ye unto them, the Lord hath never, as yet, placed power on earth to forgive crimes of which the laws of man do hold a claim thereon.

9. But, saith the voice of Wisdom, speak ye comforting words unto them, wherein ye see sincerity, and the spirit of conviction working within their souls. But suffer them not to name their crimes, or to unload their burdens upon you, in any wise; for if ye do, you will find it a burden too heavy for you to carry.

10. I speak this in wisdom, not so much for the present, as for the time which is to come, when souls will flock unto Zion in great numbers, and of all classes of people, and in ^{every} depth of iniquity and defilement, which will require great wisdom and discretion to deal justly with all, and measure unto every one, according as their works shall be.

11. But unto those that have sinned beyond the reach of man, I would counsel my witnesses to speak thus, and thus to them, and tell them, they have disqualified themselves to become mem-

bers of the Lion of God upon the earth. But tell them there will be a door opened in eternity for every soul, let their crimes be never so great; if they are capable of feeling repentance, and desire salvation, they shall be reached by the mercy of God; and according to their faithfulness, shall they be redeemed unto righteousness.

12. Thus speak ye unto them, lest they judge the work of God, and say, "Did not Christ the Son of God, come upon the earth to open the way of salvation, that all might be saved, even the chiefest of sinners might be reached by his saving power; and even the thief upon the cross did he forgive, and gave him the promise that he should be with him in Paradise.

13. And thus saith Holy Wisdom, will souls plead the mercy of Christ, and the power of his mission into this world, to save the chiefest of sinners. And those who have no knowledge or understanding of the mercy-seat established in the eternal world for the remission of sins by confession and repentance, but confine the mercy of God to the limits of time, will have just reason to cavil, concerning its being the only way of life & salvation.

14. And for this cause, saith Holy Wisdom I am willing that souls that cannot be received in the arms of mercy while here in time, may have reason to hope for mercy in the eternal world.

15. And thus say ye unto such, after sufficient instruction to give them a comfortable hope of mercy in the world to come, by sorrow and true repentance, Go from my pres-
(ence,

and never more return unto me, nor to the Zion of God for entrance, while you remain in time, but throw yourself upon the mercy of Him who knows nought but mercy, and pray to Him to have mercy upon your poor soul, and open some way for your deliverance. And thus, say ye, by your sincerity and faithfulness, shall his mercy — be measured unto you, and your prayers will be answered.

16 And at the same time, warn them to beware and shun the path of vice, and walk the path of solitude and retirement; while here in time, daily seeking the mercy of God, by repentance and sorrow.

17. And thus and thus close your word unto them, and throw them upon the mercy of God, never more to gather their burdens upon you, thro' time; but commend them in your feelings and tender sympathies, to the mercy of Him who is ever a father to the afflicted soul that seeks his mercy by repentance.

18. And thus does my word close, concerning those who are not worthy to be received into the arms of mercy, while here in time. A solemn solemn reflection unto all who shall ever have knowledge of such like circumstances, sufficient to call forth the warmest gratitude from the heart, that their souls have, by the providence of God, escaped these unpardonable sins, whereby they would be debarred from approaching the mercy-seat established upon the earth, whereby sins can be forgiven, and go beforehand to judgment, and not follow after to condemn them.

19. And thus do I close upon this point, giving all an understanding of my mind and will, in relation to their dealings with souls, as before mentioned; and this I add; Let there be no harshness in your expressions, nor in your feelings towards them, for in this will you displease your Holy and Eternal Mother.

20 But if their conduct while with you is marked with obstinacy, and ye are required to make use of resolute means, to remove them from your borders, (which, many times, will surely be the case,) mark well your words, and have them seasoned with the wisdom of God, that ye utter forth nothing in haste, which would serve for a weapon for satan to afflict any people. This I speak in my wisdom, to leave upon record, for the time to come, when my word cannot reach the mortal ear by direct inspiration.

21. But saith the voice of Eternal Wisdom, let all your dealings with the children of men, be marked with the fear and love of God. And if this ye do, ye will escape much outward affliction, which ye would otherwise, by an unguarded deportment, become liable to suffer.

22. And, saith Wisdom, this is my word unto one and unto all that shall henceforth be called to deal with mankind, either Believers or those who remain without, which may in a measure require your attention, as being the ministers of the word of God, and the power of salvation.

23. I do require that your deportment be marked with love and tenderness of soul, towards every individual with whom

ye are called to deal, in any wise. Use no harsh means, neither make use of rough words, calculated to arouse the enmity of man in the full force of nature, to arise and become a persecutor in consequence of an unbecoming deportment in those who have not become masters of true wisdom, and by this means bring unnecessary tribulation upon my people.

24 But remember ye, at all times, that the spirit of love and gentleness is a powerful weapon of defence, and will, if properly used, be sufficient in most cases, to subdue the most ferocious spirit in man, when not under the power of intoxicating drinks.

25 But saith the voice of Wisdom, I do not require my people to shrink from the face of man, and fear to speak the truth to them, when necessity requires it, and that with boldness and firmness of spirit, sufficient to give them an understanding that ye fear not the face of clay, in relation to your performing your duty in your most holy calling, which you owe unto God your Creator, as witnesses between him, and the lost children of men.

26 Neither fear ye to worship that God who created you, and adore his holy name, and sound forth his wonderful mercies towards the children of men, at suitable seasons when wisdom would direct; altho ye may be surrounded with scoffers that would mock you in the indignation of their souls, and spit out their railings, and seem ready to swallow you up; yet I say, fear them not; but let them see in whom ye do confide for support, and whom ye will obey, regardless of Satan's rage.

27. But when ye come in contact with them, face to face, and ye are required, by your duty, to speak to them, let your words be softened with the love and fear of God, and the blessing of God, and the seed of faith shall attend your words.

28. And many who come armed with weapons of persecution and distress, to afflict my people, by your Godly deportment and the wisdom of your words, will they become melted, and voluntarily throw down their weapons of wrath and bow at your feet, and implore your mercy and forgiveness. And the weapons which they have used to persecute the way of God, will they pick up and use as weapons to persecute and afflict that evil nature, which is, of itself ever at war with the nature of God, nor is it in any wise subject to his way or to his requirements.

29. And with the same vehemence will they be liable to go forth in that work as they did while using the weapons of persecution against the way and the people of God; and thereby will they become valiant soldiers and warriors, under the banner of Christ Jesus.

30. But, saith Holy Wisdom, if to the reverse, ye harbor a spirit of revenge, and your duty calls you to speak face to face, which may be the case, many times and ye speak in a manner showing forth the irritation of your feelings, and in haste ye utter words unseasoned with the love and fear of God, and unmarked by true wisdom, ye may do much hurt.

31. Yea, one word, at such a time, unfitly spoken, may have

a tendency to set on fire the whole course of nature. And the same one that might be reclaimed by godly means, as before mentioned, might, in his fury, be driven to desperation, and be suffered to commit that which would, thro' time, always throw him out of the reach of mercy, to spend his days in wickedness and remorse.

32. And in this, saith your Holy and Eternal Mother, I have counseled you according to my wisdom, that no soul may come under loss and miss of salvation by unwise dealings in my chosen people; for in this will ye exceedingly grieve my Holy spirit. And when the Lord your God shall stretch forth his hand to smite the persecutors of his people with his wrath, how shall he smite those who have been justly provoked by them? for the Lord is just, having no respect unto persons, save only in regard to their righteousness.

33. And if ye, thro' the want of Godly fear, do throw stumbling blocks in the way of the wicked, and cause them to re-proach the way of the living God, and retain their spirit of enmity, and opposition, I say, ye surely must become partakers in some way or other, of their judgement, and suffer in proportion to your wrong, else would God be unjust in his dealings.

34. Is the spirit of enmity more justifiable in those who are called to be his holy chosen people, who have been abundantly taught the way of righteousness, peace and long sufferings, than it is in those who know not the way of righteousness, neither the consequences of iniquity?

35 I say in no wise, but the reverse. The soul that hath received a correct understanding of the requirements of God toward his people, and the divine nature of those who are called to be their Parents (and example in all things; I say, one small transgression of the known will of God, will weigh far more in my sight, than many base and inhuman deeds committed by those who know not the way of righteousness and are under no influence, save that which is evil.

36. And this have I spoke in my wisdom, knowing the frailty of man, that all might gather a correct understanding, and be able to arm themselves with a righteous spirit, that they would not the way of truth, and bring a reproach because of unrighteousness. Thus closes my word on this subject.

Section II. Concerning the awful depravity of Mankind.

1. And again I say unto you, ye that are called to go forth in the name of the Almighty, as ministers of his saving power and mercy unto a lost world, sunk beneath the brutal race, with actions vile, too vile to name, or even think, to dwell upon the same.

2. I warn you, O my people, one and all, that hear this word; beware, beware! Say not when called as witnesses to hear the brutal crimes of man; Such souls as have committed deeds

like these, are not worthy to stand amidst the Saints that have been more secluded from deeds so base and foul.

3. O never never let me hear this from one of you, who are called to bear the likeness of my first born two, like them to be adorned with love sublime, for all the human race. For lo I say, with Wisdom's voice, with sorrow keen; Mankind have sunk far, far beneath the brutes, by actions base, & deeds unclean.

4. So far has man descended down the pit of self-pollution base, that were it not for the vital spark, which never, never can depart and be no more, but ever must remain the object of eternal shame, man would, ere this day, have been swept from off the face of the earth; no more to work pollution, day by day, in sight of him who sees and knows the crooks and turns of man, in every word and way.

5. But thro' the mercy of that God who sees and comprehends all things aright; who is able to devise a way and bring to pass his work, unseen by mortal sight; a work so deeply framed & hidden from the wise and prudent of this world; to reach beneath the depth of Satan's plans, to undermine his power, his strength to scan, and bring to nought the filthy lusts of man.

6. For lo the time has fully come; the earth doth groan beneath the weight thereof; of brutal deeds so base, so foul, as yet have never entered the hearts of my people to conceive.

7. And thus I speak and warn you, one and all, to arm yourselves, and make ready to meet your call; and with a band of strength compassing you about with solemn fear,

stand firm and unshaken; neither faint ye, nor sicken at the thought; when filthy deeds ye hear; nor grow discouraged when ye see mankind composed of such a crew, and say, the half I never knew, my soul is sick, I faint, I sink beneath the blow.

8. and furthermore do add and say, O when! when can man be cleansed from stains so vile, so deep, so foul as these! If all mankind are so, pray how or when can Gods great work be brought about, to make a final end of sin? O shocking! shocking to relate! I never could believe, tho' I had been told, that mankind were ere so sunk beneath the brutal race, by passions so unclean, so base and so absurd.

9. and thus and thus will be the cry of one and all, who have been reared within Mount Zion's lovely walls, secluded from the baser kind of stains, when time shall bring them forth to see and hear the hidden works of man; when each one shall come forth and see, and with his own tongue proclaim aloud his deeds so base and vile, secreted from all human sight.

10 Thus will the power of God roll, so mightily roll, that man thro' choice, will seek the light, and there unfold in naked sight, regardless of the crucifying works which nails the man of sin, and binds him to the cross.

11 Yea will the searching power so mightily roll from earth's remotest bounds, that souls will tremble when they hear and see the works of God fulfilling, day by day, which brings to light their hidden works unseen, tho' loudly proclaimed in open day.

12. Thus saith the holy and Eternal One, This is my word to all, the aged and the young, who now remain upon the earth, in this great day, when God will meet the world in wrath. For lo I say, with Wisdom's voice, I have ranged the earth from pole to pole of choice, that I might see and know the depth of human stains, ere God should rend the earth from end to end; his mighty judgements to proclaim.

13. And now I say, and with my voice I utter forth, I have viewed the hearts of man; and lo! in them I find no room nor space for ought but that which is most vile and base. And lo! I find the earth beneath, drenched in abominations far beyond what mortal could conceive, or form the least idea. For practices most base and foul, presented, day by day, upon the records that are kept, their abominations to display.

14. O man! O man! what is thy doom? Curb the Holy and Eternal One, Can the Almighty arm of Him, be stayed in wrath, from such vile monsters, clothed in human form? Designed to imitate the likeness of the Holy holy Two in One, with actions pure and clean, and ways sublime, moving in union, harmony and love.

15. O man! what art thou, better than the most vile and furious reptile which creepeth on the earth, the serpent is his name? In actions base, and deeds unclean, ye plainly signify ye are the seed, the pure offspring of that ferocious kind, who did at first your Mother Eve beguile.

16. That nature base and serpentine, hath rag'd in man,
 from age to age, its vile pollutions to perform; with crooks and
 winds, (twins), inventing many ways, this cursed nature beastly
 foul, to gratify.

17 Yea, saith the voice of Wisdom, I loudly utter forth and
 say, with anguish deep, man's ways so deeply rooted are, in
 vile transactions, too vile to name, or even hear; because of
 artificial ways and means whereby, to gratify their beastly
 passions, base and foul, too shocking to relate.

18. O man what is thy fate? For I behold the seed of man
 corrupt and foul, in every form, mingled with beasts of
 every grade! A shocking sight! What do I see? What do I hear
 A mixture of the seed of man, which constitutes a living soul
 in form, altho' by mortal hand the vital spark is driven
 from the sight of man, his shameful deed to cover.

19. But where, O where's the room or space for souls
 deformed like these? A mixture of the human race,
 combined with beasts, which are but dust! O wretched
 man! that hath descended in thy nature base, to mingle
 with the beasts, to gratify thy lusts, regardless of the Lord's
 decree, which did pronounce a curse on man and beast,
 the ground also was cursed whereon such deeds were found.

20 O man! reflect and pause, but for a moment's space.
 What form must souls be likened to, where man and beast com-
 bine, their liken'ds to beget? Their image when brought forth,

O what a shocking sight! Altho' with hands polluted hands, with murder in the heart they crush the infant ere it breaths the vital breath. The soul does then appear in open view, altho' invisible to mortal sight, yet plainly does it come to view in the eternal world. O what a solemn sight!

21. O saith the Holy and Eternal One, how many souls in this polluted form, will rise in judgement, and proclaim against those who are now walking, unseen and unsuspected of such crimes! For never since the fall of man, were souls so sunk in base corruption foul.

22. Pollution reigns throughout the earth. The best of all the sons of men are vile, in every word and thought and deed, too shocking to relate, lies hid beneath the cover. With visage fair, and comely form, they do appear to mortal sight, as tho' true innocence had marked their way, and nought but purity around them did hover.

23. O man! what fountain flows so deep, that ere can reach the depth of human crimes, to wash and cleans mankind from such polluted stains, so deeply engraven on the soul!

24. Yet saith the voice of the Eternal One, there is a fountain opened, pure and clean, that rolls so deep it cannot fail to undermine Satans foundation, and expose his crooked windings, and bring to light his hidden schemes, so naked and so plain to mortal sight, 'twill cause the soul to shudder, who e'er is called to stand as true and living witnesses, in the Almighty's name.

25. But so it is decreed and so it must remain, forever and eternally the same, until all souls have come to light in God's appointed way; which is for souls to utter forth with their own filthy tongues, and to God's chosen ones proclaim what they have done, in anguish keen and sore remorse, rehearse in open day, expose their vile polluted deeds, in every form and way.

26. This plainly gives all souls an equal chance that ever may seek to find deliverance from the paths of sin, true happiness to find may come and wash in this deep flowing stream, right from the heavenly fountain. A fountain opened by the mighty power of God, his mercy and his loving kindness to display to mortals bound in sin and death, who far from him have strayed.

27. But O what shocking stains do I behold! saith the Eternal Voice. The seed of beasts, I do proclaim, have gendred with the human frame, their lusts to gratify. Tho' shocking to relate, it truly is the state with many who are now inhabitants of earth.

Section III.

The curse of God upon the abominations of the wicked.

1 How vile and beastly are the deeds of man, in this enlightened age! Who can the wrath of God withstand, who deals in deeds so base. But true as God is God, saith the Eternal Voice, the earth shall feel the heavy stroke of judgment's frowns. For lo! the

wickedness of man hath grown exceeding great; for never since the earth was framed, was man so sunk beneath the ruins of the carnal mind.

2. Therefore, in the Almighty's name, I do pronounce a heavy ^{curse} upon the sons of shame; because of the offences they commit, both day and night, of filthy deeds, so shocking in my sight. No human power can stop, the rage of the Almighty One, who sees the wickedness of man, and with and oath hath sworn a curse, a heavy ^{on man, & beast} curse should reign.

3. Yea saith the voice of the Eternal God, curse, cursed be the seed of man, henceforth; and cursed be the seed of beasts; and cursed be the soil whereon is found the stains of man and beast cohabiting, in fleshly lust combined.

4. I curse the souls whereon are found such stains as these; whose bodies are defiled with crimes so foul; my curse shall ever rest on such, in body and in soul; until repentance deep, and tribulation sore, doth mark their steps, day after day, to wash these stains of sin away.

5. A curse shall also rest upon the brutal race, I'll curse their seed, I'll curse the lands whereon such vile abominations are found. I'll curse the beds whereon defilement hath been wrought, by man and man together bound, their filthy lusts to gratify: Altho' unseen by mortal eye; yet saith the Lord, I curse such deeds, which by my holy law I did forbid, with penalty severe.

6. Go to my law, and there behold my statutes, and my firm

decrees of old, conveyed to mortals to control and set a compass over the depths of man's depraved nature vile, to stay his furious rage. Yea, with my mighty hand did I mark out the limits of this sea, with bounds thus far to go, was my decree.

7 But O the depths, the cruel depths of man's depravity and shame! How hath it raged beyond its bounds! In torrents hath it drenched the earth beneath, with waters basely foul. So poisonous are the filthy streams, which issue from the fountain head, no soul can drink thereof without receiving the deadly bane, which ends in death.

8. And, saith the holy and Eternal One, mankind have drank and drank again, at this corrupt and filthy stream of endless shame, till putrefaction hath come up before my holy and eternal throne. And the Heavens above, and the earth beneath do mourn because of the abominations which work putrefaction upon the souls of the children of men, who are poisoned within and poisoned without, with waters poisoned with the bane of beastly lusts, until no form nor comeliness remains in man.

9. Full of wounds and bruises and putrifying sores is he covered, from the crown of his head to the soles of his feet; is he marked in my sight; therefore with the voice of thunder do I roar in my fury, against the inhabitants of earth, because of the offences of man.

10 Yea, and I will curse the earth; because of the abominations which rest thereon. From generation to generation cloth

remain the stains of crimes too base even to name; until in mountains have they risen, and come up before me, until I in my wrath, can no longer refrain; but with the hand of sore judgments, I loudly proclaim the wickedness of man.

11 I will roar as with the voice of thunder, and my vivid lightnings shall flash, and reach the foundations of evil. I will cause the earth to open, and utter forth in her fury against the wickedness of man. I will cause the beasts to utter forth in testimony against their filthy deeds. I will cause the dumb to speak, and loudly proclaim, the day of wrath is surely come. I will cause the infants at the breast, to utter forth and say, The work of God on earth, has begun to expose the hidden works of man, committed while in tuncments of mortal day.

12. Yea, saith the Lord Almighty, I will roar and I will howl in my fury and in my rage, until the earth shall tremble and reel from its foundation; and I will sorely vex the children of men, in my hot rebuke, until man, in the extremity of his soul, will become his own accuser, and will roar in his anguish; and thus and thus will he utter forth regardless of shame or confusion of face.

13. With wicked and murderous hands I have slain the offspring of my own body; in the depth of the night, while darkness covered the earth, I slew the infant at the birth, my wicked shame to cover. I roar I foam in anguish deep, and loud proclaim my wicked deeds I've sought to cover. My guilt and shame in mountains have risen before me, and my soul is in the bowels of hell, and hear flames have compassed me about.

14. Thus and thus will man become his own accuser, when they see the day of recompence hath come unto them, saith the Lord. Wo! wo! wo be to the earth! because of the murders which rest thereon; which have not, as yet, been avenged by my righteous law.

15. Far more tolerable will it be for those who are detected in their crimes, by facing the law of justice; by receiving the penalty of the laws of man, given by my righteous hands; for thus they pay the debt they owe to mortal claim, which justice doth demand; and appear before the eternal bar, to claim my mercy at my righteous hand.

16. And furthermore, saith the voice of the Eternal One, will man exclaim, and utter forth in anguish keen; I've rob'd the womb by artificial means, my skill to try; and sown the seed of man, ere it brought forth in nature's plan. But, saith the voice of the Eternal One, souls marked with such stains as these, shall never enter Zion's walls, to claim a just relation there, while here in time they do remain.

17. The soul that is marked with crimes like these, wherein they have ventured thus and thus to extricate the seed of man, by artificial ways and means, to try the depth of human skill; also to hide the shame and guilt of her from mortal sight, who hath conceived by lustful deeds, in fornication foul. I say a curse, a heavy curse shall follow these thro' time. No arm of mercy can they reach, while here on earth they do remain; but sore affliction, grief and pain shall mark their steps, while here on earth they range.

18 And ye that have by ways and means, invented many crooks and schemes to gratify in filthy deeds too shameful to relate. With stocks and stones, and many inanimate things combined, too many far to mention, hath man descended in nature base, to gratify his filthy lusts.

19 But saith the voice of the Eternal One, such deeds as these are not beyond the reach of mercy placed, in man. Altho' they are foul, and marked with much disgrace; yet have they injured none, save those who have these deeds performed. For self-pollution is the name of such like crimes; and they alone must bear the stain.

Section IV.

God threatens judgments upon the earth, for the wickedness thereof.

1 Thus saith the holy Holy and Eternal God of Heaven; for I speak in my own name, thro' my Holy and Eternal Wisdom. I will rend the foundation of man's depravity, and expose him in all his crooks and windings, until every veil of the flesh shall be lifted, and every cover of iniquity shall be raised, and brought to mortal view; and crimes from the foulest grade, even to the winking of the eye, will I expose to mortal sight.

2 For I will take vengeance upon the nature of the heart which hath raged in man, and brought forth the most abominable crimes, and hath wrought desolation; and spread its ravages in the paths of the youth. Even at an early age have they become

so base and corrupt in my sight, that my soul hath no pleasure in them, and their lives from the cradle have been marked with beastly stains, of every grade and every form, until the crop of iniquity has become exceeding great, in so much that the earth can no longer stand beneath the weight thereof.

3 And I will pour out my judgements upon all flesh, under the heavens, both man and beast, and inanimate things, and every creeping reptile that creepeth upon the earth, in whose nostrils is found the breath of life, shall feel the force of my wrath.

4 For I will cause my wrath to be showered upon the earth, until no flesh shall be able to stand before me, save those who have safely embarked in the gospel ark, within Mount Zion's walls. And ere my floods shall roll, I will close the doors of my Zion, and shut in her inhabitants safe and secure.

5 And then will I cause my judgments to descend, and swallow up the inhabitants, until the earth is deluged in wrath, from pole to pole, for the wickedness of man which they have committed in my sight, wherein they have worked abominations by whoredom, murder and thefts, blasphemies against my holy Name; bearing false witness, using bribery one with another, defrauding each one his neighbor, using false weights, robbing the purse of your kindredman, lying in wait to shed innocent blood, to obtain unjust wares, and to build yourselves up in idle habits.

6 Laying in wait to entrap the innocent and unsuspecting victims of your ^{ordeal} lusts, by forcing them to acts most beast-

and unclear; and then in case ye are like to be exposed to justice's rigid frowns, stretch forth and slay the objects of your brutal rage. Thus in an unsuspected moment's time, how many have been torn from friends and home, and landed in Eternity in frightful hue.

7. O cruel oppressor of man! How have thy ravages been spread over the earth! How many a child hast thou made fatherless! And how many a Mother hast thou caused to become a widow. And have I not heard their cry saith the Lord of hosts; and shall I not defend their cause? Truly I will recompence the iniquities of man upon their own heads, and I will measure unto them according to their doings.

8 Altho' my judgments have slumbered for many ages, until man no longer fears the warning voice; but wickedness is his delight, and his pleasure is in unrighteous fraud and deception. And no evil so great can man reach with the imagination of his heart, as in the least to comprehend the filthy deeds of man, practiced day by day beneath the sun.

9. And thus saith the Almighty, do I close this word unto my holy chosen people, that those who shall hereafter be called to judge as witnesses between me and the lost world, may in some measure form an idea of the depth of man's loss.

10 And thus have I spoken in my wisdom, that ye might be prepared to meet the day, and come forth at my call, as bright and shining lights to go before, to subdue in my name, and in

the name of my beloved ones, the power and dominion of darkness when the waters of my wrath shall abate, and my Zion shall safely rest upon the heights of the mountains, as a city set upon a hill which cannot be hid.

11 Then will I cause the seed of Zion to flourish; and I will say unto them, go ye forth and be fruitful and multiply and replenish the earth in your likeness; and let no one withhold his faculties in the work of replenishing the earth in righteousness, that the earth may be peopled with the pure offspring of the second birth.

12. This work will, by a daily growth in righteousness, redeem them from every stain of iniquity, let it be never so foul, either in time or in eternity, by faithful and childlike obedience day by day, shall they arise to a perfect stature in the second and spiritual birth, redeemed by the power of the regeneration, cleansed from every stain.

13 And this shall be the state of every soul that ever came into the world by a natural birth, that desires salvation more than they desire sin and the wages thereof. For every soul that ever finds redemption, must sacrifice every thing that pertains to the life of sin, by the first birth, which is of the earth, earthly. Yea every soul that was ever born into this world of sin and sorrow, by a natural birth, must be born out of it by a second birth, if they ever find the kingdom of righteousness & peace.

14 And thus and thus have I spoken, and thus do I close

my word unto you, my holy, holy, and chosen people, who have been born of the spirit of my Two Anointed Ones, the Father and the Mother of the New Creation. And in their likeness and image do ye stand, as witnesses in their names, to the lost world, like them to stand and face the foaming rage of the serpent of sin, who will spew forth his vomit-like floods, to swallow you up. But fear him not.

15. For in as much as ye fear my holy name, and put your trust in me at all times, relying upon my word and my promises unto you, by obedience, as did your heavenly Parents, so far I will cause the earth to open and swallow up the rage of the enemy, that ye be not swallowed up thereby.

16 And thus finishes the word of the Almighty, in his own name, at this time, unto this, his peculiar people.

Witnessed by the Holy Archangel.

Section V.

The Holy proclaiming Angels word to the inspired Writer.

1 Hear thou my words, and understand my sayings: and thus do I speak unto thee: Gird thyself with strength, and renew thy courage, and zeal in the work of God; for thou art chosen to sound forth, in his holy and Eternal Name, and in the Name of his holy and Eternal Wisdom; that the inhabitants of the earth may have a correct understanding of the nature and work of God, and his orders and manner of dealing with the works of his

hands, from the foundation of the world to the present day.

2 That they may have a perfect knowledge of the mercy, charity, long sufferings and forbearance of the only wise and true God; That they may have a perfect knowledge of the order of the Eternal God-head, and of the order of the creation of the natural and outward works of his hands, and of the nature and cause of man's fall, and the nature of his depravity, and the depth of his loss from that state of purity and uprightness in which he was created, as the outward and visible likeness of the Eternal Fountain of all good.

3 Also of the order and means of his own choosing, to bring about the great works of redemption, and the final destruction of the nature of loss; that the earth, and the inhabitants thereof may be redeemed unto righteousness, and again come forth in the likeness of the Eternal Two in One, in which likeness they were created; striped of every false invention of nature, straightened of all the crooks and windings of the adversary, and cleansed from the stains thereof.

4 And, saith the holy Angel, this is the design of the Almighty, to reveal himself in so clear a manner, & to set forth his dealings with man, and his designs and purposes in so clear a light, as to leave no room for the caviler; that every mouth may be stopped, and become dumb before him; that none can say aught, or cavil why it is so; but that every rational soul that desires salvation, and wishes to be clothed

with a right understanding of the nature of God, and the order of his work, cannot fail of obtaining their desires.

5 Yea so clear has the Father designed to mark the way, that no soul need err, or fail of obtaining a correct line of faith and understanding, that henceforth the diversity of opinions, creeds and doctrines, and systems of man's invention, in the name of the Almighty, and in the name of his beloved Son, may forever be banished, as a scroll belonging to the old Heavens.

Section VI.

The Almighty declares his established order for the salvation of man.

1 Thus saith the Almighty, In my own name do I speak to the inhabitants of the earth, thro' my holy chosen people; for never, since the foundation of the world, did I ever speak to the inhabitants of the earth, save thro' my chosen people, and thro' Instruments or Prophets of my own choosing to make known my mind and will, my orders and my judgments, my laws and my statutes to the children of men.

2 And know ye, O all ye ends of the earth! that I, the Lord, the God of Heaven, have stretched forth with my mighty hand, and revealed and caused to be revealed unto mortals, in my name, my everlasting covenant to the children of men.

3 This holy covenant shall forever and eternally stand, as a covenant of life and free salvation unto all the lost children

of men who are willing to comply with the terms which I the Lord have laid down, and caused to be recorded by my holy and chosen people, the children of my Zion below, who have become my covenanted people, by obedience to my known will unto them, and do stand as living witnesses in my name, between me, and a lost world.

4 And none shall ever come to me, but by these my witnesses, in whom I have placed my name for salvation, as the true emblems of my holy anointed power, revealed thro' my beloved Son, in his first and second appearance; wherein both male and female are called to come up to the help of the Lord against the mighty, and be workers together with him.

5 For, as by two, the male and the female, was the earth replenished with natural and carnal offspring; so by two, the male and the female, shall the earth be replenished with a spiritual and righteous offspring.

6 And this is my firm decree, which altereth not, from generation to generation. And every reasonable soul may see the righteousness and consistancy of this. And as the throne of my holiness is firm and immovable, and beyond the reach of Satan's rage, to overthrow; so is this my order, which I have established with my right hand, for the salvation of man.

7 Yea, this order which I have in my most holy wisdom, completed in my time; yea I do pronounce it completed, and the gates of hell shall never be able to prevail against this my

holy orders, completed by the right hand of my holy and Eternal Wisdom, who is ever at my right hand, clothed with bright adorning, the glory and brightness of my Majesty.

8 And by the wisdom, beauty and excellency, of her ways, shall the nations of the earth be confounded; and all nations, kindreds and tongues shall bow and acknowledge me, in the brightness of my glory, the Holy, Holy, and Eternal Mother.

9. As I, the Lord, am, and was from the beginning, and am to come, the Holy and Eternal Father of all; so in like manner, is this, the beauty, glory and brightness of my Majesty, the Holy and Eternal bright Mother of all.

10 And ^{thus} stands the order and foundation of the God-head, invisible to man; and thus hath it ever stood from the beginning, and thus shall it ever stand, thro' the endless ages of eternity, as the foundation pillars of Heaven, which composes the Throne of God.

11. And let no soul that heareth this word, venture, in any wise, to stretch forth and mock this my word, and with carnal reason, scan the order of the God-head, tho' long concealed from man.

12 And thus saith the holy angel, closes the words in the name of the holy and Eternal Father, at this time.

Section VII.

Holy Wisdom's lamentation & counsel concerning depraved harlots.
 1 Thus saith the holy holy proclaiming angel of eternal

truth, do I commence to read, in the name of my holy, holy and Eternal Mother Wisdom, the adorning of the Majesty of my holy, holy and Eternal Father. Thus crieth the voice of Wisdom.

2 I, Wisdom do utter forth, and my voice is to the children of men. I cry upon the gates of the City, and I call all the day long, and who among the sons of men, do hear my lamentation?

3 For lo! I behold the paths of the wicked, and the feet of those who are swift to shed blood; whose mouths are as an open sepulcher, speaking forth words with a flattering tongue, to allure and draw souls into the pit of iniquity, and into the vault of corruption and human depravity. Yea, whose tongues are as a sharp arrow, a poisonous dart, to wound and destroy the vital spark of remaining purity, of which souls in their native simplicity, possess in a small degree, ere they become the prey of the destroyer.

4 And thus saith the voice of Eternal Wisdom, I behold, and with anguish do I utter forth the depravity of man & the crookedness of his ways, for all have erred and gone a whoring, each one after his own lust's desire to gratify and pollute each other. Yea I behold the harlot's habitations, and the indwellers thereof; and abominations beyond the reach of mortal aid, I find enclosed therein.

5 For I say, and utter forth with a loud voice to the children

of my tion; Those who by frequent and unremitted acts of debauchery, become bruised, insomuch as to destroy the power of their virginity, so that the seed of man taketh no effect; yea, I say, by frequent acts of debauchery, destroy the power of natural conception, so as to be incapable of bearing and bringing forth natural offspring.

6 Yea, who spend year after year in the base luxuries of human depravity, merely to gratify the basest and vilest kind of connection with man, how can they ever, in this life, become renewed unto righteousness, and be able to bring forth the fruits of the spirit.?

7. Saith Holy and Eternal Wisdom, I utter forth a wo upon all that have destroyed the fruits of the womb, and have disinherited them from becoming the true heirs of my tion below.

8 And shall I spare those who have wallowed in corruption so deep as to destroy the power of conception? and who have placed themselves beyond the reach of such like temptations, because the laws of man have become weak, and do not immediately take hold of such monsters in human form? Paying the harlot for their daily support and livelihood; decoying the sons of men for hire, to rob them of their daily labor, for the bitter waters of sensual and beastly pleasures and gratifications.

9. And thus do they make merchandise of this kind of

traffic, and cast their nets to entrap the ignorant, to become servants, and workers together with them, in supporting this most vile and abominable ~~vortex~~ and stream of corruption, from which many have drunk the fatal cup, and become poisoned beyond the reach of the mercy of God, placed in man.

10 And saith the voice of the Holy and Eternal One, I speak this in my wisdom to the children of my Zion below; for lo! lo! lo! the time draweth near, when the Lord God will strike with a mighty hand loaded with judgment, upon these beastly, yea, far worse than beastly, fountains of pleasure.

11 Yea, he will smite these dens of iniquity, where the great, ^{the high} the rich, the poor, all grades, from the king upon the throne, down to the beggar that beggeth his bread from door, ^{to door} have drunk these streams, and have become drunken with the wine of fornication, inasmuch that they have become sots, rotten by the wine of the wine-press, trodden by the mother of harlots, by which all nations have become drunken more or less.

12 And saith the voice of Holy Wisdom, when the Lord in his wrath shall smite these abominable sources and fountains of corruption, the remainder of the slain of his judgments, may retreat into Zion, for a present shelter, and proffer great tribulation and sorrow.

13 But be ye clothed, O ye watchmen of the entrance of my city, with my searching light and discernment, &

open not unto them; for I have disinherited them in my wisdom, as to becoming the heirs of my mercy while here below; for they are poisoned unto death; yea, they do hold the arrows of death in their hands, and have power to minister the poisonous dram.

14. Therefore, O my beloved ones, I give this my word in my wisdom, and if in union with you, my holy anointed Ones, let this be recorded for generations to come, that they who are called to be watchmen upon the walls of the entrance of my holy city, may know the will of their holy and Eternal Mother, in relation to those who have practised playing the harlot for their livelihood, and have become defiled in body and soul, beyond what I in my wisdom, deem safe to extend mercy by a mortal arm.

15. Because I foresee the evils, and the ship wreck which may follow, in consequence of the door ~~of~~ of mercy's being opened to such; for I say they have sinned unto death, and nothing short of the mighty power of God, in his wrath, will ever be able to reach them, and quicken them unto life; a power beyond what mortals, while possessing a mortal tenement of clay, are able to bear, in any wise; therefore would it be unprofitable to extend mercy to them, while here in time.

16. Moreover saith Holy and Eternal Wisdom, as these ones, by their filthy and abominable practices have seperated themselves from the common course of what is called civil life, and have become a distinct order of people by themselves,

society for nothing but the most foul, in human shape; in my wisdom I have designed, whenever the arm of mercy shall be extended to them, that they become an order by themselves; for ^{great} would be the risk of gathering such souls that have become polluted by such foul stains as these.

17 And thus have I spoken in my wisdom, concerning these abominable ones, in human and female form; lest some, in their zeal for the salvation of souls, desiring to save all, might receive such souls to the destruction of many far more valuable than they.

18. For souls so wounded by sin as these, require the spiritual furnace heated many degrees hotter, than those who are addicted to nothing more than the common evils that prevail in common life. But these, thro' the multitude of their sorceries have, heaped up fuel for the furnace, of which the furnace of Nebuchadnezzar was but an outward resemblance.

19. Yea, for such souls it will require a furnace of the seven-
th heat to reach them in any wise; and it would not be wisdom to place them with those who do not require it.

20 Moreover, there would be great danger of their corrupting and enlightening the children of Zion in relation to the mysteries of iniquity; those who are unexperienced and have ears to hear such things. And ere ye are aware, the seed of corruption might be sown, and perhaps rooted in the

hearts of many of the ignorant children of Zion in relation to such things.

24. And thus and thus have I counseled you, O my people! For I your Holy and Eternal Mother, who holds all souls in remembrance, and all are precious in my sight. Yet in my wisdom have I never seen the propriety of gathering souls so far sunk in the depths of iniquity, as to endanger the flock of Zion at large, who have not become so sunken in their habits.

Section VIII.

Council and caution to the Watchmen upon the walls of Zion.

1. But this I do enjoin, and if in union with the leading influence in my Zion below, to be recorded for generations to come; that whenever souls, either male or female, present themselves as candidates of your mercy, and ye have no reason to believe they have committed unpardonable crimes, yet have, by vile practices become much sunken in iniquity; I say, receive them in the arms of love and tender compassion.

2. And when they have freely related unto you the state of their souls, and the depth of their laps, never fail to charge them, in the solemn fear of God, to beware that they communicate nothing of their former lives to any one, as it relates to the defilements of the flesh; neither of any worldly communication which would have a tendency, to scatter defilement;

by letting in a worldly sense, which would create worldly sensations, and by degrees bring great loss.

3 Yea, I would have all souls counseled in this way; and then as good and faithful watchmen, look well to their goings; in a special manner to those who are much given to fleshly defilements. Yea, often examine your flock with the keen eye of wisdom and discernment, and see that no seed of corruption, altho sown, be suffered to take root, if it be in your power to prevent it by care and attention.

4 Never say, when weary and fatigued, "I can't always be upon the lookout; if souls cannot have regard enough for their own souls to keep out of the fire, when their eyes are wide open, and they are plainly told that if they get into it, it will burn them, then I say, let them get burnt. For what does it signify, forever to be upon the look out for souls that are not willing to look out for themselves?"

5 Truly saith the voice of Wisdom, this is good natural reasoning. But again, where would be the parental care? Would a natural and tender mother leave her offspring in this way, because she became weary of a constant care, and suffer them to become injured thro' her neglect, before they became able of themselves to shun the path of danger?

6 Would the Mother be able to forgive herself, if she should leave her children ^{with} in the reach of danger, altho' she might have warned them, thereof, many times, and told them the consequences of such and such ——— things; yet I say, would she be able to forgive herself, if in case of her neglect,

they became the objects of destruction, and perhaps the objects of the destruction of more than themselves?

7. *I, Wisdom, answer, nay.* The parents possessed of common tenderness, would reflect upon themselves, the remainder of their days, in anguish, for their folly and neglect, wherein the lives of their offspring had become a prey to the ravages of death and destruction.

8. *And, saith Holy Wisdom, how much ought ye to feel, who are called to deal as spiritual parents, with the souls of the children of men; yea, with souls that must exist forever and eternally, either the objects of eternal shame, and contempt, or eternal joy and delight.*

9. *And saith Holy and Eternal Wisdom, who among you that are called by my holy anointing power, to be watchmen upon the walls of Mount Zion, to deal with the souls of the children of men, as kind and tender parents, in the likeness and image of those who suffered unto death, and laid down their natural lives for the love they bore towards the ^{lost} souls of the children of men, that all that would, might be saved.*

10. *I say, who among you would be able to forgive yourselves, where ye see the destruction and death of any one soul, caused by your neglect, or which ye might have prevented, by a never ceasing care and watchfulness, as a kind and tender parent, over the infant of the second birth, for whom ye are called to watch and guard, at all times, with care?*

11. Yea, I say, ye are called to watch and guard their steps, and let your eye follow them whithersoever they go, and be sure that they fall into no danger thro' your neglect; because ye seek ease and indulgence; and rather amuse yourselves, and take your comfort, than to watch over the flock under your charge.

12. I say, will the good and faithful mother seek ease, until she knows all is well within her household? Will she go abroad for indulgence, for releasement and pleasure, and leave her household vacant of a mother's care, liable to be invaded in her absence?

13. Nay, in no wise, saith Eternal Wisdom; and know ye, who are called henceforth to be the watchmen upon the walls of Mount Zion, that heavy, heavy and weighty is your responsibility; and your reward shall be measured unto you accordingly; and in a special manner, those who are called to guard as watchmen of the entrance.

14. And unto the faithful watchmen who guard well the entrance of my holy City, and suffer nothing in their knowledge, to enter to defile, or work abomination, in all my holy Mountain; and with a never ceasing care & watchfulness, are able to see the least approaching danger, and subdue all appearances of evil, ere it becometh a substance of defilement; I say, unto such watchmen, unto them my love and my peace shall flow like a river, and I will abundantly reward them.

15. And their steps will I guard, while passing thro' this vale of sorrow. And when on earth their labors are ended, and they appear in the invisible world, then will I measure unto them and abundantly reward them to overflowing.

16. Then will they rejoice and be exceeding glad; and the remembrance of their sufferings will be like a sweet reflection, when they behold the reward of their doings, when they see the many sons and daughters which they have begotten, and brought forth, and nourished and reared in the paths of righteousness.

17. Yea, when they behold the number which they have been instrumental in adding to the family of Christ, then will they leap for joy, and they will rejoice evermore, and say, It is enough; I am rewarded; for I have seen the fruits of my labor, and toil, and I am satisfied therewith.

18. And thus say I, the holy and Eternal Mother of all, Such of those who are called to watch in my Zion below, and by their faithfulness are instrumental in turning many from the error of their ways, unto the path of righteousness, and never become weary in the way of well doing, but are willing to spend and be spent for the good of souls; I say, their reward shall be exceeding great, beyond that which they are, in any wise able to conceive.

19. And this I speak in my wisdom, for the time which is to come, when the keeping of the gospel, and the immediate charge of souls, will be entrusted to those who are not, as

yet known within the walls of Zion; that they may know that I, the Holy and Eternal Mother of all, have a special eye upon the watchmen. And this I leave to be recorded for generations which are to come, that they stray not for want of a perfect knowledge of the way wherein they should go, when time shall move those from the stage of action, who are now eye and ear witnesses to this present manifestation of the immediate revelation of the will of God unto his people.

20. Yea, saith the voice of Eternal Wisdom, much hath been given in the wisdom of God, in this present generation, to be recorded for generations to come, that those who come after, may be able, by true obedience, to walk in the strait paths, that Zion may remain pure, and undefiled from all manner of evil; that she may no more become corrupted, and plead the lack of an understanding of the immediate mind and will of God.

21. For the foundation of the work of redemption is firmly laid, and no other foundation will ever be laid, and it will stand until the work of redemption is completed.

22. For lo! I say unto all the ends of the earth, the City is builded, and rest is provided, and all things are now made ready. Zion is adorned, in her brightness and purity, and the desire of all nations shall she be.

23 Yea, all nations shall bow unto her, and the king upon the throne will yet be made willing, in the day of the power of God, to sacrifice all for the riches of Mount Zion, and for an inheritance within her walls.

24 And thus do I close my word upon this subject; with my solemn warning unto all that may hear this my word, that they may lay it to heart; and walk according therunto, and it shall be well with them.

Section IX.
The holy ^{arch} Angels address to the Inspired Writer.

Wisdom's Valley, 2nd Family, March 3rd 1822.

Thus saith the holy angel to the writer; I have viewed thy sorrow and tribulation, concerning the things whereof thou art called to write; but know thou, these things must needs be written, for ^{as it} seemed good in the sight of thy Holy and Eternal Mother, that the children of her Zion below, might know the nature & depth of man's loss, and be clothed with wisdom sufficient to deal wisely with all, that no souls come under loss by lack of wisdom in my people, for the lack of knowledge of the depths and mysteries of iniquity.

Section X.
The Lion of God, called to appear in the likeness of God.

1 Thus saith the voice of Eternal Wisdom; I call aloud

to the inhabitants of my Zion, and utter forth with the tongue of wisdom, unto the indwellers thereof; seek ye wisdom, and walk ye in her paths, and be ye adorned with wisdom, beauty, and delight; for ye are called to be of the Zion of the likeness of God.

2. And how is this to be? In what manner is the Zion of God called to appear in his likeness? I know ye, O my people! the requirements of God unto his people, strictly obeyed in every branch, & in every point, will bring souls into his likeness.

3. For of all the laws, statutes, ordinances and requirements of God unto his people, thro' the medium of revelation, sanctioned, and sanctified by his holy anointing power upon earth, not one of the least of these commandments is unnecessary or useless, to accomplish the design of the Almighty, and bring about his purposes, which are to adorn his Zion in his likeness, and be an emblem of purity and holiness, marked with that uprightness, order, cleanliness and beauty, which will bear the image of godliness in every branch.

4. And saith the voice of Wisdom, how little do many, yea, very many of my people consider the manner in which the Zion of God is to arise and shine forth with exceeding great brightness, sufficient to confound the world, and constrain them to acknowledge that God dwelleth therein, & is the light thereof.

5. Yea, I say with sorrow, the views of many of my people are exceeding dark in this respect. They hear of the wonderful

displays of the glory of God in his Zion, and the brightness and glory which is to be revealed in her, but they lay it not to heart, to examine and see how it is to be accomplished.

6 They look in their imaginations, and soar away to some mighty display of Gods power, wherein Zion should suddenly arise and shine forth, with very little of their own exertions, and say, God will be able, in his own time, to accomplish his own work. And when he says unto Zion arise and shine forth, then it will be accomplished, and nothing shall be able to hinder.

7. But we as mortals, can do but very little; neither do we wish to have his people feel as tho' they could, of themselves, perform much, neither do I desire to do much, for I know I am a poor miserable creature, and without the help of God, I am nothing at all.

8. And thus and thus will they plead their nothingness and inability of themselves, when at the bottom it is neither more nor less than feigned humility and dependence, founded on idleness, and disinterestedness of spirit.

9. And thus do I utter forth, and with a loud voice do exclaim against this manner of reasoning, for nought it is but deception, under a cloak of feigned humility & dependence upon God: for ye desire, like the Antichristians, that your work should be performed for you, and like them cast your burdens upon the Lord.

10 I utterly reject this spirit, for it is a deceptive spirit, formed by the carnal mind, which seeketh ease in Zion, and had rather be idle spectators of the glorious work of God, than to put shoulder to the wheel, and be faithful workers together with him.

11 and let those that are wise understand these my words,

and come forth from your groanings of inability, and your thirst for ease in my Zion; and let each one for one, from the oldest to the youngest, that has come to years of understanding, array yourselves with a sharp spirit, and come forth to the help of the Lord. For thus hath he spoken and uttered forth in Zion: "Arise O Zion! Arise and come forth, and be ye clothed in my likeness, and adorned with my brightness".

12. And thus say I, your holy and Eternal Mother, let no soul plead an excuse, and say, this has no allusion to individuals; but it is the mighty power of God, regardless of mortals, that adorns his Zion; and say, God is not beholden to mortals for the adorning of Zion.

13. I say God is Almighty, and is able to accomplish his work, and mortals are nothing where they go forth in their own strength, and in their own ways and wills. But know ye, O ye people, ye that are not willing, and count it your pleasure so to do, to devote soul and body, zealously to be engaged in building up and beautifying Mount Zion, according as ye have been taught, by cleanliness, — prudence, and good economy;

14. By keeping the orders and regulations of God, in every word and way, and strictly obeying the precepts and example of your blessed Lord and Mother, by a meek and quiet deportment, loving your brethren and sisters as yourselves, being willing, at all times to show mercy and kindness unto them,

as being members of the one family of Christ, united in one spirit, in bonds of love and gospel affection;

15 I say, ye that are not willing to square your lives by this standard, and count it your great privilege so to do, God in his might, is sufficient to remove you, and call in those who will be willing to do his work, by being workers together with him, in the building up of his Zion below; for Zion shall arise, and her light and glory shall shine abroad.

16 And this shall be the way in which she shall shine: for it is thus decreed of the Most High, and sealed by his holy Wisdom, a decree which altereth not, that Zion shall shine by the brightness and purity of her inhabitants, wherein every soul therein, that breatheth forth the vital breath, shall be as lively stones in the temple of their God.

17. And that they should walk the golden streets of Zion, the streets of purity and holiness, clad with the garments of righteousness and peace, having their feet shod with honesty, truth and simple obedience to the way of God in all things.

18. While ye, who are her faithful watchmen, hold in your hands, the scepter of the heavenly King and Queen of Zion, as a way-mark for all souls to center, and as an ensign of purity and true holiness, whereby all souls are called to center their hope of full and final salvation, and become the objects of adornment in the temple of God, in the Zion of his glory.

Section XVII.

The call of Wisdom to purity, to be baptized with the baptism of Christ in order to reign with him in his kingdom.

- 1 Arise, O Zion, and shine, saith the voice of Eternal Wisdom; I call all the day long, I stand at the gates of the City; I utter forth, and who among the children of my Zion will delay to come forth and meet me, that I may clothe them with true wisdom, from my never failing fountain?
- 2 Come, O come saith the voice of your Holy and eternal Mother, Have I not called with a loud voice upon thy walls? Have I not stood at the entrance of the gate, and cried unto her inhabitants with the voice of wisdom, that all therein might understand, and become wise unto God, and fools unto sin? wise in the path of righteousness, having knowledge of the mysteries of true godliness?
- 3 But have I not called you to become fools in the paths of error, and as infants in the knowledge of iniquity, and the mysteries thereof? Have I not called you to wash yourselves from every stain of transgression?
- 4 And those who have heretofore been wise in the knowledge of iniquity, and in the paths of disobedience; that they henceforth become fools, and as tho' they had no knowledge of these things, that they cast them from their remembrance by honest and true repentance, and harbor them no more as a stench in your remembrance forever.

5. For I say unto you, can I blot these things out of my book, so long as ye blot them not out of your memories; but harbor them in remembrance, as defilement and a snare.

6 O my children, saith the voice of Wisdom, when will ye learn true wisdom, and be clothed with a righteous spirit, and become cleansed in my sight? When will ye put away the stains and blots of iniquity, that the remembrance of them be no more.

7. Truly saith the voice of Wisdom, have I cursed iniquity within the walls of Zion; but unto the souls who doth not arise, and with me curse iniquity within their own hearts, and cause it to depart forever; I say, they retain their iniquity, and become cursed thereby; for each soul, and every one must curse for themselves, the iniquities of their own hearts, or they never will become cursed to the salvation of their souls.

8. For know ye, God worketh by the efforts of his people, in relation to their redemption and purification. And ye that seek to become saved in ease, by the mercy of God, know ye, that ye are awfully mistaken; for God worketh only in proportion to the exertions of his people.

9. And ye that would win the prize, and gain the victory, must fight and be valient, until ye have gained your hearts desire; and this must be of free choice; not grudgingly, else how think ye to reign with Christ your Lord.

10 Ye that would reign with him, must be willing to suffer with him, and suffer all things, and be tried in all points, still

holding fast to that which is good. And unless you are willing to give up all for Christ's sake, and the gospel, to the destruction of every particle of the life of sin, and become a new creature, how can ye reign with him? For ye never can reign as Christ reigns, neither can ye reign with him, until ye have conquered the nature of sin in your own souls, and can rise and reign above the powers thereof as he did.

11. Ye may stay within the walls of Mount Zion, and be numbered with his flock; but until ye are willing to drink of his cup, and be baptized with his baptism, wherewith he was baptized, ye never can reign with him.

12 Many there be who are numbered with his flock, & encircled in a chain of his blessing, who have never, as yet, become baptized with his spirit, the fire of the gospel, sufficient to cleanse and purify their souls from the stains of sin.

13 And know ye, O ye people! hearken and understand, and ever remember, ye that wish to reign with Christ, my beloved Son, must drink of his cup, and be baptized with his baptism, unto the death of an evil nature; else ye can never reign with him, and be numbered with the redeemed who stand with him on Mount Zion.

14 Where with palms of victory in their hands, they sing the song of victory, that no others can sing, or even learn, save those who have obtained the victory, and do reign as did Christ their Lord, triumphant over every

stain of a fallen nature, and do follow him of choice, whithersoever he goeth.

15 And to no other voice will they hearken, but to the voice of him who hath conquered and slain all things, and by his blood hath paid the ransom for all that are willing to be cleansed by it, by following his footsteps, and being willing to die the same death, which is the death of sin; and to live the same life, which is a life of righteousness and true holiness.

16. These and these only, have the promise of reigning with Christ upon earth or in Heaven, or of being numbered with the redeemed, who stand with him on Mount Zion. And this is my word unto you, O my people! one and all, that ye henceforth, have a correct understanding, concerning the manner in which ye are called to reign with Christ, your blessed Lord.

17. And let none presume to imagine themselves, ^{as} heirs of these promises, unless they have given up all, and have gained perfect victory over the man of sin, and it has become their meet and drink, day after day, to do the will of their heavenly Father, as it hath been clearly shown unto them:

18 As Christ your Lord declared it to be his meet and drink, to do the will of his heavenly Father, precisely as it was made known unto him, so in like manner must

it become the meet and drink of every soul to do the will of God, precisely, as it is made known unto them, that ever shall be counted worthy to reign with Christ.

Section XIII.

Self-denial, a daily cross, and perfect obedience to the will of God.

1 Christ came not into this world, to do his own will according to ^{the cravings of} that nature which he took upon himself, in common with the fallen race of man, which of itself, was ever in rebellion to the will of God; but he came to crucify that nature by a daily cross and self-denial, and to yield simple obedience to the will of his heavenly Father, as it was made known unto him day after day.

2. And thus did he gain the victory, and slay the enmity and opposition of his nature, and bring it into subjection to the law of simple obedience, until it became his meat and drink to walk in the path of obedience to his heavenly Father, which was pleasing in the sight of that God who delighteth in simple obedience, more than in a great show of godliness in form, without the power of salvation from sin.

3 And thus said he, when he looked down and beheld the righteousness and obedience of him whom he had

sent into this world, to prove his integrity by his obedience. "This is my beloved Son, in whom I am well pleased." For lo! in him I behold the son of righteousness arisen, with healing in his wings; and this is the Son of righteousness which hath arisen by obedience, and conquered the son of perdition which was the son of disobedience and rebellion.

4. And thus was the first step taken towards the redemption of man; and the example was set, and the door of obedience was opened, whereby souls might return; the door of the mercy of God, by the obedience of his beloved Son.

5. And how think ye, O ye people! saith the voice of Holy and Eternal Wisdom, ye that are called to be the children of Zion, where in hath been opened the two leaved gates of the mercy of God, by his beloved ones, in whom he was well pleased, his beloved Son and Daughter; each conquering by obedience, the nature and enmity of man, introduced by disobedience.

6. Yea, they have opened wide the two leaved doors of the mercy of God, whereby all souls may return, and find an entrance into the narrow path, the path of regeneration, and be born into newness of life, and travel into a perfect stature of the new man, and become sons and daughters in whom the Lord will be well pleased. How think ye to walk in by an forbidden path, in disobedience to your Father's commands.

7. O my people! saith the voice of Wisdom, lo I behold in you, a spirit which seeth not as my spirit seeth; therefore am

I troubled; for the spirit of simple and child-like obedience hath never, as yet; entered the hearts of some. That pure obedience which comes of voluntary choice, that ye might be rightful heirs with them who conquer all things by voluntary obedience.

8. Some of you, as yet, seem to remain ignorant; for ye say in your hearts, if ye utter it not forth, "What is obedience?" I would like to know what is considered to be true obedience. I don't mean to break any real orders, or trample upon any known counsel; not so as to be considered a disorderly member, who spreads disorder in the house of God. And if every one did as well as I, there would be better times than there is.

9. To be sure, I can't see the necessity of such and such restrictions, and never could; but for peace sake, and in a measure of obedience, as it is called, I do many things that my own faith would never require me to do.

10. And had it not been for some lawless creatures who had no law or restraint in themselves, there never need to have been but, very few orders; therefore, all these things considered, I do not view such orders, given merely for the protection of those who have no protection in themselves, as binding orders upon me, who have a measure of protection in myself, sufficient to protect me, wherever I desire to go, in the compass of my duty.

11. For I desire nothing but that which is pure, according to my sense. And if such little foolish restrictions as have

been laid down, to be kept, are considered as binding, and no one can be truly obedient, without obeying them to a nicety, then truly, I am mistaken.

12. For I always thought, and still think, that if I behave myself decently, and comely, in the house of God it is sufficient, and no one has any right to meddle with it. And this is my desire, for I have no disposition to do any thing bad, neither do I in outward works, mean to commit myself by a breach of any known order or requirement."

13. And thus and thus, saith the voice of Wisdom, have I read the hearts of some, who are now inhabitants of Zion, and their hearts are not, as yet, washed from such like stains. And this is the obedience they offer, an obedience which they have chosen in their own way, an obedience which is loathsome in my sight.

14. Such obedience, altho' walked in all the days of their lives, tho' never so lengthy, will never, in the least, conquer the nature of their enmity to the order of God, nor bring them into subjection to his will, that will which he, in his wisdom, hath clearly shown, and that obedience which is pleasing in his sight.

15. So clearly hath the Lord marked out the way, and the path of obedience, which was pleasing in his sight, an obedience which would perform the work that the Father designed, that no soul who desires an understanding, can fail to obtain it. But so it is, some are left to cavel and doubt, and query, until I fear some will miss the point at last, and fail of obtaining the prize of salvation.

16. For every soul must give up all, and have no inventions and queries of their own, halting by the way side, to see if there is no easier way: and what they do, do it with so much reluctance that no blessing can ever flow to them, or attend their labors performed in so grudging a manner.

17. For none, save the willing and obedient are acceptable in my sight, in any wise; and unto these I say, they shall inherit all things. And they shall become conquerors, yea more than conquerors, thro' the blood of him who conquered all things, by simple obedience.

18. But the rebellious and disobedient in heart, will I disinheret, and cast their names out for evil, for a stumbling block, and a rock of offence in the way of the righteous are they; and no blessing can, or ever shall flow unto them: for I have cursed such obedience as this, and I pronounce it unprofitable fruit, proceeding from the wild vine of enmity, and as such, do I curse it and reject it, saith Holy Holy and Eternal Wisdom.

19. And this is my word unto you, concerning this manner of obedience, which worketh not the purification of the heart.

Transcribed at the Holy Mount, (New Lebanon) August 24th 1843.
A true Copy.

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