

Jonah the Prophet.

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The prophet Micah.

Shaker Museum,
Old Chatham, N.Y.
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The Shaker Museum
Old Chatham New York
Cat. No. 3332

* The origin of correspondence, whose name is *Wasikalaatē*

A testimony of solemn Warning and Instruction
from the ancient prophet Jonah, given by Divine Inspiration
in the first Order of the Church; and written by a mortal
hand, chosen as his Instrument, according to the direction of his
spirit, New Lebanon November 29th 1841.

Introduction.

During the spring past, the prophet Jonah,
several times appeared to the writer. And the spi-
rit of the attending guardian Angel* declared that
this prophet had found a just relation to the gos-
pel, and was an obedient son of the holy Parents
of the New Creation. His countenance was bright
and pleasant, and his spirit very loving.

He rejoiced, and appeared to take great delight
with us, in the worship^{of} God; and expressed much
thankfulness that his eyes now beheld the glorious
work, and beautiful gifts of God on earth, ^{for} which
he had long waited and hoped to see. For, saith
the prophet, all souls who are in the work of God, in
the spiritual ^{world,} do delight in every increasing degree of
His work on earth.

For they not only feel a fervent desire for the sal-
vation of man, but also when there is any increase
of the work of God on earth, they always par-

* The Angel of correspondence, whose name is Vashkalahavee

take of a corresponding increase in the spiritual world; and thus they travel, suffer and rejoice together. For Zion on earth, and in the spiritual world, are connected together, like body and soul.

About the last of May past, this prophet made known to the writer a communication, which the Divine ^{Spirit} directed him to cause to be written; but did not, at that time, require this Instrument to ~~write~~ write it; for the time had not yet come. But for some days past, amidst great tribulation, mortification and sufferings of spirit, the writer has often felt the spirit ~~of the spirit~~ of the prophet moving upon him, and bringing to remembrance his communication.

And this day the prophet hath come, and says the time hath fully arrived, when the communication of which I have given notice and made known in substance to thee, must be written, for a warning testimony, adapted to the present operations of the work of God, and a witness to all men, in due time.

Therefore, bow thyself low, and pray earnestly to thy Heavenly Father, that thou mayst be prepared to write in the fear of God, in truth and verity, that which I shall speak into thy soul, without vary-

ing one jot or tittle therefrom. [This preparatory work has been sincerely complied with,] therefore, saith the prophet, now write thou, truly that which is given thee: for the words are solemn & weighty truths.

Chapter I.

The prophet declares the nature of his prophetic message to Israel, while on earth, and the fulfilment and effects thereof.

1. I am Jonah, the prophet, of whom ye read, & about whom, from the marvellous things related in the Book which bears my name, there have been many speculative opinions and doubts in the world. But let vain man know that, with all his carnal reasoning, and philosophical speculations, he can no more comprehend the nature of God's works, nor the manner of his dealings with man, nor the purposes thereby intended, than I could flee from the presence of the omniscient God of all power.

2. Nay, nor can he, by his natural wisdom, any more comprehend the power of God to effect his purposes, by means entirely contrary to any course of nature, with which man is in any degree acquainted, than I could comprehend the manner in which God would ^{in my own way,} meet me, and compel my obedience, when I attempted to flee from his presence.

3. For know, all ye children^{of} men, that God is as able to derange the whole course of nature, to effect his purposes, as he is to cause the wind to blow; and man, with all his supposed great wisdom, hath never been able to comprehend, in real substance, what it is, whence it cometh, nor whither it goeth; and so of many other simple, natural things.

4. If then, ye cannot truly understand things of nature, with which ye are daily familiar, wilt thou, O vain man! dispute the works of God; because thou canst not comprehend nor understand them?

5. Remember, O man! that thou art but a poor worm of the dust; and yet thou presumest to judge, doubt and even condemn the works of that Almighty Power and Wisdom, before whom all nations, and the world they inhabit, are no more than a dust of the balance.

6. But know ye this, O ye vain sons of fallen nature, who cavil at the work of God, because ye cannot understand it, that ye will yet be brought to see and know your own littleness, weakness and folly, as much as I was brought to see my own folly, in attempting to flee from the presence of that All-seeing God who had called me as his messenger.

7. Ye may cavil away your own honor & salvation, and lose ^{the} glory of obedience to the will of God, revealed

in the manner of his own chusing; but ye can never, by all your disputes, vain cavils, nor opposition, hinder the purposes of God from being accomplished, in every tittle, according to his will, and by the means of his own appointment.

8. The records of the Book which bears my name, however strange they may appear, are, in substance, all true, with no essential error. But that Book contains but a part of the dealings of God with me, and his word by me. I was a servant of God, keeping the law of God for Israel, in sincerity, when the nation was generally sunk in idolatry and great wickedness.

9. In those days the horn of Israel was laid low; their power was broken by the judgments of God, for their wicked transgressions of his laws, and for their ingratitude for his favors. They were scourged by their enemies, and much of the land, which had been given to their fathers, was possessed by the Heathen; and they were sorely oppressed. Yea, ^{the} nation of ^{Israel} was in danger of being rooted out from the earth.

10. But there was a remnant in Israel, who still worshipped the God of their fathers, and were just in their doings. These cried mightily unto God for their people, that God would once more visit them in mercy, and deliver them from their enemies.

11. Then did the faithful fathers of Israel, who

had gone into the world of spirits, cry unto God, & beseech him with fervent prayers, that he would not root out the name of their children from the earth; but would once more show mercy unto them, and prove them thereby.

12. Then the Lord answered them and said, Lo! your children have broken my covenant, despised my statutes, ^{and} have been unthankful for all my blessings; nor will they be reformed, neither by judgments nor favors; therefore I will blot out their name from under Heaven; for they are worthy.

13. Then the fathers replied; We acknowledge, O righteous Lord, that these children have dealt very wickedly; that they have transgressed all thy commandments, abused thy mercies, been ungrateful for thy favors, and are worthy to be utterly rooted out. Yet, O merciful God! there is now a remnant in Israel, who worship and cry unto thee; And the nation in general, have, in a measure, repented, and have not done altogether like their idolatrous fathers.

14. For adventure, if thou shouldst deliver them from their enemies, and save them this once, they will see thy mercy, acknowledge thy goodness, and repent & serve thee. Have respect unto thy covenant, O righteous judge! that thou didst make with us, and to the

cries of thy servants, and show mercy unto our children yet this once more, and prove them thereby.

15. Therefore the Lord was moved to pity by their prayers, and said; "For your sakes, and for the sake of my servants who cry unto me, I will remember my covenant and show mercy unto Israel, and deliver them, yet once more, from their enemies. I will withdraw my judgments, ^{and they shall prosper for a time.} Thus will I prove them, whether they will be drawn by my mercy and favors; and I will not yet blot out their name from the earth.

16. But if they do not thoroughly repent; but still continue in their wickedness, and follow the ways and Gods of the heathen, I will deliver them no more. But I will thenceforth deliver them up for a prey to all the heathen; and I will not hear their cries, nor any intercessions in their behalf; but I will surely pour out my fury upon them, until the name of Israel shall be blotted out from under Heaven.

17. All these things were shown unto me, by the visions of God. Then the God of their fathers called and sent me, to prophesy unto Israel, that he would deliver them from the hand of their enemies, & restore all their coats, and save them by the hand of their King, (Joram the 2. who had just begun his reign over them,) and prove them thereby, whether they, being delivered
 * See 2 Kings, 14-25.

from their oppressors, would turn and serve the God of their fathers, who saved them.

10. This prophecy was shortly fulfilled. And as it was a prophecy, the fulfillment of which was pleasing to all the people, I thereby obtained a great name; I was honored and applauded by all, as a great and true prophet of God. But instead of giving all the honor and glory to God, who had done all these things, I suffered myself to be lifted up and exalted thereby; and Israel remembered not their God who had delivered them.

Chapter III.

The Mission of the prophet to Nineveh, and its effects; both in regard to the people thereof, and to himself.

1. After these things, the Lord called me to go to Nineveh, and gave me a commandment to denounce destruction upon that great city. Being exalted in my feelings, by my honorable name as a prophet, I feared to go; because I was impressed by the Divine Spirit, that if the people repented, the Lord would not do the evil unto them which he had threatened. And by this means I thought I should lose my great and honorable name among men, as a true prophet.

2. Thus I foolishly, yea, wickedly, sought my

own honor, rather than the honor of my God. In this thing I sought the honor of men, instead of the honor of God alone. Therefore I rose up to flee from the presence of the Lord; for I thought God would not be found, with his prophetic gifts, among the heathen. But see my folly! For the hand of the Lord found me in judgment, and I was compelled to go and declare his word.

3. The account of these things, is, in substance, truly related in the scriptures. And when I denounced judgments upon the city; the people believed the word of the Lord, and repented, and humbled themselves greatly. Yea, they put away the evil of their doings, and the violence that was in their hands, according to their best light.

4. Therefore the merciful God repented of the evil he had purposed against them, and did it not. At this I was sorely grieved; for, being blinded by my own natural reason, I thought my honor was gone. And in my unreconciliation to the tender mercy of God, I greatly sinned, and was ^{an} angry against his dealings, and wished for death, rather than that God should be honored in his mercy, and I debased as but a humble instrument, whose word had failed.

5. Thus, O ye children of men! by seeking my own honor in the sight of men, rather than the honor of the God of all, I lost that ^{both of God & man} honor, which I might have obtained by willing obedience, ~~both of~~

For I knew, when I was first called to do this work, that it was the word of the Lord. And had I then been willingly obedient, I should have been sent as a prophet of mercy unto the people, when they repented; and thus have received a far more glorious calling, than to be a minister of judgment.

6. Yea, had I been reconciled to the good hand of God, even after I was compelled to denounce his judgments, I should have been the minister of mercy unto the repentant people; and the merciful God, would, by me, have taught them his laws, adapted to their state. And that generation would, in general, have walked ⁱⁿ them.

7. For they evidently showed a pious feeling of heart; yea, far beyond the people of Israel, by their ready repentance; tho they had been ^{greatly} deceived & wicked. And they were now so humbled, that they would have received any law that God appointed. How glorious would have been the privilege of helping such a repentant people!

8. But for my unreconciliation, I was deprived of the honor of teaching, reforming & saving that people, according to their day. Yt God raised up other instruments, among themselves; so that they were taught, and greatly reformed for a time. And they prospered until they became

exalted in power and pride; and in after generations, became more wicked than the former which the Lord had threatened. Then the judgments which had been stayed, fell upon them, and they were in the end utterly destroyed.

9. Now hearken, all ye children of men, saith the prophet, but especially, all who shall ever hereafter be chosen as messengers of God, and learn wisdom by my sorrowful experience. Know ye, that after God had reprov'd me by the type of a gourd, which he caused to grow over me; and after this was withered, ^{by} the vehement beating of the heat upon me, I saw, in a measure, what I had lost; and that I could never regain it in time.

10. For the gourd, which sheltered me from the heat, was a figure of the covering of God's power, that would have been immediately raised over me, at any time, when necessary, which would have sheltered me from all dishonour, and all consequences that might have followed a willing obedience.

11. Hence, nothing would have arisen therefrom, that would not have been for the honor and glory of God, and my own good. And thereby the honor of God would have fallen upon me, as a chosen and obedient messenger; and this honor is above all other honor, and the most precious of all things.

12. But the vehement heat, that was brought by the east wind, and beat upon my head; so that I fainted and wished for death; prefigured the wind of judgment, which brought the fire of God's wrath upon me, for choosing my own way and honor, before the way and honor of God.

13. Or rather the fierce wind of Satan was suffered, by God's withdrawing his protection, to blow upon me, and meet me in my own ways, and bring the scorching rays of the raging fire of the rebel spirits upon my head; under which I had to suffer, until reconciliation was made to my God, by unutterable sufferings, deep tribulation and humble repentance. This I saw, in a measure, by the figures which the Lord made use of.

14. Then my soul fainted within me; yea, I wished that I had never been born. And in my disgraced feelings, I would not return to my own people; but went into voluntary exile from Israel, and there died, in a state of extreme despondency. But in my exile, I cried unto God, and repented, as far as I was able; so that I the more easily found the mercy of God, ^{when I came} into the world of spirits.

15. Nevertheless, I had to wade thro' many dark scenes of sufferings and great tribulation,

far beyond what I should have had to pass through, had I been faithful to my call, and yielded full obedience. Neither could I be fully released from those scenes of darkness and sufferings, until Christ appeared.

16. But I saw in prophetic vision, while on earth, the work of the Messiah, and the glory of his Kingdom; yet I understood not its nature; but looked for him to be the literal King of Israel; yet I expected by him to be redeemed from my lost and fallen state, and hoped to have a part in his Kingdom.

17. After I went into the world of spirits, I continued in a despondent sleep, in a dream, as it were, for ages; yet in consequence of my repentance, I received rays of hope, and obtained a measure of rest for my weary soul. But after I was awakened, I cried and prayed ~~and~~

had fulfilled their calling, were employed, at times, preaching the promises and hope of the Messiah, to souls in the world of spirits.

18. And long before Christ appeared on earth, the Angel who spake by the prophets, and was the guardian of Israel, sounded his loud trumpet, and called his people to be in a preparatory work, for the manifestation of the Messiah, the holy Messenger of the eternal covenant; and a great work began in the world of spirits.

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17. ~~Therefore, after I was awakened from my despondent sleep, in which I continued, as it were, in a dream, for ages, I cried and prayed earnestly, for the appearance of the promised Messiah. But before I was awakened, many of my brethren the prophets, who had fulfilled their calling, were employed, at times, preaching the promises and hope of the Messiah, to souls in the world of spirits.~~

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of this work on earth, which caused the increasing expectation, waiting, looking and praying for the coming of the anointed teacher from God, and which prevailed, for many years, among the devout in many nations; but especially in Israel. (* du last page)

20. It was the ^{great} sound of the trumpet of this Angel, ^{preparatory to the coming of Christ} which awakened me. Then I cried unto my God, with all my power, and labored to repent, and be prepared to meet the King of Israel. Yea, I preached repentance unto all whom I was able; and my great tribulation was such, that I the sooner heard the voice of the Son of God.

21. Yea, truly, when Christ spake of me, while on earth, I heard his voice, and sought my relation to him. I was one of the dead of whom he spake when he said, "The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." For I heard his voice, & came at his call, and he received me. Then I confessed my great sins of rebellion and found his forgiveness. Yet I had great labor, tribulation, and deep humiliation to go through, to rise from my lops, and live in the work of that day.

22. But after Christ had begun the work of preaching to souls in prisons of darkness, in the world of spirits, he called and sent me to preach a further

work of repentance to the same people of Nineveh, to whom I was sent while on earth. That they — might receive the gospel, and rise into the Kingdom of Heaven, according to that dispensation.

23. I willingly obeyed his voice, tho' under a great cross: for I had to begin this work in great humiliation, and set an example of deep repentance, for my disobedience and unreconciliation before them, when on earth. But multitudes of them received the word with joy, and came into the work of deep repentance and obedience; and thereby received the Holy Spirit, and thus rose & travelled fruitfully, according to the work of that day.

24. This was the beginning of that work & day of judgment, in which Christ foretold that they should rise and condemn the Jews of that generation; because they repented at the preaching of the prophet. For this prepared them readily to receive the preaching of Christ thro' his messengers; while the Jews, who repented not at the preaching of the prophets, rejected Christ. ^{the Ninivites, (by their works)} Hence ~~they~~ condemned them.

25. Therefore hearken, all ye children of men, to the words of the God of all knowledge and power. Know ye, that the least degree of sincere repentance in any soul, is always noticed & blessed by the God of ^{mercy} mercy. Yea, the least degree of repentance in this

world, if not blotted out by wilful rebellion, will make it easier for the soul to find the mercy of God in the world of spirits, in exact proportion to the sincerity & depth thereof.

2b. But those who die wholly impenitent, may have to wander in darkness for ages, before they can find the means to repent at all. For there is never a rational soul that lives on earth, above infancy, whom God does not, at times call, and give ~~the power~~ the power of repentance, according to their light. Beware, O beware, all ye children of men, that ye slight not these times of visitation; for they are of eternal consequence.

Chapter III.

Instructions and solemn Warning to all inspired Messengers of God; illustrated by the Experience of the Prophet, and the dealings of God with him, both in this world & the world of Spirits.

1. And now, O ye children of the ^{saith the ~~Lord~~ Prophet} New Creation; Harken to the words of your holy Parents, thro' your humble Brother; for they are words of weighty importanc.

2 Behold the days have commenced, when the Divine Spirit of Power and Wisdom hath begun, and will continue to raise up inspired instruments and ~~and~~ prophets, as Messengers, and send them to ~~unto~~

manifest the mind and will of God to the children of the New Creation, in every increasing degree of his work, unto the full establishment of His eternal Kingdom. Also to declare his judgments, and reveal his work to the children of men, in all ages to the end of time.

3. For the days are begun, when the law shall go forth from Zion, and the word of the Lord from Jerusalem, to make known his will and work, more and more, until the whole counsel of God is declared to the children of men. Nay, the Lord God will henceforth do no great thing in the world, which he will not first reveal to some of his inspired servants in Israel.

4. Therefore be wise, O ye inspired instruments of God's spiritual Israel! Hearken to the voice of your holy Parents, and be warned by the experience of your brother and companion in labor and tribulation, and believe not the deceitful spirits of nature.

5. For thus said your holy Parents unto me; go and make thy experience plain, and chuse a mortal instrument by whom it may be written; that it may be for a warning in all ages, to all our children, who may be chosen and inspired as Messengers, to make known the mind and will of God; and also, to all who hear them forever.

6. Therefore, O, ye chosen ~~chosen~~ children! Hear and understand the word of the Lord unto you. Know ye, for certainty, that all who are ever chosen as inspired messengers and prophets of God, always have been, now are, and always will be plain between the sheltering Gourd and the operations of the fierce wind and heat.

7. That is, they are placed under the Divine covering power, ~~pre~~prefigured by the gourd that grew over me. This, in obedience to the Divine Spirit that calls them, and in full resignation, to speak the word and do the work commanded, will overshadow and shelter them, from all harm from their enemies without and within.

8. Yea, this power will cover them from the fierce winds and furious heat of the opposition, cavilings, & revilings of Satan and all his hosts, both visible and invisible, who will ever pour out their wrath against them. But in this state, they shall be protected; so that nothing will fall on them, but what will work for their good. But they shall be kept safe, and be honored with the honor of God, — saith Divine power.

9. But first, know ye, that ye have the true word of God. Beware that ye say not, He saith, when he hath not spoken. For if ye do this, ye

will cause great sufferings, and will surely have to answer for it. If ye suffer envy, emulation, ill-will, fear, favor or affection, to operate within you, in the least; and thereby vary my word, and cause unjust sufferings, or lull souls into false security, I will surely require these things at your hands; and ye shall suffer until the debt is paid to the uttermost, saith the Eternal Source of Righteousness and truth.

11. 10. But if, at any time, ye feel an operation of the spirit upon you, and are not certain what is required, dare not to rest quietly, until the requirement is fully revealed: for if ye do, ye know not the fatal effects thereof. But cease not to humble yourselves at every such operation. Bow low in body and soul, and earnestly pray to your Father who is in Heaven, to show you his will, in truth; and intreat the good spirit that appears, or that you feel is present, ^{to} help you.

12. In this way, in due time, the truth will surely be made clear unto you. And then, in union with the Anointed of God, in whatever branch of Israel thou art, speak, and reveal whatever is thus given thee, without varying in the least degree, to please thy own feelings, or the feelings of any mortal. And fear not, neither consult with thyself about consequences, for consequences are all safe in the hands of him that sendeth thee.

12. Know, all ye inspired ones, that it is not a light thing to be chosen as a messenger of God. For tho' your tribulation and mortification must be great to prepare you for this work; yet great will be the reward & honour of obedience.

14 13. But awful will be the consequences of disobedience, and especially the least degree of wilful rebellion, in any inspired instrument of the children of the New Creation. Such souls run the risk of eternal loss. And if this is done in any great ~~great~~ degree, they risk the eternal loss of their birthright.

15 14. Obeware, beware, dear friends, of this dangerous sin. Ye cannot sense its dreadful effects, which in ^a mortal state. Ye have heard my experience, and great sufferings, for this sin; for which I had to go through much mortification and tribulation, even after I had found the blessed Mother; yea, your Mother and my Mother. This I have felt it a great privilege to confess to her; and have found that I had to go thro' much to be fully redeemed from my loss.

16 15. But this work is now effected. And I rejoice more that I have found the blessed Mother, who hath borne my soul into the work of full redemption, than any thing else that I ever before found. Therefore let my experience, dear companions, be a warning to you. For a far greater loss will fall on you, if ye rebel against

an inspired call, in this day. For this is disobedience to the call of the light of full redemption; whereas, in my day, it was but the light of the shadow of the work of this day and dispensation.

17th. But if, when ye are called as messengers of God, ye fear for the loss of your own honor, and consult your own natural feelings, and try to cover yourselves with your own wisdom, it will, ^{be} like the booth which I erected to shelter me from the heat, while I waited, in my own way, to see what would become of the City. When, had I been reconciled to the will of God, I should not have been at a loss; but should have been a messenger of mercy to that people.

18th. But ^{as} the gourd that was suddenly raised over me, sheltered me from the heat, and delivered me from my grief; so would the Divine power have protected me, had I been truly obedient. But when the gourd was smitten by the worm, and withered, my booth could not shelter me from the heat brought by the fierce east wind; but it beat vehemently upon my head, so that I fainted and wished for death.

19th. Therefore ye may see, by these figures, that every messenger of God is placed where the fierce wind of Satan will blow with fury, and bring the fiery vengeance of the rebel spirits against them. And if they try to shelter themselves by their own wisdom, ⁱⁿ ~~and~~ disobedience, the

Divine covering of their protection will be taken off; and then the fierce winds of judgment will be raised against them, and the dishonor which they feared will overtake them.

20 19. Yea, and far worse than this, they will lose the honor of both God and man. For if they continue in their rebellion until the forbearance of God is past, they will fall into such a state of extreme sufferings, that they will utterly faint, and wish they had never been born.

20 20. But know ye for certainty, that God will not be foiled in his work, by the disobedience of any messenger whom he may chuse. They cannot escape from his hands: for tho they may flee to the rocks & caves of the mountains, tho they should be cast into the depths of the sea, and be swallowed up by the monsters of the deep, there his hand will find them, and bring them forth, and effect the work that he intended by them, — both in the natural and spiritual world, as ye have seen that it was in my case.

22 21. True, they may lose the honor that is always gained by obedience, and have to go through unspeakable sufferings; yet God will bring them to submission, by judgments, or else he will make the example of his judgments upon them, effect the purposes which he intended. Therefore hearken, O hearken, ye chosen

messengers, and follow not the unwise steps of your brother, the prophet Jonah.

23²². Shrink not, neither faint, because of the great sufferings and deep mortifications that are laid upon you; for this is indispensibly necessary to subdue all your natural passions and feelings at the time; so that these can have no power to adulterate the pure gift of God; and that nature, having no part therein, ye should not be exalted thereby, and take honor to yourselves, instead of giving all the honor and glory to God; but consider yourselves only as humble instruments.

24²³. For surely, if ye are exalted by your gifts, however wonderful, there will a worm of your own nature arise, and smite the gourd of your protection; ^{so that, it will wither,} then you will faint and fall.

25²⁴. And now, my dear friends who may be thus called, know ye, that it was the want of this subjection, by tribulation and mortification, that caused me to be exalted and seek any own honor, and thus to fall into the loss and sufferings which I did. And there ^{was} not one of all the inspired messengers of God, under the dispensation of the Law, who did not fail, more or less, on this ground.

25. For even Moses himself, the meekest & greatest of all these, when he was left to prove himself, took

the honor, instead of giving it to God, and in an exalted and impatient strain said; ^{or "Hear now ye rebels;} must we (Moses and Aaron) fetch water out of this rock?" As if they, by their own power, had done all these great things, which had been done by them, instead ~~instead~~ of ascribing all the honor and glory to God, and acknowledging themselves as poor mortal instruments;

27 26. These things showed the weakness of the Law, and Moses had to bear the rebellious spirit of the people; therefore he could not bring the people into the promised land; for this was a type of the heavenly inheritance, where God only, should be known and honored, as all in all.

28 27. But in this day, there is sufficient ~~power~~ power given; so that if ye will be obedient to the Lord's Anointed, and patiently bear all sufferings and mortification that may be laid upon you, and obey the word of God to you, ye will surely be protected from this danger, and be enabled to follow your holy Savior and Lord.

29 28. For he was the first who ever gave all the honor to his Father, and did always those things that pleased him. And in humbly following his example, blessed, eternally blessed shall ye be, say your Eternal Parents; for ye shall surely be numbered among the choicest of our Jewels.

30 29. As the law could make nothing perfect; hence the sacred gifts under it could not be perfect; therefore it ~~it~~ left all souls in the great deep of human nature; where they all find themselves living in the life of the monsters of this great deep, from which they can never be raised until they come into the resurrection of Christ.

31 30. Therefore Christ himself had to descend into the heart of nature, into the depth of the waters (ie into the midst of the living principles) of this great deep, and overcome the Great Leviathan thereof, "the King of all the children of pride." And having broken the bands of his power, he rose out of this great deep; and thus, opened the way for souls, that they, by his power, might rise out as he did, and be delivered from this great monster. Otherwise they must ^{all} have finally perished there: For ^{it is truly said,} "the whole world lieth in the wicked one."

32 31. But when the Spirit of Christ comes to souls for their deliverance, who are in this monster of the great deep of nature, he cannot hold them, any more than the monster of the sea could hold me, after the Spirit of God wrought on him for my deliverance. But he will have to vomit them up on dry land: that is, on ground where they can hear the word of obedience, & have the privilege to obey it, if they will.

33 32. It was on the ground of this figurative representation, that Christ declared that, my being three days and three nights in the belly of the whale, was a sign of his descending and remaining three days and three nights in the heart of the earth.

34 33. For know ye, that his Divine Spirit did descend there, and remained that period of time, before he arose therefrom. This same Spirit of Christ must descend there, and find every soul of man in that state, and break the bands by which they are bound, and raise them therefrom, or salvation can never be obtained by any soul, through endless ages, saith Divine Wisdom.

Chapter IV.

A prophetic warning to the Children of Men - The righteous judgments and dealings of God declared among all nations - An Exhortation to the Messengers of the Divine Spirit in the world, &c.

1. And now hearken, all ye children of men; hear and understand, saith the prophet. Behold ye the power, goodness, justice and mercy of the Great God of all, in what hath been declared. When Israel was spared from utter destruction which had been denounced against the nation through the intercessions of the faithful and a small degree of repentance; so that they pros-

pered for a time; yet as they abused this mercy, became hardened, ^{thereby} and filled up their measure of iniquity, God did utterly cast them off.

2. And when the Assyrians (the people of Nineveh) repented at the word of the Lord, and reformed their ways, the judgment denounced ~~denounced~~ against them, was stayed, and they prospered in God's providential work. He exalted the horn of their power, and sent them to scourge hardened and impenitent Israel; whose name they blotted out from under Heaven, to this day.

3. But when these Assyrians took the honor of all these great things to themselves, and became exalted in pride, ceased to repent, and filled up the measure of their iniquities, then ~~did~~ the threatened judgments, which had only been stayed, were poured out upon them, to the full, with all the increase that their evil doings had stored up. And Nineveh was not only destroyed, but the name of the whole nation was also blotted out of the earth forever.

4. And this hath ever been, and ever will be the manner of my dealings with the children of men, saith the Lord. When I threaten judgments upon any person or people; it is because of sin, which hath come to that fullness, that my judgments must justly follow, or my righteousness cannot be maintained.

5. But if repentance take place and iniquity cease, even in a small degree, the judgment will be suspended for a trial, until iniquity again increases & comes to the full; Then will the judgments be poured out, with an increase proportioned to the iniquity that hath been committed, during the time of favor and trial, and all shall partake thereof, justly, according to the degree of their guilt. Thus is my righteousness maintained.

6. In the same manner, are administered all my promises of blessings, mercy and favors, upon these just and equal principles. If that righteousness cease, which is the subject of those promises, then the promised good cannot take place, consistent with the verity of my nature. But if it continue, the good will surely be dispensed. Therefore, tho' the caviller may say, my words are contradictory; yet they are all perfectly true, and the contradiction is all on his side.

7. Therefore, O ye children of men, the way of judgment and peace, of blessing and cursing is clearly set before ^{you,} and will most assuredly take place, at all times, according to the degree of the light and calling of my Spirit unto you, either in that which is natural or spiritual, in providence or grace.

8. Hence, saith the just and merciful God, let all the messengers whom I shall ever send, to whether in the order of nature or grace, to declare

either judgments, mercy or favors, know assuredly, that these will be fulfilled, exactly according to the principles ^{which} have been here revealed; tho' it be never so much out of their sight.

9. I delight more in showing mercy than in judgments; nay, I never desire the destruction of any soul, to whom I have threatened judgments; but that such would repent & be saved. And this shall surely follow, if the cause is removed.

10. O ye Children of men! my call to you is, Repent, repent, repent, that iniquity may not be your ruin: for my wrath is poured out upon the world which I have made, for the abominable pollutions of its inhabitants; and my judgments shall not cease to roll, roll upon it, until the earth shall be swept from the abominations thereon. Therefore, all ye my chosen people, set ye the example of deep repentance unto all men: for this I require of you, whom I bring nearest to me, lest my fury and judgment fall first on Zion.

11. O earth, earth, hear the word of the Lord! Thus saith the Almighty, your Creator and preserver; Behold the same word is cried unto thee, that was to Nineveh of old. Yea, the days of every nation and people that dwell upon thee, are numbered, when they shall be overthrown, except they repent. But these days may be lengthened by repentance. For I will give every people space to repent, before these days are fulfilled.

12. Therefore, if they will repent at my call, and cease from the evil of their doings, and obey my law & order, which shall be made known by my Messengers, according to the degree of my work for them; then the measure of those days of destruction shall be removed.

13. But every nation and people, who shall refuse to bow before me, and obey my law, and continue impenitent, their names shall be blotted out from under Heaven, before the days of my visitation are ended: for no flesh shall escape the work of my avenging sword. Yet my mercy shall follow my justice.

14. Therefore the Messenger of mercy hath a more glorious calling than the Messenger of judgments; even as my holy Son is a Messenger of mercy, and peace to all souls, ^{who will repent} and came to save and not to destroy; and he is the greatest and most glorious of all messengers. But all my works shall be righteously done; and ye must submit to my will, whether to be messengers of peace or war, judgment or mercy, and it shall be well with you.

15 Thus saith your Heavenly Father, I will raise up many messengers in the world, to declare and minister my preparatory work, who shall know of no lead, ^{on earth} beyond themselves, ~~on earth~~ These shall be breakers, to break down Babylon, and the power of the Beast.

16 All such messengers, I do require to deliver my

word, faithfully and uprightly, according to their best light, to all unto whom they are sent. For I will surely call them to a righteous account, in the day of judgment, for all the gifts that I have given them, and ^{shall} exact usury of them, according to what hath been given. And they shall receive a just reward, according as they ^{shall} have improved the same, saith the Lord God.

17. Now therefore, saith the prophet, all ye who may be thus called, be warned by the voice of a brother, who knoweth by experience, the bitterness of yielding to the exalted feelings of nature: When ye receive any gift of the Divine Spirit, in all ye say and do under its operations, seek only the honour of God, and to do his Will.

18. Take heed that thou suffer not thyself, O Instrument! to be exalted by the greatness of thy gifts, or the fulfilment of thy prophecies; and thus undertake, by thine own wisdom, to build on that foundation which God hath not laid. For if thou dost, thou wilt surely reject the next and superior degree of the work of God.

19. Then wilt thou fall into the belly of hell, and ~~be~~ in that state, have to cry to God in unutterable anguish, even as I did, before thou wilt have the offer, and be enabled to accept the humbling work of obedience; which to thy sense, will take from thee all thy exalted honour. For know ye for certainty, that there never will be but one true and sure foundation, whereon salvation can be found,

neither in this world nor that which is to come. And that foundation is laid in Zion, by the second appearing of the Divine Spirit of Christ in the holy Parentage.

- 21 20. And know ye, that every succeeding degree of the work of God, always excels, in purity and glory the preceding; and the former degree must be removed, that the latter, which is superior, may take its place. And the increasing degree must be received and entered into by all, like dependent babes, or it can never be obtained.
22. For this reason it is, that so many leaders in the preparatory revivals, who rise in the power of the spirit, reject and lose their birthright in the substance of that work of which they have prophesied.
23. 21. But in the New Creation, among the builders of Zion, saith the Lord, I will ever appoint the visible head, whom I will anoint with my wisdom, to lead all my chosen people. And here, all ~~all~~ inspired gifts must be tried, and directed by this Lead, in their administration and application: ~~For~~ Otherwise, confusion, discord and destruction will ensue.
24. 22. For often ye will neither know the proper times and seasons, nor the true nature of the work required; and thus may act in mistaken zeal, ^{and may be liable to do harm rather than good.} Hence, no building can ever stand, as the house of God, which is not supported by this line of order and subjection. Therefore all ye Messengers, whom I shall ever call, know assuredly, that

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your protection will ever consist in this line of subordination and obedience, saith the God of Lion.

25 23. I have now, saith the prophet, finished the testimony and warning, which I was sent, by my heavenly Parents, to deliver to their chosen people, and through them, to all men, in due time.

26 24. And will ye now, Holy Anointed, be so kind as to forgive the ancient prophet Jonah, for his wrong and bad example, while on earth? for in my days of tribulation and sufferings, I have felt as tho I never could be forgiven. Yea, I could call upon the whole creation to repent, mourn and weep with me.

27 25. Will you now believe that he hath confessed & repented of it, and found the forgiveness of our holy Parents? for This is truly the case. Will ye be pleased to remember him as a brother, a companion and zealous fellow labourer with you, in the work of the New Creation, and also receive his everlasting love and blessing, Amen.

Jonah the Prophet.

The Prophet Daniel's ^{Witness} to the preceding Testimony.

After the preceding Testimony was ended, the prophet Daniel being present, said, I greatly recommend this testimony of our beloved brother, the humble and holy prophet Jonah. He hath come out of great tribulation, and washed his robes in the blood of the Lamb, and by a life of true

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obedience made them clean and white; and is a holy child of the New Creation. His testimony is the word of sure and certain truth. And it is the will of God, if in union with the Anointed Seed, that it should be preserved with the rest of the prophetic testimonies, as a profitable, solemn warning and instruction to all generations of men.

Please to receive this, with my special remembrance and never ending love.

Daniel.

A short Testimony of the ancient Prophet Micah; given by Inspiration thro' the same Instrument as the preceding, in the time of evening retirement, December 6th 1841.

1. Thus saith the holy prophet Micah; I desire to have my testimony ^{recorded} with the rest of my brethren, the prophets, to the work of God in the present dispensation, which is the greatest that ever was manifested upon earth: for in the progressive degrees thereof, the whole work of God, for the salvation of man, will be accomplished.

2. Of the order and work of this dispensation, I prophesied while upon earth; saying, "And thou, O tower of the flock! the strong hold of the Daughter of Zion; unto thee shall it come, even the first dominion; the Kingdom shall come to the Daughter of Jerusalem."

3. Yea, in the glorious work of this day, this Daughter of Lion is manifested, even the blessed Mother of the New Creation. She was truly the Daughter ^{of Lion and Jerusalem:} for, thro' great sufferings, deep tribulation and mortification, and a life of true obedience, she became the true heir to the highest light and power which could descend from the Lion of the first appearing of Christ.

4. And by this light she traveled on into increasing degrees, until her soul was redeemed from a fallen nature, and she rose triumphant into the Kingdom of Heaven, and was joined to Christ her head and Lord.

5. Therefore, unto her is given, under the Lord God and the Lamb, the first dominion of this Kingdom of everlasting righteousness and peace, which, in the increasing operations of the work of God thro' her, shall be possessed as their eternal inheritance by her children, who are the saints of the Most High, to whom all power and dominion under the whole Heaven shall be given, even that eternal Kingdom which shall increase forever.

6. For the Daughter ^{of} Lion hath been in great pain, travel ^{labor,} and ^{to} bring forth souls from a fallen nature into the Kingdom of Heaven, until the Lord hath redeemed many souls from Babylon, and from the power of all their enemies; and thus they are born as her children into the holy work of Lion.

7. And in them this work is fulfilled of which I prophesied, saying, Arise and thence, O Daughter of Lion!

for I will make thy horn iron ⁽³⁶⁾ and thy hoofs brass; and thou shalt beat in pieces many people; And I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. This is the true nature of the work of God, for all souls who find an inheritance in the Kingdom of Heaven. This establishes the true order of Zion, and is the highest and most glorious state that souls can attain on earth.

9 D. For, by the horn of her power, she will break in pieces, the enemy which holds souls in bondage; And by her brazen hoofs, manifested in the power of the gospel, to souls in nature's loss, she will trample the flesh into the dust, which binds souls in bondage to sin and pollution. Then shall they rise into the holy life of the Children of God, and become the light of the world.

10 G. Therefore, in the days of this dispensation, shall the mountain of the Lord's house be eternally established in the top of the mountains, and shall be exalted above all the hills which the Lord God hath made. And all the hills and mountains of man shall bow before it. Thus shall all people who seek salvation, flow unto it. on this holy mount stands the protecting tower of the prophets

10. Therefore hear ye the word of the Lord, O all ye children of men! Thus saith the great God of all power; prepare, prepare, all ye inhabitants of the earth, for the mighty work that is before you, which shall

* which over looks the whole world. As from its height the Lord by the light of Divine power and light, with the Holy Spirit and angels, directs the eyes, will the shepherds and innocent flocks, who keep within his fold. And precisely them from all the breaking waters that would ruin or destroy them. And from the height of this tower shall shine forth the divine light of grace of salvation to the ends of the world.

roll and roll, increasingly through all nations in the world, visible and invisible.

13 11. And this work shall operate with ~~greater and~~ greater and greater power, both in judgment and mercy, in providence and grace, until all people shall bow before me, and fear and honor my great and holy name.

14 12. And now, thus saith the Lord unto the Kings, princes and priests of the earth; forasmuch as ye have built up your Zion with blood, and established your Jerusalem with iniquity; therefore shall your Zion be plowed as a field, and all your high places, which ye call the mountain of the house of God, shall become as the desolate high mountains of the earth.

15 13. Yea, and all the foundations thereof shall be destroyed, and it shall be overthrown. Then shall all the stones of these foundations; that is, their specious and false principles, by which they have built up a religion adapted to the nature & spirit of the world. These shall be hurled down with vengeance, as the stones of a burnt mountain. Then shall the mountain crumble into dust & be found no more.

16 14. I will shake down your thrones, and cast you down from your high places of power, and lay you low, even to the dust of the earth. And ye

shall no more oppress the poor and needy, nor deceive and bind the souls of men from their right; for I will cut off every oppressor from the earth. And then shall all the meek of the earth, wait upon the Lord, and be prepared for my salvation, which shall flow from Zion, and

17 15. For the eyes of all people shall be turned towards the Lion of my glory; and they shall know that there only, can salvation be found, in the glorious holy mountain of God; which, from its height shall shine forth as the only (Divine light to all souls. And hither shall all nations come to worship. For all people who will not worship the God of Zion, shall be cut off. Then shall the Kingdom, and the glory, & the power be the Lord's forevermore; Amen.

18 16. I now bear witness, saith the prophet, ^{preaching} to the testimony of my beloved Brother, the prophet Joshua; and to all that my holy Brethren, the ancient prophets have inspired thee to write. Yea, the words therein contained are solemn and sacred oracles, which will surely be fulfilled in their times; and all men will yet see and know that these sacred oracles proceeded from the source of Eternal Truth,

Sept 20th I hereby give my never ending love & blessing to all the children of the Daughter of Zion. Know dear relations, that I am a brother & fellow labourer with you in this ~~the~~ ~~Prophet~~ ~~Moses~~ ~~found~~

to all the children of the Daughter of Zion. Know ye, dear relations, that I am a Brother and fellow laborer with you. Farewell.

From the prophet Micah,

Note. About the last of September, 1840, in one of our evening meetings, the prophet Micah appeared to the writer, standing in the circle with the singers, helping them sing for us, in our sacred devotion. It was observed by numbers, that they sung with uncommon power, ^{a very} ~~and~~ harmonious and serene gift.

The prophet appeared remarkably powerful and zealous. His appearance, and the boldness of his countenance was such, that would evidently strike the beholder with fear and awe at his presence, and make even the devils tremble before him. He was evidently a powerful and fearless messenger of God, in his day, and still so continues, saith the Divine Spirit.

At that time he made a communication to the writer, similar to the preceding; but has never required any thing to be written until now. The prophet ~~that~~ at that time, and now again, refers ^{the writer} ~~me~~ to a hymn, composed many years ago, entitled, Micah's Prophecy. That Hymn, says he, contains the true nature of the

fulfillment of my ancient prophecy, recorded in the 4.th chapter of the Book that bears my name, and which shall be accomplished in the work of this dispensation. The Hymn was composed by the inspiration of my spirit, tho at the time unknown to the mortal writer thereof."

19 O the glorious gospel! How beautiful are the habitations of the heavenly Kingdom! Blessed, eternally blessed are all souls who find an inheritance therein, saith the prophet. (See page 14. *)

It was this glorious, holy Angel, who led the band of holy Angels and spirits, that sang praises & gave glory to God in the highest, ^{and on earth peace & good will towards every one} at the birth of our blessed Savior. He is the mighty arch Angel, who is designated in scripture, by the the name of Michael, the great prince of Israel. He is the Angel of power, light & perfect order. And hath always stood, ever since the beginning of the creation, as the prince to bring forward, and ^{the perfect order of} maintain the work of God among his covenant spirits and people, according to the present nature and degree thereof.

And in every increasing degree, he hath led the hosts of the Lord, against the prince & powers of darkness, drove them back & prepared the way. This mighty Angel is now leading forth the armies of Heaven, and making war against the Dragon & his Angels, which causes the mighty work of the present day. And he will, in the result, overcome them, and ^{with} increasing ^{power} drive them ^{more & more} out of the heritage of the Lord, and thus prepare the way, & bring in the work of more perfect order ^{in all things} than hath ever taken place since creation began.

Yea, O ye children of spiritual Israel! he goeth before you with the armies of Heaven, in the war in which ye are now engaged. Therefore

fear not; for no power can withstand him. Ye are called to be ^{brave} soldiers
in this war, and if ye are faithful, he will surely lead you on to victory,
saith Jehovah.

Amendment for page 33 last line but one.

§ He had to bear the rebellious state of his people. Thus in his
sufferings he was made ^a type of the sufferings & death of Jesus
Christ, his descent into the regions of darkness & his resurrection