Volume 35

Visions received at the Second Order of the Church Family, New Lebanon, NY, 1840-1841, with an added essay on evil spirits by Seth Wells, n.d., and additional visions of Philemon Stewart, 1842-1851.

Acc No 12320

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A Message, from Mother, delivered, March 29th 1840. To the Youth and Children, at the 2nd Order New Lebanon.

MS.

Young Brethren and Sisters; do you all know that you have a Mother? or, do you think it is a matter of uncertainty? True you have never seen me in body, but know ye, every one, that I am a spirit, whom ye shall yet see, hear, and know!

Some of you, have had many buffetings, concerning, how, why, and wherefore, you came among believers, or, as I have heard it termed by some, "I wonder how I happened to fall in, among believers.— I tell you, there is no such thing, as happening, or chancing to come among the people of God!— There is an overruling hand of Providence, that finds & directly in all these things; every one, that comes among believers, is called by the Gospel trumpet of salvation; Therefore I say again, there can be no such thing, as a happen so, in the case.—

Children, who are brot up here, as fast as they come to years of understanding, and become capable of choosing for themselves, are called by this Gospel trumpet, to make their final choice.— Altho' it has been the case, that many have lived among the people of God, year after year, and knew not how, or why, they happened to get here, or what they lived here for! But the day has now come, when every one

must; and shall know, what use they are making of their privilege.—

This is the Holy Church! it was planted by the finger of God, and will forever stand; I have now faithful pillars within its walls, faithful souls, that have, and will keep my gospel in its purity. And O my young Brethren and sisters, if there are any now within the sound of my voice, that know not the day in which you live, do not give yourselves rest, day nor night; untill you know that you are planted in the Gospel soil.—

My people on earth, are called, to be shining lights to the world,— and ye, who are members of the first Church are called to be true lights to others, who belong to my flock, who have not so great a privilege as you have.

Some of you think like this,— "It is too much bondage, too much confine = ment, for the youthful mind, to be constantly thinking upon spiritual things," I ask every one preasent, that have truely been partakers of the gifts of God; that have had a taste of spiritual food if it ~~over brought~~ brings bondage upon any thing, but that; which ~~your~~ Mary holy Faith teaches ~~you~~ Mary is corrupt and cannot go to God?— Then why not sacrifise it? will it clothe your souls with a garment; that you will be willing to appear in, before a holy God?— O! did you know, as I know, the holiness and purity, of God, you would bow in shame before him.

I would ask one question; how many of you now preasent, are willing

to appear, as you now stand? The way of God is strait, as straitness, and pure as the Heavens! and if ye do not come to its requirements, you can never meet me in peace! —

The gifts of God, are are given, ~~for~~ for your strength and support; and if you treasure them up, and make them you own, they will ever abide with you, and you will have them to improve in, when you assemble to worship God. Never should you ~~present yourselves for this purpose~~ attempt this, without bringing some offering; that those who are living souls, may feel and know; that ye are truely worshiping God. — My Father, has sent me to do his will, to set his people right upon earth; And I will not leave, untill those, who profess to be the people of God, are what they were intended to be, from the beginning. —

The Holy Church of God (Recorded)

A Message, from Father Joseph, and Mother Lucy delivered to the Elders at the 2nd Order New Lebanon, April 19th 1840 —

Father says, Beloved Elders, we have not come to Order, or dictate; this is for ~~your~~ lead upon earth — but we are sent; to make know to you, our feelings in relation to some things, which have been, and still are, a sore grievance to us. —

I ask.— How was the church of God upon earth established in respect to temporal property? was it not, that all who were gathered into Church relation, should live as tho' they possessed nothing, yet possessing all things? was individuals allowed to call this thing mine, and that thing mine, because they received it, by way of private intrest?

Was they not required to make a full sacrifice, and give up those things, as dedicating them to the use, and improvement of the Church, as the Lead might think proper? I say, was not this, the order in which the Church was established?—

But now, what do we hear! we will speak firstly, in relation to Bibles. This is an avenue, by which, much of this sense has crept in, undiscovered by many, as being any possible way, for evil to find an entrance,— Altho the Lead has seen this, to be a lurking foe, yet knew not what to do, for fear of offending.

Now, these are the feelings, and this is the sense of many who profess to belong to the holy Church of God, who have essayed to devote, and give up all, to the consecrated interest of the Church, as established in Gospel order— Yea set their hand and seal, to that sacred covenant which was instigated thro divine inspiration, and formed thro' tribulation and sufferings!

One will be gathered into the Church, having a Bible

purchased perhaps, by the intrest of their parents this, of course is called mine.- Another will have one presented to them by a friend; and this is mine and very dear too

Another, who has not had private property, or friends of this kind, (which friendship we do not own) wishes they could have a bible of their own, as well as their companions. Well, the Bible is a good book, and one is allowed to have, and another. and another, untill many have got them, and hold them as their own private, property! even if they move from one room to another, they must of course take their Bible.— therefore some rooms are furnished with 3 or 4, while others are left destitute.——

I ask— Is this having all things common, possessing nothing, where with to call their own? Again one is gathered in having money given them by their parents; they give it up to the Deacons.- sign the covenant and to all appearance, come into Church relation— they are permitted, thro the condescension of the Lead, to call for whatever they need.

Well, they think; I have a good chance, now to get this thing, and that for my convenience, I shall never have another so good an opportunity I will get all I can; and then I shall have it for my own, and not be dependent upon any body!"

But remember, this sense does not stop here— these things which are— My Bed, my Bible, my furniture, my tools, and my this thing and that, must all be looked after in a particular manner, that nothing shall mar or injure them.

Is this according to the Order in which the Church was first planted? Did I not say while upon earth, that those who were not more careful and prudent of the consecrated intrest, then they were of their private property, was not worthy of it? was it not enjoined upon all, who were permitted into Church relation, that they should have nought to call their own? not even themselves! But give up, time, services, soul, and body to the service of God— Nay, the clothes on our backs we scarcely had confidence to call our own;—

But the rising generation, if they have a little money coming to them by their flesh relation, and can get them a nice garment; a nice hat; a nice set of Tools, and these things are all mine— I feel full liberty to wear and do with them as I please— they are nothing that come out of the Joint Interest.— ——

So we can see the young, wearing more costly apparel, enjoying more conveniences of life; then those who have borne the burden in the heat of the day.— Who have suffered and toiled to lay the foundation of righteous-

=ness. And this is the way, you that are young, are building upon it!—

I tell you; this is not building upon it— We can forbare no longer we must declare the truth unto you. This is the foundation of God, it was planted by his holy hand; And if ye do not build upon it; your feet will slip, and land your souls in death!—

We do not censure the Lead, Nay not in the least degree.— Mother Lucy says, "you know when I was upon earth, I tolerated many things that was contrary to my faith, and contrary to the strict rules of Church Order, for peace sake fearing to offend; and many times was governd by false reasonings.—

Therefore, we say, let not the Lead censure themselves on this ground— we know their hearts, we know their intentions have been and still are, to maintain Mothers gospel in its purity—
But these things have been increasing little by little, untill we have become constrained to cry aloud and spare not the house of Israel! For the voice of the holy spirit is reechoing! go, purge my sanctuary from from all filthyness, of flesh and spirit— Sound again the gospel trumpet to the rising generation, that there may be a true seed left upon earth, when the first chosen are all called home.— —

Yea - I say unto you, dear children, the day has come, to make a decisive work, with every soul - There shall not one, be left remaining in the holy Church of God, who has come to years of understanding, that is not willing to come strictly to its requirements, as it was established in the begining. If there be any, who, thro' willful disobedience, slight, or disregard the holy order, in which the Church was planted, and think it a trifling matter, whether they come strictly to the mark, or not, I say such souls, if they do not turn - shall be placed in an order back of the holy Church; and the soul that takes one step back, will have much to pass thro'; ere the take another forward" - "For I will saith the Lord - continue my work untill my holy sanctuary is cleansed; and souls who abide in it; shall honor their calling" - -

Many of the young, often say, "shall I ever be as good as such an one"? (Alluding to one that was planted in the true gospel order, and have ever walked by it, from their youth up) - "I tell you, Nay, Unless you walk in their footsteps, their mantle cannot rest upon you - They had nought to call their own; Ye have; they have regarded with reverence little orders, that ye think scarcely worth your notice - But; believe ye these words." Not one order of God, tho never so small

in your sense was established without deep sufferings and tribulation! And they now stand, recorded on the sacred records of heaven, as permanent; as they did in the begining. And ye that disregard them, they will be to your souls, like devouring worms to the body!"—

Now some will say in their hearts, this is strict doings indeed.—(Cant keep as much as a bible,") Ye will find young people, that when your souls are called to appear, divested of all false coverings, you will have none to much clothing, to cover your Nakedness— Then hearken and obey, while there is mercy, and help for every honest soul;—

While ye hold claim to any article, keeping it, as private interest— remember, ye are not heirs to the consecrated intrest— therefore cannot be considered as true sons and Daughters of your heavenly Parents. We would therefore that ye bring forward all your Bibles, all articles of every discription, that ye hold as private property— and give them up. Not outwardly, as a requirement, but free your spirits from that selfish sense, that worldly craving, for some thing to call your own.— It does not belong in the house of God! Neither shall it abide in it any longer.—

Do not give these things up, hoping to receive the same back again.— For in so doing you will loose your reward. But let the Lead distribute them

as needs, and circumstances may require. Divest your souls of these earthly clogs, and then you will be in a situation, to be clothed with the garments righteousness and shall know the glories of the heavenly kingdom. And become fit subjects for the eternal world!

Do ye not believe, that your heavenly Parents are able to reward you for any sacrifice of earthly things?

To you that believe, I say, ye shall receive a bountiful store.— yea, even more than ye have room to receive! But to the unbeliever, it shall be taken away, even that which he seemeth to have.—

Our God, is a consuming fire. Fear ye his word.— — — —

I would now ask those who have faithfully kept the order in which the Church was established; if they have found more protection than their faith required— or their consciences taught them was necessary? Do ye not know it to be the golden chain.— without which, ye would have been like sheep without a shepheard?—

I hear every true child of Mother testify. Yea,— yea—! So must the rising generation, know, as ye have known!—

This is now committed to the Lead, to do, as ~~they~~ they in their wisdom may see fit.— — —

Recorded April 26th 1841

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ncs.

A Message from Father Joseph, April 27th 1840. 2nd Order

(the name of Christ my Lord and Saviour)

I have come in xo no va, Vi du le veen, and to do the will of my heavenly Parents. Often have I visited you, and now I have come again, by the request of Mother Ann, Father William, and Father James, to sound, sound again the trumpet of truth in your ears,- Yea, and by the power of God, and with a mighty hand, I now raise my trumpet & proclaim unto you, truths! truths! even as they stand on the records of eternity!

They are words, says Father, that have fallen from the lips of the children of this world, concerning many of you, who now & then, chance to go out among them.— Often, yea, very often of late, they have been heard to say, that the time has been, when the shakers were, what they professed to be; but now they are not — They have got to be, about as fashionable as other people; & some of them more so — They are getting more & more into our manners & customs, & soon they will be no better than we are — They can jest & joke, as well as we — & carry on an argument as well, yea, I even say, they seek opportunities to please their natural curiosites.

But there are some, who seem to take no notice of any thing among us, And what can be the reason? they seem to enjoy happiness, and appear to feel

comfortable - but yet there is somthing strange about them. Now what can all this mean - Why is there so much difference - Some of them, like to talk with us, and want to know if they can; every thing that is going on in the world - & yet they all profess to be one people!

I say, these and many more, are the words, now recorded in my Mansion of this sort = But O! Lei van see - can ne ne vo = yea could you I say sense the tribulation that is felt for you, my dear children, by those who are sent on earth to protect you, you would fear and tremble! ——

There has never, nay, never one of you been out among the wicked, either on business - or for releasment, without guardian spirits to attend you, who have ever been faithful, to give strict accounts, of every that word & action.

O my dear children! Draw near unto me, & hearken to my word I want to ask you a few questions. —

Do you at all times, when you have been trusted, to go among the world, on business, carry strict accounts, to the trustees or Deacons; of all that you have spent? Or do you buy now and then something and say nothing about it. only, that you had to take so much money, to bear ~~my~~ your expenses, ~~and say nothing~~ I say is this the way you do? Or do you go and say - I bought so many cigars so many glasses of bear - so many papers of tobacco, so much canda, so many raisons, so many oranges, & so many oysters &c, to please my taste,

or to bring home for somebody else? I have ~~but~~ with me (says Father) a strict account of all these things; but am ashamed to show it— I say how do these things stand? And how do you get your liberty for all these indulgences— Did you ever hear any such thing of me, while I was upon earth? * Does your blessed Lead now upon earth set you any such examples? I say— Nay, no never have

Now I would say father, that ye my dear children would never more be guilty of these things.

My word is— Go ye nomore into paper mills, Factory's, Stores of any kind— unnecessarily— on purpose to please a natural curiosity.— But when you are sent on business— go in the fear of God, & then you will be protected— Do not set round in bar rooms— and other public places, listning to the flattering tales, and enticing charms of those who are striving to injure you— I tell you says Father, when you are out among the wicked, you are watched very narrow—

Father says "I can no longer withhold these things from you! your heavenly Parents have sent me, to set all things right— yea and to cleanse the santuary of the Lord from all that is impure— And I shall not slack my hand, untill my children are in reality what they profess to be.

* Did any of you who were acquainted with me, know of my buying Papers of Tobacco, and other articles because I thot them to be a little better ~~sicer~~, than what I could get of the Deacons?

O says Father, I want you should gain that garment of purity, and meekness, that the children of this world do not possess.— Let your words with them, be few and seasoned with grace; let them see that you have seperated yourselves from them, and that you want no more of them.

Know ye, dear children, that these are my words says father— and with them ye may receive my everlasting love.

Mother Ann says, know ye dear children that these blessings which you now enjoy are by— and thro' the intercessions of your beloved Lead, and my chosen and holy annointed— yea and your blessed Elders, Brethren, and Sisters, who have gone before you— and laid the foundation for you to build upon.

They have bowed their spirits in prayer and supplication, that you might receive the gospel as they did— and be planted in the same soil— yea, & nourished from the same fountain of eternal good.

So take ye courage, press on and gain this beautiful robe of meekness and simplicity— in which your heavenly Parents are clad.

(Recorded.)

Not to be recorded 15 now

*means the young.

A Message of warning to the Ce-len-cy Veen*, from Wisdom, given by Mother Ann and wrote by Mother Lucy, Received May 13th 1840. Second Order Watervliet.

Behold, saith Wisdom, I condescend to help your blessed Mother cleanse the House of God upon earth. And I say unto you, O children dear! many marvelous and sacred gifts have been given to you, here on this floor, for which you will be accountable, sooner or later. Many times has your beautiful Mother come and warned you of approaching danger, and bid you shun the snares of the enemy. I say O children! you that have not hearkened to her, and have run into the paths of sin, will have to groan in deep tribulation, until you again find the meek and lowly way. Oft have the Messengers of God been sent to call you down into the valley, there to drink of the waters of repentance, and wash your souls clean. Yea, they have often entreated you to walk in obedience, which is the true light of God, and come to the judgment work.

And you, O children! that have lent a deaf ear, turn to these calls, remember what I say, that you will yet cry, and your cries will not be heard; yea, you will cry to God, and he will turn lend a deaf ear to you; for so saith the Lord your heavenly Father.

Oft has your blessed Mother streached her protecting arm over you; oft has she cried to her heavenly Father to overlook your pride and haftiness, and forgive you; Oft has she cried to him to strengthen the weak, to give drink to the thirsty, to clothe the needy and feed the hungry and comfort the afflicted. And now will ye slight her holy holy mission? will ye not hearken to her when she is calling to you in mercy? O awful will be the situation of any that dare slight her present call:

O children dear! the time has come! The great Tree, with many leaves and branches thereon, which is the Church of God, will be shaken, and the withered leaves and branches thereon, will be shook off. Then all will know who have been clogs and stubborn oaks in the house of Israel. I say to you, O children, what were you made and created for? For what purpose were you placed here upon this consecrated ground? the spot which God has consecrated to his people: Was it to please yourselves, and have your own wills and way? Was it to follow the fashions and follies of the children of Bazelon? which means the children of this world. Or was is to adore that pure and holy God, who has called you out from among them? If the latter, why do ye not worship him and keep his precepts? Why do some of you trample under foot his holy commandments, and put afar off from you his

judgments? Consider this, O, children dear! before it be too late.

This I have sent to you, by the request of your heavenly Father, who sees and knows all things. Yea, I send this to you saith Wisdom, with my heavenly love and blessing, to the whole household of faith.

I want this read to the Ce-lack-ne-voo, which means the holy Anointed of God; and then, to the House of Isreal, if they feel so to do.—

in M.S.

Copy of a Message from Father William, to the young brethren and Sisters at the second Order, New Lebanon, delivered May 21st. 1840.—

Take care, take care, young brethren and sisters, take care I say, lest these very orders of the gospel, which are as walls of salvation to every soul who strichly keep them in the fear of God; take care, I again repeat, lest these very safe guards ye cause to be come a snare to your feet, which will cause you to stumble into pits which ye your selves have dug. I have not come to reprove nor find fault, altho for this there is some occasion; but I have come to warn you, that these blessings by which you are surrounded may not be wrongly used.

You have been often called upon of late, to give up all, to give up all to God, your time and talents, & your selves, with all that you possess. Now I say, take heed to whom ye give up; for there is a spirit seeking to decoy you, and lead you into

paths, which the true and faithful children of God have never trodden. When any of you give up all with the following sense, and ~~with this~~ feeling, viz. "They have got almost every thing I had, and they may have the rest, and me too, and do what they have a mind to with me. I don't care about any thing, nor for any thing. I'll do just as they say; but I will bear no burden about any thing; if I can get enough to eat and to drink and to wear, as long as I live, it is all I desire; and I care not much whether I do much or little; but I hope I shall not long have to live and hear so much about giving up all.— I say again, the soul who gives up all in this sense, does not give up all to God; but they give up all to that spirit which will entangle them, and cause them to stumble and fall. I say, as the Lord liveth, souls who are called in this the first Church of God on earth, and do not feel bound by their faith and feelings, yea, and feel it a privilege to do all in their power to build on that foundation which has been laid by those who have gone before, and upbuild the Kingdom of God, in all things, both spiritual and temporal; ~~I say~~ yea, the souls who do not become interested in ~~some, or in~~ a good degree, to do all in their power to be helps in the Kingdom of God, are not worthy of a privilege in the first Church, and shall not long possess it. These are the words of truth and justice; yea, depend upon it, they are verity.

As has been told you of late, many of you are living from day to day,

and scarcely sense, at all, that they are feasting and feeding on the hard earnings of their parents and Elders in the gospel, in things both spiritual and temporal. Yea, these things have been gained by those who have given up all to upbuild the Kingdom of Christ, and felt it a privilege so to do, and in so doing gained this substance, both temporal and spiritual, of which you now partake, and thro the means of which many of you who are now present, have been brot among believers. Yea, it is by the charity of the people of God that you now enjoy what you do, and this charity you will be called upon to extend to other souls; yea, I say, you will be called upon for treasures from your stores, both of things temporal and spiritual, to help the needy. And you have not one moment to spend idly, nay, not one moment to lose. I do not say, you shall not take suitable time for rest and refreshment; this is not idle time; but all time spent in useless chat, or idle conversation, is worse than lost.

But more than double, yea, more than tenfold blessings are treasured in store for those who rightly improve these passing moments; and more than double, yea, more than tenfold curses are treasured in store for those, if any there shall be, who willingly and willfully neglect to lay up a treasure, while they have time and a privilege.

For remember, dear children, this is the first Church in the Kingdom of God on earth, and souls are centering here for life and strength;

and of such as they find, they will partake. Yea, oft times are their spirits here, drinking and eating, when in body they are absent; and you, perhaps, insensible why ye feel, as ye sometimes do, that your strength is spent, and for this ~~reason~~ reason, if ye live as ye ought, ~~that~~ ye shall inherit more than tenfold blessings. But if ye set a wrong example, or have wherewithal to treasured in store, for them to partake of, which is not savory, and thereby causing them to stumble and fall; ye shall inherit more than tenfold cursings; for God is a God of justice and truth; and where much is given, much will be required; and to those who live worthy of their privilege, a blessing shall flow more, yea, even more than they have room to receive.

But again I repeat, young brethren and sisters, take care that ye entangle not yourselves, and stumble and fall by giving way to a spirit of carelessness concerning the orders of God, by speaking of, or about them, in a jesting or joking manner, or by using them as by words, or common place expressions, when you wish to have some merry conversation with your friends; for the things of God are sacred, and must so be kept.

Father says, the instrument whom I have at this time chosen to speak my word, may say he has been overcome, in this respect, in some measure, ~~and in a measure~~ which served to shut out ~~the~~ blessings of which otherwise he ~~could~~ might have been partaker. But let none who have seen or heard

any thing of this sort take occasion justify themselves thereby; for it is wrong, and must be done no more. Perhaps it was ~~done~~, or has been done, by some with the intention of manifesting a cheerfulness, or a willingness not to have wherewithall to call their own. But I tell you that one look, or action, in simplicity and the fear of God, would do more towards confirming the faith of others in you, in this respect, than all the words that could be spoken in this ~~respect~~ way. There are many here, says Father, who have seen and heard these things, and felt a spirit of reproof, and sometimes spoken against them. But some have done wrong, and must do so no more; and all who will set out anew, and do better, shall be forgiven. Now I wish, say Father, to have all who feel so say, I will set out anew; I will not be over come, in this respect, again. Accordingly all made this promise. Remember says, Father, that kind and tender parent neglecteth not to watch over subject children, and warn them that they do not dishonor themselves, nor their parents.

Father says, ~~behold~~ beloved Elders, knowing well your feelings, I have come and done my errand at this time, and are not these ~~things~~ words agreeable to your feelings? ("Yea.") I have been many times before, and desired to speak; but have delayed it untill now; and now I have spoken as I have spoken.—

Father says, every obedient soul may now receive my best love and blessing. Yea, says Mother, and give every such soul a Mother's blessing;— Pure love, which is life to the soul, which is true charity and mercy, and will cause every soul who is in possession of it, to love and worship God, with all their ~~whole~~ souls, might, mind and strength.— (Recorded)

in M.S.

A Roll, Written by our Saviour, and brot to us, by a lowly Shepherd

July 1st. 1840

My flock, my chosen few;

As a dutiful Parent warns his Children of impending dangers, I, at this time condescend to warn, and declare unto you truth, solemn truth, that ye know not of.

Hearken ye watchmen, give ear unto my words, those who think their enemy is cast out, and they are secure from danger; Lo! within your walls is yet remaining an enemy! It has been lurking like a Venomous reptile, undiscovered, while others less malignant, have been cast out!

Often do ye hear it sounded in your ears, "that Zion must and shall be purged from her Idols and Idolaters."— Be not faint hearted neither murmur, because the work is not yet completed;— put your trust in

God he is able, and will perform, untill every promise is fullillee; His works are governed by wisdom, and his laws by righteousness; — take head how ye judge them" — Ye are in his hands, and ere long will see judgement and mercy sweep his house, and take take possession thereof. —

But as I said before, there is lurking foes among you, that could ye see them in their true state, ye would cry to God continually for deliverance; — But they are covered with a garment, which they robbed from the faithful even their justification!

These are Wolves in Sheeps clothing — They partake of your daily blessings they assemble with you in your sacred devotions and even rob you of the choicest gifts of heaven, by their artful insinuations! Yea when you meet to worship God, they are ever preasent and active, — In some they instill a lifeless, stupid sense, insomuch that they can neither feel, sense, or know, the enjoyment of one gift of God! I look upon such with pity and forbearance; Strangers to true happiness, groaping in darkness at noon day, robbed of their daily bread. —

Others, more sensitive, feel a measure of the gifts and power of God, but thro a spirit of pride, strive against; untill they are taken from them, and can never again be obtained, but by sorrow and repentance! —

Arise, every living soul, put on Faith, assert your freedom;— discern ye between flesh and spirit;— bond and free,— life and death;— Be no longer deceived by false pretensions; and vain flatteries;— cast out the bond woman, ~~bond and free;— life and death;— Be no longer,~~ and be what ye are called to be;— Free souls, beautifying the house of God, by gospel life and freedom.—

Then these deceivers can no more find a resting place among you; for ease and slothfulness is their life, and this is what they administer, where ever they be;— Those who harbour them, fear the light of God, have no delight in his worship, and wish in their hearts, to live undisturbed, and die unknown

Fear ye this state, O my children!— Ye must see as ye are seen; and known as ye are known by the holy spirits, or to the mansions of light, ye cannot come.— Ye must know the voice, and keep within the sound of your Watchmen, or the protection of God, ye cannot find.— Often do I hear them call, when nought but an echo, returns! Ye are listening to the enticing charms of delusive spirits whom if ye follow, will lead your souls in death! Ye know not your danger, take warning and be wise; keep within my fold, then ye will ever be known, blest, and guarded, by the wings of protecting Angels.—

But I say again, ye know not your danger! destroying wolves

are among you! but ye know it not! If it were possible, they would deceive, the verry elect! But no longer saith the Lord, will I suffer deceivers to remain in my House, as heretofore they have done;— polluting my sanctuary with defiled hands, and impure hearts, Yea they have approached my sacred altar, when their offerings were a stench in my noistrils!—

O ye Lambs of my flock, hearken, and believe my words;— Work work while you have a day and time, for lo! at hand is a trial of your faith! But purge yourselves, cleanse your habitation, then that which is without, will find no power of attraction among you, but ye will be guarded as with a wall of fire, that the enemy cannot prevail against

A little while, and ye will be left to support the house of God, and keep its holy laws,— Those who now bear this burden, (which ye are too insensible of,) will soon be taken from you;— Their faithful labors, their incessant cries for your protection, shield you from dangers, which unless ye destroy the cause, will heavily fall upon you! and how many will be able to stand!— O my Children let this question sink deep.—

I weep over you, knowing your danger, I send messengers to warn, but how do ye hear them?— How many can say that they hear, and take warning thereby?— But know ye the day will come, when it will be known

who has improved, and who has trifled with the things of God! - He is a consuming fire, and will be served and worshiped in solemn fear. —

Know ye the day has come, wherein ye must be what ye seem to be, and seem to be what ye really are, — Awful, awful, is the state of a gospel hardened soul! Their consciences seared as it were with the fire of truth, must either be brot to judgment, or sink deeper and deeper in death, untill they become insensible from whence good cometh, and thus remain, untill awakened in sorrow and bitter lementation!

O my little ones, gather, gather home, and I will clothe you with that garment of comfort, peace and joy, that will reward you daily, as you travel within the holy walls, unseen and unknown, by those without. —

How many of you can say in truth, that you have forsaken all? how many can say, "Who is my Mother, and who are my Brethren? willing at heart to give up that relationship, which is natural, and cleave to those as their nearest friends; whose meat and drink it is to do the will of their heavenly Father. Ye must dear children, be found as such, or ye cannot be numbered as true heirs of the promise.

Behold I have sent unto you a Shepherd a lowly Shepherd of Israel, who'se calling it is to strengthen and protect the Lambs of my flock. — Cleave

to the fold, and he will protect you thro' unseen dangers by day and by night:—
"I love my sheep, they know my voice; to strangers they will not hearken.
Written and sealed with my love — A Sheaphard to his flock

Words of the Shepherd, by whom this was sent.

Ye little few for thus ye are, who will endure to the end. —

I was sent by my heavenly Parents, to call home the wandering sheep of the house of Israel; with you to remain for a time, and times & half a time, untill the time is fulfilled, in which the Lord hath said "my house shall be set in order."—

The voice of your heavenly Shepherd is continuly sounding in your ears; crying," gather home, and listen no more to the voice of strangers, gather into my fold, wherein there is safty and go no more out."

Will ye hearken, or will ye forbear"! Delay not one moment; lest ye be found without the walls, and none to hear your cries! Know ye every one that is numbered in the house of God, what foundation ye stand upon, what faith ye are cultivating and how ye are improving your holy calling; For the Lord is determined to avenge his adversary, and deliver his chosen from the yoke of bondage; that he may have a tabernacle upon earth, wherein he can

delight to dwell. He hath said in his wrath;" How have my people gone astray; and how are my sheep scattered" But his mercy is everlasting, and his charity unbounded; therefore he saith" I will again gather my flock, and purge my temple from all that defileth; and place a wall of fire round about; I will fortify her gates with power and wisdom; that she is not again led astray; to serve other Gods,

Thus shall ye dwell unmingled with the children of this world; kindred spirits; worshiping God in the beauty of holiness, glorifying his name forever & ever.

Keep ye within the covert of my wings, and I will protect you from devouring wolves, and guide you safely to the blessed abodes of justified spirits— (Recorded.)

in M.S.

Sabbath Afternoon, Sept. 13th 1840

A message from Father James to the youth, and youthful class.

Thus saith Father

Beloved Elders.— I have come, in company with our blessed Lord and Saviour Jesus Christ and Mother Ann, and all your heavenly Parents.— I have brot a roll, which with your union, Beloved Elders, I would be glad to read to the beloved youth; and I would be glad to have all place in a circle, that they may hear I mean particularly those under 25 years of age.

Dearly beloved youth, I feel as tho I should crumble into dust before God, and his holy Angels and all your blessed Parents, who are now all present.— Yea before God I bow in solemn fear and reverence; and I would that you could all sense that you now stand in the presence of an Almighty God, and his recording Angels. But you are not now able to sense these things as you ought; however, I have not come at this time to find fault, or to reprove; nay, nay, in no wise; My mission to you at this time is to bring a Fathers blessing, yea the blessing of the heavenly Parentage.

O my love, my love to Mothers little children, Once I was, even as ye now are; Young, and in the passions of an evil crooked nature, in which I was born into this natural world; but by obeying the precepts of my ever blessed Mother Ann, who taught me what I was, how lost from God, how far, by nature, sunk with the rest of mankind, from the knowledge of God our maker, and taught me how I might again return to him, by honestly confessing and forsaking sin, and bearing a daily and continual cross, against the nature and desires of it, I can now rejoice triumphant over the powers of death and hell, and praise the God of heaven who has seen fit to bestow such power unto poor lost fallen man.—

And I have now come to set before you a choice, and see how many, and who, are determined to be heirs of eternal life, and the blessing of a holy and just

God, who will award to every soul according to their works; and who with his recording angels, now is present & will judge every soul; and O! could you sense the purity of God and his way, you would suddenly humble yourselves and seek his mercy. I, my-self judge none here present, but my heavenly Father doth this work in his own way, and keeps an eternal record of each thot, word, and action.

Beloved Youth here is set before you, time, and the pleasures thereof – The pleasures of sense are all arrayed before you, and inviting you to come and share at their banquets The lust of the flesh, the lust of the eye, and the pride of this life, the glory of the natural man and the praise, and honor, and preferments of mortals, are all arrayed in order before you, These, you are at present empowered to enjoy if you choose; Yea you have power to reject this blessed gospel, by which you have been called to forsake all these pleasures of earth, and turn to them again, for, at preasent, God bestoweth these things of this world, the riches, and the harvests thereof, on the just and on the unjust; and these you have power to gain, yea, you can heap up gold and silver, but remember a thief lieth in wait to steal it from you, you may become rich, and feast, for a season on the things of time and pleasures of sense but, O how soon are they gone, they cannot last but thro time, with it; they surely must end; and in whose power is time, and all things both in heaven and on earth? it belongeth to God, and he will dispense to his creatures according as he seeth fit. Remember, I say, time, time is not yours

but you are continually on suspense, for you know not what day and hour, you may be called into the eternal world, then, where is earthly pleasure? gone! where is the soul? naked, destitute of life, and the bread of life, wandering in shades of darkness.

Tho you may see many, whom you may think, as you gaze upon them with natural eyes, seem to be drinking at the fountain of sensual pleasure, and feasting on the things of this earth; yet I tell you they know not what true comfort is; Nay, beloved youth, there is not a soul of man created, who has not yet heard the sound of this gospel, and who only knows of the treasures of this world, who can enjoy true comfort. If those there be, who are seeking for something for their souls and living up to the best light and knowledge of God they have, and who have not yet heard the sound of this gospel.— and who only know of this natural world, who can enjoy some comfort, if there be those who are seeking for something for their souls, and living up to the best light and knowledge of God they have, and who have not yet heard the sound of this gospel, their souls are not satisfied, and they cannot rest; day or night. And tho you may see those who have had a call by this blessed gospel of salvation, and rejected it for the vain, the carnal pleasures of time, and you think they have obtained, or are obtaining the treasures of earth, and seem to enjoy them, remember, ye their joy is of short duration; nay, indeed their present joy is bitterness, and the Lord will cut them off in his anger, that they shall not measure the fullness of days whereon all

their hopes and life are founded; and will cast their souls ere they are aware of it, into a never ending eternity, there to be bound, tormenting eachother with their bitter reproaches and creating while in hell an increase of the same, yea, and they shall lengthen it, and and it shall be lengthened and while they behold the joys of the faithful their torments shall increase.

Ye have often been told that spirits in eternity were bound, that they could not hurt nor destroy; true, they cannot harm the righteous, but they have power to torment eachother, and this increases their hell, just as much as the justified before God have power to increase eachother heaven by their kind acts of goodness; And tho you may see those who seem to have no sense of their souls or that they have an immortal part, revelling in the rich things of the earth, seem to take their fill of pleasure, do not say to your selves O that I had not heared the sound of this gospel! O that my knowledge of God could be blotted out, that I might feast with them on the pleasures of sense, for I know not, I never have tasted the blessings of the gospel, but this I think I could enjoy. Do not say this, I do not accuse any of so doing, but lo! I have heard, and I have seen, but I forbare to mention for ad van se ha lon, se ne lo va; Yea God your heavenly Father knoweth, and I am not now to judge. But remember dear children, such who now are feasting on these pleasures shall awake in eternity and find themselves in darkness and loss, not knowing which way to steer to find God whom they have not wished to know, naked

cold, and comfortless; wandering to and fro, in the shades of death, and there must remain untill God in his mercy, shall see fit to offer unto them this same gospel, that ye now are made partakers of, and if they then receive and obey, remember time, with them was lost, and worse than lost,— This dear children is one object; for you to look upon and decide which you will choose; the other, I shall now present,

On the other hand, dear children, is set before you an eternal world of blis, when you have overcome the enemy within; God shall be on your side, and protect you with his arm of strengh and give to you an inheritane in his heavenly kingdom; justified spirits, Yea, the spirits of just men made perfect, and holy angels shall encircle you and with the blessed, and forever blessing saints of God, you shall unite and praise the living God, and he will bestow on you his blessing with increase, throout the endless ages of eternity, Yea, Yea, in the preasent time you shall receive an hundred fold blessing in spirit; and a fullness of all that is needful to happiness on earth, if you will but sacrifise your own evil natures; and give your time, sense, and feelings to serve and worship God, give up your lives to God while you have power to please yourselves; Nay, it cannot be expressed by mortal tongue, or known but in part, by those in time, the riches, the glory of souls who spend their lives to God, every good word, every good deed, and every good action, will help to weave your Crown with heavenly blessings, and, altho you may meet with

tribulation or persecution, remember thieves cannot rob your store of heavenly joy and comfort.

Here is now presented a choice, and I wish to hear every one make their choice that I may know who they are, Yea, I know them now, but I want to have the beloved saints and justified souls now present, know who are determined to live for God.

Now is spread before you, dear children, the free blessings of heaven, Yea, your heavenly Parents, and myrads of shining spirits, are spreading before you, of the choicest food of Angels and the blessings of heaven of which you can partake without your earnings, but like as a child would go to its parent when it is hungry and ask for food, so ye in like manner, can go to your Parents, your Elders, and ask for food, and tho you have not earned it by labour, yet, if ye have not disinherited yourself by disobedence, you can partake freely, yea, even more is offered unto you than you have hearts to receive, and, altho the time never has been, neither shall it ever be, that Gods chosen people were left comfortless, or without his protection, so long as they continued in obedience; yet, I say unto all, the time cometh when you will have to labour earnestly, yea watch and pray continually, to obtain those gifts, which now yea can partake of by only stretching forth your hand to receive the gifted treasure

But, remember dear children, if you now neglect to feed your souls, and lay up in store against time of need, or, if you are backward and will not come to the feast that is made and partake, tho you may not intentionally do wrong in this present time, yet, in so doing you will walk naked, and for such, the time is near, that they shall stand and see, the welcomed guests partaking of the good things of God, while their feet are bound that they cannot approach the table, and their hands that they cannot stretch them forth to get therefrom, and, altho they may be left to catch a few of the crumbs that fall, yet shall their souls languish, and they shall go naked, and they shall want a covering, but it shall not be woven, they shall wither and fall for want of succor, into endless disgrace and misery, and be left to do that which will utterly cut them off from Gods holy people.

Think not to say, beloved youth, that these are the words, or the inventions of this one, or that one, for God hath given them, and I, myself, your kind, and tender Father, by the request of your blessed Mother, have spoken them unto you, Yea, they are the words of the living and true God, and shall not, shall not fail.

Now, Beloved Elders, I have a little gift to present to you, for your children if you feel union with the same, — There is standing over the head of each one, a guarding, and recording Angel, holding in their hands gifts of God, In some, it is a beautiful song, in others it is a gift of faith, which they will know, and feel

the benefit of when they receive it, and by an improvement of the same, they shall receive other gifts of God, In some, it is a gift of prophecy, in others gifts of tongues but they shall be under-stood, Now, all who are willing to spend the time in praying, and in supplication to God, which oft times is spent in getting into parties, and prattling in idle conversation, and, perhaps, some times that which is worse than useless. I say, all who are willing to spend this time in prayer and supplication to God, which is the way we have kept the gospel, shall receive of these good angels, these precious gifts

Now I bid you all farewell beloved children.

After all had kneeled to return thanks, and while they were yet standing upon their knees, Father spoke a few more words, as follows, O dear children, I know you are thankful, this is the way we used to kneel and thank God, while we were upon earth, often, yea, often while we were at our work, and were tired and wanted to rest, would we go and kneel down and thank God for the gospel, but, dear children, do be wise, and remember that God has manifested himself in no other way to mortals only in the line of his Anointing, Christ, and Mother, and those whom they appointed to follow them, likewise their successors, which are you ~~parents and~~ present Elders, neither will he reveal himself in any other way to the end of time; and if any of you seek to climb to heaven some other way, or to reach round and get a gift, remember you are very much mistaken; for no gift gained in this way have ever worked

salvation — But when you have been out of the way go to your Elders and confess it and ask them to forgive you, for, know ye that the son of man had power on earth to forgive sins, and there is the same power handed down to the anointing unto the present time, and thro, and by them, as mediators, you will be enabled to receive the forgiveness of God, also if ye are hungry, ask of them and they shall feed you; if you are naked, ask, and in obedience you shall be clothed. (Recorded)

M.S.

The following Was Written by Father William, March, 1840, and brot by Father James to the Elders, with these words;"
"This roll is not to be read, untilt all have heard the voice of Father Joseph;" (who was then reestablishing Church Order.) —

Oct^br 7 following Mother Ann came and said, "Beloved Elders, do ye remember, that many months ago, Father James brot unto you a roll, and said it was not then to be read?" When answered, she said;" The time has now come; we (wish, (with your union) to have it written; But the one upon whom this gift shall rest, is required to enter into a labor of humiliation, and tribulation of soul; They must not speak to any one, for 24 hours previous, to writing, except by liberty from their Elders.

Written by Father William, in the Mansion of holy Order

Beloved Children;

In the fear of God, and thro obedience to his will, I write these lines unto you; Li vas te keen, Preen ne vo, sa lan ca ha sa leen. Ye are noticed, as mortals never were before! - Ye are fed from the choicest stores of Heaven! Tremble many times, to see these so bountifully bestowed upon you, knowing that they are, esteemed by some, of little worth!

The voice of your blessed Father Joseph, (in union with ours) has echoed, and re-echoed thro this Zion upon earth, like peals of thunder, that all now numbered within her walls, might be left without excuse; - That when the trying; - the seperating Angel should be sent forth, no one would say "I have not heard, I have not known &c, - what has been required. —

The time has now come, to try the hearts, and prove the understanding, of all who now remain within this holy Church, who are old enough to make their final choice! — Know ye dear children, that setting your names to a written covenant established in the Church, does not record them upon the covenant of life, which alone will judge every soul! Names, are not recorded in this book, without a living

example of the work of God in their daily walk, and a punctuality of true Church Order in all things.— For this reason, has your heavenly Parents, been sounding again, the holy laws and orders, by which the Church was first established; that the rising generation, may know of a truth, that it was founded by the gift of God, and by his power will be maintained.— I speak alone to those numbered within the inner court; ye stand nearest to the heavenly Order, and if ye do not fulfill your calling, back! back ye must fall, from whence never again ye can be can be restored!

This is a solemn truth which no longer can be witheld!— How many can say in truth, that they have given up all, that they possess nothing that is held this a selfish claim, or private intrest?— How many can say that they have devoted their time and services without any reserve, to the consecrated intrest of the gospel? How many have given up their souls in cheerful obedience and perfect reconciliation to the anointing of God upon earth,

I answer, many there are, who can say with boldness;— "I have given up all; my treasure, my intrest is here; I delight to honor and support the order of my protection, for here my faith is founded, and I have no other."—

But some their are, whose treasure is in another kingdom; their names are not recorded in the covenant of life; they are wandering stars,

strayed from the fold, and cannot hear their Shepherds voice! therefore they receive no nourishment from their lead! Poor souls! famishing, while the bread of heaven falls beneath their feet! Solemn, solemn truths! Ye have turned, turned a deaf ear to our warnings, ye have closed your eyes, therefore cannot behold the sun of righteousness that is now beautifying the new creation.

Heavenly gifts, ye have trampled under your feet, because ye could neither feel, nor discern them! can we forbear, God forbid! — his proclamation has gone forth, and his executing hand is now sweeping his sanctuary! — For I will saith the Lord have an emblem upon earth, of the beauty, Order and glory, which adorns the sanctuary of my holy Angels

I say once more, ye have heard the voice of your heavenly Parents, time after time, resound thro' your dwellings that all might hear and understand. — What more could ye ask for? What more can ye now expect but the fulfilment of their promises! God is love, and his Charity unbounded; but his power is mighty, and his words will not be mocked, nor his warnings slighted! — Therefore know ye every one, what ground ye stand upon, what faith ye are cultivating and where your treasure is. — — —

By the power of God I speak unto you, I do so learn, di vas te can, ye shall see them verified! not a moment! a moment to slumber, O ye children for lo! the decisive day has come; the living tree shall no longer be encumbered

with dead branches, neither the house of God, with lifeless stones. — —

Wisdom saith unto me," Write unto my children, a part of the Angels Covenant that they may know yet more of the eternal world, and the glory of justified spirits. — —

Angels Covenant

" Holy, holy Parents, we bow in humiliation, and freely, yea thankfully, with honest hearts, devote our all, our all, to glorify and honor the blessed cause from whence we received salvation. — We want nothing, but to become true heirs, to your holy Parentage; subject children, walking in strict obedience, to your righteous commands; — Clothe us with that garment, which ye can delight to look upon, and feed us with your blessing, for this is the food of Heaven; — We rejoice to be seen and known, that we may receive according to our needs. — Subjection is our delight, and Meekness, Charity, long suffering, true love to each other and the holy fear of God, constitutes our Heaven." —

This is a little part of that sacred covenant, to which every true Child of Mother is joined. — Their names stand recorded thereon, whither in the body or out. — If souls who are called in this day, do not while in time gain a degree of this membership, never! never need they expect it!

One thing more, and I shall close my communication, — some will think it a hard requirement; but the true hearted will feel it it a privelege. — —

Will you beloved Children, all above the age of 18, go to the Judgement seat; (your lead upon earth) — and there say in truth; "I have given up all, according to my understanding, I have made my everlasting choice; I am reconciled to the gift and order of God, placed for my protection; upon your help I depend, and upon no other." — — —

Let no one dare use these words, but the honest hearted! There is a witness abiding with them, that will strenthen the honest; but detect the hipocrite! — —

In the space of one week, let this work be accomplished: but go ye in the fear of God, for his witness is there! (Recorded.)

Written by Father William, upon a large Trumpet; and brot by Father Joseph, for the Elders; 2nd Order, New Lebanon Aug. 20 1840

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in M.S.

Ye Shepherds of the Holy Israel;

In love, and tender mercy, again

we salute you, tho' in a manner mysterious and wonderful, but true.—

Often do we hear it resound among you; "What will be the end of all these things?" Are ye distrustful? or, is it because there is not enough given in the present time, to satisfy the mind, without searching to know the ending? This by mortals will never be known.— The work of God, is a never-ending field, and cannot be comprehended by human Wisdom; Altho' he has, and will continue, in his own will and pleasure, to reveal to his chosen, hidden mysteries, which before, were never revealed to mortals.

Behold at this time, we send to you a trumpet; one of those used only by the holy Shepherds, who dwell in the Heaven of Heavens; and by these trumpets, guide and protect their flocks from devouring enemies.— This trumpet has been sounded, again and again, for this purpose. To us, it is most sacred, to you, who ~~can~~ only see and know; but thro' faith, can realize but a little degree of this true and substantial knowledge; which to us, is all, and in all.

We know your hearts; we bless your faith, and pray it may increase throughout your little flock: for know ye, dear children, that upon this your protection depends.— Sound ye, loudly, this trumpet in their ears, which in substance, is a "knowledge of God;"— and can ~~only~~ be

obtained ~~but~~ only thro a final separation of flesh and spirit, and giving up in the mind, to turn forever, from all that is without.—

How often do their spirits become defiled in the sight of God, in consequence of mingling with those who are unclean! and many times, by associating with, and using unnecessary freedom, with those of other Orders, altho professed Believers.

Did not Christ say, even in his first ministration upon earth, that he had other sheep, that were not of the same flock? did he deal in like manner with all? nay, in no wise.— Those who were willing to live unknown to the world, renounce their friendship, and follow him of choice; such he called his Disciples, and to them he unfolded the hidden mysteries of Godliness.

Thus, to you our chosen ones, who are called to dwell within the inner courts of the temple; we say with one united voice, "Close your doors against all without your Order; that your store-houses may be filled with that which is for you, and none else; that the Church may ~~may~~ be glorified within herself, and beautify her walls with that ~~that~~ heavenly Order, which is designed for her alone. For thro this medium, is formed the nearest connection betwen the heavens and earth; mortals and immortals. And

nothing should proceed from this holy Order, to those without, but by and thro the Anointing established upon earth.—

O my beloved, I say again, sound ye this trumpet to your little flock; call, call them home; gather them beneath your wings; or some will be ensnared and taken; for their faces are allready turned from the center of union, and are thus loosing their strength and nourishment.

Spirits, of the most infernal kind, are trying to find a resting place among you. They are striving to destroy, within the minds of the young, their faith in the Anointing, and even in any power, greater than their own.

How can a soul, who has been in the least degree enlightened, yield to this?— and much more, in a day of so great manifestations? We pitty, we intercede for souls; but we cannot compel; we cannot save, those who willfully rebel. Could all behold the state of a soul, as it appears in the world of spirits, who has wilfully denied their God, they would never, nay never, say again in their hearts, "There is no God! Tormented with a guilty conscience, without the least ray of mercy, or confidence to ask forgiveness! Awful indeed, is such a state, and much to be feared!

But on the other hand, a soul who can bless, and give thanks to God, in all they do, glorify his works in all they see, will know his mercy, and

be satisfied with his goodness: Their joys are untold, and their happiness eternal.

Receive with this sacred trumpet, the love and blessing of a tender Parent; and know ye, dear children, that ye have a treasure in Heaven of good things, merited thro' perseverance, in a just line of faith. J. Williams

to the Elder Brethren 2nd Order. (Recorded.)

in MS.

A Roll written by a holy Angel; A Messenger from God. September 20th 1840

To the Beloved Elders, for the young brethren and sisters.

I am a holy Angel of God, I have at this time, come with a written roll for my beloved children; (particularly Fathers class;) and you will, dear children, when you have heard this, know that I am an Angel that feels interested in all good.

Firstly, I will say, O young brethren and sisters, youth and children! ye that are now assembled to worship God, called and chosen out of the world, to be the followers of Christ; and bright shinning lights — to other souls. It is unto you that I now speak. — I say, did you, or could you know and sense the great, yea, very great privilege you now enjoy, and the many blessings which are so bountifully showered down upon you, by the Giver of

all good, your souls would bow very low, in thankfulness to God. But I tell you, dear children, these things are not all for nothing; there is a meaning to them all, altho ye do not understand all that ye see and hear; but I tell you this much, that you will see the time, yea, and that shortly, when you will be thankful for the least crumb that can be given from Mother's fountain.

I have, at this time, (saith the holy Angel,) come as a friend, to warn this little flock; that they be not deceived, and think they are receiving much good, when they are receiving great injury; for I tell you there are many spirits that stand ready at any minute, to lend a hand and weaken the faith of any one that gives away, in the least, to a doubting caviling spirit. But I repeat again, that I have come as a friend, to every soul whose desire it is to know the will of their heavenly Parents. Therefore, dear children; open your eyes & hold your shining lights, that ye may see clearly; for those spirits which I have heretofore spoken of, will at first appear very inoffensive; but take ye great care, that ye get not wounded by them; for they are clothed in sheeps clothing, and if ye have not a spirit of discernment; ye will receive injury from them.

Dearly beloved children, when you assemble to worship a pure and holy God, attempt not to do it, unless ye are well prepared, well

purified, and well washed from the stains of sin, by mortification and tribulation. — Yea, when you place yourselves to labour, (as ye often do,) for your blessed Father, go forth in the solemn fear of God, remembering that ye are seen by myriads of spirits that ye know not of. / This I am sent to speak unto you, at this time, that ye may know that ye are seen and known in all things. — Now, by the voice of truth, I will declare unto you, that no soul who is faithful, shall lose the reward of his labor; nay in no wise; neither shall he be left to wander in darkness and stray from the fold.

So, my dearly beloved, take faith, strength and comfort in the way and work of God; for so say all your heavenly Parents, by whom I was sent. — Yea says Mother Ann, how pleased we are to look upon our little flock, yea and unite with them, when they assemble to worship God in justification; all such I can with pleasure bless, and freely pour rich treasures ~~freely~~ upon them. / But, dear children, many times do I assemble with you, when ye know it not; Yea, and many times my heart is filled to overflowing with grief and sorrow for you, my dear children. I then can do nothing better than to return to my mansion, and humble myself before God, in fervent supplication for your souls; — yea, this I have many times done, and shall many more; for I will never forsake

my dear children, as long as there one soul remaining, that has the least desire, or the least feeling to partake of a Mother's blessing.

Now, dear children, (says Mother) I love you all, with a parents love; for their are many of you who fervently seek, and earnestly desire to be partakers of the blessed work of God; so be ye encouraged, and know that ye are not forgotten.

So fare ye well, from you blessed Mother & the blessed Angel.

(Recorded in the M.S.)

Mother Lucy's Words, Written Oct.br 9th 4th 1840.

in M.S.

Corrected in M.S.

I have Come,

In the mighty power of God. Brethren and Sisters, I have come; yea, I have come to sweep my floor, and cleans my sanctuary. I have come to do the will of God my heavenly Father who sent me. I have come with light and understanding, and a flaming sword in my hand; yea I have brot me, ten mighty Angels, clothed with the power of God. Their names are as follows; Confession, Forsaken, Humility, Repentance, Searching Conquoring, Light, Wisdom, & Power.

And again I repeat, I have come; awake and hear my voice,

he that hath ears to hear, let him hear, & he that hath a heart to understand.

Why will ye slumber, in this great day of Gods visitation to man If ye have chosen the God of Israel for your shepherd, why will ye not follow him? If ye have chosen to seperate yourselves from the world why will ye not be seperated? if ye love me, & my commandments, why will ye not obey my voice; & if ye do not love me, & choose not to keep my commendments, I say depart; depart to the land from whence you came, and no longer defile my holy Church.

But verily, verily I say unto you, many shall be the judgements, and great shall be the torment of those who slight this day & privelege.

O Secan den, vo lee, pra lame, will I weep for my children on earth; Bow down O ye Seraphims, & bear witness to my words; sound your solemn trumpets & call, my beloved from the heaven of heavens, that they may witness my sorrow, & unite in my grief. Gather near O ye mighty Angels, stretch forth thy conquering wings of power and light.

Humility, Humility, thou lovely Angel, draw near while I speak, for again I repeat with a loud voice, they that have ears to hear, let them hear and understand; let the blind receive sight, and the dumb

raise their voice, let those who slumber awake; for the day of slumber is over; & the sluggard must awake; or depart, for I own them not; and they shall no longer remain without a mark of seperation upon them.

But hearken a little and give heed to my sayings, for I am a parent of mercy and forbearance, and were I not such, some of you my little flock would have been cut off before this day. — But now I have come with a seperating Angel, the precious and vile must be severed, for the fan of truth is blowing and the seperating line is closely drawing.

But I solemnly entreat you my dear children to seperate your selves from every thing that is contrary to your holy faith, that you may not be seperated from me and my chosen people, for no soul shall be left to wander in darkness. If they will cry to God for his mercy till they find his acceptance thro their lead whom he hath appointed for their protection and support; but no one soul of you my children, will ever find acceptance in the kingdom of heaven short of this, here is where many have taken wrong steps & lost sight of the way of God. But there is only one road to heaven; and this you can travel in no other way but in strict obedience to your Lead. You may take another road but distruction will meet you; you may build upon another foundation, but God will over throw your building.

Therefore I beseach you, draw near to my chosen, and make it your delight to be seen and known by them; for ye cannot hide from God, neither shall ye any longer hide from your Elders, for I will uncover & bring to light every hidden thing in my holy Church; and ye shall fear and tremble before the Almighty God that sent me, for I have come in his power to do his holy will; and men nor Devils cannot stop my progress, nor overthrow my work, nay nay nay pa no pre ven do so fa len, the Devil is mighty but God is Almighty; and by his mighty power I shall overcome & my enemies shall be laid low.— Yea I shall perform my work in due season, I shall bring down the lofty, by the power of him that sent me, I shall exault the humble and the meek, and they shall praise and glorify God, before all Nations; this is my work and this I will do.

Therefore take head, take heed every soul that is in hearing of my voice, take heed, and repent before it is to late; for my work is swift and powerful, I shall not wait for mortals to trifle with my word; for I have warned you many times of this day. But you were like the unbelieving Jews, who knew not the Saviour when he came. But verily I say unto you, ye shall know me, and from whence I came and by whom I was sent; for I have come with power and light to search my holy temple. And God forbid that any of you should make light of these things;

for if you do, his judgements shall fall upon you, and that speedily. For my God shall not be mocked nor scorned, neither shall my words be spoken lighty of; but ye shall fear and tremble in the presence of God, and his holy Angels who are now present with me.—

These are my words, and these have written in sorrow and tribulation for my children on earth.

And now my last words are these, speadily repent and seak Gods mercy thro your lead; let your eyes be turned within, and your tongues to speack in the fear of God.

Farewell

from Mother Lucy

(Recorded.) to her Children

in MS.

Nov.r 6.th Father William, came and read the remaining part of a sheet; written by him in 1838.—

O Ye Shepherds of my flock, (saith Father William.)

Nearly two have rolled away since I passed thro this street, followed by 2 mighty Angels; one of them was the proclaiming Angel, and he proclaimed with a loud voice wonderful things! which was written from his mouth, by my own hand upon the walls of your dwelling.

The other was a prophetic Angel, with great might and power did he prophesy to this Church and I did record his holy word.

And now I have come, and have brot with me the sheet, where on these lines are written; and with your consent I shall now leave them, that they may be read and understood.—

(The Elders gave their consent, and Father quickly disappeared.)

Elder Sister Mary, then took the sheet into her hand and said; Beloved Elders, I have this sacred writing in my hand, and I shall hold it till it is written so that ye may read.— Farewell—

The Proclamation of a Mighty Angel.

Lo! lo! I have come,

I was sent to proclaim strange and wonderful things my voice shall echo and roll, like peals of thunder to the inhabitants of Zion! For I ca dren voo, as ha den; and the time is at hand, prepare ye and make straight your path; for lo! I have come in the strength and power of that almighty God, who formed the heavens & the earth! And verily verily I say unto you, these dark veils that have so long covered the hypocrite, shall be consumed

in the flames of truth! The false hearted shall fail, & the liar be cast out; the high and lofty shall be laid low, even to the dust; for I shall pass and repass, I shall gether in, & shall cast out; for the Lord hath spoken it; and surely his word shall not fail.

And again I say woe be unto those who are found with out the fold wandering in the streets, like sheep with out a shepherd; for I shall pass, & repass & with the fan of truth I shall fan them away & they shall be no more. And now I warn you, O ye inhabitants of Zion to awake! & trim your lamps, lest you be found like the foolish virgins, wandering without a light. For behold uncleanness dwelleth among you; corrupted hearts, & unclean hands, are with in the walls of this Church!

But I shall pass, and repass, I shall divide and subdivide; and in that day shall be wailing and gashing of teeth, for many, and repeated warnings have been sent unto you, but some there be who have turned a deaf ear, & headed not these things.- Therefore unless you speadily repent; the judgment of God must fall upon you; Then you may call upon the rocks and the mountains to fall, & hide you from the wrath of the Almighty! but in vain, in vain ye will call for your cries will not be heard, Nay, nay! Even as you have slighted your day, even so shall you be slighted.

These things do I testify unto you with a mighty & powerful voice, & know ye, not one of them shall fail, for the Holy Spirit even the great I Am,! whose power is almighty, & whose ways are unutterable, has said,

Even so let it be. Amen.

The Prophecy of a Mighty Angel.

Behold ye! I follow on with great speed, & rapid progress after the holy proclaiming Angel who hath gone before me.

I was sent from the throne of heaven, & have come with the power of God, the Almighty Father of heaven & earth earth.

My mission is to prophecy to the children of Zion. And now I cry with a loud voice saying; O car du len, car du len! pre ma den os ca ven, O van vas de lu zen where art thou O ye pra lu min, vo or es ten, where have you gone; and where is your light! O par lin voo, du es tin, look ye & behold what is before you & take warning thereby; for I solemnly testify in the name of him that sent me, yea, do I solemnly testify these things unto you. Attend O ye heavens, and keep silent O earth! while I speak! for my power is great, and my voice as the sound of many waters shall be heard.

Behold in that day, I shall enter your city. O ye watchmen, ye

shepherds of Israel! I shall enter your city and search your camps! Your doors I shall open, and open they shall remain, that I may pass and repass in the swiftness of my spirit, for I shall come like a devouring wolf among sheep yea as a thief in the night I shall come, & my vengence shall be upon the rebellious & hard hearted. But the righteous shall stand unshaken, and unmoved by the storm, the Lord will protect them; & a vó len, du vés ta. Lo! lo! si doll-lo! si down; le par ennia' vés et!

But the wicked righteous shall perish; they shall be the du ein ka est of the earth lonely & desolate wanders of the world! the door of mercy will forever be closd against them, but their torment will be their own, & if the door of mercy is shut against them they will shut it themselves, for there is not one soul within these walls, but what have seen, heard, & understood the word of God! & whosoever turneth away, & mocketh these things shall be a pare és tu of their own torment & a scene of horrors, they shall wander too & fro in utter darkness, panting for breath, and gnawing their tongues with pain! These things do I propesy unto the inhabitants of Zion! and my word shall not fail, but my promise shall remain unbroken; for I have spoken by the Almighty power of God! And who shall judge the Lord! or who shall mock his word? Be were, be were! O ye inhabitants of Zion

be were of my coming and take warning by my prophecy!

Amen, Even so let it Remain

Aes te ca den bi voo;;

A Closeing Remark by Father William;

Arise O my people! arise for surely the day of slumbering is ore, awake! and consider what you have heard; remember dear children these things stand unalterable; God hath promised & surely will fulfill; and you may as well try to darken the light of the sun, or cause the Oceans waves to cease their motion as to alter these things. — Therefore be wise and consider, do your work well, and walk humbly in the sight of God; for God is mercy and truth and nothing but truth and righteous works will stand before his mighty power! Altho Satan will rage in great fury against you, pleading with fare and plausible words; he will thro in his poisenous bate and strive to deceave souls and make them think, soon this great noise will be stoped, and times will be as they have been, so I shall go on and think as I please about all <u>these things</u>, But be were of this evil and listen not to the false

hearted, for they will lead you astray. Cleave to the lead that is placed in Zion for your protection; they will lead you in a straight path and conduct you to a place of safety; Remember my words!

Recorded. Farewell

in MS.

Copy of a Message from Father William, to the Young brethren at New Lebanon, 2nd Order, Nov: 9th 1840

Beloved children, Yea, I say beloved children, for there are many present, who truly are such. I love you all, yea, every one do I love in some degree. Are you willing to receive, to receive, to receive a few more words from your Father and friend? I speak more particularly to the youth; those under the age of 22. (Yea answered all,) Then, said Father, there are many present, who sincerely feel, that they are willing to give up all, yea, even to their lives, to obtain a rest in the kingdom of peace. Yea, I know many of you feel as tho' you would confess, and stand confessed before God, your Heavenly Father, before your Heavenly Parents, and before your blessed Elders. You desire that all may be consumed in you, that is not correspondent to the pure precepts of the gospel of Mother. And to all such, I say you shall be blessed. In the kingdom of peace you shall secure your reward; And when I meet

you in the straight path, and in a straight place, as I have promised to do, it will be a joyful meeting; for there is heavenly comfort for the true and honest soul.

But, dear children, there is an evil among you, that I have come to point out, at this time, in a special manner, that it may be cast out, and put away, that peace may again be restored to the children of Zion; for lo! Many, very many of Zion's children have become wearied of the present strife, and seek a rest; and this they shall enjoy; but there is no rest in my Kingdom, saith Mother, while evil is harbored therein.

Many times, dear children, When Mother's first born children have given you counsel or admonition, in the fear of God, for evils of which you were guilty; especially in your rooms, where you retire to labour for the holy things of God, I say, many times, when your Elders in the gospel, have admonished you for evils in these, and other places, for your own souls redemption; they have received nought in return, but resentment and disrespect; and the holy spirit in them, oft has been grieved, on this point. Yea, their spirits have been wounded, and these wounds are not yet healed, by honest confession and repentance. Many, ~~many~~ times have their cries ascended to their heavenly Parents, saying, "How long, O Lord, how long shall the sacred orders of Zion, and givings of God be set at nought, and trampled underfoot? I tell you,

dear children, there is no peace in Zion, till all that offendeth is put away, so far as the light of truth, in each and every soul, shall discover to them the same, And there are some here, who feel determined to cast out and put away all evil, who yet have not seen this in its true light.——

Remember, dear children, it is those before you, that you are to receive the blessings of God; and if you grieve their spirit, and cause them to withhold their blessing, you will labor for the gifts of God in vain, untill you are again restored to their union by confession and repentance. and I do require, and so do all your Heavenly Parents ~~require~~, that this sin should be immediately confessed and purged out. Go to your Elders and confess it; go to those whose spirits ye have wounded, and confess it; seek their forgiveness; so shall you feel their love and blessing.

Perhaps some of you may think you have, at times, had occasion given you to do as ye have done; But I say unto you, Nay, Nay,— You need not look to those who are older, expecting to see them entirely perfect; altho the faithful have attained to a good degree, But have you been admonished by them, when you were in faultlessness, save in the fear of God, and for your own good,?

Again, Who has placed you to judge those before you? Is this the Order of God? And do you expect to be more perfect than they? If so, you will never

gain it by slighting their counsel, or disregarding their precepts.

Behold the garments of righteousness which they wear! Are they not such as you wish to obtain? Behold the crowns of salvation upon their heads! are they not such as you desire to possess? and such as they have obtained by obedience to Mother's gospel? Truly yea. The spirit of truth in your own souls, declareth unto you the reality of these things.

Perhaps some have thot: themselves guilty of the evils I have pointed out, and made mention of these things to their Elders, and some have honestly confessed them; but I say unto you, this evil is not put away: Again, I will tell you a few words more,

Some of you, dear children, seem to be yet ignorant of what a real true confession is. You will go to your Elders, and relate things over, perhaps just as they were, but still do not confess them to God's acceptance. And how is this? say some of you; If I have told a thing just as it was, to my Elders, is it not honestly confessed? In one sense, I answer you, nay, A thing might be related over just as it was twenty time or more, and yet not be honestly confessed; And, a thing may be confessed by telling over only once.

Does not the Thief, the Liar, and even the Murderer often tell deeds which they have committed just as they were, exulting in the victories they

have achieved, or triumphing ~~on~~ in the spoils they had taken? But in relating these things, do they confess them to the acceptance of God? Nay, nay, in no wise, — Then when you go to your Elders to confess, say to them, thus and thus have I done; and in so doing, I have done that which I knew to be wrong; I have violated my precious faith, and I feel sorry for it; and if you will be so kind as to forgive me, I will do so no more, ~~Labour~~ for this spirit, and ~~labor~~ untill this you can say in truth.

Remember your Elders are the mediators between you souls and God, and you cannot obtain forgiveness of God, but thro them, — Seek, and take the first opportunity, young brethren, to set all things right. Say not to yourselves, It is now the week time, and I must attend to my work; I have no time to attend to ~~this~~ labors; I must be about my temporal business; as some have begun to think already, this morning; or at least, begun to disregard what they have heard, and continue to sleep on. But remember ~~my~~, dear children, God's judgements do not slumber; and to the sleeper, they shall meet him when he is unprepared.

Who gave you your time? I say unto you, he who gave you your souls, and he, this day can cause it with you to cease to roll, and require of you your souls; and does every one now present, feel prepared to meet their God in eternity, at this moment? If not prepare, prepare; I say unto you prepare. ~~but out all evil, and ye shall bind your Dead~~

Remember dear children you are not alone; You are constantly guarded; your hearts are all known; and I pray to God that ye may all come to the truth, and square yourselves thereby, But if there be any who will not; they shall be cast out; and shall find themselves alone in the bottomless pit.

Therefore, I say again unto you prepare, cast out all evil, and ye shall find peace and rest; ~~So be ye encouraged~~ for faithful souls shall peace and rest enjoy; Yea, they shall dwell in the peaceable Kingdom of God, forever blessing and forever blessed, So be ye encouraged, beloved children, be ye faithful and I will own you for my children; and ~~I will~~ be your Father and your friend.

(Recorded)

So Farewell—

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in M.S.

A copy of a Roll of instruction to the Children of Mother Ann. Sent from Father William; by His guardian Angel,

of

Corrected in M.S.

Light, and Judgment. November 23rd 1840.

Lo Alvina Ministera

Hearken, hearken unto me,— I am the Angel of light, and judgement: one of the guardian Angels of your Heavenly Parents.

I came from the Eternal throne of Jehovah, to minister to the Shepherds of Israel; and I am now the bearer of a roll, from the hand of your blessed Father William which he copied from the record in the eternal Heavens; and it is signed by all your Heavenly Parents, and sealed by the hand of the holy God of Israel. Hear ye and understand for it is the truth upon truth and to every line thereof the judgement seals are set: and thus saith your beloved Father William. Come home, come home my Vi al lense - vó for behold I am coming in the straight path, and there in truth will I meet you: So come, come, and hearken to the still small voice, and learn the straight and narrow way.

A Roll of Instruction to the Children of Mother Ann.

Haho, beloved Ví se lá na, come listen, listen to my call; for behold I am the still small voice, that turneth the sinner to repentance; that softeneth the hardened heart; that calleth home the wanderer from his by paths in the wilderness, and teacheth unto him the strait and narrow way, that cometh close to the hearts and souls of men, and discovereth to them the judgment seals of Heaven.

My mission from the heavens, is to instruct the ignorant, to comfort the strong; to nourish and strengthen the fainting soul: to chid the wayward,

and upturn the foundation of the rebellious; to tear down all their fortifications and all their strong holds to distroy: that God alone may dwell in the hearts of the Vi'allence ve who are called into his kingdom.

So hearken unto me, and turn ye not a deaf ear, for, behold, the judgments seals are set and the books are opend and ought therein shall not be erased, untill it has been read and understood even by the fools of the earth.—

The God, The Eternal, from the everlasting throne of Heaven, hath sent his ministering Angels, and with their trumpets they have called every soul, into this, his Zion upon earth, who now are closed in its walls; Yea, they have called them from the four winds, from the dark and desolate places, and from the mansions of the wise and vain, to come into Zion, to learn of her ways, and to walk in her paths; that they might be made chosen vessels unto the eternal Jah, and Lajah, of the Heavens; to minister his power to the nations of the earth; to be Lights in a world of darkness. And all who hearkened unto their call, and obeyd their voice, have made themselves chosen vessels unto me, saith the giver of all Good; and I will crown them with crowns of glory, and prepare for them a mansion in the heavens. But remember ye called, and ye who would be chosen, remember the road is straight which leadeth you thro' and out of the world, and the allurements of it.

The snares of nature throng the way; and come close to either side of the path:— The fruitful fields of the God of darkness, are on either side of the narrow way, and spread their fruits to the passers by, the flowers on the enchanted ground, invite the wayward, and allure the bystappers from the narrow road; but these, these are the fields of death, poison is concealed in the fruits thereof, and the flowers are a stink in my nostrils saith the God of heaven.— Go not after them, O ye children of Zion. Turn not from the strait way ye who have learned to walk therein; and gather near, ye who say ye cannot yet see the way as ye would; for I will instruct you to walk therein, that heavenward ye may steer, and escape the judgments of God, which shall be upon the earth,—

Awake, awake, ye who slumber, for judgment slumbereth not; Zion is called to arise and thresh, and her sheaves shall be beaten; for the wheat the wheat doth the Lord require, and it must be fanned, and gathered unto his Garner; but many, many there be, who understand not these things saith the still small voice, but I will give unto them such food as they can bear, and instruct them, that they need no longer wander in darkness; Therefore Hearken.

God calleth unto all to repent and turn to him, to worship him, in spirit and in truth. The ways of nature are not the ways of life.

By nature, ye each would travel a lonely road, of these roads there are as many, as there are souls of men created, but know ye all my little ones, there is but one road to the kingdom of God, and this is not; ~~nor~~ and never was the natural way of any creature on earth.

But God created in man a living soul; he built a temple in every heart and placed watchmen upon its walls, and ye every one know they are faithful and true to their trust; and never neglect to call you to return whenever you wander, tho you may deafen your ears and heed not their call; never did a soul commit sin, without feeling their reproof.— But remember dear dear children, as light shineth into your souls, and ye are shown the narrow way, so accountability is increased.— Where there is no law, there is no transgression; but in Zion, God is revealed, and his laws are plain, therefore shall her children not err, without feeling the judgment of her God,— Yea, of a truth God is in her revealed, and her children, yea all, or any, called in at her gates cannot deny he reigneth therein, or say they see not how he is manifested. But, saith the still small voice, again will I point the way, again will I call, that all may be left without excuse, Hear ye and understand,

God first made know himself to lost man, declared to him the truth

and shewed him the path to his kingdom of peace thro' our Lord and Saviour Jesus Christ; he next made himself known the second time without sin unto perfect and full salvation thro' our blessed Mother Ann. Lo! these are the anointed of God, the Parents of the new creation, and before them shall the nations of the Earth be judged, for here is his judgment seat; from these two Anointed Ones did the Anointing flow to those who were their successors, ~~even your present~~ from them did it descend to their successors, even to your present ministry ~~Ministry~~, and from them doth it flow to all who are called as shepherds in Israel, even your blessed Elders, and this is the line God has manifested himself to you dear children of the new creation; Thro' this medium you are blessed of him; here yet standeth his judgment seat; here rest his sacred ark of the covenant of promise of eternal life, to all, who on him believe; and let no soul dare to presume to raise ~~their~~ hand to steady this ark, for surely shall death be, their eternal portion saith he who formed it, unless ~~they~~ repent repent,—

In obedience to these your blessed Elders, the blessings of God shall crown your souls, and you shall walk in the straight and narrow way, direct to the mansions of his love, What a privilege! O ye halting come and listen, O ye rebellious, come and see the truth, God hath said I will reason with my creatures as a man will reason with his friend, and Lo! Here ye his words

Would ye not; dear children if ye were going a journey to a distant land

wish, or desire a strait road thereto? would ye not seek the one which was most direct? that you might save strength in the performance of your journey and not be needlessly fatigued? Certainly you would. And would you not like to have it so narrow that you had no room for needless wandering steps? Your reason answers yea, if plain and easy,—

Now, dear children thus kindly hath your Heavenly Father dealt with you; he hath given you a straight and narrow way, direct to the mansions of peace, to his eternal kingdom, and so narrow it is there is no room for turning to go backward, without stepping off of it; neither is there need of any, for those who walk in it are bound for the heavenly kingdom, without even a desire to return to the earth and its powers of death;

Again, dear children, ye who are yet seeking for some easier path, hearken again unto my words,

If ye were traveling on a journey, would you not be thankful of a guide? Certainly you would. Now would you choose for a guide one who was at the other end of the journey, or one who was in the way next before you, that you might see them walk and so learn the way? Again of choosing, would you be the directors of that guide, who was chosen, or would you feel that you were better able to choose and appoint your guide, than those who had travelled the way

before you, and were aware of its dangers? Not so, All reason answers nay, Now dear children your blessed Elders are your guide on the heavenly journey in the narrow way, nest before you that you may, if you will, get the assistance of their hands, to lead and direct you, These are chosen and Anointed of God, by those before them; who know their hearts and intentions and also know the dangers of the way, and can direct them how to guard against them; by following them you will be guided to the mansions of the blessed of God; but if ye rise and rebel, and say ye will not follow them, Verily I say unto you, ye shall never, nay never enter the kingdom of God, ~~or~~ nor meet him in peace; but you shall be cast out of Zion, and altho you may be salt, yet it shall have lost its savour, good for nothing, therefore out of Zion you ~~shall~~ will be cast; and ye shall not enjoy a resting place in the world but you will be trodden underfoot of men; a shame, a reproach, a vagabond on the earth, accursed of God and reviled by his creatures. Therefore, put not forth your hand to steady the ark of God: Seek not to guide but to be guided and thus shall ye enter my kingdom, saith the Almighty. Farewell

Now thus saith your blessed Father William, O my faithful, faithful children Will ye again, and yet listen while I speak unto those who are called

to be the children of the heavenly Kingdom, for I must do the will of my blessed and holy Mother, and our Lord and Saiviour Jesus Christ; yea, yea dear children, I must be obedient, an obedient child of Mother; tho you call me ~~you~~ Father, — I know, says Father, many faithful souls, lively stones in the temple of God are now present; and to them, said Mother when I left her mansion, give my love and blessing, and tell them to be good children and they shall surely be rewarded and find comfort; but say to them, are you yet willing to endure tribulation with your Mother? Are you yet willing with her to kneel in prayer to your Heavenly Father, that the dead may receive life, and that none who are called by my gospel, to come into the Kingdom of God, may be cast off in his judgment because they will not repent: With me pray to God, that the gift of repentance may descend from his heavenly throne in charity, and wash the unclean souls, — Tell them their Mother wades in tribu-lation, Tell them, that some of her children have been disobedient and do not yet repent; — O repent, repent, says Mother, — Why will ye not hearken to the call of mercy, — O my children, my children, I am a Mother in Israel, a Mother to Israel, but I cannot own a child who has not gained the gift of repentance, — O repent; O repent says Mother, — O come my children kneel, kneel, O kneel with me, and beseach your heavenly Father, that repentance may cleanse

and purify his sanctuary.— A seperation, a separation, O my children a separation is at hand; and is there one here says your blessed Mother who is willing to be separated? if so let them come forward; and if if there is one here who by their works are separating themselves, and are yet insensible of the same, pray for them; O my faithful children, for I tell you God has sent his Angels of light and judgment and of mercy, to sweep his sanctuary; and those who will be swept in mercy; O let them come forward one, by one, and desire it of their lead, the only open door to the mansions of peace: and I will promise you, says Mother, I and we, all your Heavenly Parents, will be with that soul, and repentance shall flow in such streams as never yet watered the garden of God upon earth.

But if any there be who are willing to be swept in judgment; let them come forward and say, I have no relation here; no Father whom I know, no Mother whom I love, no brethren and sisters with whom I am willing to walk the narrow way,— I have no need of repentance for I am worthy, O my children my children, of what are such worthy? I say unto you says your Mother, they are worthy to be cast out of my Kingdom, and inherit the judgments of God! O awful! these, these, they cannot sense; but my soul is in agony for them,— Pray ye O my faithful children, that none may be swept in judgment; but

but remember ye all, be in haste, in haste, for the Lord hath sent forth his sweeping Angels, and his separating Angels, and the judgments of God are in their power, and carried beneath their wings. So come ye, come ye, O dear children. If me ye will own for a Mother, and if ye would that I would own you for my children, with me come and repent;

Where are the souls, says Father William, who is unneedful of repentance, or feels themselves to be so? Tell them I am not their Father: for they are not sons, and Daughters, but Bastards; and shall not inherit the Kingdom of peace.

Says Mother, We now stand before you, dear children, clothed in garments of repentance, we have brot with us robes for all our children; woven, woven with repentance. How many Sons and Daughters are there who will come to their Elders and ask for one these? (for we have intrusted them with the Elders) and wear them untill ye meet us in rejoicing? — O come, come my children, here are the garments of Life, wear them, and ~~ye~~ you shall hold the keys of Heaven, but refuse them and ye shall be clothed in death and darkness, and cast off from God; His people shall all know you, and shun you, You shall be the pray of the prowling wolves of the desert, and retire to wander in a wilderness land, lonely and forsaken, of God your creator and of every companion of your toils. — O says Mother let every heart repent, repent, repent; for in this field floweth streams from the fountain of mercy and grace, and the cleansing

Angels of God shall shower down blessings innumerable upon the penitent soul,

Farewell my children, in repentance farewell.

Help them O Lord says Mother,

The words of Father William from blessed Mother Ann. Recorded

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The Following roll, was Written by Mother Lucy; & Rec'd by her, to the Elders 2 Order Dec.r 25 1840. Jan 2 Mother came and requested, (if in union with the Elders), to have it copied.- Written Jan.y 3rd 1841

in mo

Beloved Elders, Shepherds in the house of Israel;

Lend; O! lend once more a listing ear, to a Mother, a loving Mother, who thro obedience, writes the following communication.

O Li-wan-se-ka-re-le! stretch forth your hands of strength and defence, at this time, for lo! we wade in tribulation, our spirits are grieved; and unto you we cry for help! We mourn for the house of Israel; and pray to our heavenly Father, in behalf thereof!

Yea beloved, thus saith my blessed Mother unto me;- "Go ye, take a sheet of mourning (which was black) and write upon it, as I shall tell thee, for my

holy messengers bring unto me heavy tidings even from thy first Church upon earth, whom we are now calling to stand next in relation to the holy Angels; to be true and shining examples upon earth, of holy rectitude; gospel life and freedom!

O says Mother Ann! Ye who profess, to be children of one Parentage, sheep of one fold; true Brethren and Sisters in the gospel, will ye, will ye hear me this once; for as a forbearing Mother; I call unto you in Charity and love.

We love, yea and delight to bestow upon our children heavenly gifts even from our choicest stores! Yea I say, we delight to bestow them upon those who will receive with thankful hearts, and improve there-by.— But with sorrow I say, there are some who slight; and even deride them in their hearts, as cunningly devised fables.— Others receive them as a cerimony, as they pass around, but never more think, or care about them! Thus, like the unfaithful servant; who buried his Lords money, they gain nothing thereby! Can I call such my Children in truth? although ye call me Mother, what can I answer!— gladly would I say, ye are my little ones; but I cannot, I cannot, own you as my children, while ye do thus! neither shall ye again receive of my holy gifts, unless ye repent of the same, and ask of your Elders, in humility, and sincerity to share once more with your Brethren and Sisters.—

When ye assemble to worship God, where living and honest souls, can ever

receive gospel life and freedom,— Death and bondage gathers around, and ye know not why it is, or what is the matter — O! ye little few called by my holy trumpet of salvation, to one calling, one kingdom, — to be true brethren and Sisters in the bonds of holy love, meekness and forbearance, why is it that these bonds do not become stronger? How can ye censure that in a beloved Brother or Sister that ye justify in yourselves! Can ye be called Brethren and Sisters in truth, when ye are striving to mar each others enjoyments by hard word words, hard feellings, and even willing to lessen that gospel confidence in each other, which is a gift of God to the soul? O my children; precious gifts, should be regarded, and cultivated with the gratest care; It is the key to your union, without which, your spirits cannot be truely joined, nor your souls travel in the way of God.—

Be ye bound together in bonds of holy love; strengthen the cords of true friendship; for a true friend is a peace maker, and such are the glory of the earth; fear exceedingly, to hurt the feelings of each other; These are wounds, not easily healed.—

O my children, how often do ye present yourselves to worship God, with enmity in your hearts towards each other! — Do ye think a soul in this situation, can make an acceptable offering? I tell you nay, nay in no wise, we abhor even the pretence — How often have ye been warned, never to assemble in the ranks

of holy Worship, with hardness in your hearts, one against another; how is this regarded! Often, often is this holy order of God broken! Altho you may confess your faults of this kind to your Elders, unless you go to the one you have grieved and remove from thence the stumbling block, you cannot feel that circulation of union flow, which is the life of the soul, and which you cannot live without, any more, than your animal part can exist, when the blood ceases to flow in your veins! I ask any of you, if you can with confidence ask a blessing of God, when in your hearts, you cannot bless your Brethren and Sisters! certainly not; and should any one attempt it, their intercessions would be in vain,— We say unto such,— "we hear not your cries, neither accept your offering!

And how is that wicked spirit of deception, often indulged, even in your place of worship!— you will put on a pleasant countenance, speak pleasant words, when a spirit of Judas, is lurking within! O my children! oft have I withheld my precious gifts, rather than cause you to be guilty of ingratitude, or the sin of derision!

Behold ye a company of spirits, daily walking in the fear of God, cultivating in each other seeds of love,— condescension— Meekness and forbear=ance, ever ready to build up, and strengthen each other in gospel simplicity, and each one, as willing to promote another's happiness as their own,

Would not this create a heaven? would any of you be unwilling to receive the reward of such souls?- I think not.- Then, O then walk ye in this way, and I shall delight to call you my true children; and bless you with my choicest blessings.- Yea, the harbinger of peace will dwell unmolested among you; and the mantle of Innocence clothe your spirits, True Wisdom, with all her lovely graces, will ever find a resting place in your habitations.- Then when you meet together, the worship of God will be your delight; Life and Freedom your element; and your offerings will arise like sweet incence before the throne of God.---

Come, O come and walk in this pleasant path; all ye who want to be my pretty children, and I will be to you a friend and Mother, yea I will guide you safely thro' the dangers of time.—

Now O my children, receive ye this with my blessing; Yea my love to you is unceasing, and my charity unbounded; but know ye, that souls called in this day, must honor their calling, or loose their holy birth right! And know also, that all hard words and feelings, unrepented of; stand recorded in your Books of remembrance even those, which of late have been committed to your charge! Read and understand, that all things are known, and will yet meet you in mercy or judgement!

Do ye all remember, that a new years Gift was promised unto you?

and that you were told, that it was something you greatly needed? True it is, but how many will receive it with thankfulness; and labour in the fear of God; to make a right use of it!

Hear ye my words — "Let no one no one presume to come forward and ask for this, or any other sacred gift, in a light or trifling manner, or with deceit in their hearts"!

Now beloved Elders. I, your Mother Lucy have written the fore going, by the request of my blessed Mother Ann — will ye receive with it my love; and do as your Wisdom directs —

But O! Vi-lon-se-la-du-se ne can! The holy holy things of God are sacred; and must lu se ne va, in every heart; or lon si la, will be their portion

Farewell, from your loving Mother's,

Written in the vally of tribulation —

The following Messages are those spoken while in time of Worship, not written at the time, but since, have been recorded by those Instruments who were chosen to convey them at first.

Copy of a Message, delivered by Father James, Thursday Evg. Apl. 23rd 1840 - 2nd Order

Father James, (accompanied by Eldr. Br. Samuel S.) came into our meeting, and said, (if in union with the Elders,) he had a few words to communicate to the younger part of the Family. To which they consented, - and he then proceeded, as follows.-

Those who have been labouring to fulfill the late requirements, are now prepared to receive what we have brot at this time; for unless souls partake of each gift as it is handed forth, they are not in a situation to receive what is before them.

Some of you, says Father, begin to think that we are pretty strict, and that there is so much said, you hardly know what to think, what to do, or which way to turn, for fear of going wrong; and some of you say, (within yourselves) that you wish these messages, would cease; for you hear so much said, that you cannot,

remember one half of it.

But I tell you, says Father, my Mother's work is swift, and what is done, must be done quickly; for the time is near at hand, when the gospel trumpet will sound, and call many poor souls, who are crying to God for deliverance from sin, and are almost given up to despair! — But, says Mother, "my people must first be set right, before this can be done. Deep tribulation you will have to pass thro', before my trumpet shall sound, that when they come, you may have wherewith to feed them." — Yea, you must partake, in a degree, of the same cup of sufferings and tribulation which your heavenly Parents, and many others did, in the first planting of the gospel.

Is it not so, (says Father), O my beloved aged Brethren & Sisters? — Did we not often call upon you, while upon earth, to labour with us in tribulation?

Did we not tell you, that you ought to labour for that degree of the fear of God, that ye would fear to break any Order, that was placed for your protection? —

Yea, and when you laid your weary bodies down to rest at night, have not you prayed in tribulation to God, that you might not loose the sensation you had gained by so doing? — That when you rose in the morning, you might be able to do your duty in the fear and acceptance of God. — Is not this what ye were taught, when we were upon earth? — Yea, they answered, and often have we felt so.

Father then said; "Young Brethren and Sisters, are you not willing to feel a measure of the same"? — Yea, was the answer. — Truly you must, said he, or never find purification from sin. You must labour to fear God in your hand labour, and in all you do; then when you present yourselves to worship him, your offerings will be accepted.

Eldr Br. Samuel then said; "We might think strange that he did not speak oftener to us; but tho he did not say much, he felt the more. But says he "Mother's work is swiftly going on, and what is done, must be done swiftly; yea, in haste, for she is waiting to sound her gospel trumpet. — So be encouraged and press on —

(Recorded.) New Lebanon 2d Order. Abigail Crossmanes

Saturday Evening April 25th 1840.

Father James & Mother Lucy came with with a company of spirits, and asked liberty of the Elders to stay among the Brether & Sisters till meeting time; for Mother Ann had given them leave to do so, if it would be agreable to them. They were told, it would be very acceptable. They then said, they would lead the forepart of the meeting, if the Elders were willing. ~~then answered~~ The Elders replied, that they should be glad to have them do so.

They gave out a large store of love to them, & said they were going to retire with us; for said they. "You have been under a good degree of Mortification, the week past, & now we want to rejoice with you —.

After we had marched one song, Mother Lucy Spoke as follows, —

Dear Brethren & Sisters; I have indeed come to worship God with you, and I have brot with me a company of spirits, also a rich treasure of love, which you may receive and be encouraged. Yea, my dear children, be ye cheerful. & pray on: I want you to be joyful. & take comfort now, while it is offered to you: for you know not what will come next. You have been under a good degree of tribulation, the week past, & now ~~we have~~ we have come to rejoice with you, & to strengthen you to persevere on in the way of well doing —

The above was spoken by Leah Taylor.

After exercising considerable & truly feasting on heavenly Joys, Mother Ann came & delivered (thro' another Instrument) the following Message. —

"Dear Brethren & Sisters, I have just come from my holy Mansion. I am "in haste, I cannot stay long; but I have a few words to say, if the Eldrs are "willing. (Yea was the answer). Some of you have said within your hearts, (Well, "I am glad this week is so nigh at an end. — I hope the coming week. I

"shall have an easier time of it; I be able to do a little more, as I am
" a mind to. I don't love to be in so much bondage. / But I tell every one
" who feels in this way, that the chords will be drawn tighter & tighter,
" untill all shall know that such feelings shall be purged out:—
" Yea, & untill it is your delight to keep the fear of God in all your goings
" forth; for I have not come in vain, to visit my children on earth. —
" Now, I ask those of you who have kept in any degree the gift manifested
" to them the past week, whether they would be willing to exchange it for
" all things else"? (Nay was the reply!) Mother said, ~~I be~~ am much more
pleased now, then I was when I first came into your meeting; for when I
first came I found evil spirits among you; but they are pretty much all gone now,
& if you will give a gentle shake, they will all go. They do not love to stay where souls
are zealously devoted to God. So, dear children, you must all be zealous to
worship God with every faculty of your soul; for I do not love to have evil spirits
assemble with you.—
Some of you have wondered why I was always in such a hurry, when
I come; but do not think that it is because I do not love you; nay,— nay,—
But it is because the work of God is swiftly going on,— & I must be in haste; for

I have a great deal to do, both in heaven & on earth! Now receive my love, dear children, for I must be a going. & saying farewell, she quickly disappeared! Apl 25th 1840 – by Augusta L...

(Recorded.)

Father Joseph made a request of the Elders, (if they felt union) to leave the younger part of the family recollect Order; and at some suitable time, repeat such as they could remember, in meeting.

Accordingly Sabbath Morning Apl 26th 1840; we commenced speaking.

Before we had proceeded far; Mother Lucy requested a privilege to repeat one Order, which she said, had not been fully spoken; in relation to opening our minds out of order.

This order, says Mother, was established thro' deep tribulation; but it never has been kept as it was first given; and for many years past, has been verry little regarded.

I will says Mother, (if the Elders feel union) repeat the order as it was first given.

"It is strictly contrary to order, for any one to open their minds in unreconciliation to each other, concerning any gift or gifts, which before had been given. – But open them to their Elders, and there let them be judged. – Neither should any one open their trials, concerning their Elders, Brethren or Sisters, to each other, – or speak to any one, belonging to other Orders, Societies, or Families, concerning orders, rules or regulations given in the Church."

Often, dear Children, have I heard this sacred order of God broken, without care or

consideration, or even thinking, that you had ever heard such an Order! – But do not again disregard it; It is the bond of your union; it was planted thro' sufferings, and thus it should ever be maintained. –

Sabbath Morning, Apl. 26th 1840. Abigail Crammer.

(Recorded.)

Monday Evening. April 20th, Fr. Joseph & Mr. Lucy (Elder Br. Samuel Spires & Elder Mary Andrews, came, & brot to the Elders 2 large Bottles of wine, said it was not then to be drank, but desired to leave it, which was done.

On the following Monday, (being the 27th) they informed the Elders before Meeting that they were again coming, & wished to have those bottles of wine drank by them, before meeting:– said they had come to do the will of their Heavenly Parents.

Elder Brother Samuel S. & Elder Sr. Mary desired a privilege (if in union with the Elders,) to wash the feet of the Brethren & Sisters between the age of 40. & 20. & also to speak the word of their heavenly Parents. (This being granted, they spoke as follows:)

Dear Brethren & Sisters, our Heavenly Parents have sent us this evening, to communicate a gift to you, which we desire may be recieved in the solemn fear of God. It is nothing pleasing to a natural sense, but it is cropping and down bringing to a high and lofty nature.

Then turning to the Elders, asked them if they were willing to unite with them, and wash the feet of the Brethren & Sts even as Christ, their Lord & Savior, washed the feet of his decisples. (being answered yea!) Father asked Br. Amos (Stewart) if he would wash the feet of his brethren. Yea, said he, ! Then says Fr. "if you will, I will go around with you: I have brot with me a clean white towel, & when you have washed their feet, I will hand you this to wipe them with. Elder Br will also go and hold the basin which he has brot filled with pure & clean water."

Mother Lucy & Elder Sr. Mary, requested H. B. to go around among the Sts in like manner (which was done.) Father desired the aged to stand by, and bless the young in this solemn duty. After this was over, Father said; "Now, Brethren & sisters, remember your have had you feet washed in the solemn fear of God, even in pure & holy water! It was in love and condescension, yea, & in obedience to our Heavenly Parents, that we have thus come to bless you; And now, you may receive our love, and the love of Christ & your heavenly Parents. (Spoken by L.T.) Immediately after the ~~above~~ preceeding communication, Father James came into the room, & said he had brot us a gift of encouragement. And says Father, — "Dear children; You have heard much, & ~~you~~ seen much;

yea, and you have felt much; But you have only just begun to see, to hear, & to feel. You shall yet see, hear, & feel. that which indeed you will marvel at.

Altho' you have seen many marvelous things already; yet I say, you will see that which will appear more so, than any thing you have yet seen."

Now, says Father, "I have a small present for all over the age of 40. It is a little Ball of Holy Love for each one; and if you will all hold out your right hands, I will put ~~them~~ it in."

Now I have another gift; for those under the age of 20. (if the Elders feel union in it. I should be pleased to have them come forward into the alley, & sing a song. (~~which~~ This was immediately agreed to) Fa says, I want to have you sing, O ministering Angels from Above &c. But if there are any that do not want the Love & blessing of their Elders Brethren & Sisters, they may stay where they are; then we shall all know who they ~~to~~ are. But if there are any such, they are not fit to be in meeting, ~~& I chuse they would immediately leave the room!~~" (All stepped forward, and after singing, Fa gave them his love, & asked them if they were willing to speak a few words for him.—(They all spoke, and manifested their thankfulness for their present privilege, & their determination to be forever faithful! Spoken by Father James.

Thro' Hannah Agnew—

April 27th 1840

Monday Evening After Father's Gift to the Young: Mother Ann Addressed them in the following words.

O beloved young Brethren & Sisters!

I have come to view you at this time, and to bring you strength & courage to persevere on, in the way of God. O my dear children! you know not the treasures that are laid up in store for those who devote to God the first fruits of their lives. Yea, says Mother, those who give unto God their time & ~~talents~~ in their youthful days, shall in truth be the flowers of Heaven, & the glory of Paradise. This was my promise while upon earth, and now again I have come to renew it. For greater is your privilege in this day, than any souls ever enjoyed. O prize it, dear children; yea, prize the day you now live in. Many, many are the blessings daily bestowed upon you from the giver of all good. O be thankful, be thankful, dear children, and labor to secure for yourselves a rich store of heavenly things, while they are showered so freely upon you. Do not squander away the blessings of God, and those precious gifts which you have recieved. Remember you will be accountable for every thing that God in his mercy has

bestowed upon you. Those who do not make a wise use of their time and privilege, know ye, your judgement will be awful! But all who are willing to bear their daily crop, and sacrifice all for the gospel, shall lomanselana while in time; but in the world to come, shall recieve an hundred fold reward! —

Now, dear children, I suppose you have all heard of the Heavenly Jerusalem; that it was enclosed with a wall. This is very true. Now, dear children, you have all been gathered within the walls of this heavenly Jerusalem; and if you are faithful, you will be beautiful ornaments in it. It is enclosed with a wall of strength, which has 12 Gates; and on the 9th 10th 11th 12th Gates are written strange & marvelous things. I have set watchmen upon the walls of this City; yea, faithful & true Shepherds at its Gates. No one need to think to pass in & out at these gates, unmolested; or to tear down its walls; for they cannot do it. You may jump over its walls, and get out; (but remember, dear children, if this you do, you can never jump back again) — If any of you are so unwise as to slight this call which you now have, the day will surely come when you will ~~will~~ weep and mourn, and no one will there be to hear your cries. O do be wise, dear children, and keep within the sound of

— The numbers above should be written in full —

your Shepherds' voice, who are calling you at the entrance of this City — I have come once more to sound aloud my trumpet, with my faithful watchmen, & call home the wandering sheep, and gather the scattering Lambs within the walls of this holy & heavenly Jerusalem, that they may not be left to perish.

O my little ones, keep ye within these holy walls, where you are so safely gathered; harken to the Shepherds' voice, and they will protect you from harm — Now says Mother you may receive the love of all your heavenly Parents. I have spoken these things, by the request of Father William, Father Joseph, & Mother Lucy. — April 27th 1840 Monday evening —

(Recorded.) by Hannah Blake —

On ~~Last~~ Sabbath, April 26. (1840) in our afternoon meeting at the meeting House, Father Joseph & Mother Lucy called forward all under the age of 30, and questioned them concerning, how much, or what they had given up; and desired them to recollect & confess their crooked stories and misrepresentations, and hereafter speak nothing but the simple truth; and told them if they would do this within three days, they should receive something that would forever be their own.

Accordingly on Thursday evening following (Apl. 30th 1840) Father and

Mother came and asked liberty to call forward all under the age of 30, and speak to them; This being granted, Father spake to them as follows.

"Young Brethren and Sisters, did we not promise you last Sabbath, if you would be faithful, and labour in the gift we then had for you, at the end of 3 days, we would give you something, you might call your own, in time and eternity? Yea, they answered; And have you ever known our promises fail? Nay was the reply: Neither shall ye, says Father.

We have brot with us, a rich treasure, for all who have been faithful; and if there are any who think they are not prepared to receive it, they may say so; and we will keep it till they do think they are; all the rest, may hold out their ~~right~~ hands, and we will put it into them.— After all had received their present, Father said he would then tell them what it was. "It is, said he, a little Box for each one, filled with gospel graces;— These says Father, shall ever be yours, if you will be faithful.

You must cultivate these graces, and they will grow, and form a beautiful garment; and when you enter the eternal world, you will be clothed with this, and it will form a covering that will be pleasing to your heavenly Father.

But if you do not cultivate them, they will stay with you awhile, and then return to the place whence they were taken.

by Abigail Crosman

(Recorded)

Saturday Evening May 9th 1840. Father William, Fr James Father Joseph, & Mother Lucy came to our Meeting in company with many blessed Saints, who brot to us several many good gifts, presents &c: at the close of the meeting, Father William communicated the following Message.

"Beloved Elders, (said Father William) are you willing I should speak"? (yea) We, your heavenly Parents, one & all, yea, & all the heavenly hosts, bowed low our Spirits, and humbled ourselves in prayer to God, our heavenly Father, & Christ our blessed Redeemer, for all that were now within the walls of Zion, ~~that you~~ they might keep ~~they might~~ their holy faith, and endure to the end. Now young Brethren & Sisters, how many of you will unite with us, and bow low your spirits, as well as your bodies, and say; We pray that we may be able & prepared to receive, what is now laid up in store for us. (This indeed was done).

"Remember young Brethren & Sisters says Father William, if you will be faithful, there are treasures; eternal treasures laid up in heaven for you." All of you that are now within the walls of Mount Zion, may stand faithful if ~~they~~ you will; yea, I say if you obey that holy faith which has been planted in your souls, no evil weed can root it out.

Father then fell upon his knees and said: Will all that are now present;

make this promise, that they will be faithful, to cultivate nourish & strengthen that little spark of faith which they have recieved? If this you will do, your heavenly Parents will delight to feed you with heavenly food, and the food of Angels they will give you. We have bowed our spirits low, this night, yea, with our heads to the floor, & prayed to our heavenly Father, for you dear children. / O that you could sense the rewards of the faithful! Those who cheerfully forsake all, for the gospel, devote their time & talents in serving the true God of heaven, and walking in the path of obedience, and reconciliation! O my dear children! such will grow and flourish, like beautiful flowers in a well watered garden. yea, and bright stars will they be in the kingdom of their God. / So prey ye on, let nothing stop your progress; but persevere on in the way you have begun; let your holy faith be your guide, and you never will stumble nor fall by the way.

Christ & Mother, & all the heavenly host, bowed low, even to the floor, & sent unto you, their holy, holy heavenly love. Will ye recieve it; dear children, & promise to nourish that holy spark of faith in your souls? (Yea, we will, was the answer of every one.) New Lebanon 2nd Order - Hannah Blake.

(Recorded)

Sabbath morning, May 10th 1840. Father Joseph delivered a short Message, which was as follows.

Some of you begin to think, by this time, that I have about done, and that you are not going to hear my voice any more, & that you can now be at ease, and can settle down now, and be steady. You think you have given up about all, (or at least some hope they have, and hope the bluster is about over). But I tell you, I have not near done yet. You shall hear my voice louder, & louder, till every thing in this, the the first Church of God on earth, is set right. Remember I have not come in vain; nay, nor to trifle ~~trouble~~ with you, dear Brethren & Sisters; but I have come to do the will of my heavenly Father, in obedience to my Parents above!

No one ought to settle back into a dull stupid careless sense; But every one must be alive and awake; be zealous, and up in every good work; but if you are dull and stupid, you will miss of the gifts of God, & they will pass by you, and then you will be left destitute: You cannot recall time when it is past; nor these precious gifts. And while you are alive, and awake, and gather them while they are so freely

you cannot attain them.
given you, I want all to remember, says Father, that I shall not leave this Church, till every thing, and every one in it, is set right. And all who will unite with me in this work, may, with four low bows, receive my love, the love of all their heavenly Parents. —

May 10th Continued (Recorded.) N. L. 2nd order. Sarah Taylor —

Sabbath P.M. in our Meeting Mother Ann asked permission to speak. (which was willingly granted her.) — The following are her words —

When I left my Mansion, all the heavenly host were bowing in fervent supplication, and in thankfulness to God, for the privilege my children now on earth enjoy. Yea, says Mother, and holy, holy love, they sent unto every faithful soul.

Do not think, my children, because some have fallen by the way, that my work will cease; nay by no means. There are some who hardly know what to believe; because there are those, who have had great gifts, and have spoken in the name of their heavenly Parents, who have turned their backs, and proved themselves traitors. But dear children, one thing you may with safety rely on; which is this. — ~~Any one~~ All who are faithful, honest & true to their own souls, will never fall; let them be blest with whatever gifts they may. If any fall, it is because they are

not honest, and true. So, my dear children, it is of all importance, that you find a true relation, a just joining to the work of God, and to his people. If you do not travel fruitfully in the gospel, and in the work of Mother, it is because you have not made a right beginning; you have not began to build on a sure foundation.

Now, says Mother, no more need you ponder upon such unnecessary things; I have told you all that is necessary for you to know.

The holy work that is now among my children, is, in truth, the work of God. Tho' many prove themselves traitors, that are called into it; yet mortal power cannot stop its progress. It will increase beyond the calculation of human wisdom; and no one need dispute about it, nor judge the truth of it:- For truly it is the work of your heavenly ~~holy~~ Father. By him I was sent; and by his almighty power, my spirit is supported, by night & by day.

Now, says Mother, all may recieve my love, my holy, heavenly love; for I do love my faithful children, and want all to improve their time wisely, and not spend it about that which is a hindrance to them, and even, hurt many times, the feelings of their Brethren & Sisters.

May 10th 1840 N. L. 2nd Order. Hannah Blake.

(Recorded.)

Wednesday Evening, June 17th 1840. Mother Lucy asked liberty to speak a few words: the Elders answered yea very freely, and she said,

"My dear children, I have but a few words to say; but this much I wish you all to know, that is, that you are watched over daily; you are not sensible how many spirits have assembled with you, this night; to worship God. — I have caused many to stay with you, this week, who never had a privilege on earth to obey Mother's gospel, as you now have; — Now they have come to see your examples; yea, to see your bright examples. Perhaps some ~~some~~ of you will say, you are sorry you are watched over so strictly, and that you are not willing all your actions, words and ways should be known. But this you cannot help; for there are thousands of spirits daily watching you, and noting every thing that is transacted by every individual. Every thot word & action is, and will be known, yea, even by spirits and the Angels of truth that daily walk by your side. Some of you may try to hide yourselves from me, and my holy Angels; because you think mortals on earth do not know you. But you are mistaken; yea, & you will yet find it so.

Now brethren & Sisters, says Mother, you may have my pretty love, if you will turn round facing each other. (This was done in a very simple way.) June 17th 1840. — Sarah Taylor — N. L. Lander

(Recorded.)

Copy of a communication Sat. Evening June. 20th 1840.

Father William accompanied by an Angel came into meeting. & the holy Angel spake as follows.

I am an Angel, the holy recording Angel! I have been round, & round. & round; & I have noted, yea. I have made mention of all & every one that have laid their hands upon the Altar of truth. But it is (Beloved Elders) a lamentable fact, that there are some who have never yet laid their hands upon this sacred Altar! But, says the holy Angel, I have made mention of all who have laid their hands on this altar, & have set their seals determined upon the foundation of truth to remain. Yea, & there it will stand, stand, stand forever! — A true record also, I have kept of those who have not thus done. What is written is written. But it shall all be read; yea, in the Lord's own time, it shall be read. God shall not be mocked, nor his holy word trampled under foot; but the sinner shall yet fear & tremble in his presence. Those who are free, let them be free; yea, all who have laid their hands upon the Altar of truth, let them go forth, & rejoice! Let them worship with life, yea, in love, strength, & simplicity. Such souls shall yet worship their God, unmolested, & undisturbed; and in truth enjoy his blessings,

which are life, light, love, & true simplicity. But again I repeat, to those who are not on the foundation of truth. — God shall not be mocked, and all shall yet know it! My word, & my record is truth; and everyone shall, sooner or later, meet it, either in mercy or judgment! — Spoken under inspiration by Giles B. A. N.L. 2nd order

(Recorded.)

A Communication by Mother Ann, together with all our heavenly Parents Sat. morning June 21st 1840.

After the general exercise was over, Mother, & all our heavenly Parents came in, & Mother asked liberty to speak, which was granted her, by the Elders. — I have, says Mother, brot with me at this time, a warning in one hand, & a blessing in the other. We have been sounding our heavenly trumpets, yea, & these we shall never cease to sound on the walls of this heavenly Jerusalem. We shall sound, sound, sound our solemn trumpets that all may hear! For I tell you, dear children, there are strangers ~~on the Earth~~, trying to imitate the sound of the true gospel trumpet, yea, they have tryed to sound within these very walls: & I desire, if there is any of you, my dear children, who do not know, the sound of the true gospel trumpet, you would give yourselves no rest day nor night, till you hear & know its sound. We shall continue to sound on these walls, till all who are within them called, are in truth chosen! Then we shall sound without; yea the time is near at hand, when we shall sound to the children

of this world; for many thousands are now ready, yea, & hungry, famishing, for the want of something to satisfy their souls. Many are now actually putting an end to their existance (in time), on account of their tormented consciences — knowing no way of escape. — Verily I say unto you, the time is near at hand, when we cannot sound within these walls as we have done; but again I say unto you, beware of strangers, who will sound forth to you, false trumpets; for such indeed there will be. Look out, I say look out! Or you will be deceived by these pretended trumpeters! They will appear, even as angels of light, and speak in imitation of us: But O Selinse kána, vi lá! Wolves in sheep's clothing they'll be — Harken not to their call: follow not their footsteps. For lóle-vas kána! you will mourn in sorrow when it be too late. Cleave to your shepherd's voice; come when they call, & go at their bidding: Then, my little flock, I will protect you from the hands of the distroyer! yea, and the sound of my holy trumpet ye shall know —

Now, say Mother, (dearly beloved children) We have brot unto you, from the heavenly world, a rich store of love, strength, & blessing. It is for all, yea, every one; It is indeed out of pure love, my children, that I have brot to you, this warning — It is because I want you to be, little, simple children of God! —

Spoken under Inspiration, by Abigail C. Now Lebanon 2nd Order —

(Recorded.)

continued on the next page.

After ~~a little~~ some more exercise, in the simple worship of God, Mother asked to speak again. — Freedom was manifested & she spake as follows

I have nothing new to tell you; but it is something I want to have you know.

You have all heard I suppose, that in ancient times, when the children of God presented themselves before him, Satan came, also. Even so it is now; for this very day, he has come to worship with you. And are any of you, willing to have ~~a~~ part with Satan? (Nay, ~~we say~~ was the reply) I will tell you just how he looks, if you would be glad to have me; He is the blackest of all evil spirits; & is all covered with sharp quils; he ~~will~~ would gladly dart these, at ~~any~~ every one, ~~he can~~ if he could get a good chance to. He has thrown several into the room already; He stands in the door. He has been looking & trying, a long time to get in, & finally he has got one end of a chain which he holds, in. But when you commenced marching in Mother's March, he was so shamed, he went away.

Nothing will mortify, & make evil spirits so, shamed, as little, simple gifts, in the worship of God. Altho' many think, they must have warring, & fighting & something very powerful, to drive away evil spirits, yet let all, purify themselves, & cleanse their own hearts, and then the low, & still small voice, will do more, (than all the warring, & fighting) — are you not glad That I have come this morning to help you, & warn you, of the danger you are in. (Yea, was the answer of all!)

This, was communicated by Lo. T. New L.. 2nd Ord'n June 21st 1840 —
(Recorded.)

A Message from Father William Tuesday Evening Oct.br 27th 1840,
Concerning a writing, written by him on the ceiling of the room, in 1839.

Nearly 2 years ago, I passed thro' this place, accompanied by the proclaiming Angel, & the Prophesying Angel; and from their voices I did record the words of your holy Father, whose dwelling is on high!

Yea, even the words of the holy One, did I write at that time!

Many are the times I have passed to & fro, in this place; & on my right hand, & on my left, I found dwelling together, the faithful & unfaithful, the righteous & unrighteous:—The unclean, (even, dwelt) among my chosen ones! But lo! I lee was kee pra la ma! Again I have returned unto you, with these holy Angels, that ye may all know that God, is a just & holy being! And that truth alone, will bear the sway.

Know ye, each & every one, that those who profess to be the people of God, must be free from sin & uncleanness.— Now, says Father, are you willing to hear a few words, from a Prophet, even the Prophet Jeremiah? (yea.) (we reply)

O young Brethren & Sisters! says the Prophet; Once my habitation was on earth, like unto yours; but not the privilege which you possess, did I enjoy. Nay, if I had, I think I would have wisely improved it.—

O that you could sense your day & holy calling, Nothing would be too great

a sacrifice for you to make, to obtain Salvation, if you sensed the greatness of your privilege. You may think times are very strict, & nothing that you do is right; but remember, young Brethren & Sisters, there is no other way out of sin, only by honestly confessing & repenting of every wrong, great & small. Altho' when I was upon earth, I was a Prophet, yea, even a great Prophet; & much did I record, which, no doubt, many of you have read; but now I am a little child, a little child of my Mother. I have honestly confessed ~~every~~ my sins & wrongs, just as I committed them; yea, one by one, have I confessed them, & thankful indeed, I was for the privilege. This is the way I have found my Mother, & in this way, young Brethren & Sisters, you will find her. You have a privilege of finding her, & obeying your faith, while in your youthful days, which indeed, is a great privilege. O could you sense it as it really is, you would be thankful for any thing, that would help you to find salvation from the nature of sin. You would not think it a hardship to confess your wrongs, nor wait till they are dug out, by your Elders. Nay, this you never would do; but you would be thankful for every ray of light, whereby you were enabled to see your lacks—

Beloved Elders, says Father William, then said now are you willing I should take from the wall of this room+ the writing I have spoken of? (yea said they).

(+ which was on the wall of the Bros. Chamber.)

This writing, said Father, I myself did write, with my own hand. I have covered it from the sight of mortals, ever since it here was placed; but now it shall be uncovered, & ye shall know its contents. I have this holy writing, & those who are prepared to read, let them read. You shall all hear the solemn truth of God, which it contains, both old & young.

Now says Father — Beloved Elders, we thank you, for your attention to us, this night.

Spoken under inspiration by H. B. & witness to, by others —

Note. (This writing was copied, the following week, by another instrument chosen for the purpose). Recorded.

A Short Message from Father William, Sabbath Evening, Nov^br 8th 1840 — (Recorded.) from the M.S.

My blessed Mother Ann has sent me, this evening, unto you, beloved Elders, with this short word for your little flock. (liberty being given he proceeds) I have come Brethren & Sisters, yea, & also 4 holy Angels are with me at this time. It is the desire of your blessed Mother, that all now present should be in a labor a deep labor of soul, the following week, to search their hearts, & cleanse their vessels clean from all impurity! And, says Father, do be faithful, faithful to this call! let not one think to get round the cross, or slight this privilege. But let every soul be alive & awake! Give yourselves no

rest, till you know you are accepted of God, & by your blessed Elders.
These & holy Angels, I have brot to stay, with the Elders, the coming week;
they will enable them to discover the false hearted, & no one need think of
deceiving them; for these holy Angels will be with them wherever they go.—
The faithful in their flock, they shall also know; none shall pass unnoticed.
Let every one be true to their own souls; that peace may again be restored to Zion;
for lo! within her walls, are weary souls, who seek rest, but find it not: they
they are hungry, & cry for food, to sustain them. Nothing but strife & contention
while the faithful, & unfaithful abide together. Therefore I say, let no one
present themselves, at the close of the present week, to worship God, unless
they stand in justification, & know they are owned & accepted of their Elders.—
Remember these my words, says Father William! They are the words my
Mother hath sent me to speak unto you. - Spoken under inspiration by Peter Long.-
Elder Sister Mary Andress, confirmed the foregoing message in the following words;
Beloved Elders, I am here, & are you willing to hear a few words from me?
(yea was the answer) I was sent by my blessed Mother Ann, to speak unto you,
her words; which are these,- "Dear children; I am in haste; & it is my desire,
that you should be ~~in~~ ~~two~~ alive & awake; & not be found slumbering.—
Rest not, dear children; rest not I say, for lo! I shall come upon you as a thief

the MS goes to here

"in the night, & no one shall be aware of my coming. The work of God is swift; & waits for no delay"! Your heavenly Parents are now at work with you, & for the week to come, your blessed Father William has brought a holy Angel to dwell with the beloved Elders. This is true, yea true indeed it is —

At 4 o'clock this afternoon, did your blessed Father start from his Mansion, with these holy Angels. Then your blessed Mother came unto me, saying — "Go ye, this evening, unto the house of Israel, & there, witness to the truth of God, which your Father Wm shall speak unto the children of Zion! & indeed I have come; & it is out of pure love to obedience that I have so done. Now you may recieve the love of your holy Mother, Father Wm's & mine too —

So farewell for to night,

Says Elm St Mary — Spoken under inspiration by Augusta Lanuier —

(Recorded) N. L. 2nd Order —

Sabbath, Nov 8th 1840. Mother Ann, came, accompanied by Father James and delivered the following testimony —

O my dear children, Your Mother draw nigh unto me, & hear ye my voice. Some of you think if you could only see your lives recorded, or have the privilege of seeing the book of your lives, (which you have heard so much of, and would read it.)

you would be willing to confess every thing that was there, recorded. You say you don't know, how small things are noticed; Some of you say, you guess by all you can hear, that the spirits set down a great deal, that you think little or nothing of, as being wrong — you say, you wish you could see, that you might know, what to confess. but you ~~don't~~ do not want to keep running to the Elders, with so many trifling things, that you have no reason to believe any one else has to." — you think also, that when souls enter eternity, they have these things shown them, and that they can there read the book of their lives & know what to confess. — But dear children, you are indeed mistaken in these things — If souls could read every thing they had ever done without self examination and conviction, what would it profit them? Nothing I say, & you may rest assured. that souls have to labor in tribulation to recollect every transgression, just as much there, as here on earth. Their own faith & conscience is the book they have given them to study. If you could read over your whole lives, even to your Elders, of what use would it be, to you; would you feel, that you had given an account of yourselves to Gods acceptance, & feel that you were forgiven — I think not — Now dear children, look to your faith & consciences, & you will need, no other book in time or in Eternity. There you will find an exact account of your doings — If you harken to faith, yea, your faith,

I say, you will ever be able, to confess to the acceptance of God, & his chosen witnesses. Now says Mother, I have made known these things, that you need no more reach after that, which never will be handed you. And you may recieve at this time the love of your Parents one & all, who are daily striving for your good, & labouring to make the way easy.

Nov^br 8th 1840 — Spoken under Inspiration by He B — 2nd Order
(Recorded.)

The following Message was spoken Sab^th afternoon Novr 15th 1840

Beloved Elders, says Mother Lucy, I am indeed here, & may I speak? (yea, was answered) O young Brethren & Sisters, could you sense the beauty, & glory of a justified spirit; yea, could you see the adorning that I am adorned with, as I now stand before you. Yea, says Father James, could you see and know the glory of the justified, the true cross bearer's reward, you would quickly put away every thing that hindred your happiness & justification, & strive to be more united, & closely joined one to another. Then evil would have no influence over you.

Now, says Father, we have brot with us, two Prophets, Isiah & Jeremiah; O, are you willing to harken to them a few moments? (yea all said)

(said the brothers)

We are children of Mother; & of her we have gained permission to visit this day the first Chh. of God on ~~the~~ earth. A privilege, indeed, this is, far greater than we are worthy of; but we feel thankful, & highly do we prize it. Once we inhabited this earth, like unto you; and much did we see & hear, & the same we did record, as you have been told; and now dear Brethren & Sisters, many of those things you are daily witnessing!

Our privilege this day, feels far greater to us, than all the knowledge we obtained while on earth; yea, it is far beyond any thing we ever expected to enjoy.

Never did we expect, to behold a people on earth, worshiping, & praising the true God of heaven! O what we could have had, while on earth, the privilege of the least child among you, how thankful indeed, should we have been!

If we could have seen one ray of light, such as ye now see, our spirits would have melted in gratitude & thankfulness to God. Our privilege indeed, was then great for that day; but never, nay, never did souls see the equal of the present time, either on earth or in Heaven. We are truly thankful, dear Brethren & Sisters, that you can enjoy your faith, & freedom, in Mothers gospel, undisturbed by the wicked of this world; yea, & that the windows of the heavenly world are so freely open unto you. Many poor souls have prayed to see this day, but died without the sight! And now, how freely the blessings of your heavenly Father

~~are is~~ bestowed upon you! O how thankful we ~~be~~ are! to see so many who are young, yea, and even youth, devoting the first fruits of their lives to God. What a beautiful sight! These are they who are defiled not with sin, nor sinners! Could we express our thankfulness, for our blessed privilege this day, to worship with you, in your holy, holy devotion! — Often, dear Brethren & Sisters, do we bow in humble gratitude to God, yea, before his eternal throne do we bow, for his unboundded mercy and charity to mortals on earth.

Now, Beloved Elder's brethren & Sisters, will you receive from us, our choicest love, even the love we have gained to Mother, & to her blessed gospel? Also our hearty thanks, for our privilege with you this day.

(Recorded) Spoken under Inspiration. by Hannah Blake N. L. 2nd order

Copy of a Message to the Elders in meeting at the 2nd Order. Decr 5th 1840.

Beloved Elders, "says Father James. May I speak a few words? Yea. My blessed Mother Ann, has sent me at this time, to bring unto you a present, for your little flock. Would you be pleased to receive it? (Yea,) My soul, "says Father, is filled with sorrow; yea, my beloved, my soul

is exceeding sorrowful, and my heart is filled with grief, to see so many stand before God, feeling so whole and unneedy of the waters of life; to see so many drooping spirits, for the want of refreshing showers of repentance. / But I have brot from my ever blessed Mother, two baskets. One of them is for Elder Br. And Br. Amos, and the other for Elder Sr. and Sr. Hannah. These baskets are filled with cups, filled with the wine which Christ drank with his disciples, at the last supper; yea, even with the refreshing waters of repentance; and these cups are even from the same table; yea, some of the same cups. / There are three sizes of them; some are very large, some middle size, and some quite small. In the bottoms of these cups, are placed seals, whereon are engraven, words of Eternal truth & life, and the name of the one, who has the cup. And when ye have drank them dry, ye can read the name. Your basket Elder Br., "says Father James, is the heaviest on Br. Amos side, and yours, Elder Sr. is the heaviest in the middle; that is, the largest cups are placed in the centre of it.—

Now, "says Father James, if any of your little flock, want one of these cups, and come to you and ask, give ye unto them, freely, of such as they ask; but if any there are who feel unneedy of repentance,

they are none of mine, says Mother; for I never did own a child who could not repent, or who felt unneedy of repentance.

Often do I bow before my heavenly Father in humility and sorrow of soul. — O my dear children! If you will drink dry your cups of repentance, the waters of life shall flow into your souls, in such streams, as never before watered the garden of God upon earth.

But do not feel whole and unneedy of repentance; for it is the balm of heaven to your souls, and those who drink dry their cups, shall grow and flourish in the way of God. And to all such, as will drink their fill, says Mother, I send my everlasting love & blessing; Yea, and the gifts of God, shall be your meat and drink, thro' time and in Eternity. — (Second Order. New Lebanon. Decr 5th

Spoken by Giles B. Avery —

(Recorded)

A Message delivered by Father William in Meeting Sat^dy. Evening. Nov^br. 14 1840 — New Lebanon. 2nd Order.

Beloved Elders, says Father, are you willing I should speak a few words? (Yea. they said.) Have you not all promised me, Brethren & Sisters, that you would not assemble here to worship God, unless you were all prepared? (Yea, was the answer.) Are you all prepared? (Yea. some said, while others partially answered.) Have all said yea? If you have. some of you have not told that which is true; for all who are present, are not prepared to worship a pure & holy God! O that all would be wise! be wise, and tread with cautious steps, this path so straight; ~~for~~ that all may ~~as yet~~ gain a mansion in the kingdom of God.

But I say, take not one step without the fear of God; yea, I do entreat of all to be wise & careful, lest you miss of salvation, which is now within your reach, and which is gained only by tribulation & sufferings. And all who are willing to give up a vain life, and suffer for righteousness sake, shall gain an inheritance in mansions of rest; and they shall in no wise seek wisdom or the fear of God, without finding it; for on such souls, doth God delight to bestow his gifts; and if they ask in faith, for that which their souls stand in need of, accordingly they shall receive.

And now, my

young brethren & sisters, do, with solemn fear & holy reverance, prize your day & calling; for truly they are great; and will require great fervancy of spirit to accomplish the work, which is for you to do, in order to gain salvation. So with courage persevere, & never retreat from the cross of Christ; for truly, every gift of God that is bestowed upon you, will be required at your hand. So do remember my words; God is just, & will reward each soul with a righteous reward; so improve well your day & calling, & treat ye with care the blessed givings of God.

Recorded. Spoken under Inspiration by Sarah J Rea. 2nd Order.

A short Message from Father William to the 2nd Order Wednesday evening

New Lebanon. January 19th 1844.

Beloved Elders and Father William, are you willing to listen a few moments unto me? and are you willing I should speak to your little flock? (Yea said they) I have come, says Father, to speak to those of you who are young. Did you know, young brethren & sisters, that evil spirits were among you? I have been around among you, & what did I find? indeed I found a company of evil spirits, who were busily engaged in feeding you; and none of you, my dear children have, as yet, found it out. You all seem to be at ease, even receiving food

from this company, without any knowledge but that you are receiving from the true source; but dear children, if you eat of this, you lo lan se vá, yea, depend upon this, ~~says Father William~~, you must cast this food from you, or you will vás ca ría na, si lon.

Father William says, beloved Elders, are you willing I should walk with the brethren & sisters in the strait path I gave to them, on the morrow? (yea) brethren & sisters, how many of you, are willing I should walk with you? (nearly all said I am) well I shall come, so you may look out for me!

(Recorded) Spoken under Inspiration by Hannah Blake. 2nd Order.

The following was spoken by Father William, showing the fulfillment of his promize to the 2nd Order. delivered January 20th 1841. New Lebanon.

Beloved Elders, says Father William, I have come, & I have not come alone; nay, I have brot with me a band of 400 spirits:- We have come to worship God with you, yea, to worship and praise God. How many will unite with us, in true and living worship? we have brot with us, life zeal & power; and all who will, may partake, yea partake freely. Are any, who are present, ~~says Father~~, willing to go out of meeting, without receiving something from these good spirits? (nay was the answer) Father says 100 of these good spirits have come

to help the singers, & I wish to have them invited in; yea, ~~says Father~~ take them in closely, even into your hearts. (~~which~~ This was joyfully done)

After exercising a few songs, Father again requested to speak; his request was accordingly granted.

Beloved children, says Father, I have indeed this day, walked with each & every one of you. Yea I have walked, and I have viewed your paths! I found in them, sufficient room for me to walk by your side, & much more! For from being the strait & narrow paths which were first given you, they have been trodden wide, and some are very crooked! This is done by letting evil spirits walk with you; and in some of your paths, I found something else. Yea, I found stumbling blocks in the way, larger than I could lift! / Dear brethren & sisters, how do you get by these? Do you go over them, or do you go round them? How many of you would like to have these removed, & again set out anew with me, to walk the strait path? (I would was the general answer) / Well says Father, I have brought a company of little spirits to help all who desire so to do; these good spirits will walk by your side, and help straiten your paths; but remember, if you allow evil spirits to walk with you, they will tread your paths both wide & crooked, & in such paths, I can never meet you in peace.

(Recorded) Spoken under Inspiration, by Abigail Crosman.

The following Message was delivered by Father William to the 2d Order

New Lebanon Saturday eve. Jan. 22d 1844.

Much have I spoken unto you from time to time! but again I have come to speak unto you the truth, yea, the truth of God, your holy Father.

No longer will I with hold from you this truth. I have viewed you, each & every one now on this floor; yea, & some there be, whom I can, in truth, call Mother's children; yea, there are some I can call brethren and sisters, faithful souls, on whom I can bestow my love & blessing, & rejoice with, in the worship of God. Some have in truth been laboring to know themselves, to search & see that every thing was right, before they entered this place of worship; not a hard feeling have they harbowred in their hearts, against any one. Such stand justified before me, & my holy Angels. But, beloved Elders, it is the truth of God that there are some present, that have not been honest; they have come even with hardness in their hearts. They have pretended to assemble with the righteous; but, lo! they are not here, tho' their bodies are here; yet their spirits are afar off. But the time will surely come when such will not be permitted to assemble in body; for God will surely have a pure & holy people. Those who will not seperate themselves from sin, ~~they~~ shall be seperated from the body of Christ.

The time will also come when the faithful & just shall assemble with none but themselves; & worship their God in truth, & in freedom.

Yea, the time is swiftly advancing when all that here assemble, shall have nothing but love and union, & gospel affection towards each other: Not a single hard feeling will be found among you; remember, says Father, that the just & unjust shall not abide together;—the time of seperation is near at hand! Souls must be alive & awake; they must cleanse their own hearts, & purify themselves from all uncleanness, or they will be severed from the tree of life, & from the chosen number who shall stand as shining lights & bright examples for other souls to follow.—This is the word my Mother hath sent me to proclaim unto you this night.

(Recorded.)— Spoken under Inspiration by Leah Sayler.

Shortly after the foregoing was delivered, Father chose another instrument thro' whom he spake as follows.

Beloved Elders, I have a small roll, I should be glad to read; I bro't it unto you some time ago; ~~but~~ and the time has now come for it to be read, if you feel union with it at this time. (liberty was given. & Father read as follows.)

Do you believe my word, or do you disbelieve it? Remember, Brethren &

Sisters, if you disbelieve the work of God, the time will come when prá la lán mas a na; yea, if you disbelieve the work of God, your souls will pca la lon pre ze ne — and fa las ka na - lan sa nee! O do Brethren & Sisters believe! If you can't believe for your own souls sake, do believe for the works sake. But do, do believe for your souls sake. For truly what you are daily hearing are in truth the words of the holy One in Heaven; Even your Eternal Heavenly Father. These you will hear, & hear; yea, for they sound, & will continue to sound, till souls are awakened from their slumber. Not one sluggard shall remain in this the Zion of God on earth. Yea, again I repeat it; not a drone shall here rest or find a hiding place. God hath in truth declared by his almighty power, that every soul should be searched, & researched, with the flaming light which he hath sent, and caused to rest on the faithful Lead. & chosen Ammointed. So arise, arise & shake yourselves from those bands with which many of you, now present, are bound, or you will be like withered branches.

Lifeless, stupid and disbelieving souls are not joined to the tree of life; neither can they receive nourishment from the true vine, unless they awake, and arise in the resurrection of God, and dispel the stupidity

of their souls. O I warn you all to awake! Do not sleep in this hour. O day of God's visitation to mortals on earth. Do not seek rest in unrighteousness, nor a place to hide among my faithful children: For if you do, you will find yourselves mistaken. Yea, I say, you will be cast out among the unclean; for righteous deeds only will bear the sway; and those who chose the path of unrighteousness, and who do wickedly, must. I will return to their kindred, either in time or Eternity.

Is this the case of any one present? If it is, do take warning, and your holy God revere; or his judgements you will surely meet.

O Brethren & Sisters! arise; arm yourselves with gospel weapons, and stand like brave, valient soldiers, within this Zion of God on earth. O yea, be ye firm & resolute, & stand ye unconquered by your enemies. God will surely require this of his people. for he hath enabled them to stand unconquerable.

Now all ye, who claim a right in this, the Zion of God, hear ye the sound of my holy trumpet. Prepare, & stand ye in readiness to receive every gift that God in his mercy may bestow upon you. Bow your souls, your spirits in true subjection to your holy Lead. & your Elders, who are placed in Zion for your protection. In so doing, you will recieve

the overcoming power of God, which will strengthen your faith, and enable you to meet all trials & temptations, what e'er they may be. Yea, my dear children, & indeed, you will come out victorious over them all.—

In love to each soul now present, these words I have spoken; and in love now I close, desiring all may find a fruitful travel in this blessed way, and also, in the present work of their God.—

(Recorded.) Delivered Sat^dy evening while in meeting by Sarah Jane Rea.

A gift communicated in the Second Order's meeting. Monday March 1st 1841

A day we kept in commemoration of our blessed Mother Ann.

Christ and the 12 apostles asked permission to assemble with Mother children, even in the second part of the first Chh on earth, which was granted by the Elders a short time before meeting commenced.

They also desired a privilege to speak which was granted them. The following is, in substance their gift & message.

"Indeed, says Christ, I am present, yea, & my holy decisples are all present with me; your heavenly Parents also are here. Do any of you remember of being told at three different times, (tho' not in a language

that ye were able to understand, only in part.) that at some time they would all meet with you? How many remember this? (Nearly all said, they did.) Well says Christ, we have come; yea, & 4,500 holy & justified spirits have come with us. We have all come to partake of a heavenly & rich feast with Mother's children on earth; yea, we have come to sup with you, even as I did with my decisples, for the last time, while on earth."
"yea, says Mother, I have come indeed, dear children, with Christ my Lord, & his apostles, and many justified spirits, to sup of rich & heavenly food, even as Christ did sup with his decisples for the last time. Never again shall all feast with me, who no are present.
Do any of you remember of reading, how Christ supped with his followers while upon earth? Tho' all then were not true; yet he did partake with them all; and tho' all ye be not true; yet will I sup with all who are now present. But never will I sup with all again, as I now do."

Christ and the apostles say, let no one attempt to partake with us, in a light or flirty sense; sneering or laughing; but come in the solemn fear of God. It is indeed, a solemn feast, & if any miss of partaking, they will miss of a privilege they never will regain

Now, says Christ, "Your ever blessed Father William has brot this treasure for you." Yea, says Father William, "I brot this with my own hands, yesterday; and I have now spread a table in the alley, between the Brethren & the Sisters. And beloved Elders, will you be so kind as to take this treasure, which I have placed between you, in 4 baskets, and place it upon the table?

I have only spread the table, for you to place on these blessed treasures. In one of baskets, there is bread, in one there is the water of life, one contains wine, and in the other, is the food of Angels; And besides these, there are many more precious treasures, which have not been mentioned.

Father says, beloved Elders, are you willing ~~will~~ to spread this rich and heavenly feast upon the table, that all may, if they will, partake with us"? (Yea they replied; and according to his directions, it was done: the table was spread for all to partake.) "O that you could all see, says Father, how beautiful this looks; these treasures from Heaven! They are as white as the driven snow, that falls upon the earth. Now I am ready; are all ready to partake? (Yea.) Remember, says Father, not to come with a light

ex

any sense; but come in the fear of God. (This in truth was done.) While we were recieving those blessings, with our holy Parents & blessed spirits, Mother Ann said, "Ask of me whatsoever ~~thy~~ will, yea, in your hearts, and in faith, and the ~~same~~ same shall be granted unto you. I know your hearts, says Mother, yea, every one.

Now all have had a privilege to sup, and partake of the blessings of Heaven, with many justified spirits, this day; yea, I say, all of you who are now present, have been permitted this privilege; yet, as I said, all were not true; your heavenly Father said, suffer it to be so now, even as in former ages. But, dear children, never again shall I assemble with all, who are now present," unless they do repent. Father William then spoke,* saying, - How great indeed is your call & privilege, dear Brethren & Sisters! and for the same you will have to be accountable, yea, your accountability will be as great, as your privilege is great. O blessed, most blessed your day and holy your call! Let all repeat this, with me says Father, (This was done.) yea, your calling is holy; holy holy! (Father spoke some more, but in a tongue not understood, - altho very affecting, & impressive!

* (chosing another instrument - Hannah Agnew.)

Father James says*, Beloved Elders, I have brot with me, at this time, by the intercession of Elder Br. Samuel Spire, a beautiful present. It is for those under the age of 50 years. Are you willing they should have it? (Yea, was their answer.) Well, says Father, I have brot a large white bowl, filled with precious seed; the seed of Faith, Simplicity, Purity, Freedom, & Obedience. This bowl is also in the middle of the Alley, between the Brethren & Sisters. Now all who want, & desire, in their hearts, to receive this, may come and get a handful. It is pure and holy seed, and you must plant it in a good & honest heart. If this you will do, it will grow, and yield you an hundred fold. Do not scatter nor waste it; for it was obtained by suffering and tribulation. How many of you will make me this promise; — "I will treasure up, & keep these precious gifts, in a good & honest heart." This all promised firmly. Now, says Father, seal ye this promise, by raising your hands and clasping them once, and then bow with me every low. All have now recieved from the mansion of Heaven that which is indeed precious. Now treasure it up and keep it. Never slight nor disregard the blessings which your Heavenly Father so freely bestows upon you."

* thro another instr. (Peter L.)

Father James again spake,* saying:— Beloved Elders; the Brethren & Sisters have sealed their promise, Yea, and promises they have sealed— and their seals are now upon their foreheads. Now it is our will that they should know what to do with their seals; and if they would like to know, I will tell them. (All said they should.)

Your blessed Father William gave to the Elders a holy Book. Yea, just one year & 3 months ago, this book was given to them. And tho' many times, this has been taken by your Father since that time; yet he has always returned it safe into their hands.

Now Brethren & Sisters, says Father James, in this holy book is written each of your names, and all the promises you have made your heavenly Parents, since the commencement of the present work of Mother, with her children. Yea, of a truth, this has all been recorded; not with a pen of mortals, nor with the liquids of earth; but mine own hand hath recorded it. Each one of you has a leaf in this sacred book, on which your name & promises are written.

Now, it is our will, that all who feel so to do, would take those seals from their foreheads, and place them opposite their names, in this holy

*(by the same instrument, who delivered the first message)

Book; On the right hand side remember, you must place your seals.- All over the age of 50, I have sealed with my own hand & seal, says Father. Now, Beloved Elders, I give it into your hands to hold, while the Brethren & Sisters seal their names therein. All who desire it, may now have the privilege of sealing their names and promises in this holy Book. But, says Father, let all remember, that they are sealing their names to bear tribulation and heavy persecution; such as your heavenly Parents have borne before you.- No one is obliged to do this, if they do not desire it; but all who desire it, and would be thankful for a privilege, may manifest it by coming forward and expressing it. (This in reality was done.)

Now you have all sealed your names on this holy Book; and surely this you will have to meet in eternity. No one can ever erace his or her their name from off this book; neither can you blot out that spark of holy Faith which you have received; you may twist and turn, this way & that; but this you can never do, no more than you can put out the light of the Sun, or the Stars that shine so brightly in the natural heavens."

"O dearly Beloved Brethren & sisters! says Mother Ann, "I warn you all to be careful how you speak of what your eyes have witnessed this day. Never ~~raise~~ move your tongues to speak in the least degree slightly of what has

taken place in this meeting. Let none dare to raise their voices, I say, to speak slightly; for if you do, the judgements of a just & righteous God will certainly & speedily fall upon you.

How many of you are glad that the present manifestation is about drawing to a close? How many of you will remember, ~~the~~ says Father James, the first day you ever kept in commemoration of your blessed Mother Ann? All said they never should forget it. Mother Ann says, I have often told you, that you should hear our voices echo & re-echo thro' your dwellings. & this you shall hear many more times; for we will never cease to warn & caution our children, who will listen to our entreaties. But as I told you, this is the last time we shall all meet with you, as this day we have done on earth. Do all understand, says Mother, that you will never have the privilege of meeting with so many justified spirits again, while you remain on earth?

But my faithful children shall never be left destitute, to perish with the unclean & unfaithful; nay I will forever protect them from the hands of their enemies"

Spoken under Inspiration by H. B. N. L. 2nd order March 1st. 1841

Recorded.

Saturday Evening, March 6th 1841; Mother Ann, Father William, Father James, and Mother Lucy, came to our Meeting, and gave some further information concerning the feast of Mother's day, also the Book in which we seated our names.

Write this

Beloved Elders, says Father William, "are you willing to hear me speak a few word"? (yea, willing & thankful, was the answer.)

"Lo! as I was passing thro' the heavens, accompanied by Father James, & Mother Lucy, we heard a loud trumpet of joy sounding in the Mansion of our blessed Mother Ann. We hastened forward rejoicing and singing praises to the Most High God of Heaven, for his mercy & condescension to Mother's children on earth! And lo, as we entered the peaceful abodes of our holy Mother, we fal len des. O ken den, fandee, we len den I mis kel a! Thus said Mother Ann; yea we will go, and visit our children on earth this night, even now we will go; yea, & we will feast with them, upon the fragments we gathered up, of the former feast. And, indeed, William, you may be the speaker:— Speak ye prettily to them, for their spirits are borne down, with heavy tribulation, and sufferings; yea, many of their spirits are weary and need support." Now, says Father, "Beloved Elders, we have come,

aggreeable to our good Mother's word. I have brot with me, from my Mothers mansion, 4 silver Plates, and if you will recieve them, Beloved Elders, I will fill them with delicious food, even the fragments that ~~was~~ were gathered up of the feast, on the birth day of our blessed Mother. We will fill your Plates, & you may feed your little flock; for they are hungry."

After all had shared of the feast, Father said, "There is yet a little left; and do you wish to know what to do with it? (yea.) If you are willing, I should like to have the little children taste of this delicious feast, and those who have the charge of them, may, with you union, clean off these plates, and eat all that remaineth on them. Now, says Father, you must feed your little ones, day by day, as we have fed you.

Much tribulation you have had to feel, we know; and this night, we, your heavenly Parents have come to feed and feast, yea, & to rejoice with you, and praise Your holy Father, that once more you, ~~and~~ as well as we, can have this privilege.

At the close of the meeting Father addressed Elder Sister in the following words —

Beloved One!

I have now come, to give you further word concerning that Sacred and holy Book which I gave unto thee so long ago. All have had the privilege

of sealing their names in this holy Book; even with the seal which their blessed Father James did give them. And I, Father William, was present. I witnessed the scene. I caused the instrument now speaking, to deliver my first word respecting it, also as a witness to the sealing of the names; and now, at this time, with her own hand, she may set her seal, which Father hath given her,, then I shall cause her to speak my last words respecting it. (This was accordingly done.)

Now, my beloved, says Father, long has this holy Book been in thy care,— Many times thou hast desired to know its contents, and from whence it came; Truly as you have been told, the promises of each individual is therein recorded; a page on which their names are written, and sealed with their own hand. These will never be blotted out; but let all remember, when they enter Eternity, there they will meet them. All that has been spoken or written to my children under your care, is also recorded in this Book.

Many are the holy things contained in this Book, which never on earth shall lis ta ca la lon-pa lu! But in Eternity ye shall know.

No more from this book is to be read by mortals, save the two first & last pages,— These may be read if thou dost desire it. I have no more to say unto thee, at this time, only that if you are willing, I will take with me this holy Book, even to Pa les ten, from whence it came! But on the day, and in that hour,

when the instrument is prepared to write the words of those 3 pages, I will send my holy Angel with it, who shall sevene ... all that ye will know in time. In ste Hannah Agnew ~ New Lebanon. 2nd Order.

Recorded

(Ch 22) Thursday, March 11th 1841. Father William came, accompanied by the holy Angel who held the Book, spoken of in the foregoing Message. ~

The following are the words of Father William to the instrument chosen to copy the sacred writing.*

Bow ye (thou) down, O len é efo! bow thy spirit low, low unto God, and pray to thy heavenly Father. Ask on thy bended knees, for ma le ne, ar len, thy souls desire. Cease not to pray, neither arise, till ye (thou) hear (est) the solemn and heavenly ro a sa lee of the holy Vialleen, Angel, who holds the Tri phe ne on Book, to pallis te-ke-len, I'sevene, unto you. The Vanes therein. | Then ye (thou) may (est) arise, bow four times, I repeat these words; O ne sake, re len vi len, Sa e phen alphe na! In the solemn fear of God, may these sacred pages be written. Then upon thy bended knees thou mayest write the Ro len de vi, of the Tri phe ne on, which is now carried beneath the wings of the Holy Angel. Co lo van de, ar ma le ne. This is the voice of thy Father William. Bow thy heart to God, and prepare to write his word! ~

(* Hannah Agnew)

Copy of the writing on the first page of the Triphenon Book from Heaven, given to Elder Sr Lucy Darrow, by Father William Dec br 1839. Copied March 11th 1841.

Awake, O ye children of Zion! Dure-es-een, and lend a listning ear; consider deeply, the Ro len de vi. of the Triphe ne on, from Heaven! — Sacred, Solemn, and Holy, are the contents thereof. Colan-anka, arlinse! Know ye not, O my people, saith the Holy Spirit, know ye not that I am Lord of Heaven & earth — that my power is great, and above all glory is mine?

Yea, in my power, all things are — Take not my name in vain, nor trifle with my word. Hare, ka se lon, ann du! Even this sacred book, which I, (the Holy Spirit) ~~has~~ have caused to be handed forth to the Shepherds of my flock on earth, is mine! I formed it with my own hand, in the heaven of heavens, far, far beyond the vale of time's troubled scenes, or the rolling deeps of mortal sorrows! I gave it to the Angel of light, who bore it away on his wings, to the mansion of Eternal Wisdom.

Then, was-te-par len, Wo mo se. — And again the Angel returned, and bowed before my throne, crying with a loud voice, O ho ho! Holy art thou, O God of Heaven and earth! Here, O here is the Tri-phe ne on Book.

which thou gavest unto me. Look ye, and behold, what is written from the Vie ne pen, of Eternal Wisdom!

I, the Holy Spirit, then cal mose, and did cause the heavens to shake, and the light thereof, to shine with ten fold brightness. And immediately Mother Wisdom, surrounded by shining Seraphs; in number, ten-thousandtimes-ten, appeared before my throne. — She held in her hand a golden clar-seal, and a vi e ne pen. The Shining Seraphs, formed in a band, and bowed before my holy sceptre. And lo, in the midst thereof, appeared a great wonder! And the rolling ca mis, became do sen fi nee!

But when the cloud had passed away; the Seraphs arose, tuned their golden harps, and marched in numberless ranks, around the throne of the great I am! Holy Mother Wisdom, then stretched forth her hand, and with a loud voice, proclaimed thus; — Cease not ~~thy~~ your praise, O happy Seraphs; but sound with increasing triumph, songs of heavenly joy, with glory and honor, to the Most High God of Eternal light! —

And again saith Wisdom: Give, O holy Father, give unto me, this sacred treasure, that I may again write therein, — Even on the 2nd page let me write, for thou wilt fill the first; — let me write to the inhabitants, who dwell in the Zion of thy likeness on earth. — For lo! I hear

them call, yea, call upon thy name, O heavenly Father! Pren den. se lee man. I lo len la van. And thus said the Holy Spirit. Take. O take from my Almighty hand, the sacred Tri phen eon of Heaven — Write therein, what thou wilt: then seal it, with an holy seal. — But write not, on the first page, neither in the middle, nor on the last page. For the first & last pages, shall be written in mine own time saith the holy Spirit. But on the second page, thou mayest write, even to the inhabitants of my Kingdom on earth. For I know them all, not one hath passed unnoticed by me.

And Pro den kee fee! In this Book, their names are recorded, their seals are set, — Not only their seals, but the do ve den, of their moro - len de lee! never to be destroyed, or blotted away —

Thus have I spoken, saith the holy Spirit, but ye know not, neither can ye understand the language of those sacred pages, which I yet hold in mine own hand. In time, ye shall never know: but in Eternity, ye shall hear and understand them!

End of the first page.

Written by Inspiration, by Hannah Agnew —
March 11th 1841 —

Second Page of the Triphenecon Book, written by the holy hand of Wisdom, before the Throne of Eternal light!

Copied March 11th 1841.

O caz pa len, holy God, before thy throne above!
I take my var lin, vi een pen, And write si volen love.
I raise my trump, the Vialene sound, Thro' heaven it echoes clear,
And lo, a band of Seraphs bright, Before the throne appear.
And now, most holy God, ha lee, This sacred book of thine,
Shall long be ca mos, can mose, Eternal and sublime.
Then let me print with never fade+, Which ne'er can blotted be,
But like a jasper brightly shine, In all Eternity!
Then to my loven let me send, This holy Triphene Book,
That this my warning they may see, When e'er they deign to look—

This, O heavenly Father, is my desire; and when the time doth fully come, (O thou most high God,) send this to the Shepherds of thy flock—yea, send it by thy faithful servant, who is ever ready to do thy will! And lo! he now waiteth by thy side, to receive thy vas ca, and la den, co vine fa an des, ha lee! — — — And now, saith Wisdom, to the

+ which is the power of God)

Inhabitants of Zion, and heavenly Jernsalem, O come ye saints, ye faithful few, (who yet remain below,) Attend & hear my warning voice, for lo! I si en vo!

Ye little few whose days on earth, will soon be numbered o'er,
Come witness to my solemn word. Vi sa lo, za za more;
My name is Wisdom, Womose, my dwelling is Sa fane,
But now I call, and may my word, be taken not in vain.
O gather near, while I address, the band of Armus lade,
Who yet thro' tribulation deep, in time will have to wade. —
Now, harken — O ye little ones! to you, I loudly call,
In pa les-vin se, bine see, to you both great and small;
O va le, va ren, pra ma zeen! your holy God above,
Hath blessed your souls, with heavenly light, & clothed you with pure love.
Yea, many are the blessings given, from his Eternal Throne,
The most celestial gems of Heaven, by mortals ever known!
And where, O where, my Se den lee, will those rich treasures be,
When God doth send his holy band, to search Re con di re!
O who will bear the searching light, and answer to their name
And say, O God, my sacred gems, unspotted yet remain. —
Or who will shudder at the sound, and faintly fall away, and say,

My time I have mispent! I've lost my precious day!
I've trifled with ~~the~~ God's holy word, and scorned the gifts of Heaven;
Alas, Alas! my day is o'er, and judgment has arriven!
Beware, O children, lest this fate, upon your souls does fall!
O do take warning, while you may, and heed your Shepherd's call.
Theep holy, sacred, and divine, the far ma-ninse la.
Then God will hear your humble cries, and help you on your way.
Remember this, Olen fa ren, remember this in love,
For lo, I write before the Thaone, of him who dwells above!

Written by holy Wisdom, on the Second Page, of the Tripheneon Book;
Copied by Inspiration, by Hannah Agnew

A Short Address to the Elders, written by Father William on the last Page of the holy Tripheneon Book — March 11th 1841.

Now, Beloved Elders, you have heard but a small part of the sacred Book, which has so long been in your care. But think not strange of this; for far more wonderful, shall be the days of your lo non, fininoe.
Yea, strange and marvelous, are the works of the Almighty Creator!
But in this, is heavens truth recorded. Thi mo se lein, ki mo re den,

O fa nu ren, con mo see. Yea. beloved ones, I, your Father William, have for some years past, recorded in this Trisphenecon, the Cade lin, du nes- and vi, of your little flock — There has not one gift of heaven, ever been handed forth to the children of Zion, that hath passed God's notice, or been forgotten. But they have been safely recorded, forever to remain without blot — Each one of your flock, from the most aged, down to the age of 16, have a page in that sacred Book, whereon is written a list of the precious and heavenly gifts, which they have recieved from the holy Selan in heaven.

Also, a strict account of every light or vain word which they have spoken concerning them, that has not been confessed & repented of —

Their names are thereon written, their seals are set, and they shall remain, untill the day of God's ca des, ex le! And then, ma na gui del, mar es gue lee, long sin ce vo ren, and not al mot ee! But the ~~faith~~ faithful shall be crowned with life eternal; and shall unite their songs of triumph, with the Se ole ka lon, around the bright throne of Can la, so ree;

Know ye, my beloved ones, I did receive this from the hand of Holy Wisdom, in the light Cal pha na of heaven! And lo! she gave unto me, a golden seal; saying, seal ye this Book, that no one may look therein, untill the day of the Lord, be veste ni; and now the time hath fully come.

And now, Cal see, mo na, ze re, fare ne! As she hath spoken, so have I done. But now the time hath come, for the closing of tel en sa nee, and away to that bright mansion shall it be borne; no more to di se lon, or be kept among the Shepherds of Zion.

No more my beloved, no more can ye know from the Tiphereon pages, till the ki den se le den, shall la res al vo; then ye shall ven des, yea, then ye shall know.

Now Beloved, I have done;

Three hundred and twenty pages of this Book, is now written, and sealed, with Mother Ann's Signet.

Lo des, an vo,

From Father William, to the Elders of Second-Order, New Lebanon. Written by Inspiration by Hannah Agnew.

Recorded November 5th 1841.

Sabbath morning March 7th 1841. Mother Lucy made herself known, while in our worship, saying; "Beloved Elders, the twelve most holy Angels are here, and would you not be pleased to hear them speak?" (yea said they.) Then the holy Angels spake as follows.

"We are the twelve most holy Angels, that surround the bright throne of God. We are they, who slept not in the day of slumber; yea, when all mankind were lost in darkness, and slumbering in death, we, the twelve Angels now present, were rejoycing, and sounding praises to the holy God in Heaven. And when God in his love, made know unto the children of this world, the second appearing of Christ in the female, we greatly rejoiced:—

It was thro' our intercessions that Mother Ann was conducted into this land of Freedom. Then did we, the twelve most holy Angels, have the privilege of knowing, that in this land a holy Church, even a Church of Christ was to be established. Yea, and we knew the very spot of ground, whereon it should be erected. No other Angels in heaven, were allowed this privilege; nay none but ourselves knew at that time.—/ Now, beloved children of Mother, one and all; we say unto you, great is your day, and holy is your call! Members of the body of Christ. We have this day, all assembled with you; even to earth have we descended

that ye might once have the privilege of worshiping God with the twelve most holy Angels. We indeed esteem this a great privilege. For it was the will of our holy Father, that thus we should do. therefore we submitted to his word. / Our stay is but short; this is the first, and last time, that we shall all meet together with you; but all may remember, they have once worshipped God, with the twelve most holy Angels. Now we must return. but we will leave with you. our holy love & blessing."—

Mother Lucy says, beloved Elders. are you now willing I should speak again? (yea. they replied)

Dear children; you have had this day, the greatest privilege, that ever souls on earth enjoyed! Do all be wise, and make a wise use, of the precious gifts of God that are now bestowed upon you. For short is the time that ye will receive, as ye now do; Yea I say, short is the time that ye will hear my voice, or the voice of your heavenly Parents, thro' mortal clay. / Ye must look to your Lead to find us, and there seek to do our will. Let no one harbour within their hearts a sense and feeling, that they shall be glad and thankful, to have the present work cease; nay, I say, do not harbour this thought. Some are liable to feel in this way:—Such a one is made more of, than I am; they are not in reality any better; yet they can

speak for Mother, and the good spirits; so they are thot more of, and noticed more. But now I am glad we are coming more upon a level, for I never thot such any more worthy than those who were not blessed with this gift.

Now I repeat it, says Mother; harbour not this feeling among you: Remember those blessed gifts manifested thro' this one and that, are not their own; but they are precious: they were obtained by the fervant supplications, of those blessed saints, who have gone before you to the mansions of heaven. Now dear children they are bestowed on many of you, who, as you say, are not worthy. But if you are not wise, & do not treasure them up in a good and honest heart, and do not make yourselves worthy by rightly useing them: you will surely suffer the judgments of a just and righteous God!

Now, Dear children, with this short warning, you may recieve the love & prayers of all your heavenly Parents.

New Lebanon 2nd Order. Spoken by Inspiration by,
Augusta Lanmier.

Recorded.

New Lebanon 2nd Order Mar. 13th 1844. Father William came with a word of encouragement to the young. saying, Beloved Elders, I am here; I was sent from my blessed Mother to speak unto the young, at this time; yea, for their encouragement do I speak. Are you willing I should do so? (yea) / My name is William Lee; altho' I am called Father; yet I was once as ye are; I was a proud young man; yea, I know well the pleasures of nature. While in my youthful days, my attention was chiefly taken up with the things of this world. Not one soul standing here, know better about the pleasures of nature than I do; — I know where they will land any soul who ~~pursues~~ pursues them. But know ye, that I received the gospel from my blessed Mother; altho' she was my natural sister; yet indeed I did receive from her, that which I am truly thankful for. Yea, it was by the true spirit of God, manifested thro' her, that my soul received conviction of sin; altho' my natural sister; yet by the power & gift of God, revealed by her, my soul has been made able to partake of many blessings. / I have been permitted to share equally with her, both on earth & in heaven, of tribulation & heavenly joy; and thanks be to God that I have been enabled to keep my faith, & obey the gospel, even to this day; and no one need be discourag'd

for the prize is within your reach. I was as fond of the vain allurering things of time, as any of you; but by obedience to the faith which I received from my Mother, I have been made able to bear the cross of Christ; and by the gift of God, I have been called to stand as a Father, and helper to other souls.

It may seem strange to some, that I can with such boldness, own my natural sister for my Mother; but in truth I have found her to be a Mother in the gospel, & true friend unto my soul. While in my youthful days, she made known unto me, with gospel plainness, the various workings of a crooked nature, which wrought in me shame; but now I rejoice that I have been set free from all pollutions, by the cross. So my young brethren & sisters, you need not be discouraged, thinking you are lost from God & his people; because you may have been, & still are, sometimes overcome by the adversary.

Nay, I tell you, let not this be the case; for I was no better than any of you; but I have been enabled to take up my cross, & so you will be, if you make it your choice to bear the cross of Christ. Now dear children, these words Mother sent me to speak unto you, & bade me not to return unto her mansion, until I had done her will; & this I have spoken to encourage all who are young to press on. Now receive my strongest, purest, cross bearing love

Spoken by Inspiration, by Augusta Lammier.

Chap. VII.

New Lebanon 2nd Order. Mar. 14th 1844. Sabbath afternoon Father Joseph attended meeting, & at the close, delivered the following Message.

Beloved Elders, I was sent from Mother to speak unto the children now living in the Church of Christ; & are you willing to hear me. (yea) you the Elders firstly says Father. I have a few words to the older part. / Dear brethren & Sisters as Father Wm. was last evening sent to speak encouraging words unto the young, even so am I sent at this time to speak unto you, words of comfort: Many of you knew me when upon earth; yea, you were, many of you, present in the first gathering of the Church, when true gospel order was established, & you have since been suffered to see ~~them greatly deserted from~~ great deviations therefrom, by the rising generation. / This has brought great tribulation upon you; insomuch that oftimes you have felt that you would be thankful to be called home to rest: But I say, be of good cheer, be patient a little longer; for it is our will that you should remain here in time, until Church order is reestablished and kept, in a great measure, by the young. But dear children, did not I, when upon earth, teach you prudence, did I not tell you if you were not saving of your temporal blessings, you would not be of your spiritual ~~ones~~ blessings? truely I did, & this is my teaching now. And now, dear aged brethren & sisters, ye may receive my kind love. / And again

says Father, I have a few words to the young brethren & sisters, even down to the age of 16 I shall speak; altho' the instrument which is chosen to speak for me at this time is as lacking in the points which I shall mention as any one, yet God choseth whom he pleaseth. / Dear young brethren & sisters, ye that are called by the gospel, even into the Church of Christ, I say, you are called to be shining lights & bright examples to other souls. Ye are chosen out of the world, to be the true children of God, and God hath blessed & still doth bless you with heavenly blessings. / Yea, you have indeed been called to give up all, but have all done it? you may, any of you, take some disorderly thing in the temporal line, (which you may have in your possessions) & hand it into the hands of another person, who is set in order to receive it & say, I give this up. But how do you give it up? Do all give up in their feelings, to be fully reconciled to the will & order of God, manifested thro' their visible head? / I tell you, says Father, there is yet remaining a great deal which must be given up, Every one must labour to give up his own ways & wills, & become reconciled to the orders of God; then you will appear beautiful in the sight of your heavenly Parents; Be not ashamed of the simple gifts of God, neither be ye ashamed to go forth in the solemn fear of God. / I have been around, even to your work

shops & what did I find? Did I find that solemn fear of God remaining as I should? Consider ye. Some may think they cannot keep so much of the fear of God when ~~they~~ employed in their hand labor, as they can on the sabbath, But dear children, every faithful soul can keep a measure of the fear of God, in all their goings forth. Now says Father Joseph, these words I have spoken unto you, dear brethren & sisters, out of pure love.

Spoken by Inspiration by Augusta Lamunier

A Short Communication from an Holy Angel, Written in the form of a roll, & conveyed to the Elders of the First Order, there for the contents to be revealed. — Copied Nov 7th 1843.

O ye chosen and anointed Watchmen of Zion, It is by the command of your Heavenly Father, that I, an holy Angel of light & power, have come forth, narrowly to watch the doings of each and every one that is numbered in the fold of Zion.

For lo! oft-times have those faithful guardian Angels

that have been sent forth to guard and protect the children of Zion, ascended to the throne of your Heavenly Father, loaded with sorrow and lamentation because of the lifeless, stupid, and lukewarm state of many souls yet numbered therein, and because of the blind bigoted superstition that still overshadows their souls.

Yea, know ye, beloved Ones, it hath caused the spirit of your blessed Mother, and all your Heavenly Parents to feel deep tribulation, even as ye have felt, to see the unwise use that has been made of many precious and heavenly gifts that have been bestowed upon the children of Zion, in the late manifestation of God to them.

Tho ye may say within your hearts, that strange are the doings of your God, & tho ye reason with your natural reasons and understandings, and say, surely our God hath no hand in this, Our heavenly Parents never taught us this way of going while they were with us; therefore I can't

believe it to be the will of God to do thus & so, — These, O ye beloved Children, are the vain imaginations and ponderings of the hearts of some of your little Ones, that I, an holy Angel, have closely watched, as I passed and repassed among them.

But unto each and every one I say, ye cannot with all your natural reasoning & understanding scan the doings of your God; but all that ye reason in this way, will only serve to darken your souls, & thereby cause you to loose sight of the increasing work of God. & fall under that loss from which ye can never be regained

Therefore, beware, all ye who desire to be the true children of your blessed Mother, & share of their never ending blessing & love, how ye act, and how ye feel, in respect to any gift that may be sent forth, & brot forward in union with the anointed Lead, which God has established for the protection and safegoing of all Zion's children on earth.

For know ye, that no spirits have been sent, or will

be sent forth from the Eternal world, either to administer good to Zion's children, or to receive that good from them; which has been showered so bountifully upon them, but what will, if received in the true order and fear of God, prove a great blessing, and increase the travel of your souls.

For have ye not received without weight or measure of every blessing of heaven? And have ye not in times past, when these rich blessings have been showered upon you, and rich feasts prepared for you, been warned and warned to lay up stores for yourselves, that ye might have wherewith to feed the hungry souls that would yet flock to Zion? And have ye not received many balls of light, wisdom and understanding, that would enable you to see and understand your duty, and guide you safely on, day by day, thro every trying scene?

Yea, truly, beloved, all these blessed treasures have your little ones received, in full and flowing measures from the hands of your Parents, in Heaven, and holy

Angels, & justified spirits that have so constantly administered to you in times past.

And now will ye withhold from those needy & hungry spirits that are sent among you to receive good, and not bestow upon them a portion of the much that has been given you, and lead them to the gospel, even as your Heavenly Parents have nourished and led you? Know ye, each and every one, that the way that ye treat those spirits that are sent among you, so shall ye be treated when ye enter into the eternal world.

Therefore, all ye that are called as instruments to work with and for these spirits, prepare your souls to receive them in the true fear of God, and lead them into that order which is required of all Mother's children, and by so doing, ye will not only be a help to those spirits, but will gain, for your own souls, a lasting treasure, & hasten your travel in the way of God.

And remember ye that are not called as instruments

with that spirit that ye possess, so shall ye be judged and with that blessing that ye bless, so shall ye be blessed by the heavenly hosts. For know ye, it alleth not, of what nation or color, these spirits are, if ye receive them when sent in union with your visible Lead, know ye receive the blessings of Heaven, from whence they were sent.

Therefore, beloved, receive ye this short roll that I have written and sent unto you by the command of your Heavenly Father.

For the Elders of the 2nd Family. Nov 7th 1842

New Lebanon, Dec 23rd 1842.

The four following short prophecies, or words of solemn warning were spoken aloud, thro a mortal Instrument, by inspiration from the Holy Angel of Light, power and truth; and the Prophet Isaiah thro four of his archers, at different periods of the night of the 23rd of December and recommunicated by the Holy Angel to the writer on the 26th & 27 following.

Words of the Holy Angel to the Writer.

as he entered his room at six oclock on the evening of the 23rd accompanied by the Prophet Isaiah, and six of his archers; also by Christ the Saviour, and Mother Ann, who bore in their hands, a double headed golden cross. which was to be conveyed into the hands of the Anointed, on the ninth hour of the ensuing morning.

We require, saith the Holy Angel, the first and second watch to be sounded in the ears of the watchmen of the flock. Go call the shepherds that they may

hear, for my God hath commanded me words to speak, his truths to declare, to cry aloud, and spare not; for she that did glow in mirthful beauty, is now arrayed in mourning

2. Therefore, thou Prophet of the Lord, cause four of thy Archers to speak thy word this night; but command the other two to withhold, and speak not, untill the time shall be fulfilled. And these shall be the hours, in which ye shall cry aloud the watch:

3. First, between the hours of seven and eight; second, between the hours of nine and ten, third, at the hour of twelve; fourth, between the hours of three and four.

I Word of the Prophet in the first watch.

Shall I gather and gather, gather and gather again, and then scatter in Israel and rend in Jacob, saith the Lord? shall I plant a goodly vineyard, and cause careful husbandmen to dress the same, that I may receive my own with usury, and then suffer thieves

and robbers to break in and abuse my husbandmen, and take to themselves the first-ripe fruits, and trample and destroy the residue under their feet?

Shall I grant that Israel shall flourish and Jacob shall prosper, and then suffer the destroyer to break down the walls of their city, and lay waste their pleasant places?

Shall I suffer the little Ones to be chased by their enemies and scattered upon the mountains, as sheep having no shepherd?

Or shall I again, saith the Lord, send my beloved son to gather them, under the shadow of his wings, and seat them in the low and pleasant vales of humility? Yea, saith the God of Heaven, over my own, I will stretch forth my arm of protection, to save the offspring of my delight.

But hearken, saith the Lord, where are the credentials of your office, or the signets of your callings? Where are the marks from Wisdom's hand that prove you objects of my mercy? Have not I promised that my just

ments should be to the line, and my righteousness to the plummet? Have I not given strength to the weak that they might become strong to rejoice in the God of their Salvation?

And again, have I not strengthened the feeble and tottering knee, that it might bow and bend as a supple willow in my holy sanctuary. Have I not called you all, saith the Lord, to drink at one fountain, and bathe in one stream, and to refine by one fire, untill you were clean? O hail le vincet! hail le vincet! and what do I find you?

Give ear O Earth, and hearken all ye people who dwell in her, my hand is upon you, saith the Lord God of Heaven in judgment, and not in mercy, and for your wicked abominations shall ye howl in distress and knaw your tongues for pain.

Cry aloud, O ye archers in Heaven, and spare not your voices on earth, — Gird yourselves with the strength

of an unicorn, and bend ye the bow of destruction, and let fly the arrows of death: but the humble and penitent shall ye pass lightly over.

And O thou Zion of my planting, and all ye people who dwell in her, look thou to the hole from whence thou wast digged, and to the pit from whence thou wast taken. Have ye not been dandled as an infant at the breast, and rocked in the cradle of ease untill ye grew strong, yet unthankful; and rich, yet unholy? untill ye denied the means by which you were protected, and the hand by which you were sustained

O Zion, O Zion, must I cast you from my presence and suffer you to sojourn in a strange land? as one with whom I am not acquainted, saith the Lord? because I find her set in her own way, and conceited in her own plans.?

Or shall I again send her another offer by mine only begotten, peradventure she will hearken and return, tho

in the even tide of her days, — In lamentation and sorrow must I find her, walking daily in my fear, and humble in my presence; for her God is a God of justice, who is about to deal with her.

But in her beauty shall she be magnified, and in her glory shall she be exalted above the hills; and all nations shall flow unto her, for her light shall extend far abroad, and the brightness of her burning to the four winds of Heaven.

For in her meekness and humility was she exalted in the eyes of her God; and in her dependance of feeling did she draw down the powers from on high, to her assistance Therefore, tho she became weak, yet she is strong; tho her numbers became few, yet shall myriads dwell within her walls.

I have planted me a vinyard and walled me a city, I have built me a temple, and gathered me a people to worship therein. I have built me an altar & placed thereon holy fire; and by the side of this altar, at

my command, do fountains of living water boil up, and here I have built baths for my children to bathe and wash in, and none can enter this temple and bring offerings to my acceptance, save those who keep passing thro this holy fire, and these living waters.

And such, and such only will be found in the hollow of my hand, when mountains sink, and valleys rise, and kingdoms in pieces rend.

What is mortal man, that thou art mindful of him, or the son of man, that thou visitest him? whose life is but a vapor that vanishes away, or as a mist before the rising sun. To day he is, but tomorrow he is not; so is all flesh before the God of Heaven.

III. Words of the Second Watch; from the Prophet Isaiah through his Archer.

Give ear, O ye Watchmen and listen O ye Prophets; for the God of Heaven doth call aloud unto you. Shall I gather and gather, gather and gather again; and then scatter

them in Israel and rend them in Jacob? Or shall I scatter them in Jacob and rend them in Israel? How say you, ye Prophets?

Have I not chosen you to lie low in spirit before me, and bow, even to the dust, and make sufferings of soul your constant meat, and the waters of affliction your pleasant drink, untill you are in truth prepared to do my will, saith the Lord, and speak my word, and that alone? But I will cry aloud this watch in your ears, that you may prepare your souls for tribulation

For lo, I did build me a city, and planted me vineyards and with a strong wall did I encompass it, and faithful watchmen I did place thereon, that no enemy should disturb the work of my hands. And for some length of time the watchmen cried aloud the ~~watch~~ in stations and no enemy dare approach.

But hearken, hath not man, by his own disobedience, made this a world of sorrow? and shall he cease

to watch where his own safety is endangered, and his life is at stake? Nay, but let him watch and pray without ceasing, and the ransom of his own soul, shall be full compensation

And what I say unto my prophets; saith the Lord, I say unto all, watch, For Zion shall be tried as she never before was, since I caused the light of my last dispensation to shine within her walls. She is now encompassed with an innumerable millitude; many for good; and many for evil.

False spirits, in my name, have come to cast desception over the hearts of many; they have already begun to undermine the walls by deceitful lies and hypocracy But a desolating curse shall follow up their rear, and judgments awful shall mark their footsteps.

Yea, curse upon curse shall sweep, as a devouring flame thro their land, The breath of the Almighty in his displeasure shall desolate their most fruitful fields,

and they shall become as a desert of burning sand. Pestilential diseases shall prowl within their doors, and sweep them, as carrion from before his face.

The young shall die for want of food in their habitations and they of full strength shall go down to their graves for the want of bread. The fountains of water are dried up, and their tongues do cleave unto the roofs of their mouths But again shall judgment be turned into mercy, and the humble seeker after truth, shall stand by the strength of the same, for truth shall outlive deceit, and righteousness outstand hypocracy.

O Zion, speedily put on thy garments of mourning and lie low, before the Lord thy God. And all ye her prophets prepare your vessels from sun to sun, in low humility and in tribulation deep clothe your souls as with a garment.

Cry aloud, O ye archers and spare not; for the arrows of truth must pierce thro the heart, I am a prophet of

the Lord your God, and his word I will declare in the ears of the people, let good to good be gathered, and chaff to chaff be burnt.

Why have ye, O ye inhabitants of Zion, fled from the low vales of peace and safety, to soar on mountains high where the protection of your God cannot be found? but down low, down in tribulation's valley there you will find the God of peace.

This, the second watch is sied in your presence, therefore prepare for me in low humility, saith the Lord your God, that I find you not unprepared at my coming. The day of trial is at your doors, such as ye have never before seen.

Ye may now go and take your rest, but I rest not, saith the Prophet, but shall cry aloud the next watch when the curtains of midnight darkness are drawn over Zion's habitations.

IIIII. Words of the Prophet, at the third watch or hour of 12.-

Again hear ye the word of the Lord, O ye inhabitants of Zion, desolation is within your doors, and desolations awful gloom stareth you in the face. The howling beasts of prey surround you, and none to save you from their grasp.

The voice of the mourner is heard in the streets, crying O Lord, how long shall Zion be forsaken of her God? How long, how long shall her nakedness to the nations appear, till she hath accomplished the full measure of time wherein she would not hearken to my warning voice, saith the Lord.

I called and entreated of her as a fond Mother would the darling of her delight; but she would not give ear, and as a kind and tender Father, I opened the windows and doors of heaven, and showered down blessings unmeasured upon her, that she might taste the sweets of heaven, and be encouraged to cleave unto the law of her God.

I sent ministering angels and spirits to appear opens

in her courts, and teach her day by day, my holy will and pleasure; but for all this she requited me in derision and mocked my holy messengers to scorn

The yoke of true obedience she would not wear, and the garment of tribulation which I had prepared for her, she would not put on. Thus is accomplished upon her the fruit of her own doings

Lament, lament, O ye Shepherds of Israel! for judgment cryeth in your streets and desolation marketh its way thro your habitations. For in my fury, saith the Lord, I will smite the shepherd and the flock shall be scattered to the four winds.

For the idols of abomination do rest in their skirts, and their garments are altogether ~~motheaten~~ unclean. For their eyes, full of wantonness and deceit, have been turned to serve other Gods, and the arm of flesh, have they courted for their protection.

The enemy hath broken thro the wall, and there were

none who dared withstand him, for the most part of the inhabitants courted his presence, and welcomed him into the city. — Stoop down O Heavens, and give ear to the cries of the few remaining righteous souls, who still dwell within the walls of the ruined city.

For before other Gods than me, they have not bowed, nor bent their knees to worship, and of this small remnant, there shall become a strong nation, whose power shall be inseparably joined to that of the hosts of Heaven, and whose dominion shall be supported by the arm of my power from on high, saith the Lord. For obedience is their motto and humility their garment, and no power shall be avenged on them.

But cry yet again, in the glooms of midnight darkness, saith the Lord. Their well cultivated fields have become a desolation, and wild beasts do roam thereon. Their rich and splendid houses are broken in pieces and their garments are motheaten.

Their heaped up stores are destroyed by vermin; and the canker worm doth consume them daily. Their fields and their gardens have ceased to bring forth, for they are trodden by the feet of the unclean. O Zion, O Zion, where is the ray of light, life, and hope, that did once invigorate thy going,

Where are the cheering and life giving rays of the morning sun, that did once smile upon thy well cultivated fields, and beam forth upon its wings from the firmament of Heaven, songs of approbation to the tillers thereof. Alas! Alas! briers and thorns beneath, have choked the pleasant herbage of the fields; and in the firmament above, darkness has obscured the cheering rays of the luminous orb.

But be faithful, saith the Lord, ye righteous few in her, bodly hold forth the testimony of eternal truth, to the end of your days, and your God will not forsake you. O Zion, O Zion, if thou wouldst have but hearkened in the days of thy youth, and cheerfully submitted

thy neck to the yoke, which the Lord thy God in mercy prepared for thee, this midnight darkness, and these, the days of thy desolation should never have overtaken thee.

But thou wouldst have been upon the earth as a beautiful garden of lillies, in the midst of a pleasant field in the Paradise of thy God. But now, my days must be accomplished upon thee, For the greatest kindness, charity, long forbearance and mercy, with boundless instruction from on high that thro the order of my providence were ever suffered to be sent forth upon the earth, I have condescended to bestow upon thee.

And in return for all these blessings what did I require of thee, but to walk humbly in my presence, and in the presence of eachother, to wear the garments of true tribulation, and to obey my commands thro the order of that anointing which I had placed for thy protection.

But this requirement, thou didst not heed, but run in thine own way, and made crooked paths for thy feet,

to walk in; and in them thou didst run, till my righteous and desolating judgments did intercept thy way. Now, judgment thou must feel, untill these, thy days of sorrow be fulfilled

IV Words of the fourth, or morning watch,

Spoken by the Prophet.

Give ear and attention all ye inhabitants of Zion! and hail, all ye people from different lands who have come to visit her saith the Lord; The day of her visitation in mercy from on high hath arriven. The rays of morning light beam forth in pleasantness upon her. The sparkling orbs from the canopy of heaven drop down their twinkling rays of light, in streams of consolation. The morning sun doth rise in effulgent glory bright, and spreadeth his wings to the four winds, and gracefully hover over Zion's habitations.

The gloomy curtains of despair are withdrawn; the loathesome mists of darkness are dispelled; by the

light giving rays from the etherial worlds on high.

Hark, hark O ye Seraphs, and all ye stationed archers round her lovely borders; all animated creation breathes forth songs of peace to Zion, and good will to the inhabitants of earth. The mammoth orb of light hath cast his silvery curtains around her habitations.

Arise, Arise, O Zion, the days of thy sorrow are fulfilled and the hours of thy mourning accomplished. Thou hast humbled thyself to the dust, and laid low in sackcloth and ashes; thou hast drank the bitter cup of adversity, and eaten in obedience, the gall of bitterness. Thou hast appeased the anger of thy God for thy many transgressions; for thou didst suffer the full measure given unto thee.

Cast off thy garments of mourning, and attire thyself in the beautiful robes of joy and gladness; go forth in the dances of them that make merry; and rejoice in the God of your salvation, for his anger is turned away and his loving kindness doth now extend throughout the whole creation.

Sound forth his joyful songs of praise, all ye his chosen people, make a joyful noise before him, and chant his holy name in your songs of adoration. Praise him, all ye people, praise him when ye walk his holy land. praise him while you sleep beneath the arm of his protection.

And all ye fowls of heaven, beat your wings in joyful praises to his name, And let the beasts that tread and graze on earth beneath, bleat forth praises to the same.

O thou Zion of my delight, saith the Lord, arise, and stand upon thy feet; for I have shod them with grace and truth, and they will now walk in my paths for they are ways of pleasantness and all thy paths are peace.— I will hold you as the apple of mine eye, and as the objects of my greatest delight. Yea, saith the Lord I will be unto you a God, and ye shall be unto me a people, in whom I can take great delight.

Cry aloud, O thou watchman of the morning;-

cry aloud the watch in Zion; for the heavens smile upon her, — In beautiful garments is she arrayed; and decked with precious ornaments. The Sun of Righteousness hath shone upon her, and clothed her in a robe of perfect beauty; and hath placed an ensign of safety upon her breast, which she shall show to all nations.

Come, come, saith the Lord, all ye from distant lands and isles of the sea: Come, come saith your God to the banquet I have prepared for you; for in my Zion I take delight, and glorious shall be her name, throughout the land.

I will lay all nations low before thee, and in humility and meekness shall thou ever come before me, saith your God. Rejoice ye heavens with exceeding great joy; break forth into singing ye mountains; ye hills and ye valleys leap with a gladdened heart, and clap your hands for joy; for his anger is turned away, and in mercy he hath looked on Zion. —

In thee there shall be no more sorrow, no more sighing; no more sickness, death, nor pain; but thy spirit shall be wholly absorbed in doing the will of thy God; and thy body shall be wholly delighted in supporting the same; thus shalt thou spend thy days on earth, rejoicing in the God of thy immortality, whose hand doth now cover and shield thee from all harm without and within.

Free salvation hath the Lord your God proclaimed, to all nations, kindreds, tongues and people, he that feareth the Lord, and worketh righteousness by keeping his commandments, unbroken, the same is, and forever shall be, accepted of me, saith God, let him be of whatever kindred, nation, clime or people he may.

For I am a God of justice, and not of partiality, but he that strisseth, and maketh the sacrifice, by running the appointed race, shall surely obtain the prize of salvation

The offers of my gospel are not decreed for any individual

nation kindred tongue or people; but whosoever will, let him come, and partake of the waters of life freely. here the thirsty soul may drink to thirst no more. Here the wandering soul who is sick of sin, may find a place of rest. Here the widow, and fatherless children shall find that there is a Zion of God upon earth, wherein dwelleth the image of his kindness, charity and goodness.

O Jerusalem, Jerusalem, thou city of peace! and Zion of my likeness, saith God; rejoice and be comforted from thy sorrow; for thou now dwellest in the midst of one eternal day, whose glory divine, and resplendant brightness shall never be withdrawn.

In the bowers of peace and under the arbors of safety, thou shalt eat the fruit of the vine undisturbed. And amen, so let it be, cryeth the fourth archer.

Words of the Prophet Isaiah.

O hear my words, ye leaders, and ye people in Zion, in this manner (tho strange and singular to you) was

I sent forth, this night, by the command of my God, with six archers, obedient to my command. Four of whom have cried the watch aloud, as I was commanded to have them; the other two remain in silence for their hour is not yet come.

They that have ears and can hear aright, let them wisely use them; they that have hearts to understand the truth, lay them open wide. For I declare unto you, saith the Prophet, in the name of the Lord my God, that these things are sent ~~unto you~~ forth, for a weighty and solemn warning to every age and class.

For the time is short that ye will have your slumbers in peace, as ye now do: But the cries of your own little Ones in the silent hours of night, shall resound thro your habitations; for God hath yet a controversy in Zion, and he himself will settle it, in his own time. Let every heart read, (spell not,) but read, saith the Prophet, and understand what you read. Archers

are used when sent of God for that purpose to draw the bow and let swiftly fly the arrows of destruction

He that hath understanding, let him be wise and use it aright; for the controversy will be great before it is ended, And he that walketh uprightly, and speaketh his words discreetly shall not be taken in a snare of his own setting.

And all ye inhabitants of Zion, I warn you; I again most solemnly warn you, in the name of my God, to beware at what fountain you drink, and with what spirit you unite. Try every spirit that cometh unto you by that rule which God hath given you. For never did the Zion of God stand in a more dangerous situation, than in the present moment; for to this point hath he brot her, and thro this point he will prove her.

Could you behold that which God hath shown unto me your tongues would stand in breathless silence, and rest would depart from your bodies, while sleep would depart from your eyes.

One path, and one only path, hath the Lord your God placed before you! And O, how straight and narrow is this path. None can walk, I say none can walk it, save those who lie low in the valley of true tribulation of soul.

You will soon be able, my dear gospel friends, saith the Prophet, to humble yourselves before God upon your knees; and it will not become a form, nor a ceremony: but it will be a place of the greatest comfort and consolation you can find. Let not this pass thro your ears as empty sounds.

For the rolling of the ~~avance~~ Ar van ce Ka lon will surely bring it on you. O do receive it in mercy, that it may not speedily come in judgment, and scatter your little Ones to the four winds.

I have not come, saith the Prophet, to prophecy of myself unto you; but I have come, at the command of my God, received thro one of his holy angels, (who stands by my side, to speak the words he gave.)

Did Zion's children pity themselves with that true pity which God, their Heavenly Father does, they all would have repented in sackcloth and ashes, long ere this day. But let not the words of God discourage any soul, but prepare to meet your God, in a garment owned of him. This, my mission at this time with six of the Archers who bend the bow, to force the arrow, is a sign, both solemn and awful unto you. if ye do but in part understand it, but so far as God has suffered me, I have told you.

The foregoing prophecies, cried at the different watches of the night, by the archers, at the command of me, the Prophet, ~~at the~~ Isaiah, you will, but in a small measure, be able to understand, in the present tense; as the different states of Zion therein represented, may be some hundreds of years apart.

But ye may gather much good, if ye will, from the solemn warnings contained in them, to watch and keep your lamps trimmed and burning, and your garments

unspotted, that the Lord in truth, may find you prepared for his coming

My everlasting love, saith the prophet, I freely give to all Zion's children, And understand my words, in this love, there is no fleshly affections, to recommend it, or yearning looks of filthiness

Amen, even so let it be, The word the Father gave me is finished.

Jno.t Philemon Stewart.

A Roll from the Saviour.

New Lebanon 2nd Order. Dec 26th 1842.

O beloved and Holy Anointed and all ye lovely shepherds of my little flock upon earth, —

Will ye listen yet again unto the voice of your Shepherd? Yea, it is even I, your humble Saviour who now speaketh and calleth unto you.

Verily, verily I say unto you, O ye lambs of my

flock, I am come unto you, to behold and bless you; for even as a kind and watchful parent careth for his little ones, even so do I care for you, O my little chosen Ones.

I am your humble Saviour, meek and lowly in spirit full of love, sympathy and charity for my fold upon earth, even the Lion of my God.

Ah an early hour this morn, my eternal and holy Mother Wisdom, called unto me, and bade me go unto Zion on the earth and behold the lambs of the flock; and she also gave unto me a book, and told me thus.

Take, O blessed Son, this our word, even the word of God, and the Eternal and Holy Mother Wisdom. and go and read the same unto my Holy Anointed, and the blessed Shepherds of our little flock on the earth; for lo, their cries for their little Ones, have reached the Father's throne, and their sorrowing souls cry unto us for Wisdom, strength and power; and Heaven forbid that we deny their request.

Thus did the humble Saviour do, in obedience to their

word; and I read from the holy book unto them, a number of the sacred pages; which are all recorded on the eternal records, forever to stand, and will, in my own time be written for mortal eyes to view; but, there are other pages in this sacred book for the lambs of my peaceful fold, who will hearken to the voice of their Shepherds, and come at their call.

And now, every lamb of my fold, who knoweth the sound of their Shepherds voice, hearken, while they call the lovely lambs, and gather near, and answer to the sound, for unto such, have I, the Shepherd of shepherds and keeper of all my Heavenly Father's sheep, the word of eternal truth and love to speak.

O Zion, Zion, lo thy King cometh, meek and lowly holding in his right hand, the ensign of peace, and in his left, the life giving waters of humiliation and repentance. Peace be unto thee, O Zion, but rest not, rest not, for the day of thy danger is come, and thy

watchmen cry unto me from thy towers for help, and thy merchant men cry unto me from thy gates, for wisdom strength and Holy power, to replenish their stores, and for a holy armour to prepare thy little ones for the battle of the Lord; & yet more fervently do they cry for a shield of the blessing of their God, to protect them from the hands of their enemies, who lie in wate seeking to destroy, to divide, & subdivide, & scatter them abroad.

Therefore, O Zion, my God forbid that I withhold from my flock the inhabitants of thee O Zion; that which is prepared for them lest by the craftiness of Satan the power of the holy people be scattered & Zion be laid open to their cruel foes, and laid waste by the cruel spoiler.

Clothe thyself in Humility O Zion, bow low & seek the protection of thy God. O my flock my lovely few, yea every lamb of my fold hearken, to your lowly shepherds voice. I am your Saviour & I say unto you the day of your danger is come therefore as a true shepherd I have come to guard and feed my little flock.

And verily, verily, I say unto you I came not to call the righteous but sinners to repentance, and now again I say unto you I have come to call both the righteous and sinners to repentance; for the Lord calleth upon all to repent, and I, even I, have now called around you a host of sinners, yea multitudes now surround the Zion of God upon earth who know not the Father, neither his son whom he hath sent

And lo, for such, I laid down my life, for such I yet suffer, and it is for such O ye lambs of my fold that I now call upon you to bear and suffer. I have given you the bread of life, and sense ye my little Ones what this precious treasure is — I have given unto you the waters of life, to quench the thirsty soul; — Ye are my epistles seen and read of all men; Ye are my merchant men called to diffuse my saving truth and grace; Your city even Zion, is called to be a light shining in darkness, a city on the hill that cannot be hid.

Kingdoms and nations shall flow unto it to learn the way of life and peace, first the invisible, then those clothed in mortal flesh — for lo this is the humble dispensation of the Saviour of poor, lost, fallen man. —

My Heavenly Father, in his loving mercy, thro' the order of his providence has designed to visit the earth and the inhabitance thereof, and show unto them, his power and his love, for he would that every created soul of man should find his mercy, charity and forgiving love; to this end did he send me, his blessed son to open the way of salvation both in my first and second appearance, and to this end does my spirit yet work in the Zion of my planting on earth

To accomplish this design hath the heavenly hosts sounded their trumpets and called about the O Zion souls who seek and need salvation, yea, and they have with them, those who seek not the way of life; for even as it was when I was first manifested to the poor lost souls of men while on this mortal stage, that there were those who came to hear

my word, who sought my destruction and the overthrow of the Heavenly Father's kingdom which I was sent to establish even so it is in this your day. —

There are those of the invisible host now surrounding thee O Zion, who have come for salvations power and heavens gifts; and there are those who have come seeking to get where of to accuse you; yea, seeking your destruction. —

And now my sheep I warn you That strangers are about,
A trying to deceive you And get you scattered out,
But all who keep their union And feed around my tent
They shall escape all danger Which devils can invent. —

Now listen my beloved few, these spirits are those whom the Lord hath called as ministers to the nations of the earth, to fit and prepare the visible nations of the earth, for the judgement work of the Almighty Father which hasteneth to meet them either in mercy, to salvation, or in judgment to destruction. —

And these spirits who have now come to visit

thee O Zion, will receive something from every sheep and lamb within thy fold, and of such as they receive will they minister to the nations both in the body and out.—

Therefore look, look about thee O Zion, Zion, view and review your stores put on thy garments white; clothe thyself with that spirit which will undermine the self exalted and detect the hypocrite.—

Know ye O Zion, the measure ye to others meet, the same shall ye receive, — — — The little stone cut out of the rock without hands shall fill the whole earth and humble every nation. Yea blessed are the meek for they shall inherit the earth — and he that humbleth himself God will exalt but he that exalteth himself God will abase.—

O my lambs, Humility is the first born heir of heaven. and repentance alone, will fit the soul to enter therein.—

If ye measure out humility, repentance charity, and love; to all souls, visible and invisible, the same ye shall receive, by the power of the same will souls be clothed,

and of the same will those now called around the O Zion, minister to the nations of the earth — and it shall soften their hearts and lead them into Achors valley, wherein is opened the door of hope, to poor lost fallen man; yea it will fill their souls with sorrow, and cause many to repent and turn to God, and such shall heap blessings upon your souls Yea, ye little Ones of the promise — if upon the walls of your city is seen waving the ensign of peace to those who need salvation; you will divest the armies who surround you of their arms; and those who come for Good will find an entrance while those who seek your destruction will become confused and confounded, and retire in dismay. —

Know ye those who now surround thee O Zion are as busily seeking occasion how they may ensnare and entangle thee as they were thy Lord and master in the days of his visitation upon the shores of time. —

Therefore watch ye your words and number ye the same from, sun to sun — Say not my little lambs, to those who mock

at your doors, I am Holier than thou, stand thou afar off— nay say not thus with your lips, speak not thus in your hearts.—for again I say I came to call the righteous and sinners to repentance.—

O Zion, Zion, strip off thy garments of self righteousness and haughtiness of spirit; do ye O ye my little ones wish to meet those whom the Lord hath and shall call of the nations to this blessed gospel; do ye wish to meet them clothed in garments of self righteousness?— if thus they are clad, will it be easy to give unto them the gospel verily I say unto you those who now surround thee O Israel, will partake of such as they find in thee.—

And O little ones, what the Lord hath sent unto you either to learn the way of salvation or to prove your stability in his holy way, minister ye unto them in humility the power of repentance, for lo the sound of the trumpet from the eternal heavens calleth upon all souls every where to repent; and come low.—

Lo thy Saviour cometh meek and lowly, clothed in the garment of the lamb, and let him who saith I am whole, and need no repentance know that I own them not, peace, peace be unto the

righteous; and let him who is righteous be righteous still; and O my dearly beloved righteous few, know ye that repentance is righteousness; and in humility, will judgment be taken away. —

But if any exalt themselves in pride saying into themselves my garments are holy, my work is done; I say unto such the spirit which ye administer, will fill those who are seeking at your hands and they will clothe themselves in the same; and in this spirit they never can receive my sin distroying gospel; therefore will they be ministers of darkness instead of light; and a portion of the judgement which is due to their works of darkness thereafter committed, will justice heap on the heads of those who ministered unto them this spirit —

But again I say unto you give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you. — But give unto him that asketh, and unto him him who would of thee turn not thou away. ——

Now my little Ones, I call unto you to come unto me and learn wisdom— Thus say I unto you, let every soul who claims any part or lot in me, receive every spirit wether visible, or invisible that seeks salvation, and is willing to come low and repent; and if those there be who want to borrow of the good things of God to increase their faith; turn them not away; but do even as I did while upon earth; do good unto all; both friends and foes.—

But I say feed not with the precious gifts of God, those souls either visible or invisible who receive not the blessed testimony of humility & repentance; which I command you to preach unto all by precept & example;— for if their should any gather around thee O Zion who receive not the love of the Savior in humility and repenting power; my trumpet of Salvation has not yet called them;. and they are but dogs chasing out the lambs; & swine wallowing in the mire.—

Here then is my word; saith the Blessed Savior; I am come unto all who will come low and repent; & turn to worship the Lord God of Heaven.—

Now O ye children of Zion: know ye; your Savior looketh you every one, in the face; and sayeth unto you; prepare, prepare for the coming of your God for his day of visitation draweth nigh clothe your souls, O my little ones: with a garment of humility & repentance; I have given unto your lovely shepherds; a case of these holy garments; and every lamb of my fold; who would find food in my green pastures; come forward eight at a time; and seek upon they bended knees, one of these beautiful garments; The first born are excused from kneeling for I know their hearts saith the Savior, and they breathe fort humility unto me. — and when ye have received them, all my pretty lambs who lov my clean fold and desire to wash in my pool of repentance and swim in my river of life may march hand in hand with me their Savior taking hold of each others hands & at the same time bowing with me their Savior; singing the song which I sang to my Holy Holy Mother Wisdom when I left the eternal heavens early this morn which was this pretty

prayer,— Lay me low, Lay me low; lay me low, low, where Mother can find me, where Mother can own me, where Mother can bless me. After which, all who love their saviour humiliating word may kneel with him in thanks to God, that his mercy is yet extended to Zion on the earth; and that in his mercy he is commencing his work of conviction among the nations.—

And if my little lambs will lay low before God in the presence of his witnesses, he will clothe them with his mantle of blessing even the spirit of conviction and discernment, that may minister the same to all souls who come to Zion, wether in the body or out.—

How, O how my little Ones can souls receive good unless they are convicted of the judgements of God against sin.—?

But my word unto all is peace, and love which tongue cannot tell; O my little lambs, and all ye sheep of my clean fold: what can more convince souls of love than to give life for life, this I have done and this I still do beloved.—

And all who will come at the call of their shepherd and feed around their tents shall be encircled with hosts of Guardian Angels who will keep them from the raging power of their enemies; — but O can ye not pray with a weeping Saviour for the protection of Zion, for lo, the false prophets, the deceitful workers of blinding iniquity and subtle reason surround the Zion of God upon earth — Therefore I am come unto her with a shield of humility for the day of her danger is come a day which will prove every soul in her whether they be for God or not: — and those who work together with God, he will work for their salvation but if any of my little Ones think to stand as idles spectators know that the enemy will number that soul for one of his. — for it divideth itself against the fold of mine; and therefore will be ministered unto by the forces of the enemy which surrounds the walls of Zion. Watch and pray — for the enemy would gladly take up a residence in that house which

now is swept and garnished, — knowing if he could get therein, he could have more room to work. Watch and pray, for if the enemy can get hold of a soul who has received light he will use that light to dazzle and blind the eyes of his subject and of that soul itself.

Watch and pray for a cloud of darkness will sourround Zion; and if she sleepeth she sleepeth unto death. —

Watch and pray for my spirit cometh like a thief in the night; and it will sever my sheep from the goats. —

Watch and pray for Wisdoms wings hover over those who cry unto her for help; but unto those who slumber; her protection is withdrawn.

And O ye little Ones, for what have ye been so bountifully blessed with the gifts and graces of the gospel that which mortifies, crucifies, and puts to shame pride lust and all carnal reason; that which kills the man of sin; and raises souls in newness of life to sip the sweet honey from the ~~garden~~ flowers in the garden of Paradise.

have ye not been often warned to lay up; treasure up and make your own; all these beautiful gifts,? have you not been told that you would need them all,?

Now is the time my little Ones that these are needed — now is the time, when satan would be glad to sift you as wheat from among the lovers and bearers of the cross; now is the time when the adversary of your souls would thankfully make dumb your tongues to the praise of God and cause you to stiffen the supple knee that once had bent in fervant prayer for strength, of spirit to resist the tempter.

Now would the enemy thankfully find if possible the hand that would not lift itself in worshipful motions of simplicity and praise.—

But my lovely children — ye little lambs I would now address you who are bound for endless life, you who would walk with your Saviour in pathes of peace — Repent and come low; go to your shepherds often and seek their protecting care —

Obey the voice of the son of God, by putting away all hardness from your souls, that true love, pure and undefilled love may unite soul to soul — for by this shall all men know that ye are my disciples, if ye have love one for another.

But remember one and all that unless your love binds you to your lovely shepherds flock; tis naught but dross

But blessed and lovely are those whose hearts are pure whose hands are clean who seek to do their Saviours will and this alone; such, such are mine, and such saith Holy Wisdom I will gather beneath my wings of mercy and feed them with my balm of love — and for the sake of such do I now bless Zion, Yea I will gather them in the hollow of my hand and cover them from the enemies which now lie in wait to destroy them — Yea in blessing will I bless them and in mercy will soothe their souls when in sorrow they cry unto their holy God —

So receive the love, love, holy love of your eternal Father God the Father The blessed Saviour and all the Heavenly

Hosts, farewell in peace, till time shall have an end.—

The Saviour—— Yet a few words more; for I would notice my little lambs, who are called to be Instrumental in introducing and representing those spirits which may come unto you.

Come unto me your shepherd for I will folet you in my arms if you will hee your shepherd voice.—

Remember little ones if ye receive these spirits and act as instruments for them to request a privilege to learn the blessed gospel of salvation; it will cause you much tribulation, and many scenes of sorrow.— for you will have to receive them as they are, if you take them atall, and as you will be the ones tro which they will manifest themselves, even so will you be the ones thro whom they must receive the kind, merciful and charitable words of instructions admonitions reproof and encouragement from the hands of the shepherds—

So remember ye one and all that if you keep close to

your shepherds yourselves, that no spirit will long find an abiding place in you that has come for no good purpose — for your spirits will unite with the feelings of the shepherds to make a separation between the sheep and the goats.

But my little Ones saith the Saviour you must come to lost creatures with the still small voice of truth and undermine them in humility. —

And altho you may think that you will be a reproach for taking in and instructing those poor creatures; remember that your blessed Saviour for doing good was, in like manner, called a friend of publicans and sinners. Therefore remember, that Each shall share your Saviours love. — who fears your God in heaven above,

And all who suffer here, and bear, for other souls, shall heaven share.

Amen —

Words of the Almighty by the Holy Angel, for all to understand.

Given on the Holy Mount Dec.r 28th 1842.

O ye holy and Anointed Ones, and all ye lovely shepherds, who guard the tents of Israel! I have a few words of solemn warning and caution to you all. Long has the gift of direct inspiration from the heavenly world above, been suffered in your camps ~~above~~ to dwell, and nothing does God require to be handled in a more sacred and solemn manner than he does this most hallowed gift. And so are ye required to keep it, and the subjects of it, while it remains among you.

It is the will of God, your heavenly Father, that ye suffer no person nor persons to go forth as an instrument, from this date hereafter, to act for any invisible spirit that may be sent to visit Zion, unless you are sensible that they are prepared in true tribulation according to their measure, to go forth in true sincerity of heart.

And suffer no one to feign themselves under an

invisible influence, because they are required to be free and simple, and to mortify their proud, haughty natures, and unite with the gifts of God. They that would do that, are committing sacrilegious mockery in the house of God.

But they can unite in bowing, in shaking, turning or whatever gift their Elders feel to have them unite in, save the peculiar air of operations that is shown forth under the sublime and divine gift of immediate inspiration.

This touch ye not, unless the invisible hand is upon you to move you in this line; then unite with it, and be free to answer the mind and will of the spirit. But further than this, beloved Watchmen, suffer not your little ones to go; for if ye do, instead of gaining that which ye desire to have them gain, the most sacred and solemn gifts of God, will become only as common place thing in their minds.

I never intended, saith the God of heaven, to have the sacred and sublime givings from my hallowed hand, made and handled as common and trifling

things, by mortals on the earth, but I have sent them forth, for a stay and support unto their feeble souls, and to clothe them with a garment of my holy and reverential fear. Many are the spirits of all grades and classes, and of different nations, that I have sent to visit my Zion on the earth. And for what have I sent them, saith the Lord? Do you know my beloved? Truly I have sent them to see, and to learn how my name is feared, and my sacred gifts are treated by the people of my Zion on the earth. I have not sent them to see lightness and carnality blended with spiritual and sacred things, neither have I sent them to see divisions and party feelings, nor in any way to produce the same; but I have sent them, to try and prove the obedience of those on earth; as well as for the purpose of gaining good themselves.

And let none attempt to do the work of judgement for any of these spirits; unless they do feel and know that the true state of that spirit is put upon

them. And when this is the case, the instrument will find no lack of evidence.

For the state of horror & condemnation that will fall upon the one sorreceiving the spirit, will cause its state to become as clear and open to the view of the instruments, as the the sins were his or her own. And when this is the case it is the duty of the Instruments to go and confess them in the same manner that they would their own. In this way the spirit may be relieved. ~~the~~ The work of Judgment is a solemn and holy work, and only can be performed to my acceptance. - Saith the Lord. In that solemn and sacred sense, wether the spirit be in the body, or in eternity, it matters not.

And I say, unto all Zion's children, saith the holy Angel. Learn ye a lesson from the doings of the Lord your God. O never, never never, forget it. Did not his chosen witnesses, your heavenly Parents, when they were upon earth, set you an example how to gather souls to the gospel?

Truly they did. And no other standard by which to gather

souls or spirits into the work of God, wether on earth or in the heavens, will ever be given. For the foundation of my new and spiritual Creation on the earth, in my to anointed One, with the Lord I did complete; O in no other beings, possessing earthly tabernacles, will ever again be concentrated that degree of wisdom sublime and sacred power divine, to gather souls from darkness to the light, as was protrayed in them.

Therefore learn a lesson from them and forget it not Althe your Lord and Savior did attend the marriage feast, and turned water into wine, and did eat with publicans and sinners yet, did he go fourth to unite with them in their unlawful works? Did he drink in their boisterous, and filthy spirits that he might gather them to the gospel?

Nay; your own reason will answer this question, For had he done this he would have been gathered to them, instead of his gathering them to him.

And moreover, how did your blessed Mother Ann, and those with her, deal with companies of people who

came to see them in a carnal and frollicksome sense? Did they join in with that sense, & go forth in a frolick, for the sake of gathering them to this gospel? Nay, you will all readily answer, who knew them while upon earth.

Did they not invaribly open their hearts, and extend their hands in loving kindness, towards those who came and said they wanted to get acquainted with them and have an opportunity to see their worship?

And is there one spirit on earth, or in the mansions of eternity, that can say in truth, that by reason of the openheartedness and freedom shown forth to them by the first witnesses, that they felt latitude given to exersise their carnal feelings of lightness and vanity?

Nay, nay, never, never, resounds thro' the spacious arches of heaven, saith the holy Angel; but always did we feel, by the very air of their countenances and gestures, that there was something pleasant and affable, yet solemn & heavenly, impressing feelings upon bystanders and beholders, both sacred and divine.

This was the way they gathered souls to the gospel, both those who were in the body, and those who were not. And this is the word of the Lord your God, that ye gather them in like manner, so far as it is in your power. making all necessary allowance for the difference of those spirits possessing mortal bodies and those separated there from.

In administering to those spirits, much outward exercise of power upon the bodies of mortal instruments may many times be indispensably necessary; to prove to those around, that a supernatural and invisible power is at work with such ones, and that all may labour to feel a suitable degree of solemn reverence & respect towards the same.

And furthermore let it be remembered, by both Leaders and people, & in a special manner all these little ones who have heretofore gone forth in simple simplicity to take in the spirits and act for them in accordance with the desires of their Lead, that there is no blame imputed to you in the least.

But much love, and praise for your simplicity in going forth in obedience to help the spirits the best way you knew, But in the order of Gods work saith the Angel, the time has come to find a further increase according to the will of your Heavenly Father. The will of your God will require that much of the original simplicity and singularity of those spirits sent to visit your habitations, should many times be required, to be acted out by the instruments; as you are required to put forth your hands & hearts as they are floating upon the troubled waters, and conduct them safely to Tiers shore, where they may stand upon a sure foundation.

But if they will not gather and follow you to the shore, you must not run with them too far into the foaming deep, lest you, and they, both perish together.

Therefore, dear children, saith the angel, be wise and keep your union together; for God is only proving you according to his word, whether you have in reality

become as clay in the hands of the potter, or whether you are prepared to walk constantly under the golden double headed cross; and all such as walk in obedience to their teaching, doing the best they know, in sincerity of heart are blessed, owned and accepted of God; and in this sense forever will be, saith the Angel.

And so far as your little Ones can be prepared after this sort, in true tribulation, so far they can benefit those who are suffered to gether round Them, for the purpose of receiving good, and no further. If they are not prepared to impart this gospel to invisible spirits, in the fear of God, their labours will only tend to destroy their own souls, and to injure those who are sent as visitants to this place

Altho you may have spirits of ever so savage nations sent to visit your habitations, that they may learn the gospel; yet, saith the Lord, I do not require that your mortal bodies shouldd live and move and act just as those spirits did, when they were in body on earth, This would be doing them no good but much injury, both to yourselves and to them.

Therefore, learn wisdom, henceforth, how to benefit those spirits that are sent to visit your abodes. I censure you not for what is past; it was suffered of your God so to be, for reasons known only in heaven. But I am now sent forth ~~unto you~~ to declair unto you his word and will upon this matter, which weighs so very heavily, upon his holy Anointe and the watchmen of the flock.

Remember O ye holy Anointed and bearers of the people saith the Angel that in administering to others, every vessel must impart that which they have in possession, whether it be good or whether it be evil.

Hence arises the great necessity of souls gaining a garment of tribulation by cleansing their own vessels, and walking in the true fear of God, before they attempt to administer that which is of God to other souls.

Unless this is done, they will be ministers of darkness, giving food to evil spirits that surround your camps instead of administering that which is holy sacred and divine.

Therefore, whenever ye who stand as Elders feel to have

part or all. Your meeting devoted to gather and instruct the spirits let all labour in the fear of God to gather them into their souls in obedience to their Lead as holy and Eternal Wisdom hath before told you.

And they who feel impelling power upon their bodies, let them be thankful for it, and unite with it in my holy fear. And such as have a gift given them to speak to the understanding of the spirits let all hearken and understand what is spoken.

And the Elders should often speak in short, laying open the testimony; or set some other ones in that labour; and command that every spirit that has come to attend your meeting, pay attention, while you are thus speaking And you can also show them, at suitable times how to exercise And furthermore keep open a door of perfect freedom for the Instruments who are under supernatural influence to speak freely for the spirits at suitable times and seasons. And in fine says the angel it is the will of God that ye treat

these spirits in a measure, the same as ye would spirits in natural bodies seeking after the gospel.

There is no spirit so degraded in the darkned wiles of heathenism, but that their are traits of their Immortale Creator still remaining in their immortal souls, And these traits are feelings solemn and sublime.

Therefore, those who administer to spirits, of whatever grade or class, let it be done in that sacred feeling. And that part which Thave given to all created souls, saith God, if they have a desire for anything good, will quickly blend with it and become in a measure united

When you desire to gather those spirits into your meeting room, the Elders should allge to the meeting room doors and say, Beloved spirits you can all now have a privilege to come in, and behold the true worship of God, come in welcome, for we have much room in our hearts

The Elders should then give place, and let the Deacons and Deaconesses both those of the office and in the family, when

present, go out into the hall and conduct them in, and give them their place in the room.

Then you are ready to begin your labours with them. And if the Elders find it necessary at any time to send certain instruments out to conduct them in, you must, in perfect freedom act your own feelings on that ground and your God will bless the same. And every spirit that is after good, can, in a general sense, be gathered into your sacred places of worship, by so doing.

I do not require, saith the Lord, that your doors and hearts be opened to such spirits as have come up against Zion, on purpose to make a breach in her walls, and destroy the golden rules of order. For such spirits have come to prove your strength, and ascertain where are your weakest parts, so that they may, if possible, the more easily ensnare you, and break you to pieces.

O do remember ye dear children of your Mother, saith the holy Angel, that your God hath not suffered these

spirits to gather around the habitations of Zion, for the sake of making sport for the inhabitance thereof. Nay dear children you will all find, that far very far from this is his intention.

O Zion! O Zion! follow strictly, the way mark of safety which the Lord thy God hath given thee. For did you see but in a small measure, as I his holy Angel see, you would not need to be reminded of these things so often.

It is furthermore the word and will of the Lord your God, if it be in your union Holy Anointed, that the people living in this, the leading part of his Zion (meaning the Church) should hear the foregoing distinctly read, on the first day of the coming year; saith the Lord their God, in the valley of true tribulation. There I shall be able to find them, and stretch out my hand of protection over them.

This is the word and the roll that your God hath sent unto you; and I am one of his holy Angels of light, power and truth; whom he hath commanded to remain here for a season.

And I shall declair that unto Zion's inhabitance, which

present, go out into the hall and conduct them in, and give them their place in the room.

Then you are ready to begin your labours with them. And if the Elders find it necessary at any time to send certain instruments out to conduct them in, you must, in perfect freedom act your own feelings on that ground and your God will bless the same. And every spirit that is after good, can, in a general sense, be gathered into your sacred places of worship, by so doing.

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This is the word and the roll that your God hath sent unto you; And I am one of his holy Angels of light, power and truth, whom he hath commanded to remain here for a season.

And I shall declair that unto Zion's inhabitance, which

proceedeth from his mouth, and to all people, so far as he shall, in his own wisdom, command so to be done. The way for the Most High must be prepared in the deepest of tribulations.

Therefore O ye children of Zion! keep your spirits solemn yet bright and active; cheerful yet graced with an air of Heaven sublime, and let purity and pure desires be your constant companions. And now, O holy Anointed! into your hands do I submit the whole, for your wisdom to direct what use shall be made of it, knowing that it has ever been your most ardent labour to have sacred things used in a sacred service.

Receive ye the love of him who sitteth on the throne, and also my everlasting love and peace, saith the holy Angel. My word at this time is finished. Amen.

Jr. St. Philemon Stewart.

An Essay on Evil Spirits

To sketch the character of evil spirits, & show their influence on the mind, is the object of the following essay. Tho' much has been said about purging out evil spirits, overcoming evil spirits, shaking off evil spirits & keeping out evil spirits; yet after all many appear to have but little understanding of what is meant by evil spirits, or how they are to guard against them, or to subdue or purge them out after ~~they~~ or whenever they get in. — Some suppose them to be a kind of invisible nondescript being to which they affix no idea of form or figure — Others think are some sort of mischevous creature that crawl or flyabout like musquetoes in the dark buzzing about our ears and then biting us; and all that we have to do is, to kill them or brush them off

It is undoubtedly true that evil spirits are figured out to the natural understanding not only by

muskeloes, but also wasps and hornets, snakes scorpions & vipers, Vultures, Hawks, and owls wolves and tigers, bears & foxes and every species of voracious beast, destructive birds venemous serpents, devouring worms & tormenting insects that range the forest, fly in the air creep upon the Earth or swim in the deep; and probably exist in as great variety, and doubtlys are much more numerous in the world of spirits than those natural and visible creatures, by which they are represented are in this world

But the question is, what are those Evil spirits that are so troublesome to believers & yet cannot be dis-covered by the natural eye? & how are they to be avoided, or subdued

This question may be answered in some measure so that no one need to be at a loss how to discover and avoid those things by which they are the most liable to be overcome For it is very obvious that many are too apt to be led and in-fluenced by evil spirits, and yet are unsensible of it. They

will often percieve that something is the matter, but what it is they cannot tell; yet a discerning believer is at no loss what evil spirits are, And wherein they show themselves

Spirits are known by their influence upon the mind, and by the effects which they produce. Good spirits influence the mind to that which is good, and Evil spirits influence the mind to that which is evil. Thus, Love is a good spirit; because it influences the mind to cleave to that which is good, and shun that which is evil Hatred is an evil spirit; because it influences the mind to cleave to that which is evil & shun that which is good. The same may be said of lust, pride, anger malice, contention, discord covetousness evilspeaking backbiting & soon

But as the effects by these different spirits are various and very numerous, & peculiar to the nature of those spirits from whence the proceed, it will be necessary to describe each spirit by its peculiar fruits. The peculiar fruit of each spirit being once known & understood every believer who desires to be found faithful, and who is strictly obedient to his gospel instruction, will be sufficiently able, not only

to guard against the spirit of evil, but to subdue those natural propensities to evil with which he is most liable to be overcome.

Anger is an evil spirit. It leads the mind to evil sensations and passionate feelings. It produces hasty, intemperate words and malicious actions. Like a flaming fire brand, it snaps flashes and burns wherever it goes. It breathes vengeance against every body and every thing that opposes its will. Unhappy in itself it strives to make every one else unhappy. Its venemous disposition is indeed calculated to create unhappiness where ever it comes. It stirs up strife and contention in every place where it can get possession & power; and there is no peace in that soul that suffers the malignant passion of Anger to dwell in its bosom. Passionate & vile language, railing cursing and bitterness are the poisonous streams that issue from the spirit of Anger, which vitiates the whole man

Anger will make people swear, and tell lies,

fight, quarrel, and do mischeif. It will make them kick, scratch, and bite and not only hurt others, but get badly hurt themselves. Whoever is subject to Anger, is subject to a cruel, hard master It distracts the mind, blinds the reason, perverts the judgement, distresses the heart, disorders the head, distorts the eyes, deforms the features strains the nerves writhes the limbs, and in short, it make the poor distressed object not only look exceeding ugly, but it makes him speak and act like a mad man. If then such are the pernicious fruits of Anger brethren & sisters, and children too, ought to be exceeding careful not to be overcome by such an Evil Spirit

Malice is an evil spirit which is very nearly allied to Anger. It is indeed more malignant in its disposition, tho' not so hasty and fiery in its attacks; yet it is ofttimes more horrid in its effects. It wears in its countenance, a deep & sullen gloom, is awfully dark and malignant in its design, and shockingly murderous in its effects Like the midnight murderer it stabs in the dark. It is that same

spirit that influenced Cain to slay his own brother How shocking and awful is such a malignant spirit !! It ought never to be suffered among believers; for ~~one~~ whoever who gets overcome by such a spirit, is in a very miserable condition

Strife and Contention are twins, or, otherwise very nearly connected and they are very evil spirits indeed. They are the cause of innumerable difficulties between nations, societies, & individuals.— They are the cause of all war and bloodshed between nations; of all party quarrels & squabbles in societies and neighborhoods of all duels and private bickerings between individuals. Whenever these spirits get in among believers they create more difficulty than any other spirit that haunts their dwellings; and such difficulties are generally harder to be brot to a peaceable settlement than any other; because the wicked spirits, Strife & Contention; being partied in that dispute, are always very obstinate and very unwilling to give it up. Therefore, brethren & sisters we must let strife alone & never meddle with Contention.

Discord is another Evil spirit, yea and a very uncomfortable one too. It is nearly related to Strife & Contention; & tho' not generally so quarrelsome in its nature, it is, never the less, the enemy of peace and concord. Its pestilential breath is very destructive to union & harmony. It is very odious to the sight and sense of all good believers, yet some that profess faith are very apt to get poisoned with that spirit. Indeed there seems to be a disposition in some people to be very fond of having Discord in their company, and they will often indulge that disagreeable spirit to a very great degree. For instance, when others come together to support union, and enjoy the comforts of peace and harmony, such one without any ceremony and even without asking liberty, will introduce Discord that mortal enemy of union, which is sure to distress the feelings of the brethren and sisters who love union and hate Discord. Ask a person who is so fond of indulging the spirit of discord, to do any thing or to conform to any thing for union sake and he has no opinion of it, or he has no faith in it. Ask him to unite with any proposition

in which his companions are all a greed, & he is full of excuses and objections. In short he had much rather be whistling the tune of contrary, or humming the song of discord, than take up any cross for the sake of union.

Evil-speaking is a very troublesome, slanderous wicked spirit. Evil indeed it is, as every true believer knows who has ever seen and felt the Evil effects produced by it. This spirit generally takes government of the tongue, and rules in such a manner as to answer all its malicious purposes. A person under the influence of this spirit is always trying to disgrace others by speaking reproachfully of them; but in the end he greatly disgraces himself for every body knows that a good spirit will never influence any one to speak evil; therefore evil speaking must be the effects produced from the tongue of the speaker, by an evil spirit of that name. Hence they who indulge themselves in speaking evil of any of the brethren and sisters expose their own characters to disgrace, & get to themselves a disgraceful name

Among believers, where the testimony of the gospel is continually maintained against all evil, & evil speaking as well as all other evil spirits, are often so opposed and headed every way, that they will squirm and twist and skulk about in the dark to avoid being seen; and will use all the subtility in their power to scatter their poison & effect their designs out of sight.— As the order of the gospel forbids any one to speak evil of a nother, those who are under the influence of that spirit, will craftily try the feelings of some ~~some~~ one who they think is not very punctual to keep good order, and who will therefore not be so likely to oppose them; and by some sly hints, they will insinuate something against such a one and such a one and then watch the effect. If they find that person willing to hearken they will say a little more, and speak a little plainer, and then enjoin secrecy, till they fully effect their purpose

Some evilspeakers, instead of spitting out their spunky, and boldly venting their feelings by speaking

against the brethren and sisters, Elders or Deacons, will have recourse to ridicule, and say, with a kind of cunning sneer "They are very good - very kind - very clever," - and the like when their meaning is quite the reverse. This is indeed a more artful, cunning way of speaking evil; but unluckily for them, their cunning is very discernable: for wherever that evil spirit governs the tongue of any one, let him twist in to ever so many shapes and forms, the evil spirit will still be discerned, his evil meaning is clearly understood; and good believers, who keep the government of their tongues, will consider one who is governed by such a spirit, not only as a very poor believer but a very bad companion

Back-biting is another very wicked spirit; but as he is very near of kin to evil speaking very similar in his disposition, and produces similar fruits, it will be unnecessary to attempt a particular description of his works here; but it may be proper to remark, that he is more secret in his attacks, and keeps more

behind the curtain than his evil tongued kinsman, being generally more ashamed to show himself

Scold & Fret are probably twins; for they resemble each other so nearly that it is very difficult to distinguish between them, except by their voice & habits. Both of them are very ugly feeling spirits: but where they are well known and understood they can not do much hurt to any body but those in whom they find an entrance. They generaly hurt themselves the most for the more they scold & fret, the uglier they feel; and they sometimes make themselves appear very fodish and rediculous indeed. But tho' they resemble each other so much in their appearance, yet there is some difference in their manners, & in their powers and faculties. Scold will blow her blast, and then cease till she gets breath again. Fret is of a more masculine character; he is so long winded that it seems as tho' he was never out of breath; for he keeps continually at it; so that you can hear nothing

else where he is, but a constant fret, fret, fret, as long as he can find any thing to fret about; and when one object fails, then he begins upon another; so that it really burthensome to be where he is and hear his fret & see how sour & ugly he look

Now brethren and sisters if there are any among us troubled with these evil spirits, it is high time for us to look for a remedy, for we may tamper with them as long as we live and not overcome them at last. As they are not considered the worst kind of evil spirits, they are apt to be too much indulged by many. So some people will tamper with the Itch, thinking if it be nothing worse than the Itch it will never kill any body; but the Itch is a nasty disorder, &, if indulged, it will grow worse & worse. Just so it is with these evil spirits, Scold & Fret; depend upon it the more you indulge them, the worse they will grow; a remedy therefore is absolutly necessary. Some have recommended the looking glass as a remedy that scolders & Fretters

by seeing themselves, how ugly they look when scolding and fretting, may be ashamed of it & leave it off. And indeed it may be some help in mortifying the evil spirits and perhaps it may sometimes answer a good purpose. But the spirit of Love is a much more effectual remedy provided we get enough of it. But a most certain cure may be effected, not only for these, but for all other evil spirits, by applying to those who are appointed by the gift of God to hear and judge, and there honestly confess the evil, and carefully following their prescription, let us always do this and we shall find the benefit of it.

Old Murmur is very nearly related to Fret indeed some of us suppose the old hag to be the Mother of Fret; & no wonder; for never a mother produced an offspring whose spirit was so like her own; and if she is not his mother, it is evident she nursed him and bro't him up, and instilled her foul spirit into him; for you must know that evil spirits are generated and bro't forth, and are

nursed and grow to maturity, as well as evil beasts and wicked folks and they have their kindred and connection too as well as folks that live in the flesh

Some say that Fret scold & murmur too were all born in the town of discontent, in the province of dissatisfaction, and that they are the offspring of Unreconsiliation, which is not at all improbable for like caused produced like effects; & there is a similarity of breeding as well as a family liking in them all

Unreconciliation as every true believer well knows is an old enemy to the way of God, and has often troubled the people of God He is indeed a very troublesome spirit, and is very old in wickedness. There is scarcely a believer in the land who has not heard more or less of his complaints against the people of God, and against the orders of the gospel which it is their privilege to obey He hates Obedience with a perfect hatred; and will often bring in a brat of his own called Disobedience to quarrel with him. This wicked little urchin

and his two brothers stubornes and selfwill, have often tried their worst to destroy the life of Obedience because Obedience is a little simple, innocent good believer, always willing to do just as he is bid, and always so loving kind and clever that every good believer loves him, and will cherish and protect him at any risk. This vexed old Unreconsilliation to the heart for he very well knows that the only chance for him to gain any power among believers is, to turn their feelings against Obedience and for this reason, he will exert all his infernal faculties to accomplish his purpose

Unfortuniately, some who profess faith and live among believers are so haunted by that old wizard, that they can take no more comfort in the gospel than a maniac among the tombs One who is continually led and governed by the powerful influence of that evil spirit, is in a state of complete bondage He takes no comfort of his life; because the discontented spirit of Unreconsiliation always makes him unhappy

He is never satisfied with any place nor any employment that the people of God can provide for him. Let him live in any family what ever, and he will find something to complain of, and to stir up his unreconciled nature and make him uncomfortable

He finds a great deal of fault with the brethren and sisters, he hates the deacons, & he cant bear the elders because they do not espouse his cause in opposition to every body else; indeed every thing that crosses his unreconciled disposition is offensive to him. He even dislikes his home; and what is the reason? Why it is not a home of his own choosing and he feels no interest there; he cant have his own way there he can't carry on his own plans there; he cannot manage matters according to the counsel of his own will there; he must be subject to order and come down to obedience and that is to intolerably galling to his unreconciled feelings for he hates them both

He will sometimes talk of the way of God, as being a way of righteousness, in a manner which plainly indicates that he thinks the dealings of the people of God towards him are very unrighteous But the plain truth is, nothing is righteous in his sense, that does not square with his own selfish feelings.— As to the way of God he is not in it; and therefore he is not able to judge of it. If he were really in the way of God he would then see the fault was all in himself; but he is so blinded by that wicked spirit of Unreconciliation, that he sees every thing thro' the medium of an unreconciled sense. As every thing looks smoky thro' a smoked glass; so an unreconciled soul sees thro' unreconciled eyes, and judges of things according to his own unreconciled views

No wonder then, that he is not satisfied with his Elders, deacons, brethren, & sisters, who are careful not to indulge unreconciled feelings, and who bear testimony against that spirit of unreconciliation

which he carries in his bosom as his chief counsellor. No wonder he is dissatisfied with his home, yea, and with his victuals and clothes too: for there is nothing among those who keep the way of God that can satisfy and unreconsiled soul. No wonder he cries out, poverty! poverty! for while he is so much more anxious about what he shall eat, and what he shall drink, and where with all he shall be clothed than he is to seek that kingdom of heaven and its righteousness he will always be poor. But the poor lost creature never will feel very anxious about laying up a treasure for his soul while he is so fearful of dying in debt to his body

An unreconsiled soul a many faithful believers, is like the troubled sea whose waters cannot rest. He is unreconsiled with every kind of steady business or employment that is laid out for him, and will make any excuse to avoid any thing that looks or feels like subjecting to order or

knuckling down to obedience. Ask him to undertake any small light chore, even as an act of kindness, to save the time of others, who are more importantly employed, & he is sure to be unwell & unable he is sick, sore, or lame, & he cannot do it; and to be short about it he has done work enough, and he not a going to slave himself to death for anybody for nobody will thank him for it.

But let him have his own way, and lay out his own business, and the scale is entirely turned, he can perform wonders; he can do more work with all his infirmities, than two common folks. Let him go a hunting &c and range the forest like an Indian, and scarcely think of fatigue. Let him go out among the world, and he is life and activity, and can endure any fatigue and never feel any the worse for it. This may appear surprising to many; but let it be considered that the world is his element, and that his life is in his own way, and it is easily accounted for

But let him be brought down to order and obedience, and he is like a fish out of water, or a fox in a cage; because he is out of his element. And if he should be removed from one family to another till he has tried every of believers in the land, still the old fox would be dissatisfied so long as obedience is the gift and reconciliation the order of the day And tho' the poor mortal is tenfold better off, even in a temporal view, than when he lived after the flesh, according to the course of the world; yet he forgets his former poverty and nastiness, & really thinks he found better temporal enjoyment in the world than he enjoyed among believers, and would fain make others think so too. Just so the spirit of unreconsiliation blinds the eyes and blunts the memory of the poor lost man

If then the spirit of unreconsiliation is attended with such shameful and ridiculous consequences to those who fall under its influence; if it depraves

the moral senses, darkens the spiritual understanding and sinks those who are called believers to such a low grade of folly and inconsistency, and makes them act so much like persons deprived of their senses, is it not a matter of serious importance to every believer to be very careful not to get deceived and overcome by such a pernicious & detestable spirit? The state of a soul so lost and bewildered is indeed truly alarming.

Unthankfulness is another evil spirit and a very wicked one too. He is the child of ingratitude and the very spawn of his Mother. It is really surprising that two such hateful spirits should ever find a place among believers, in this blessed and glorious day of Christ's second appearing; but it is really a fact and a serious fact. There have been some who were not only poor, while they lived in the world, but deeply involved in debt, and so destitute of any kind of prudence, and such miserable economists in the management of their temporal concerns, that, with all the means in their power

without the assistance of wiser economy than their own they were more likely to plunge themselves still deeper into debt than they were ever to get out of it; yet when out of boundless mercy and charity the gospel was preached to them, and they have been kindly admitted to a place among God's people, have been stripped of their tatters, and decently clothed and fed, and taught prudence and economy, and how to pay their debts, how to labor out of their life, how to overcome all evil and gain their union and relation to the kingdom of heaven and have been kindly dealt with in every way and manner and yet, after all, they were so unthankful and ungrateful that they would even reproach their kind benefactors, because they did not do more for them, or give them better victuals & clothes, or because they were required to take up such a great cross against their carnal natures

Such people instead of feeling their dependence upon God and his people, and manifesting

grattitude for what they have recieved seem to think that God and his people are bound to reward them for condescending to make a profession of faith and yield their trifling services, when as the event has often proved, they were actuated by selfish motives in all that they have done. In their partial and selfish views, they overlook the real object of a consecrated interest, and do not consider that they have brought tenfold more tribulation upon the people of God than all their services were ever worth. Yet such people will often have the impudence to tell how hard they have worked, and how much they have earned; they have done work enough, and that believers to maintain them for what they have done

And when such believers get ready to go off to the world, and to their own company, they will persume to make a great demand by way of settlement, as tho' the people of God had not already been sufficently afflicted and borne down with their ingrattitude.

And to crown the whole, when they get away they will maliciously accuse the people of all manner of evil. Such vile monsters of ingrattitude and wickedness cannot escape the severest censures of the candid & considerat part of mankind, and can they escape the damnation of Hell —!!

O Brethren and sisters let us never suffer the mean and shameful spirit of unthankfulness & base ingrattitude to find ~~[illegible]~~ an entrance into our hearts lest we with them, should find our portion in hell with them! But let us labor, day and night, to be thankful to God that we have been called by the gospel, and have such a blessed privilege to serve God & overcome all evil; that we are provided with such a good and comfortable home; that we have enough to eat to drink and to wear, and that we are blessed with kind & good brethren & sisters among God's people And if we should find here & there a solitary instance of an unfaithful soul, who has professed faith many

years, and who never seemed to feel any more sense of thankfulness & grattitude for his privilege in the gospel, than an African Slave feel for his bondage to his master; yet we have no cause of discouragement, and ought never to stumble over an unfaithful one: for that very gospel which gives freedom and liberty to the faithful, feels like bondage & slavery to the unfaithful; it prove a savor of life to the Obedient, and a savor of death to the Disobedient

Evil surmising & False Jealousy are both very evil spirits, and the are very nearly connected. They are mean base grovelling spirits, and are very much detested by those who walk uprightly. They are also very malicious and cruel and those who get bit by them are greatly to be pitied, for their bite produced a very poisenous and baleful influence on the mind, which of effects the whole body. It a truth much to be lamented, that some among believers are subject to the poisenous influence of these evil spirits! Where this is the case, it maked them

watch for evil in their brethren and sisters; & they will often find it too and talk it out in good earnest. They will imagine, that their brethren and sisters hate and despise them; that the deacons slight them, and do not take care to provide for them, and so on.

In this way they seem to become, as it were, their own tormentors and suffer the most excruciating pain of mind in consequence of indulging that poisonous spirit in their own bosom which they ought to purge out in its first attack. For it is certain that, the more they indulge these evil imaginations, the more they will increase upon them, till their souls seem to be filled with evil surmises and ugly wicked jealousies against one and another, and till their very eyes are tinged with this ugly disorder will roll in jealous glances and squint evil surmises against all whom they imagine to be their enemies. In this state they naturally call to the mind of an observing spectator, the figure of jealousy which the ancients used to paint in the form of a snake

with green eyes.— And indeed, a person under the tormenting influence of the spirit of jealousy is aptly enough compared to a green eyed snake

Envy is known of old to be a very wicked spirit— He seems also to be a very tormenting spirit, for whenever he finds an entrance into a soul is sure to feel trouble vexation and torment and his torment seems to increase in proportion as he sees others more noticed than himself.— He is envious of the superior talents, gifts and privileges of others. The personal and mental accomplishments the possessions, abilities riches & honors of others— in short what ever he sees others possess, that has any attendancy to attract his wishes, is sure to excite his carnal feelings against the possesor. So that the enjoyment of others become the source of his unhappiness

Instead of reflecting that all people are strictly accountable to God for the right improvement of what ever they possess, of all these things, and that what is given him is amply sufficient for him provided he will make

a right use of it the poor envious mortal pines at the happiness of others and seems to yield himself a willing prey to the spirit of Envy. And if it should happen (as is sometimes the case, even among believers) that one is advanced above him, whom he thinks greatly his inferior it puts his soul upon the very rack of torture.— And if he cannot by some means or other, find some releasement from that tormenting spirit it will prey upon his very vitals, till the poor sufferer, pale and disconsolate, pining with envy and languishing in pain become like a walking ghost.— This was doubtless the cause why the ancients represented Envy with a pale face, & probably drew from a writer of modern times the following couplet;

"There pale faced envy rolls his ghastly eye
"With horrid glance to see true merit rise"

False-judging is another abominable evil spirit. People under its influence (and indeed some that think themselves pretty good believers will some times fall under

the influence of that spirit,) will constitute themselves judges in very deed; and will arraign the words and action of their brethren and sisters, and pass sentence upon them with all the dignified authority of a supreme judge; yea and will even take upon themselves to judge and condemn the motives by which this one, or that one was actuated in saying or doing the thing so severely reprehended. When that self dignified spirit, that spirit, that mighty discerner of the thots of the heart, gets into any member of a family, then let the brethren & sisters be on their guard and not only set a double watch over their own heart but carefully avoid being turned aside from their duty by the self assumed anathemas of that judging spirit. Elders, deacons, brethren and sisters are all exposed and all without exception, liable to be arraigned and sentenced by this sort of judges and therefore it is a matter of great importance for all to be watchful and careful to keep this self assuming out from among them

Such a spirit ought never to have a place among

believed; for it is a haughty high minded, dangerous wicked spirit, and those who get corrupted by it are in danger of the judgment of God. Christ has plainly and positively said "Judge not, that ye be not judged" "for with what judgement ye judge ye shall be judged", "and with what measure ye mete, it shall be measured" "to you again." Therefore, let all take heed how they assume the authority of judging others, lest they thereby expose themselves to the righteous judgement of God.

Pride is a self exalting evil spirit. It leads the mind of man to exalt and build up self at the expence of pulling down and degrading others. It is well known that Great I is the offspring of Pride and partakes of his very nature and spirit. As pride is not willing to acknoledge a superior so Great I looks down upon all that are made in his own likeness as his inferiors. His language is "I have more knoledge more understanding and more experience than you; and therefore you ought to acknowledge me as your superior — I

am better than he is; & therefore he ought to give place to me — I am more honorable I sprung from a better family than they. I am richer — I brot in more than any of you I have given up more for the gospel — I am more worthy of notice — better entitled to respect & so on"

Tho' pride has many branches and will discover its nature and disposition in a thousand different ways & may be seen in the beggar as well as in the prince; yet its very life, breath and being is self consequence. — Great II being the child of Pride, is often made the organ thro' which he communicates his consequential feeling and indeed Great II is seldom found deficient in performing his part even among believers; for tho' he belongs to the world; yet he often finds access to believers and is very apt to get into some Indeed there are some that he never really got out of, but has always been more or less familiar with them and he will sometimes puff so much of his Great sense into such ones that they will swell up like bullfrogs, & such cases, the voice of Great I

may be heard (or at least understood) very distinctly
I am a person of great consequence, I ought to have an
honorable place I ought to be put forward I ought
to be more noticed and built up my a bilities, my
gifts and talents ought to be noticed and acknowledged
and added into action for the benefit of, believers
they are so blind they cannot see my great good qualities
they don't know how much good I am able to do — Oh,
they will all be glad to acknowledge me yet, however
little they may think of me now

Such is the language and such are the the feelings
of the Great creature when puffed up with vanity
and raised a little above the level of his brother Bullfrog

Self Conceit is a spirit that stands very high in its
own estimation, and is very fertile in great imagina-
tion he is the offspring of Great I and the grand child
of Pride, but he partakes so much of the nature
of his progenitors and is very fond of noticing himself
it needless for me to be very particular in noticing him

Impudence is a kind of brazen faced hussy who carries away very forward bold sense and feeling. She has no sense of shame, and not much fear of God. When those who are young are led by this spirit (as is the case somtimes among believers) they soon bring themselves into disgrace; for they will often talk very saucy to the elder brethren and sisters and show out their impudent disposition in all their ways & manners and greatly dishonor themselves in the eyes of all good believers so that nobody can love them or feel any union with them.

Young brethren and children are in great danger when they fall under the influence of that shameless spirit and ought to be very cautious not to get caught in her snares. Young females who are under her influence, are often led into great improprieties and somtimes into serious difficulties. They will not only be saucy to the sisters but will often be seen squinting at the brethren, and be very fond of their notice and very glad of opportunities of conversing with them out of order

Such shameful practises as squinting and blinking are equally mean and disgraceful, both in male and female and will be abhorred by all good believers; there young brethren and sisters and children too ough to be very cautious not to get dishonored by giving way to such vile practises

Deciet & Hypocrisy are two very wicked spirits; but they always seem to take a great deal of pains to conceal their wickedness. They always carry two faces. They are exceeding apt in lying; but are never willing to tell the truth, lest they should expose their iniquities. And if at any time they should happen to get exposed; they will twist and squirm, any way to cloke and daub themselves over, in order to conceal their nakedness; and by that means they often make it appear more glaring, and get to themselves double shame.

It is very dangerous for believers to fall under the influence of these wicked spirits. In such a situation they are exposed to great loss, and are liable to gimble and deceive themselves out of all union and relation; for they will never

let the true state of their minds be known to their Elders, if they can keep it. If they transgress any order, or do any thing wrong (and they are not apt to be very conscientious about such things,) they will not be free to confess it, especially if it be any thing that they know will not be approved of. And if it should be found out, they will make many excuses and pretend they did not know that it was a transgression of any order or they will try to slick it over and make it look as smooth as possible. So a cat may lick herself with her tongue till her outside is as slick as grease but her inside will not be a whit the cleaner for it.

Such believers, if they are any believers at all must always be considered as very poor ones. If they are indulged and borne with and held in union ever so long they gain nothing by it for they cannot feel that union and love to the brethren and sisters nor that peace and comfort of mind which good faithful honest hearted believers enjoy. In short they are in the certain road to ruin, and must be lost, unless they

repent and purge out that wicked double faced spirit of Deceit & Hypocrisy

Covetousness is an evil spirit. It is the offspring of selfishness and is well known to possess a very craving disposition, always craving and desiring that which is not its own. Its very nature consists in loving self better than any one else hence it wants to monopolize every thing for its own dear self at the expence of every body else. A person under the influence of Covetousness is no friend to charity, and is an utter stranger to kindness. He has no idea of gaining a treasure by acts of kindness and charity to others for indeed he has no sense of any other treasure than that which consists in the sordid pelf which he has avoraciously scraped together, and of which he had sole command. Of course a united interest among believers is by no means suitie to the feelings of such a character. He is however very willing to be supported out of it, when he can do no better, but he has no disposition to add any

thing to it, unless he can still call it his own, & make a great bustle about it. He must have his treasure at his own command and disposal otherwise he must deny self, and that he is not willing to do; it is too great a cross

Some, who are more prodigal than prudent, are apt to mistake the true character of covetousness and will call Prudence by that name but every good believer can see a very great difference. In truth they are no more a like than evil is like good. Covetousness craves every thing for self. Prudence saves for the benefit of others Covetousness considers it no crime to consume for his own gratification any thing that belongs to others Prudence thinks it wicked to make a careless use of any thing that can be any benefit to others Covetousness hoards his pelf to please himself Prudence saves her store to bless the poor.

Lust is the most ancient the most powerful the most tyrannical the most corrupt in its nature the

most deceitful in its promises, the most offensive in its influence, and therefore the most to be despised and abhorred by believers, of any evil spirit in existence. It had its origin in darkness and has chosen darkness ever since. All its works are works of darkness, and it cannot even abide the light, because its very element is darkness. It is both male and female, and is the parent of fleshly relation and is the instigator and promoter of all fleshly affections. Its gratification has a certain tendency to blunt the faculties of mind, to corrupt and weaken all the moral energies of the soul, and to sink and degrade the rational being to a level with the brute. It fills the mind with a thousand evil thoughts and filthy immagination

A soul under the influence of lust cannot feel purity because its very nature is wholly impure. Its greater object, and that which it persues with the keenest propensity, is the gratification of self in short it is such a nasty, filthy, groveling spirit, that one might as well

attempt to dissect the stinking carcase of an Egyptian crocodile as to under take to give a particular description of its inherent filthy qualities. As to form and figure it is such a many headed and many tailed monster that it is next to impossible to give a correct idea of the filthy being But if all the noty annmals among the brute creation and all the filthy vermin that crawl upon their carcases together with all the piousness and loathsome reptiles that creep upon the Earth and under the earth were united into one huge animal, it might probably form a creature which as to its monstrous size, its horrid figure and its filthy nature, might appear something like a figure ative representation of Lust

Fleshly Affections seem to be a kind of mongrel breed of evil spirits, partaking of the enchanting powers of the snake, the sly cunning of the fox the reduculous airs of the monkey, and the silly short sightedness of the goose. Like lust they are both male & female and if they are not the offspring of Lust it is certain that

they are always led and influenced by the spirit of Lust. They have a natural tendency towards Lust, & when under no restraint, they run directly to it. They are full of idolatry and the flesh is the adorable idol of their devotion. In short, lust is the secret operating cause and male & female the attracting powers of Fleshly Affections.

But the means of influence which they use are very many not to say numberless. The subtility of the serpent in tempting Eve, is a thousand times repeated, and all their proceedings are full of art full meanness and redrculous craft. But to point out all the means which they make use of, would be an endless task nor is it all necessary, for no one who wants the flesh, and is anxious to indulge fleshly affections, will ever be at a loss for ways and means to obtain the object.

The means generally made use of however, are calculated to make those who use them appear in a very foolish and ridiculous point of light so much so, that (bold and impudent as they often are) they are ashamed

to be seen and noticed by any good believer but will be as sly as thieves & pick pockets

But the many foolish capers they cut - the sly winks the artfull glances, rediculous motions and all the shamefull artifices to which they have recourse in order to obtain their object are sure to disgrace them to all intents and purposes whenever they come to the light as they most certainly will: So that no persons neither male nor female, (even if they have the hardihood to attempt it) can carry on their projects of indulging fleshly affection without getting to themselves a shamefull blot, besides the certainty prospect of misery, both in this world & that which is to come

How important then it is, that all who value their union and relation to the work of God, and to their brethren and sister in the gospel, should be very careful how they get entangled and bewildered by fleshly affections! they are very flattering in their promises; but very deceitfull in the enjoyment.-

Deceitful as the serpent, they hole forth fair promises of pleasure, which vanishes at the touch, and leaves the deluded soul in disappointment shame and misery

Youth and inexperience are too apt to build enchanting airy castles, and rest their prospects of happiness on vain wishes and deceitful hopes Young brethren and young sisters, in a special manner, who are inexperienced in the artful wiles of Flesh & affections ought to be exceeding cautious not to get ensnared by their flatteries. The orders of the gospel will a sufficient protection to every soul who is faithful to keep them.— Private union between the sexes is the deceitful path that leads to these fatal snares Let it then be carefully avoided as the certain road to ruin

Many more evil spirits might be enumerated and described which like evil beasts, are more or less hurtful, mischevous or wicked according

to their nature and disposition. Among these hardlyness, Idleness & Sloth are very notorious but as they have been considerably exposed in a little poem called Ole Sluggy we shall pass over them for the present. We might also mention Tattler & tale bearer a couple of great news-mongers, who are often very troublesome among believers and some times do much mischief also Busybody who is always meddling with the concerns of others folks and neglecting his own. To give a complete description of the whole number, with all their names would probably make up the Beast spoken of in the Revelation the number of whose names was six hundred three score & six But as the object of this essay is only to sketch a few outlines of some of those that are most common and most apt to trouble believers; therefore a full description of all

Cannot be effected

By Seth Y Wells

A short Communication from the Holy Saviour to the Watchmen on the Holy Mount.

Chh. 1st Order, Feby 8th 1845.

Give ear and hearken unto my word, O ye Leaders in Israel, and all ye people who dwell therein; for I am your blessed Lord and Holy Saviour, & have come unto you with my word and command, which is the will of him who sent me, even of the Eternal Father.

And thus is my word unto you, O ye faithful Servants of the one true and living God, you that have stood firm and steadfast in Mount Zion's holy courts shining as a bright light, in the humility simplicity and true spirit of your Captain and head, being placed upon the top of a high hill whereon all around have beheld that light, which proceedeth not, but from the source of his Eternal brightness, which first gave birth to the immortal souls of men.

I say unto you, saith the Saviour, your God is well

pleased with your humility and fervent devotion; therefore, sorrow not, but rejoice in the goodness of your God, which has brot your salvation and redemption; for I will be unto you as a staff, when sorrow and affliction shall intervene and Zion be afflicted.

Yea, I will be by your side as a comforter in time, when your tottering limbs shall cease to bear you up, & your perishable bodies gradually waste away, and go down to their graves; Yea, then, in the arms of love, when thus your mortal race is run, will I receive your weary spirits to dwell with me, your Lord & Saviour, in the mansions of my eternal rest, which are prepared for you, and which ye have truly won.

So fear not, O ye first born in Israel, for my word unto you is peace; and the reward which I have brot unto you, is blessing, comfort and love.

And now hearken, O ye leaders in Zion, for I will make known unto you, my will as it respects the first

born in Israel. I do require, saith the Saviour, that their peace and quiltiness be no more disturbed by the death and bondage of the filthy and unclean; but that ye do all in your power to render them comfortable & happy the short remaining time which they may sojourn with you, on the mortal shores of time; & blessed shall ye be who shall add to their joy.

I do require that for twenty days to come, beginning on the following Sabbath, which is the Lord's day, that ye Leaders in Zion shall appoint those among them which shall lead their number, in their devotions, that they may rejoice before their God unencumbered by the bands of sin & death, for your God is not pleased with the offerings of those who pollute his holy Sanctuary; but in these, the offerings of the humble, such as keep not back a part, but resign all to his praise, doth he delight and is well pleased.

And again, that ye should select three brethren,

and four Sisters, (and they shall be over the age of thirty five,) which shall sing for them in their devotion; and that they prepare themselves, and labor for a solid gift, & substance of the spirit so to do; retiring half an hour before their devotion shall commence, spending five minutes of the said time, upon their bended knees; and this is to be done in a room by themselves, (if consistent.)

But O ye haughty sons of men; ye who have walked in the pride and haughtiness of your own self esteemed greatness, and Wisdom, ye who have put forth your hands to steady the ark, & to judge of my doings; assuming the standard of the holy Anointing power, which your God has placed as the only medium thro which his blessings can flow.

I say unto such, bow down your spirits quickly and clothe yourselves in mourning attire, & be ye washed in the streams of low humiliation & true repentance. else ye have no part in me, your Lord & Saviour.

I warn you, in a Saviour's love to do the things which shall tend to your eternal peace; & that is, that ye do the thing required of your God, & put away your hardness of heart, unbelief & caveling spirit. —

Yea, drink deeply of the cup of true godly sorrow & true repentance, that your drooping souls may yet live and not perish; for many there be, (tho not all,) whose souls are fast sinking in the shades of death to rise no more; if speedily they do not repent, & put away their transgressions, & for the lack of the precious gift of sorrow & repentance: and if ye gain not this gift, as a body, to the washing and purification of your souls, O ye children who are called to be the true heirs of the Heavenly Kingdom, where ye have not, as yet, gained it, ye sleep a sleep unto death, and your souls become dormant & dead, as to the life, spirit, and devotion to God; and the shades of death shall lower o'er you, and bear you down, when ye shall assemble together to offer up praise & thanksgiving to your God,

But if ye will drink deeply of these purifying waters & be cleansed in its flowing streams, your paths shall be brightened with heavenly joy and comfort, and ye shall know that the God of Israel is a God of love and tender compassion to the beings of his creation; for ye shall receive from the hands, & thro the medium of God's appointment, that blessing and love, which ye know not of, and so shall your judgment be taken away, if thus my will ye do; and your present trials & sorrows shall be turned into joy & gladness; for lo, your Redeemer has come, and his reward is with him, to give unto such as have sorrowed & sighed & sought him aright. —

I do require, that for the twenty following days, beginning as before stated in the preceding, that all except the first born, cease to sound forth songs of joy & mirth, and that ye should not attempt to worship the Lord your God in any devotional way or manner, in a strain that should in any wise lead to elevate the mind,

into joy and mirth; and nothing shall be sung but songs of prayer, supplication and humiliation.

I do require that during the time stated, ye labor to fear the Lord your God, in all ye say, and all ye do, and let your words be few, & well seasoned with grace; and let not an idle word be spoken, neither boisterous sounding steps be taken in your dwellings; for I do require that ye devote the time specified, to search and purify your hearts to the acceptance of your God; for he is now determined, that his holy Sanctuary should be cleansed and made pure, — & he will no longer accept the offerings of the insincere and cavelling soul; and that there shall not remain in Zion, those who cannot serve him in spirit & in truth: for I will prove, and continue to prove you, until ye shall determine, whether ye will serve the Lord your God only in part; or whether ye will consecrate and devote all unto his name, or not. —

I do require that ye spend at least ten minutes

extra, every day, after ye have partaken of your first meal in the morning, before ye shall go forth to labor with your hands, at your manual employment, in supplication and prayer, & let it be done in union together, as far as is consistent.

And I do require, that, as often as once in two days all under the age of thirty, should square themselves, before their Elders, and there make know how they have walked, and where they have given away to folly talk and vanity, if so it should be the case, — And those over the age of thirty, (save the first born,) to do the same once in four days. — And all, once in five days, to labor in humility before their Elders, and ask their prayers, and seek this precious gift, until their Elders are satisfied that they have fulfilled the mind and will of God, & of their own consciences.

And O ye Shepherds and Leaders in Zion, cease not to watch over the lambs of your care, but work with me,

your Lord and Saviour, until all be made right in Zion. and let none escape your notice.

And with this, my word unto you, I leave my strength and blesing for all who will freely and voluntarily, comply with this, the will of their God, My peace I leave with you, and may the blesing of heaven rest upon you, while you travel in tribulation & sorrow,

Farewell, The Saviour.

A bereaved Parent's Lamentation

or a few Words from Mother Ann & Father James.

O Holy heavenly Father, my cries I raise to thee,
O hear my humble prayer, upon my bended knee.
Once more extend thy mercy, thy healing rays impart,
For O what bitter anguish, does pierce me to the heart.
Why is it, heavenly Father, Why is it I ask thee,
That I am thus forsaken, and must bereaved be,
Bereaved of my little ones, the babes of my first care,

The objects of my tender love, can I this sorrow bear
Here Mother wept, and seemed to pray silently for some time, & then added.
Why are they faint and weary, & their journey can't pursue,
Why do they suffer hunger, and why so thirsty too.
While my wells are filled with water, its virtues very rare,
And my tables are overspread with most delicious fare,
My garner yields a plenty, it is a bounteous store,
My measure is not scanty, but heaped & running o'er
I've fed them with pure manna, 'tis nourishing & sweet,
And nought have I withheld, but strong & poisonous meat,
Mother now arose took me by the hand & continued speaking.
My habitation's lovely, (Yea) it is a bless'd abode,
The path that leads down to it is most a pleasant road,
Its very smoothe and even, and nothing need retard.
Their progress to this valley, then why will they regard,
The raging winds around them, & sloughs on either side,
Or fear the foaming billows of the ebbing flowing tide,
O'r have they sunk their little barks in sorrow & dismay.

And must it be forever dark & dreary on their way?

Here Mother kneeled again, wept bitterly & then continued.

Oh, must a Mother dear, reflect on this affliction sore,
And her little ones sleep in her arms, her arms of love no more,

Father James now wiped the tears from Mother's face & then said,

Why, O my Mother dost thou weep, & weep, yea, mourn & grieve,
O cannot I thy sorrows bear & thy troubled soul relieve?
O tell me, why all joy, all mirth, is vanished from thy soul,
And thy tears of lamentation, in seeming torrents roll?
Is it all gloom and sadness, O blessed Mother, say,
And are thy little ones all gone, yea, gone, far, far away,
Why is thy grief and sorrow? Unfold it now, to me,
That I may weep and sorrow, and mour now still with thee,

Mother Ann,

O 'tis for thee dear little ones, of my first love & care,
Those in my arms I first carressed, then how can I forbear,
To raise my cries to Heaven, since at my tender call
They turn a deafened ear, and some listen not at all.

I've passed around among them, I've viewed each one by one,
I've called and called, but O how silent, silent was the tongue,
That once with sweetest whispers would echo back the call,
O blessed Mother, here am I, I I am thine, yea, all in all.

Father James

Remember, O my Mother, the follies of vain youth to day,
May darken, and on morrow's dawn, some bright & shining ray,
Of gospel light and freedom, this darkness may remove,
And thy little ones at last will rest, in thy arms of tender love,

Mother was not yet comforted, but said,

To paint my soul's afflictions, how, & where can I find words?
Nay all language, is unable, its troubles to express,
My heart is pierced with bitter grief, for those I once caressed,
My sorrows are unmeasured, my spirit cannot rest. —
Oh, must I grieve and mourn alone, come, weep & mourn with me,
O ye every child that knows your Mother Anna Lee,
Pour forth your lamentations with me, your Mother dear,
Me thinks the God of Heaven, our bitter cries will hear,

Father James

O Mother, O my Mother, once more thy healing love impart,
For well thou knowest 'twill warm the almost chilled heart,
O sigh no more, O weep no more, but hope, O Mother hope with me,
That all who have not sunk far out of sight would turn again to thee,
Perhaps these dismal clouds of death will break away, & they,
Before too late, will see thee awful dangers of the way.
Just call once more, once more, O Mother, call aloud I pray,
Before the dreadful deluge will sweep them far, O far away.

Good Br Giles, be so kind as to accept of these lines from me, with my very best love and thanks, for your past labors for my best good, — This in obedience to my beloved Father James that I send you these words of lamentation spoken by my blessed Mother & beloved Father, in the chamber hall, by the east windows, while standing on their knees, or sitting on the floor — I have written it in verse, believing it would be pleasing to you, as well as more comprehensive & interesting.

From your little John Hollister. (deceased)

Feby 5th 1847.

A gift to the Young Men

For the Years 1817

I write unto you young men, because ye have overcome the wicked one.
I have written unto you, young men, because ye are strong and the word of God abideth in you. —

When

When Christ was in his thirteenth year, His heavenly wisdom did appear
And such deep questions he did state, As did confound the wise great.
The questions which were then discuss'd We are not told but we mistrust
The conversation did begin, About salvation from all sin

Doctor said he, thou dost profess To keep the law of righteousness
Now art thou saved from all lust? And every thing that is unjust
Dr. From actual sin I say in truth I have repaine from my youth
But yet that nature I possess Which still wolle lead me to transgress
Which
The thy old nature yet remains Just like a wolf bound fast in chains
For tho' thy law thou dost obey The enmity it doth not slay
Dr. For full redemption I do pray But while I'm in this house of clay

I dare not hope to be released From the old nature of the beast

Christ

Your filthy nature I abhor. I know not what ye keep it for
Unless ye chuse to live in it While God's forbearance will permit

Dr. What is permitted the unclean We do not hold as any sin
And while the law is on our side We feel that we are justified

Chst

Your laws and rules I plainly see Bring no redemption unto me
The promise which ye oft repeat, Hath something in it more complete

Dr. I think young man that thou dost feel A high degree of holy zeal
Explain the point thou hast in view For sure it is entirely new

Chst

The scriptures which I hear you read Do speak about a holy seed
And such they certainly do mean Are saved from every thing unclean
Now as it plainly doth appear That sin first entered thro' the ear
So when the tempter comes about I shut the door and keep him out

Dr. Altho' temptations we eschewe That will not make us truly good
And tho' we keep from actual sin The seed root remain within

Ch'd " As every seed and plant are fed — And nourishe from a fountain head
So where there is no fresh supply — The root of sin will have to die
Let truth alone pass thro' the ear — And plant a heavenly substance there
No evil there will long be found — But goodness grow & take the ground

Dr " Thy understanding little friend — Is more than I can comprehend
And as thy doctrine seemeth new — I should be glad to hear it thro'

Ch'd " Tho' I am but a simple youth — I have set out to prove the truth
And what I learn before I close — I'll give the plainly in the prose

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An Address to Youth — 1817

The first object of true gospel faith is the goodness of God, that God is good and no evil in him at all, therefore, whoever is after good, must come to God, believing that he is; and in coming to God, who is the fountain of all good, they must depart from all evil. This is understanding. This is the beginning of true wisdom. As evil is not in God so evil cannot come to him or approach him, for between good and evil there can be no fellowship. Therefore, nothing can come to God, or be happy in his goodness

but that which came forth from Him; and as evil is the cause of misery and is not in God, neither did come forth from him, nor ever can return to him; so all, that would would return to God, and be happy in Him, must put away the evil from which their miseries come.

This is the true work of redemption & regeneration, which hath been gradualy opening for ages past, and is now made manifest in this great and last day. God hath showed his way to man, as he was able to receive and improve it.

He made a Covenant with Abraham and gave him commandments, which were strictly kept and obeyed an transmitted to his posterity. — He also gave a law unto Moses with statutes and ordinances, concerning all things, which respected the order, unto which they were called. — Many great and precious gifts were given to the judges, prophets and Kings, which all answered the end for which they were given; yet the evil remained, and none were delivered from the miseries of the fall. — But why were they not delivered? Were they not obedient to God? yea verily they were obedient to what they were taught, and were rewarded for their obedience, according to the measure of it. God never gave his gifts to mankind

to be slighted ~~and~~ or abused: and not withstanding all these covenants laws and statutes were kept in the most punctual manner by a sufficient number to prove the vertue thereof: yet they all confesse without exception, that they were not delivere from evil or restored in to imperfect fellowship with God. From which it is plain and evident that their work was imperfect, however perfect they might have done what was commanded them. The work itself did not go to the root of sin and could not take it away. Yet as it was done, in obedience to God, they were fully rewarded for their obedience, to show that it must be in a line of obedience, doing the works which is given of God to do, that salvation and redemption is finally to be gained. That is, doing the thing, let be what it will, in obedience to God.

Wherein then appeareth the superior vertue of the gospel Not in obeying more perfectly than the fathers those thing, which were give the fathers to do.— Not in temperance in meats and drinks not cleanlinesse, or more perfect washings and purifications of persons or property. Not in husbandry, in arts or manufactures, for in all these things, the highest possible perfection pertaineth to that dispensation and to those who recieved them in the special gift of God as the works of the

their day. — The testimony and work of Christ were not against any thing vertuous, honorable, or praiseworthy according to the laws and experience of the fathers in natural things; and altho he was made under the law and conformed to the spirit of it in eternal things, it was not to establish those things as the ground work of salvation —

His fasting forty days did not exceed the fast of Elijah; and his being the son of a Carpenter, did not prove that he was a greater mechanical genius than Solomon

As to those things which had been given, Christ had nothing to do with them but let them stand for what they were, and such as was satisfied with that dispensation, he refered to their law, without proposing to alter it in any thing. The work that was given him to do was far beyond all that; of which their laws and obedience were but shadows

It was said he recieved a new commandment, & did always the things which pleased the Father. But how was it? which was that commandment, and how did he observe and obey it? The commands, which he recieved, was not written on stone or on paper or alleged as a servant obeyeth his master — Inlet the work be which it

will, that we are commanded to do, if the commands come from another all that we can gain by our obedience, is justification in the eye of him who commanded us, and in the end, that will be found to be unprofitable if there is nothing more. Therefore when ye have done all things, which are commanded you, say we are unprofitable servants

What is the master profited, when he hath paid the servant his full wages? and what is the servant profited, when, when he goeth away and consumeth all he hath received upon his lusts? The servant abideth not in the house forever, but the son abideth ever

"A servant will not be corrected by words, for tho' he understand he will not answer." But he that delicately bringeth up his servant from a child, shall have him become his son at the length. — Prov. 29, Chap. 17, 24.

Therefore the oral law is first given, and must be obeyed, however contrary to our will and sense, that the blessing of God which is the reward of obedience, may be proved, and we may thereby learn, whence good cometh. — But the gift of Christ, altho' it was called a command was something entirely different. "I have power," "This commandment have I received," They could boast of their commandments, which were given of God and which they kept

as a disagreeable task

So his gift he calleth a commandment too, but it was the very mind and Spirit of the Father dwelling in him and leading him spontaneously to do always the things, that wer pleasing to the Father. Now it is plain, that the first work of Christ in order to the full redemption and restoration of soul & body is to overcome and cast out that spirit, which was the cause of man's fall and which hath ever since had the principal government of his affection. And when that spirit is cast out, to shut him out, and have no more communication with him. When that is effected the Father can do his work, which is to implant his own own spirit and mind in the souls of men, that they may be perfectly of the same mind, and of the same judgement. This is a greater work than to serve God & Mammon time about, or even to do the things which are commanded of God from some sinister or selfish motive, while, Mammon is yet there, waiting to share in the reward.

And this is the special work of the gospel in the latter day the time is fully come for us to be in it. And as the new creation

cannot truly begin in souls only in as much as the old is at an end; and as the spirit and power of God cannot take the sole government, till there is an end to the evil influence of the wicked one; the first thing therefore, is to take from him the instruments by which he has carried on his work, which is first the ear & secondly the tongue. Satan first breathes his malignant spirit into the ear of one, and by the tongue that spirit hath been ministered, and kept alive in the human family

Therefore the first work of Christ was to try the spirits, and to find the difference between the spirit which is of the world, and the spirit, which he recieved from the Father. Thousands, thousands, stood before him, and ten times ten thousand ministered unto him, but he came not to be ministered unto, but to minister what he recieved of the One who sent him. They mocked him wagging their heads, and wherefore? but because he wagged his head to keep their filthy doctrine out of his ears. He recieved not the testimony of man, nor would he deliver any thing in the words of man's wisdom.— And here the influence of the devil terminated with him; and on the same groune, it must terminate with all his followers. And as Christ recieved the very

mind and spirit of the Father, and would speak by no other. Therefore, his language was as new and strange to mankind as the spirit by which he spoke. It was a new dispensation, his work was to dispense and minister the Spirit by means of his word. There are many sounds, voices and words among beastly men, but none that could minister any true sensation of God to the soul. Therefore, the gift of Christ which was to minister the true spirit that dwelt in him, is properly called the word. "In the begining was the Word". The word is the seed, the tongue is the instrument for conveying it, and the ear is the avenue thro which it enteth into the heart. Therefor, to come truly in to the work of regeneration, we have to come to Christ, or the Anointer of God; to stop our ears and bridle our tongues from every thing else, and yield them only as instruments to God, to work in and communicate to our souls that pure spirit and life, for which the word is given. Now that the gospel began in a new and pure language, which, the world could neither understand nor learn, is sufficiently plain and evident.

First, this certain, that Christ Jesus spake in a manner entirely

new and singular. His word was with power. He spake not as the Scribes and he spake as never man spake. And secondly it is plain that his followers learned to speak like him. To Peter it was said thou art a Gallilean, & thy speech betrayeth thee. The conversation of primitive christians was confined ~~to a manner~~ that distinguishing manner of speech ~~immediately~~ called the Word, by which they were separated from the world, and in which they found the power and protection of God. "They spake the Word". "They labored in the Word." That is they spake in that manner of gifts they labored in it, in a pure language, inspired by the calm spirit of Wisdom. They spake Wisdom in the words, which the Holy Ghost taught. They spake as the spirit gave them utterance, sound speech which none, but those who were spiritual, could understand

They were taught in the Word, and so swallowed up in the sensations that he ministered, that they became incapable of conversing with strangers and what Christ spake in his own heavenly gift was not understood; frequently it was said they understood him not, that they knew not what he said and fore to ask him as those who understood him not, were reputed fools and blind From which it is clear his language was pure & spiritual, and not that which is vulgarly used. That this language was respected as the voice God, and that

manner of gift was the same in all who gained it: They knew Christ speaking in each other, and would have fellowship with no other spirit

It is reported in history that the followers of Christ were reproached by the title of dumb men, because they would not convers with strangers

This was among the distinguishing signs, by which the followers of Christ should be known, that they should speak with new tongues, accordingly when the Holy Ghost was given the first gift was on the ear like the rushing of a mighty wind; and the next was on the tongue to purify it unto God to employ it in the ministry of the word; and the same things are held forth as the perfection of the gospel in the latter day. "His name is called the word of God". This was the gift of God in Mother, first in tongues to confound the babling world, and to her seperation from their filthy and corrupt language, and finally in a plain, pointed and sound manner of address, which none could gain say or resist and which she ministered to her children to seperate and distinguish them from the rest of all mankind.

Now the childrens gift is to speak proper, according to the scriptures This gift is for Mother's children and Mother is the author of it

And children are subjecte to this gift by the authority of the natural parents Both what suppose ye is Mother's gift to the young men? Hath she another language for them distinct from that of her children? If Mother is one, and her children to have but one tongue, then the gift of the tongue is to all, who acknowledge her as their Mother, and no one can slight the gift without slighting the giver. Therfore young men have either to become Mother's children, and to learn to speak according to the inspiration of her pure and holy Spirit or, they must grow up in the flesh, and be men and talk like men, and be carnal and walk as men: but they must drop the profession of being children or sons of God; or supporting union in the gospel with Mother's daughters. Therfor, the gift of God to the young men is to cease from man and the sons of men, whose tongue is like a sharp sword, and their word like poisonous arrows. Their gift is to become children of God, to find the gift of God to separate them from the men of this generation to teach them to speak his word pure and undefiled, to put away all guile out of their mouth, all corrupt and evil speaking, to subject themselves to God to Mother in the gift which is for them; to own the gift where it is manifiste; to come in to it to labor in it to give free course unto it, to hold nothing contrary to it to be

purge ly it from false thinking and false speaking and in so doing the word shall not return empty unto him, who sent it but shall accomplish that whereunto it was sent

1st

How long ye simple ones
Shall a corrupt, deceitful tongue
Enchant you with its empty sound
And in the flesh still keep you bound?

2nd

Now Wisdom hath her house prepared
Where her pure language can be heard,
And all, who would her treasure win,
Are now invited to come in.

3rd

Her voice is calm serene & mild
Her spirit pure and undefiled
Her words are full of heavenly sense
And from the flesh a sure defence

4th

Young men, her call is now to you
Come forsake the babbling crew
Come dwell with me, for I am meek,
And I will teach you how to speak

5th

My precious gift, tho' young & small,
I'm able now to teach you all
And if my counsel ye revere
Commence the work this present year

An Interview with Father James & Other Spirits Mch 2nd 1851.

New Lebanon. Church 1st Order

While I was uniting in singing with my brethren & sisters, I felt an uncommon weight of solemnity in the worship, but had not the least thot of what I afterwards witnessed which was as follows.

I suddenly found myself in the midst of a company of spirits, travelling together and I walk'd on with them; They were these Sisters Zipporah Cory, Salome Chauncey, Philadelphia Wood, Lucinda Cole, Lucy Clark, & Mary Reed. We went to a piece of ground, with large woods upon each side, & a handsome stream of water running thro the midst of them.

There were brethren in the woods, felling trees, & some were clearing the land; I did not know who they were, for the sisters passed by them, but after we went

a little farther, we met Father James, & he said, there is going to be a society of Believers set up here, & that is why we are clearing up the land, we expect to build houses & make ready. — I looked round to see if I could tell where I was, but I could not, & no one saw fit to inform me, so I did not know which world I was in.

We went on again & F. James went with us. They let me into a beautiful place, where was a pool, or large cistern of water. I looked into it & it seemed to be lin'd with gold. Over this cistern was a circle of light, or brightness, perfectly clear, & angels flying up & down in it.

Over against this was a platform erected, upon the top of which was a pair of scales x two flights of stairs led up to the top of this. The sisters asked me if would like to be weighed. I told them nay: why not? said they. I had no time to make any excuses, for F. James stepped forward, & said, "You must be weighed". And said he, "I will tell you what these scales, or ballances are for; they are to prove

how much you have gained by your privilege; & every soul will have this examination to come too!"

In one side, said he, is all the good you have ever recieved; all the gifts, notices, & presents that have been given you from time to time from the spiritual world, in whatever manner you have recieved small & great; all the precious counsel & good you have recieved from your Elders, brethren & sisters, in acts of kindness in any way, & all that has been consecrated & given up for your benefit, & support, in all things both spiritual & temporal, is all there.

Now I want you to go up with me & be weighed, & see if you have good enough in store, to make an equal ballance. I told Father I knew I had not, & I should be as light as a feather, when compared with all the good that I had recieved. The sisters present, all very kindly offered me something to take with me, such like as precious stone, a box of diamonds, with large pieces of gold, &c. which I very thankfully recieved, thinking they would

help fetch down my side of the scales. I went with Father and stepped on to the balance, & it was just as I expected, I was found wanting. But I had one thing for my comfort, the opposite side raised a little from the platform. But another thing which was not for my comfort; that which the sisters gave me appeared when I got there, to weigh nothing for it seemed to vanish, & to be taken from me; which seemed to signify to me that nothing was my own, but what I had gained by my own exertions.

The sisters told me not to feel bad, for there had many been weighed there that were found more lacking than I was, & I had not yet left the earth, but would have more time still to gain a substance of the gospel, which would be my own. F. James then took me by the hand, & told me he would explain to me the meaning of what I had seen. Said he, These are the scales of Justice. They appeared to you as natural scales, but they are not; it is shown to you in this way, to bring it to your understanding.

so are all things of this world, shown to you, & they will remain so to you, even after you have left the earth, untill you meet the final & last change. What? said I, does F. mean by the final & last change?

F. I mean child when you are born of the spirit unto God, & all your desires after natural & earthly things are destroyed from your soul, & then will be the time that you will be found with that substance of good which will counterballance all that you have recieved from us & else where. Every soul must pay the debt of gratitude they owe to God, thro' his chosen ones, by doing as much good to & for others, as they have recieved.

Just. I thot when souls left the body, if they had been faithful, they left all natural & earthly things behind them, & had no no pleasure in any thing but that which is spiritual.

F. It is true there is great difference in souls, but all that any one has in time, more than what is really necessary for their present needs, serves as a clog to draw

them back to the earth, & those things that their interest is in there, their interest will be in the same things here, & they will follow the same occupations generally, & have what they desire most. Some have a greater desire to accumulate an earthly substance & that same desire will follow them when they leave the world, & so in all things

Inst.— Well if a soul has a desire to lay up something against time of need with a feeling to help others, should they be in distress is that not right?

A.— This is what we have always taught, & those who keep & improve this prudent spirit lay up a great treasure in heaven, which will be their own at the final day. Such will be weighed in the balance & not found wanting They pay the price as they go along while those who serve for selfish purposes squander more than they earn, and waste all their own substance with that of others, & they come into this world destitute & naked, dependant on the charity of others for support

Inst. — Now will Father be so kind as to tell me what change the soul will meet with after every desire for natural & earthly things is done away, seeing the things of this spirit world do so clearly represent those things which we leave, only they are a thousand times more beautiful & enticing and more to be desired

F. — When a soul has travelled out of their loss from God entirely, they will feel that love to him, that all self promotion or indulgences of a selfish nature will feel in every sense of the word verry disgusting to them. Their whole labor, motives & interest will be for the honor & glory of their Creator & they will long to be rid of all outward encumberances, that they may praise & worship him continually forever & ever

Inst. — But can we not praise him now in all that we say & do if we feel right. Are there not those who do this while yet in a natural & earthly state

F. — There are those it is true, whose constant labor it is to do this, yet in this state there is no possibility of doing it wholly

for much or most of the time has to be devoted in the attainment of natural & earthly things: & no vessel can be more than full, & the nature of man is so selfish that it is difficult for the most upright to keep their sense on God all the time. But I will now answer your question; you want to know how it is you meet the final change Instrument Yea, I do

Father — Well I have already told you that all the desires of a natural mind must be done away, they must be weighed in the balance of justice, & found void of all offence; innocent & upright before God & man. Having no love but the love of God in their souls, at peace with all men void of all outward encumberances or inward embarrassments of every name & nature then they are prepared for what follows

They are now strip'd of all earthly covering naked & innocent before God & his witnesses, & their appearance is as clear as crystal; their countenances shines with

with beauty; still they are not exalted in feeling, neither do they know any shame, for they have overcome the nature of sin in themselves

Here they stand in the midst of thousands of Angels & redeemed souls to receive what is for them.

The book of their lives is now opened and read to them all their temptations & trials, crosses, sufferings & afflictions, are all portrayed before them. There is nothing secret but what is made known & nothing hidden but what is revealed concerning them, for they stand open in the light, willing to be seen & known of all men

When they have heard the book of their lives read which has been kept by their guardian Angels, it is then given to them & they read it again, as giving their witness for confirmation of its truth, & they keep the same if they desire to which is generally the case

They are then led by the Angels or some two of these witnesses, down into this pool to wash, & they remain there

as long as they desire; & when they come out of the pool, they receive a new white robe the like whereof no natural eye hath ever seen, neither can it enter into the heart of man to know its beauty or its worth

They now receive a new name, written upon a breast-plate, of Holiness unto the Lord forever. Likewise a crown of stars, exceeding beautiful. They also receive a diadem, sword, staff & shield

Now I suppose you are anxious to know what next

I.— Yea Father. Well look yonder & what do you see?

I.— I see as it were a boundless sea which looks like glass

F.— what do you think now?

I.— I do not know what to think

F.— Well I will tell you. Every soul has to pass this sea, before they can travel to perfect glory, or see the glory of God, or their heavenly Parents. But no soul can do it untill they are redeemed from the nature of the flesh. This, as you see, a sea of glass, & no unclean

soul can walk upon it. This is the final seperation between the pure & impure. There is the place where the wicked cease from troubling, it is beautiful heavenly & serene. No boisterous winds ever blow there

When souls have passed this sea, they are out of all danger; & among those who are now travelling there is your good Father & Elder, Ebenezer, who walked perfect before God on earth & is now travelling to full & perfect glory here in eternity

But it is a far greater change for souls to meet with to cross this sea, or to pass from this spirit world, or second sphere, to the Angelic world, or orb of eternal day, than it is to pass from the earth or natural world to the spirit world, which the natural so clearly represents, its being a type or shadow of the same

Inst.— Well Father is there any end to the travel of souls Father— Nay, there is no end: they are ever increasing in beauty, which is love, wisdom, light

& truth, forever & ever: there is no more standing still for them, than there is for the ever increasing planetary orbs, that move in the spheres of endless space and existence

Insk.— Then if all our heavenly Parents have travelled so far beyond us, how is it that they so often draw nigh to administer to us & help us?

Father— We come in disguise for you in your natural state never could behold us as we really are, any more than you could look at the meridian sun at noon day, with your naked eyes & count its rays And we are not permitted to come at all, only by the most earnest entreaties & humble supplication to our Eternal & holy Parents for your sakes; for our love to our children, & our earnest desires for their prosperity, welfare & increase in the purity of the gospel makes us willing to sacrafise all our own comforts & happiness for their good

Moreover we send to you messengers in our name who are inspired with our word, & spirit, & do communicate to you in & thro that same power by which you receive it

This is often the case & souls in the spirit world are equally inspired by powers above them, as much as you are by those next in order before you. There is no end to the increase of order in souls. As fast as they travel to one degree there is another offered them, & those who make the greatest sacrafices travel the fastest, if they do it in reconciliation & obedience

There is more to stimulate souls to be faithful here than there is in the earthly state for they can see easier what they may attain to, if they are faithful.

And this is why I have brot you here at this time, to show you these things; & if what I have said will do you, or any soul any good, I shall feel rewarded for my labors

Father James now gave me a little book, & told me to

write or draft from it what he had written therein, & then write a statement of what I had seen & heard at this time, for the benefit of all who should ever hear the same

This I have now done & I feel that I have a witness within me that it is correctly written, verbatim, as Father James spoke it. And this I now leave on the altar of Wisdom here as I have been directed. ——

see p. 87 - of the date
April 27th 86
see p - 49 - the date