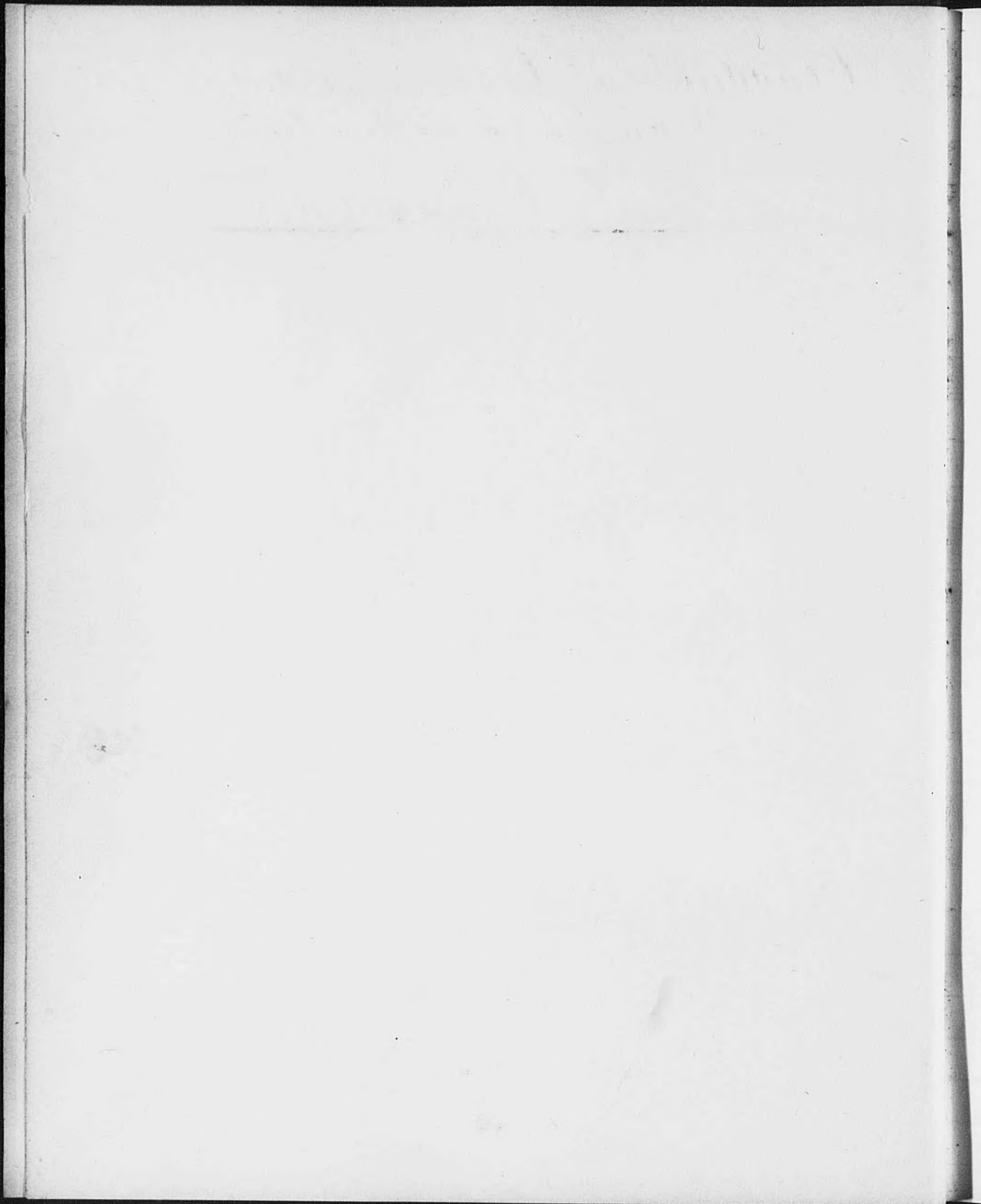


Daniel Crossman

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Considerations Concerning the doctrine that Man is not a fallen being.

Its Consequences.

G. B. A.

- 1st If man hath never fallen, then he hath no sin! Is he pure?
2. If there is no sin in the world, then there can be no sorrow; for, sin is the cause of all sorrow that mankind know! Is there no sorrow?
3. If there is no sin in the world then there is no Spiritual death, or darkness! Is it all life & light?
4. Spiritual death, is, alone, the consequence of sin! Is there no spiritual death in the world? If not there is no possible resurrection from the dead! and Christ, the "Resurrection", is come in vain! Jesus said, "I am the resurrection".
But. Are mankind spiritually alive?
5. If there is no spiritual darkness then Christ, "The light of life" is come in vain.
6. If there is no spiritual darkness the fruit of sin; then, Jesus' testimony this is the condemnation, "that light is come into the world, and men love darkness rather than light because their deeds are evil," was without foundation & nonsense!
7. If there is no sin & sorrow in this world, then, all our senses belie us.
8. If man hath not sinned, then he is not lost, & needs no salvation and Jesus, the Savior has been vainly sent upon earth, for, there is nothing lost to save! And, Jesus told a wrong story, in saying, "I came to seek & save that which is lost".

9. If man is not fallen, then the present work of generation is perfect, or, the scriptures belie the character of Noah, who, it said, "was perfect in his generations". Is it the general understanding of mankind, they are perfect in their generations? Nay, "The corruption of generation, is the crying sin of our whole race! Aye, in all nations of the earth!"
10. If man has not fallen, then the whole law & the prophets, is a humbug, and, of human institution for, they all recognize sin in the human family, and, gross sin too.
11. If man hath not fallen, then the whole Gospel plan for man's redemption from a fallen state, is a farce; Or, God has made a great mistake in man's needs.
12. If man hath not fallen, and, the testimony of Moses & the prophets is a myth, the Gospel of Christ is also, for, it is the fulfilment of the Law, recognizing sin, and the fulfilment of the prophecies!
13. If man hath not fallen, all the testimony of Jesus concerning tares in the Gospel field is false, and, the whole crop is good wheat only not fully grown! What does universal experience say to this?
14. To deny the fall of man, is to deny the whole revelation of God to man, (so called, manifest in both the old & New Testament scriptures).
15. If man hath not fallen there is no regeneration necessary, because there is no degeneration from which to be regenerated since, according to this theory man has lost nothing.

16. If man hath not fallen, then the peaceable state of the Kingdom of Christ anticipated by the prophet when the Lion & the Lamb should lie down together, is now reigning on the earth, or, God created man in a state not good! But does universal peace now reign?
17. If man is not fallen then the brute is not fallen, & man is his Lord, and the whole brute Creation is in willing subjection. But is it so?
18. The Gospel testimony is, that, when man fell & rebelled against God, then, the brute fell, & rebelled against man! Do we not witness this fact?
19. If man is not fallen, then the testimony of Jesus concerning taking the Kingdom of Heaven by force, is falsehood, because, Heaven is man's pristine home, or God created him in misery.
20. If man is not fallen, then, either the harvest of the world inaugurated by Jesus Christ, is prematurely commenced and God had no business to send his Son to inaugurate that dispensation, or, being inaugurated, and, souls, by the voice of God being called to come into it, thro' God's vicegerents on earth, all souls would immediately obey the Command of God, as the next step in their natural development; which thing they do not do.
21. If man hath not fallen, then, as do the waters cover the Sea, so doth the Knowledge of God cover the earth. For, it would be cruel in **God** to create an intelligent accountable being, & make him punishable for not obeying God's will, and then, not reveal that will to him until long ages after his Creation.

But, does the knowledge of God so cover the earth?

Yes, Verily; Man is in darkness, loss, sin, sorrow, & woe.
& very much needs salvation & redemption! — — —

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 3. Copy of a little book written by Father James for Stephen Munson, Containing the word of Mother Ann Father William Father Joseph & Mother Lucy.
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1st Article occupies 3 pages. 2nd 10 pages. 3rd 16 pages.
4th article occupies 15 pages. 5th 86 pages. 6th 30 pages.
7th Letters & Sermons 54 pages = Total 208 pages

Completed April 12, 1866.

J. M. B.

Copy of a Little Book, written by Father James
For Henry Markham.

Containing the Word of Mother Ann, Father William,
Father Joseph and Mother Lucy.

Placed upon the Head of Brother Henry, by Mother Ann,
When he received the Blessing from Holy Mother.

December 27th 1842.

Introduction by Father James.

O thou worthy and beloved child of thy blessed Mother; stop for one short moment, and listen to her word. For surely it is with joy and thankfulness, that I sit by her side, and write in this little book, the word, as she repeats it for thee, O thou most worthy child of thy Heavenly Parents. So now beloved, listen with delight, to the word of thy blessed Mother.

Father James.

Mother's Word.

O my worthy and well-beloved child; hearken, I pray thee, to my voice. Oft have I sought, ere this late period of my stay with my children in this place, to hand unto thee, thou faithful cross-bearer in Zion, this

reward or notice, from my hand. But never until now, have I had the opportunity so to do.

But now, O dearly beloved, how shall I even begin to express, in any degree, the feelings of my soul. I have viewed thee from thy youth up, as one that has indeed given up all for the gospel; and at every recollection, my spirit bows in gratitude and thanks to my God, who has enabled thee to stand as a firm and unshaken pillar, in Zion, until I myself did return to earth, and view my children.

Surely I have proved thee to be a child that has been willing to spend and be spent day and night, to honor the gospel. I have proved thee to be one that has sought not at all thy own honor, neither to do thy own will, but to honor and glorify God; And to do the will of thy Heavenly Parents, made known thro' thy visible Lead, has surely been thy delight, thy constant and daily labor.

Think not, O thou worthy child, thy crosses and trials, and the many scenes of heavy tribulation thro' which thou hast waded, have, in any wise, passed unnoticed by me thy Mother. Nay not so. I have oft, and often times stood by your side, and I have many times, as a loving kind Mother, led you by the hand. And I have bowed my spirit in thankfulness

to thee, because of thy fervency of spirit, and true devotedness of soul.

I own, I love and I bless thee. I have confessed thee, before the Throne of my Almighty God, as a child in whom my spirit delighted, and with whom I was pleased daily to walk.

O thou object of my delight, and child of my love and care! Why O why will the vale of time longer continue to separate thee, from my fond embraces? How can I leave thy spirit, that I so dearly love, and that I would delight to take with me to the Heavens above, even to my most holy, eternal and happy abode, still encumbered with an earthly frame, feeble and spent? I say how can I return to the Heavens, and for one moment leave thee!

But alas! this is Heaven's decree, and the word of my God I must obey. But know thy time is short, thy days of sorrow on this mortal shore are nearly fulfilled.

Thou hast indeed approached to the evening of a well spent life: thou hast passed the morning of youth, and the mid-day of riper years. Thy remaining days are numbered, and few there are to be measured unto thee, upon this shore of sorrow, grief, and trouble.

But O my worthy child! submit thyself

to me, as I submit myself to the will of my Holy Mother; For to do her will, I leave my dear children in this place, and return to the Heavens, no more to speak my word to them,

But thankfully and willingly remain, O my worthy and beloved child, to behold the growth and glory Zion, and to bless the young and rising generation. I leave with them your blessing, for surely it is the blessing of God to them.

Your shining and faultless example of true gospel virtue, purity, innocence, zeal, industry, and integrity, you have already placed before them; and you have left paths clear and straight, for them to walk in.

O my beloved! I bow my spirit in gratitude and true thankfulness to thee, for thy unremitting zeal, in the house of the Lord. But more than this I say. Had it not been for the zeal, strength, love and support which I felt from my worthy firstborn children, in my work, the few years past, what could I have done?

Yea, had they turned and denied me, and owned not me, nor my work, surely I must have clothed myself in sackcloth, and returned in mourning to the Heavens. But not so; I have found

my dearly beloved ones, ready willing and thankful to receive me, and own me as a true friend and loving Mother.

And I do, O dearly beloved child, return to thee my hearty thanks, for owning my work, and faithfully supporting the same. Yea, and for the life which thou hast lived in Zion, I return to thee, my hearty and sincere thanks. My blessing I freely pour forth upon thee, and my love without measure I give unto thee; a never ending and unceasing store.

Eat drink and be merry, Feast on my love freely,
It will be increasing, Henceforth ever more;
And when you see any, That seem to grow weary,
Just give them a handful, And you shall have more.

But O my dearly beloved, why shall I write unto thee many words, since a few more rolling seasons will close thy days on earth, and place thee in the fond embraces of me, thy loving Mother.

Then thou shalt receive in very deed, the glorious reward of a true soul, who has forsaken all, and laid down even his own life, for Christ's sake and the gospel. Who has honored God, and whom God and Holy Mother, will surely delight to honor.

For thus saith Holy Mother Wisdom concerning thee.

"Behold the Child whom God delighteth to honor

and exalt! For as I read from the Eternal Record which I hold in my hand, I find his life to be indeed, a life spent to honor and glorify God; and for the same, while he remains in time, I will surely love and bless him. And when he enters the eternal world, he shall receive an honorable seat in the Kingdom of God; and I will, with my own voice, welcome his arrival.

So my beloved Child, says Mother Ann, this is the word which Holy Wisdom bade me write concerning thee. So receive it, and with the same be comforted, knowing that Holy Mother and the Angels in Heaven bow in thanks to thee, for thy faithful labors in the vineyard of God.

But surely I must arise, and let Father William sit here, or there will be no room in my small book, for Father James to write a word for himself, and that will not do at all.

Mother Ann.

Father Williams word To Br. Henry.

O Mother, Mother, I cannot find words, neither am I able to express in any wise, the feelings of my spirit, to that worthy child. But nevertheless, I will speak just a few words that he may look upon

them, and remember me when I am gone. So James, now use thy pen, while I tell thee just what to write.

O thou worthy child, who has ever stood as a firm, steadfast and unshaken pillar in Mother's house, receive the thanks and never-ending love, yea the blessing unceasing, of me, thy Father William.

I have seen thy days of sorrow, and witnessed thy hours of tribulation, for the sake of thy Mother, and her holy Gospel. And I have always been thankful to extend what what blessing and strength I had, to comfort and support thee, and this I will continue to do.

So receive a never-ending store of my love and blessing, and know, the more ^{you use} it, the more it will increase. And I do now bow my spirit in grateful thanks to thee, for thy faithful labors, to build up, and support the Church of Zion.

Father William.

Words of Father Joseph, to Br. Henry M.

O brother James, just write a word or two in this book, for Mother says so; and Father William would keep on, till I should have no room at all, if I did not break in and stop him.

O Henry, Henry, my beloved Brother, and fellow laborer thro' crosses and trials, and days of

thick darkness, I wait impatiently for thee to be rid-
ded of thy earthly clog, and enter the eternal world,
where I can walk with thee, hand in hand, and
bow my spirit with joy and gladness, in gratitude
and thanks to thee.

To receive my never-ending love, and ever-
increasing blessing, and patiently remain on earth
a little longer, and then our joys will be complete

Father Joseph.

O yes, says Mother Lucy,
My true and worthy brother,
In love and thanks I bow to thee,
Thou faithful child of Mother.
For thou hast merited indeed,
The blessing and the thanks,
Of all the heavenly host above,
Who join the solemn ranks.

Mother Lucy.

A Word from Elder Brother John. to Henry.

O Father James, how can I hold my peace
and remain silent. Do, O do just write one word
from me, to my worthy brother Henry.

O my beloved Brother, do receive my love
and thanks, and this one word, from my hand, as
a token of my remembrance. I often think of the many

hours of joy and sorrow we have spent, hand in hand, and I wait impatiently for thee to again stand by my side, in the heavenly worlds above.

Elder Brother John.

A Word from Father James. to Br Henry.

O Beloved Child, I have in my right hand, a blessing from the Holy Saviour, which he bade me hand unto thee. It is a blessing of love, peace, comfort and consolation, to strengthen thee, thy few remaining days on earth. — And the Saviour with his own hand, has prepared for thee a Mansion of love, and clothed thee with a white robe, of comfort and peace, which thou hast earned, and worn, by thy true faithfulness, industry and zeal.

Father James.

And now says Mother Ann, O my worthy, dutiful and good child; my time is short, and the day is fast approaching, when we must leave you. But remember, we leave you not in the least forsaken; for an Angel of love and protecting care we surely leave with you, that will convey from our happy abode, comfort, and consolation to your spirit, while you remain, a few days longer, a pilgrim in time.

To receive with these few words, the never ending

blessing, and ever increasing love of Holy Mother, Christ the Savior, Mother Ann, Father William, Father James, Father Joseph, Mother Lucy, Elder Br. John & Elder Sister Olive, with the blessing of thy God, and all the Holy Angels and justified spirits who inhabit the heavenly regions of bliss.

And now in love and sweet peace, we all unitedly with one voice, bid you farewell for a short season, until with gladness we meet again, far beyond the fading things of time.

From Mother Ann, to Henry Markham.

A New Years Gift, for Henry Markham.

A Trunk of fine pearl, made by Holy Mother. In this is a Satin Vest, embroidered with needle-work; prepared by Mother Ann. Father Williams likeness, set in a Glass frame. A jar of white Candy, from Father James. A phial of Cinnamon Oil, from Father Joseph. A Gold band of love, from Mother Lucy. An Ivory Cup filled with Figs, from Elder Br. John. A glass of Roses, from Elder Sister Olive.

This present was brought by the Witnessing Angel of Holy and Eternal Wisdom, and placed on the table in Elder Brother's room, on New Years morn, 1842. And the name of Henry Markham was stamped in letters of gold, on the cover of the Trunk.

Inst. Anna Doelger.

Copy of a Little Book, Written by Father James,
For Stephen Munson.

Containing the Word of Mother Ann, Father William,
Father Joseph and Mother Lucy.

Placed on the head of Brother Stephen, by Mother Ann,
While he was receiving the blessing from Holy Mother.

December 27th 1842.

Introduction by Father James.

O most worthy and beloved child of thy ever-blessed Mother; At an early hour this morn, I was much delighted when she called me and said, "O James, are you ready, even now, to write a few words in this little book, to my worthy child Stephen?" I answered, "Yea Mother, I will do that with great pleasure and joy." Then said she, sit here by my side, and write for me thy Mother. And if so it should be, that my word does not fill out the book, there are many others who desire a share with me, and a word in the same.

Father James.

Mother's Word.

Cheer up thy spirit, O my worthy child.
Think not thou art in any wise lightly esteemed and slightly passed over, by me thy loving and kind Mother.

May not so: for from thy youth up, I have proved thee to be a soul devoted to God, willing to spend and be spent, for the work of thy Mother, and for the gospel of salvation,

Then do you think it possible that I could in peace return to the Heavens, and not leave with you one word, to comfort your spirit, during your few remaining days upon earth? Not so, beloved, may not so at all. I have viewed you when in the strength of your days, while you stood as a Steward in the house of the Lord; Your integrity, faithfulness and zeal, did not in those days, in any wise escape my notice. For the Holy Angels, who were occasionally sent to stand as your protectors, and to bear you company during your journeys of business and trade among the children of this world, have oft times wafted on their wings, glad and happy tidings of thy faithfulness and sincerity, to my pure and heavenly abode.

Yea, when you have had dealings of any kind, with the wicked, I find, by searching the Holy Record held by your Holy Mother Wisdom, you have been true to the gospel. You have not sought the pleasing vanities of the children of this world, their fashions nor customs to introduce and bring within the walls of Zion.

You have not sought your own glory and honor, neither to be known far and near, for the sake of a sounding name of fame, and renown among the children of this world. But you have really labored to support, to honor and build up the gospel; you have been willing to spend and be spent, and to labor in tribulation, to do the will of your visible Lead, and honor your privilege, and the place in which you stood in my house upon earth.

And even now, when your advanced years render you incapable of performing those duties of which I have been speaking, my spirit is still delighted to see the example of subjection and reconciliation to the will of the Lead, you are daily setting before the young and rising generation, by being willing, at all times, by day and by night, to turn out of your way, to accommodate and please any of your brethren or sisters who call upon you and desire a favor from your hands.

O my beloved, and praise-worthy child, surely this my word, is a word of thy own earnings, and of real truth, from the hand of thy Mother. And with the same, I now render unto thee my hearty and sincere thanks, for thy faithful labors in my Holy house. ————— With sorrow do I

return to my heavenly abode, and leave thee yet longer, to toil and labor, on this dreary and troubled earth. Gladly would I take thee with me, but alas! this I cannot do. But know, and rest assured, a Mansion I have already prepared, and now I go, to make ready for thee.

Yea I say, I go, and I will prepare the Heavens, and the inhabitants thereof, to meet, with joy and gladness, all my faithful first-born children, who are yet remaining, in times dark and dreary vale below.

But stop for a moment, be not in haste, for there is one thing more that I must, by no means fail to mention. Yea and even to return unto thee my hearty thanks for the same. And this beloved, is the earnest zeal and fervency of spirit, which thou hast ever shown, to support the works of thy Mother, during my late visitation among my children on earth. Yea I say, for this, my spirit bows in thanks and love to thee, O dearly beloved.

But now listen yet again, while I speak unto thee, the word spoken by Holy Wisdom, as she read over the record of thy life, in presence of her Holy Angels, and thy Heavenly Parents.

Thus saith Wisdom; Surely here

is the life of a worthy soul in Zion, and this soul shall surely receive from my hand, a rich and abundant blessing, while he remains in time.

I will not be sparing of my treasures, neither will I withhold from him, the goodliest of my stores, for he has honored me, he has honored God, and it is such, that God doth delight to honor: for surely his life has been well spent, and the days are numbered that remain of his pilgrimage, on this mortal shore.

And surely, when they are closed, I will make him welcome, with my own voice, to the Heavens above, and to a happy dwelling place, beyond the transient scenes of time.

Thus O beloved, was the word of Holy Mother concerning thee; and I have got a word from the Savior to thee.

Word of the Saviour.

O thou worthy soul in Zion, I have comforting words of peace and consolation to speak unto thee, for I find thee, in every sense of the word, an upright and just soul, and at perfect peace with God and man.

Thy spirit is humble, thy soul is bowed down,
Thy works surely merit, an immortal Crown;
A robe that is seamless, a garment that's fair,
I'll give unto thee, My beloved, to wear.

2. And then when you meet me, in Heaven above,
 I'll dress you all o'er, with a robe of my love:
 I will make you welcome, to what you have won,
 By your faithful labors, O my lovely son.

3. O then my beloved, while time yet remains,
 And thou art still bound, in time's gauling rough chains,
 Remember I'm near thee, thy spirit to soothe,
 And heal all thy sufferings With my Holy Love.

So remain patiently yet a little longer, and
 I will with gladness meet thee, in a long, long, sweet
 unmeasured, and never-ending Eternity.
 —————
 from the Savior.

Father William's Word, to Br Stephen.

O Mother, may I not have room to write just
 one word in thy little book, to that worthy Child?
 O yea, said Mother, sit here in this chair, and tell
 James just what thou desirest him to write.

(1)

O my beloved brother, Thou worthy child of Mother,
 Do listen to thy Father, Do hear a word from me.
 I've been your friend in trouble, In sorrow grief and woe,
 I've brought you Mother's blessing, More times than you can know.

(2)
 Yea oft when heavy dangers, Along your path did stand,
 I've walked closely by you, And held you by the hand.
 And now to you, beloved, My thanks I do extend,
 For all your faithful labors, The gospel to defend.

(3)

And I do wait impatient; Beloved child, for you,
 To enter my bright mansion, And bid old time adieu.
 I'm ready to receive you, With shouts of joy and mirth,
 When you have clos'd your labors, Upon this dreary earth.

Father William

But, says Father James, may I not just
 say to this worthy child, one word for myself.

O my beloved, my worthy Brother, I have
 only to say, receive from my hand, my love and my
 blessing, and my sincere thanks. Yea for unto thee
 do I render my thanks, for thy true faithfulness to
 honor and support the work of God.

My blessing I pour upon thee; but do O be-
 loved, pour thy blessing upon the young and rising
 generation in Mother's house. — But I must cease
 to write further for myself, for Father Joseph is
 now impatiently waiting for me.

Father James.

Father Joseph's Word to (Deacon) or br Stephen.
 Come gather near, O thou worthy child of blessed

Mother, and hear my words, for this is a pleasing opportunity which I have long desired, just to say to thee, Thy work is well done, thou art owned and accepted in Heaven, and thy Mother indeed owns thee, as a child worthy of the richest of her love, and the purest of her holy and heavenly blessings.

1. My word at this time is quite short to be sure,
But still there is not time for me to say more;
But soon we shall meet in the realms of sweet bliss,
And then we can talk upon matters like this.

2. But hear Mother Lucy, for now she doth say,
Let me have one word to the Deacon I pray.
My thanks and my love, and my free blessing too,
For he's always been faithful, & honest and true.

3. So receive now a blessing right from me your Mother,
My dearly beloved, my true worthy brother:
I wait with impatience, the dawn of the day,
When from this vain earth you'll be called away.

Father Joseph and Mother Lucy.

Now says Mother Ann, O my beloved, I have waited for some time, to finish my word, and I am glad my book is not quite full. So listen yet a little longer, to me. Tho' I leave thee, and go no

more to return, yet I shall in no wise leave thee forsaken. A Comforting Angel I will leave with thee, that shall administer peace and consolation to thy wearied spirit. And I now leave with thee, a never-ending and ever-increasing store of my love.

When thy spirit is faint and weary, then eat freely of my love, and feast freely on my blessing. And when you see any sad and cast-down, then give them freely of this treasure, for it is a never-ending and ever-increasing store.

So now my beloved child, what more can I leave with thee, what more shall I say. I own, love and bless thee, I have confessed thee as a child of my pleasure and delight, before the Throne of my God, and the Angels in Heaven.

But my dear child, the time is fast approaching, when I, with the rest of your Heavenly Parents & ministering spirits, must leave your earthly abodes, no more to return. But the time of our separation will be short: for soon your days on earth will be ended, and then with us you shall dwell, in a sweet Heaven of eternal happiness.

So receive, beloved, this my parting word of love, and let it comfort thy spirit, while thy days remain to be numbered in time. Now receive

the never-ending blessing, and ever-increasing love of Holy Mother, Christ the Savior, Mother Ann, Father William, Father James, Father Joseph, Mother Lucy Elder Brother John, and Elder Sister Olive, with the blessing of thy God, and all the Holy Angels, and justified spirits, who inhabit the Heavenly regions of bliss. And now in love and sweet peace, we all unite with one voice, and say, Yea in sweet love, O dearly beloved, for a short season we bid thee farewell; until with joy and gladness, we meet again, beyond the fading things of time.

From Mother Ann, to Stephen Munson.

A New Years Gift, for Stephen Munson.

A Trunk of fine Pearl, made by Holy Mother. In this is a Satin Vest, embroidered with needle-work prepared by Mother Ann. A Gold Cup of Love, from Father William. A phial of sweet Oil, from Father James. A Gold Band, from Father Joseph. A cluster of Grapes from Mother Lucy. An Orange from Elder Brother John, and a ²⁰Pine Apple from Elder Sr Olive.

This present was brought by the Holy Witnessing Angel of Wisdom, and placed on the Table, in Elder Brothers room, on New Years Morn, 1842. And the name of Stephen Munson, was stamped in large gold letters, on the cover of the box or Trunk.

Inst. Anna Dodgson.

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Sketches of Shadrack Ireland, Square House, &c.

Shadrack Ireland (who came from Charleston^{MS} Mass. to Harvard to live) became a convert to the New light doctrines of the famous Geo^W Whitefield who was a most powerful preacher, and whose influence pervaded Cities, Towns & Villages in the Northern & Southern States of North America, from 1740 to 1770. Within which time he visited England his native Country more or less, and finished his course with time at Newbury Port Mass Sep. 1770. He was cotemporary with John Wesley. It appears that Shadrack became a Convert to Whitefield's doctrines, entered upon the service to continue to spread said doctrine with increasing light, in and about Boston, which was to the discomfiture of the different religious orders of the day in that vicinity.

His denunciations of the dead state of religion, among the Orthodox who were Ministers of pomp pride lust & avarice, could not be endured by them and their venom was aroused; and they went legally to work to have him arrested; alledging that he had blasphemed their God, and his tongue should be bored with a hot iron &c. He being apprised of their designs, fled from their hands to Harvard,

where some of his converts lived, who gladly received & secretly entertained him. And it seems that his opposers had some reasons or pretexts for their course, as he said he had been called of the Lord to forsake his wife and family, and join himself in spirit to another woman as a helpmeet, by the name of Abigail Lowry; professing at the same time to live a pure self-denying life. Shadrack finding it unsafe to return to his former place & home, contrived to find protection by his friends who lived in the vicinity of the now United Society in Harvard; which then, was but a thinly inhabited part of the town. Jonathan Cooper Isaac Willard, Widow Sampson & others composed the neighborhood. It seems that he had other more distant disciples, even to the distance of fifty miles, scattered in different directions. His people gave evidence of their love & respect to him, for it appears that they soon learned his place of retreat, and united to build him a house for his protection and convenience.

Accordingly, the then wilderness spot was sought out, and a house erected by a united gift, six furlongs from Isaac Willards, in the woods, where the Ga-
 (S.F.) thering Order is now located. This house was famous for its size for that day, had a square roof, & was called the Square house; built in 1769. The timber was cut on the spot for the frame &c. And the

work done by Shadrach's direction, and some by his own hands; he being by trade a joiner & carver. So here was a standard erected for Shadrach's people to gather to, & hold meetings together. Samuel Cooper & family moved into the house, with Shadrach & his spiritual companion; he being covered from the people of the vicinity, except his own disciples. Their nearest neighbors remained ignorant of such a man being in town, even until his decease, a term of some ten or eleven years.

Shadrach had the Northwest chamber for a workshop, where he had a bell with a cord extending from it to the Kitchen below, that when strangers entered, he could be notified to be silent; that they could have no knowledge that such a man was stationed there. He also had a very contracted staircase extending from the cellar to the look out above, the ridge pole, which went up by the west side of the east chimney; that in case of danger he could flee, and from the look out see who went or came; and if necessity required, could descend to the cellar, and a stranger would not be likely to have detected his place of retreat. In this house his people would often resort for instruction & counsel, how to subdue the flesh and live after the spirit. And those of his followers, were of the most moral and virtuous class; and bore the cross with him for a

while, which time it was evident that he was clothed with the true and holy power of the Spirit, to prepare a people for the gospel; which was at the same time preparing in England. And our dear Mother Ann saw the place and people in vision, while in England; and then believed that she should be led to the place in God's time, which was truly fulfilled in 1781. But not till after the decease of Ireland. And altho' he lost his rectitude a while before his demise, yet, some of his people did not; and so were ready to step directly into the gospel when Mother & her companions opened the way for them. Shadrach's testimony was, that his body would never die, but in this it appeared that he was mistaken. For some time in the year 1779 or '80 he died something in the following manner. The night he died he walked the floor in great distress of mind, and groaning with deep groans, said, "I feel the wrath of God". In the course of the night Abigail Sogee called Abigail Cooper, (Beulah's Mother) to get up and light a light; they got a light as quick as they could & when they got to him with it, he was gone. (as I understood the matter.) He had previously said, that if he should die, he should rise the third or ninth day. Accordingly, when he had lain lifeless for a time,

Some of his people prepared a tomb in the cellar of the house & placed the body therein. This was a place bricked up at the west end of the cellar, & near the Southwest corner, & probably left so as to lay a board over the top. In this place the body remained until it became offensive in the house, when it was concluded to have the corpse remain no longer in the cellar. Abijah Worster & David Hoar took up some hills of corn, from 40 to 50 rods South East from the Square house, dug a grave & buried the corpse, and then planted the corn again. This was done in the night, that it might never be detected, or the thing known, as to what became of the body. This probably remained a secret for a while, except by those who witnessed it.

Mother Ann and those who came with her from Wiskeuna arrived in Harvard the latter part of June 1781. and soon came to the Square House, where at first they were not so well received in consequence of the disappointment in their former leader; and now they did not want to be again deceived by a people, who as they had learned, held forth similar principles as their leader had done, and probably would cause them a greater dishonor still. But it seems that before the setting of the sun, Mother & her company had gained their love, and were made welcome from their hearts, &

from that time ever found a home and retreat until their work was finished and done, and left to their children to occupy & keep.

This house and farm was deeded to Shadrach Ireland, and he left it without conveyance to anyone; but as most of those who were donors of the same to Shadrach believed the Gospel, it went well until a Judas was found, (supposed to be David Hoar,) who conveyed the tidings to Shadrach's lawful heirs, of the state of the matter. Accordingly, they came on, and made their demands, and put our dear Mother and the people therein connected in jeopardy; and from which they could not get free, except by paying them the value thereof, which amounted to quite a sum. But dear Mother felt to retain the place, and paid over from her little scrip \$144⁰⁰ when her young children united and cast in their mites, and secured the place to their use again. There were some thirty brethren & sisters, who cast in their portion with Mother, but she paid the most.

It appears that the cross bearing testimony brought forward by Shadrach, and manifested to the world thro' his people, had served to arouse a bitter opposite spirit against it, in and about Harvard.

So when our blessed Mother came forth with a greater light & testimony against sin, root & branch,

a bitter spirit was prepared to oppose to its full extent; having hope by the fall of Ireland & his people, that they should be able to eradicate & destroy Mother and her offspring. So while it had prepared a people for the gospel, who received it with gladness, it had also prepared others to oppose her, & the pure gospel which she taught. And rather than again be annoyed by a Sin Killing gospel, which had once condemned their lives of Sin, & now had come forth in full purpose to destroy all their goods & gods, it is no wonder that there should be formed a combined force to drive the subjects of such a flesh hating band from the bounds of the town of Harvard, or destroy their habitations so that they should have no abiding place of rest, unless they would quit their delusion as they called it.

Here, it appears, were a people prepared to persecute who were one generation older in bitterness, than were to be found in any other place, where the gospel was planted while Mother was upon Earth. And thus by their exertions if possible to overthrow the work of God. Under these Considerations it seems that we can account in some degree for the early & extensive falling away among the first called of Believers at Harvard & Shirley, which being so near together, must share a

similar fate. And it is evident that that envious spirit has never slept, altho' at times in latter years, it has been in a good measure bound. Yet, with great subtilty it will work in Zion & around her borders, even down to the time of the manifestation of Holy Mother Wisdom & since. But as this order of spirits has often had to retreat to their hiding places to find shelter, the hand of God being against them. So a remnant of the little flock are yet remaining in Harvard & Shirley. Or as the Lord has been pleased to call them Lovely Vineyard & Pleasant Garden. And altho' we have had to fight old opposers & young opposers both in & out of the body, we still remain a small people, who in the name of God & our heavenly Parents, feel determined to worship the God of our Ancestors, Come life or come death. And we believe as this branch has been left to suffer, because of former and latter evil doers, so God will in his own time, cause it to arise in exceeding brightness & glory, with our parent & Sister Churches; and by walking in humility, will inherit the blessing intended it by our Eternal Parents.

The Square House was raised in August 1769. in the night by the proprietors, in a still manner, that not even their children

should know it. Jemima Blanchard said, that she used to carry victuals & drink for the workmen from Isaac Willards (She being an adopted child of Isaac's) but that some of the workmen would always meet her on the way, so that she never but once saw the work while doing. She was eleven or twelve years old.

The principal builders, or proprietors were David Hoar, Malabar Bean, Isaac Willard, Abel Jewett, & Zachus Stephens. and others more or less. Hannah Willard gave the land for the house to stand upon. The above named were of Harvard & its vicinity.

Every thing was conducted with secrecy in relation to Ireland by his followers. They seldom used his name but called him the man. Abigail Sougee was Shadrach's spiritual companion. She died at the Square House. Mother Ann showed a very tender care for her after she came there, and it was believed that she opened her mind to Mother; but if so, it was not told of publicly, and she did not outwardly manifest much interest in Mother's work; was feeble in body, and died before Mother left Harvard.

After Ireland's decease David Hoar took his place, as being the most suitable of his followers, as a leader; together with his spiritual companion, Malabar Bean, a wealthy capable woman.

Hoar was imprisoned for non compliance of paying Minister taxes. Malaber left the Square House, and neither of them returned there again to live.

David did not give satisfaction as a leader, & he also opposed Mother Tom; & was supposed to be the one who notified Shadrach's children about the Square house & farm not being deeded away, which caused Mother & the Elders great affliction.

The money paid to Shadrach's heirs for said farm, was added to their other property, and laid out in the building of a large & spacious house, which, not long after was burned to the ground. Thus did the Lord leave their unrighteous doings and gettings, to meet its sure and speedy reward.

Thomas Robbins, Shadrach's Son in law, was the actor about the demand of the Square house &c.

Deacon Aaron Jewett, did the business with Robbins, and took of him the deed back to Believers.

The square house was but partly finished inside, until done by Believers, after Mother came there.

The southwest chamber has pannel work in it now, which was done by Ireland. The present stair railings and posts, are supposed to be his work.

The deed of the Square House & farm, was given to Shadrach in Confidence; to be held as a united and consecrated property for the use of those

who consecrated property there, and for their successors in the faith; but for lack of such specification ascertained in the deed, they lost it.

The following is a little account of Mother Ann's Father William's & Father James's first call or stop at the Square House the last of June or first of July 1781.

They probably came up to the stoop or piazza that was then in front on South Side of the house, & Father William spoke and said, "are you willing we should come into your house"? Abigail Cooper replied, "no, I don't know as I am". Previous to this Abigail had got a little hint that they were a going to try to get in at the Square House to make their home there. She knowing they were English people her feelings were not very favorable to them. "Well, you'll let us come in will you"? "I suppose I must". They came in, and after taking their seats, they observed to her, "they were going to John Cooper's, (which was perhaps half a mile or less from the Square House in a N. W. direction,) and when we return from there, we had thoughts of tarrying with you a while". This did not set well on Abigail's feelings, to have them speak of tarrying there. They asked her if she was satisfied with the religion she had, if it saved her from sin? Said they, we have the pure gospel of Christ & no confidence in the flesh; and if you take us in, we will do you good.

All we want is to help souls to God, said Mother. Abigail said she had seen a great deal of false religion, and did not want to see any more."

She thought if they had any new religion, they could keep it to themselves for all her, she did not want it, nor did she care about seeing them.

Mother looking at Abigail said, I have seen you before; and looking around on the rest she said, and so I have seen you all. This had reference to Mother's vision in England.

They tarried a short time said Abigail, & before they went out they asked me if I did not love them, I told them I did not. Father William answered me, we will make you to love us before we leave the place. As they were going out Father William gave me an apple, I did not want it, but took it and laid it on the mantle piece. They had not been gone long before I could say in truth that I did love them. I never felt such love to any people on earth as I did to them. I loved the apple they gave me for their sakes. When I was about my work I would now & then look at the apple & take it in my hand; I knew they had something good because I loved them so. I wanted they should come back; and when they came, I was thankful to take them in, & glad to do any thing for them that I

could do. I found Mothers words to be true. In the conversation, Father William frequently said, dont you love us, Dont you love us some &c ?

The following are the names of the persons who paid in towards the purchase of Square House & Farm.

Mother Ann	\$144.18	Sarah Whittemore	\$5.00
Jonathan Clark	2.00	Benjamin Ellis	2.23
Amasa Turner	10.00	Robert Hinnacon	1.98
Phineas Cames	9.00	Elizer Goodrich	4.67
Zacheus Stevens	18.89	Daniel Wrathburn	6.67
Aaron Williams	5.56	Asa Dacon	1.11
^{Orin} Eugene Robbins	2.00	Jonathan Hinney	2.00
Ruth Robbins	2.23	Ethan Phillips	41.17
Sarah Robbins Sen.	1.00	Ivory Wilds	4.94
Jonathan Wetherbee	20.00	Jonathan Slopon	1.00
David Melwin	2.50	Daniel Clark	1.00
Hannah Wait	11.90	Joseph Jewett	1.67
Susannah Willard	8.83	Samuel Whittemore	15.67
Jonathan Wood	11.00	Amos Hammond & others	
Peter Ayres & J	13.11	a part in Cattle	\$65.86
John Spiers		Tabitha Green	19.58
Total amount			\$536.74

About 1805 or 6 The Square house was fixed up, new shingled, clapboarded &c. Took away the little porch on the North side, built on another &c.

In 1845, The Square house had a new slate roof put on, Chimneys taken down & rebuilt, & considerable done inside.

The following is the song that was given to Father James after retiring a few rods from where he was whipped. All kneeling down he sung thus.

{ ||: e | q e d | e d c e | q e d | d . e | q e d | e d c a | q q . a | q |

|||: a | c a q | a q q a | c a q | q . a | c a q | a q e d | e d c | a : ||

The following song is the one that Father Eleazer was singing at Petersham in the first of the gospel, when one of the mob fired a pistol in at a window near where he was; but he did not break the song. Father James sat to leaping & they had a powerful time. Taken from Br John Robinson who was in meeting at the time.

{ ||: a b | c b a g | a b c a | q q q a q q | e d c ||| : | q q a q e | a a a b c a |
q q q a q q | e d c ||| :

The following is Elder Solomon King's beautiful march to Ohio before his going west.

Slow March

(F#) q | a[~]c[~]c[~]a[~]g | a[~]c[~]q[~]c | q[~]c[~]a[~]b | a[~]g q[~]a[~]g | a[~]c[~]c[~]a[~]g | c[~]a[~]g | c[~]a[~]g e[~]g |
 a[~]b a[~]g e[~]d[~]c | c[~]c[~]! c || c[~]d[~]e[~]d[~]c | e[~]g a[~]c | q[~]e[~]c[~]d[~]e | d[~]e d[~]e | e[~]d[~]e[~]d[~]c |
 e[~]g a[~]c | q[~]e[~]c[~]d[~]e | c[~]c[~]c[~] ||

Samuel Sawells Slow March

Dec^r 1813.

(F#) c | c[~]d[~]e[~]g | a[~]g q[~]g | e[~]d[~]c | a[~]c d[~]e | d[~]e q[~] | a[~]g q[~]g | e[~]d[~]e[~]d[~]c | c[~]c[~] ||
 ||: q | q a a g e | q a c | d[~]c[~]c[~] | a g q e c | q a a g e | q a c d | e d e d e | c[~]c[~] ||

Written by Thomas Hammond, Harvard, Sept 3 1862.

For E. Polly & Co. while there Recopied Jan'y 1864. by J. H. B.

A
Brief Narrative
of the
Religious Experience
of
Joseph Pelham, W. U. S.

1863.

Preface

From a constitutional diffidence which has followed me thro' life, I have never written any thing for circulation or public use - because, I have always felt as if others could do it far better than I was capable of doing it; nor do I now write from any inclination or feeling of my own, but solely in obedience to, and of the request of my much beloved and respected Eldress Betsy Bates, to whose wisdom, experience, and discretion, I confidently dedicate them, to use as she may judge best.

As I have never kept any written account of my life, I am under the necessity of writing from recollection, but shall confine myself to simplicity and truth.

Joseph Pelham.

The Following Narrative
 Is a Concise sketch of the religious Experience,
 labor & progressive Travel of Joseph Pelham,
 who was born in The State of Kentucky, in
 The year of our Lord, 1792.

When about the age of six or seven years,
 my parents moved into the State of Maryland, and
 settled in a very sickly location; where, in a short
 time, my mother was taken sick and died, leaving
 my father with eight children.

I have no recollection of realizing the loss of my
 mother: But, when we children had to be separated,
 one at one place, and two at another, as opportunity
 offered, the parting scene made a very lasting im-
 pression on my mind, and may be set down as the
 first heart felt sorrow of my life.

It was my lot to live with an elderly widow, whose
 motherly care and kindness I have never forgotten.

As near as I can remember, I lived with her till
 my father married again, when I was taken home
 to live with my step mother. Previous to my Mo-
 ther's decease, my parents had made no pretensions
 to religious matters, that I know of; but my fa-
 ther married a widow who had a large family of
 children, that were religious - Methodist - &

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Methodism was just being introduced in that section of country, and was violently opposed by some, and embraced by others; and my father, for the first, was inclined to pay some attention to it, and had prayer meetings at his house.

My impression now is, that at those prayer-meetings, my hearing the joys of Heaven, & the torments of Hell so impressively expressed; and that all who experienced religion, and lived good lives, would go to heaven when they died; and all the wicked would go to hell when they died, made an imperceptible impress on my mind; for I have no recollection of feeling any thing at the time of the meetings. So that, now I may commence what may be called my spiritual exercise, or religious experience. As near as I can now calculate, I was in the eighth or ninth year of my age.

One day, while I was at play, entirely alone, behind an old garden board fence, suddenly, something seemed to say to me impressively - Now, if you will kneel down here & pray to God to make you good, when you die, you'll go to Heaven.

Quick as thought (child as I was,) when I began to assent, the pride of my nature influenced me to first look in every direction, to see if any body

was in sight; seeing no one, I knelt down, and prayed as well as I could to God to make me good, and help me to serve him, that I might go to heaven when I died.

I then received an internal planting or monitor, that has never forsaken me. From that time, I have never committed a known sin, without being most faithfully rebuked, arraigned & brot to judgment.

Yet, such was the opposition of my carnal, proud, fallen nature, that I wanted and tryed to keep my religious feelings concealed; insomuch that, when I came in contact with the other children, my playmates, I was so fearful they would discover it, I said bad words, and did bad acts, to keep them from suspecting me. (For so powerful & sensitive was that internal impress or monitor, that I thro' and feared that others could and might perceive it.)

Then, as soon as I was left alone, and especially at night, after retiring to rest, every bad word or deed, and especially for trying to conceal my good feelings, would be portrayed and presented in the most lively sensations and convictions, and I would weep, repent, pray and promise, till I found release ment, &c. while the rest of the children went to sleep, and knew nothing of my suffering.

And thus I went on, sinning and repenting,

while in the meantime, the religious revival in the neighborhood subsided; and many that had professed to have experienced religion, to have all their sins forgiven - born of God - new creatures &c - and to all appearance changed from the most inexpressible sufferings, from the convictions of their sins to a state of extatic joy and rejoicing - leaping - shouting - clapping of hands - falling and laying in trances or visions, &c. &c; - I say, to see such, in a short time, turn "like the dog to his vomit, or the sow that was washed, to her wallowing in the mire", and to run into all manner of wickedness, more greedily than before they made any profession, was more than my youthful mind could digest or comprehend.

And so I concluded I was too young to experience religion, or to understand such matters, and I soon became lukewarm, careless and indifferent as other children.

About the time I arrived at the age of ten or eleven years, my Uncle and Aunt visited my father's family, and perceiving our uncomfortable situation, (for my step mother previous to her connection with my father, had three husbands, and a lot of children by each,) they offered to take my father's three youngest, as their adopted children, having no children of their own.

My father hesitated for the time being, but in the course of two years the arrangement was made, and my youngest sister, my only brother, Richard, & myself moved to our new home, to live with our Uncle & Aunt, where we were treated with the greatest kindness and parental care.

My Uncle had previously been a regular travelling Methodist preacher for years, but had recently located & settled on the Eastern Shore of Maryland, for farming purposes. He was a very zealous, pious and good man in his order.

Nothing occurred worth observing till about three years after I went to live with my Uncle; when, the Methodist perceiving the declining state of religion conceived the plan of Camp-meetings, to stir up religious revivals, in which, they were very successful.

It was not long before a Camp-meeting was appointed, a few miles from where we lived; and my Uncle and aunt concluded to attend the meeting, and to take me with them.

Soon after, they let me know of their intention to take me to Camp-meeting. My former religious feelings and anxiety waked up in me, and I resolved to use every exertion in my power to get religion, at that meeting.

Every preparation was made for tent encamp-

ment, during the meeting, which lasted eight days, & concluded on the ninth. It was on a beautiful level piece of wood, and the tents were built in an oval circular form, covering several acres.

Within the circle of tents, was the meeting ground, and a small inclosure for all that were seekers or mourners to go into; aside from the crowd, there to be prayed for, labored with, encouraged, &c.

A select committee was appointed to see that good order was maintained, and that tents, wagons, &c. were orderly arranged around the meeting ground. A very united feeling and exertion seemed to prevail, and as far as practicable, every thing was arranged, so that the meeting commenced (on Sabbath A.M.) by preaching, praying, singing, exhortation &c.

And it was not long before their united prayers & efforts were answered, and the power of God, and the Spirit of Conviction were manifest in its various & mysterious stages, and indescribable workings.

Some agonizing under the most lively sensation and burden of their sins, praying for deliverance, rejoicing - praising God - testifying that they were regenerated - born again - born of God - new creatures, &c. &c. Thus the work went on increasing day after day, until it seemed as if the ground or place was sanctified or consecrated to God.

On the eighth day (Sabbath) the preaching and other exercises terminated; but the preachers got up a parting scene, so very novel, as to make it interesting, and to represent the Judgment Day, according to their views of it.

Accordingly, on Monday morning, they provided four preachers with four very large tin trumpets to take the lead, two and two; (just as Believers now march;) - Next to them followed a band of Singers, and then the preachers, and after them the people, all two abreast; and they marched round the whole circumference of the meeting ground.

At the commencement of the march, the trumpeters sounded as long, and as strong a blast, as they could at one breath. At the end of the blast, the Singers sung one verse of a hymn composed for the purpose, appropriate to the Judgment Day. And thus, alternately, they blew a blast, and sung a verse, until they marched three times around the Camp ground, and then dispersed. The scene, according to their views, of a judgment day, was truly solemn and impressive.

While the concluding scenes of the meeting were passing, my mind was as actively & deeply exercised and agitated, as my capacity would admit,

and seemingly, more so. I wondered why we could not remain together, and keep alive in the work of God, as the primitive Christians did.

It was most clearly shown me, the consequences of our scattering in our isolated, single-handed condition - combatting the cares of the world, the deceitfulness of riches, and the lust of other things.

From such views and considerations as flitted thro' my mind, I wept, till I could weep no more! I felt as if I would of choice remain in an associated capacity, and die there rather than scatter & lose the life, love, and union we had gathered. But I had to check my feelings, and conclude I was a poor ignorant boy, unable to comprehend the cause of our scattering, and yield to the law of circumstances that surrounded me, as best I could.

And so we dispersed, and returned to our home. My mind like the troubled Ocean, was more easily conceived than expressed. And in all this labor and agitation of mind, I had no mother - no father - no friend, that I dare open my feelings to. Such was the rigid discipline, under which children were brot up in those days.

Failing in all my efforts to get religion, or any thing that satisfied my spiritual aspirations, I sunk into a state of melancholy and despair.

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I then studied or thought on the doctrine of predestination. But, as I could not digest and believe it, I dispensed with it once for all.

In a few months after the Camp meeting the declension was visible enough; and I soon realized all that flitted thro' my mind at its conclusion. Many gave up their religious profession, and appeared to be more hardened in wickedness than before; and many that made a profession became lukewarm, worldly-minded, and dishonored their profession; so that the declension was universal, and universally talked of. And I with the rest partook of the same careless spirit - the most so of any time in my life, and treated religion and religious feeling with as much disregard as I could, (or dared to,) for some years.

But the most extensive and lasting revival that I ever passed thro' occurred when I was in my Eighteenth or Nineteenth year; during which I attended meetings faithfully, and walked as uprightly as I could, and tried to get religion again. But my former observation made me more cautious, and less hopeful; for I wanted a religion that was more lasting than any I had yet known or seen.

This revival, however, continued; and I got considerably into the spirit of it, & took much

satisfaction in others experiencing religion, and hearing them rejoice and praise God, &c.

Towards the close of this revival, my brother Richard; (Several years younger than myself,) experienced religion, was brought out bright & clear, and went right to exhorting sinners to repentance; and was baptised the same day.

This was like "two being together, the one taken, and the other left". And it threw me into a real labor to search out the apparent cause of this election, or selection: But I could not understand it.

This revival was chiefly among the Methodists; and the neighborhood, nearly all Methodist, who seemed to take a lively interest in my case, sympathized with me, and felt all for me that I could ask or expect. They persuaded me that I had experienced religion, and ought to join the Church. I told them, I did not feel fit to join the Church of Christ, I thought it was a great undertaking, especially, as I could not say as they did, "That I was converted; - a new creature - Regenerate - Born of God, and my sins all forgiven".

They said, their discipline admitted any one in my state, to join as Seekers; and then I would have the prayers & strength of the whole Church, which would be a great help to me. This I truly

felt the need of, and so I consented, and they put my name down. And, as firmly as I could for a poor, ignorant boy, I resolved to be faithful, & never bring a reproach on the Church I had joined. But the revival was already on the decline, and seemed to spend itself, so that in a year after I united, the declension was lamentably evident.

Many of my familiar acquaintance, and my fathers family, my brother Richard among the rest, turned to the beggarly elements of the world, from which they professed, but a few months before, to be converted, redeemed, and saved.

Then I felt, and said, like one of the Ancients- "Lord, what is man, or the son of man, that thou art mindful of him," &c. Having thus far passed thro' one revival after another, which, to all appearance, began in the demonstration of the spirit and power of God, but invariably ended in the world and the flesh, leaving its subjects in darkness, perplexity, doubt and ignorance;- for neither priest or people knew any better than to strive mightily to serve God and mammon. flesh & spirit.

Toward the close of my 19th Year, my father gave me my time, and I was turned out to work my way in the world as best I could. I was so very bashful, diffident, and of so very few words, I

could quite easily have passed for an idiot, I had no tact to form new acquaintance, and yet, I was now compelled to be constantly making new ones.

At the commencement of my course in the world, I formed a few resolutions which I will here state for the encouragement of youth, and to show them, that young people can form good resolutions & keep them. I resolved to be honest in my dealing, and faithful to my employers. To avoid as much as possible all low, vulgar, bad company. To seek employment among professors of religion, or people of good morals, and attend religious meetings as often as I could, and especially on the Sabbath.

These resolutions I faithfully kept, and by living with the different denominations of professed Christians, it afforded me a good opportunity to learn what it was that made so many different persuasions, and so much disagreement. When all professed to be led and governed by the one spirit of Christ, which spirit 1800 years ago, bro't all its members into a oneness of heart & soul: "The unity of the spirit & bond of peace", &c.

These things perplexed my youthful mind, from the fact, that after becoming acquainted with them all, I found the difference to be more straws. Differently interpreting the scriptures, or

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differing on some frivolous point of doctrine: for it must be some one of much keener perception than I then had, (or yet have,) to see any difference in their daily life and example.

These subjects were continually ruminating in my mind; and I was constantly reading the New Testament in search of reliable truth. I read the history of the primitive Christians till I had it at my command, and it became my criterion.

It filled every feeling and aspiration of my soul, as the true church of Christ on earth. I therefore could not believe that I was in Christ, or had Christ in me, without producing the same fruits; and so of all the churches: "For by their fruits ye shall know them."

And then too, when I went to the Baptist, Presbyterian, Methodist, or any other prayer meetings, we all prayed to the same God, relied on the same Saviour, and uniformly prayed to God to restore primitive Christianity on the earth: an incontestible evidence that we were not that Church, nor did we know any thing of that Church, or the spirit by which it was established and governed: Yet we could not see our inconsistencies; we were "the blind led by the blind, I knew not what manner of spirit we were of."

I know that I was as sincere as any one could

be under the Soul-darkening! Soul stupifying influence of the three great rudiments of this fallen world; "The lust of the flesh, the lust of the eye, & the pride of life"; and I charitably believe many others were.

All this internal operation and working I kept close in my own breast; from the fact that I had so many temptations of the devil, thro' my carnal and natural reasoning as follows. -

Who are you, poor, ignorant boy, hardly able to take care of yourself, setting up to judge preachers, old professors, and even Churches? You dont see any body living as you think they ought to live? or, as you think you ought to live? Do you think you know more than any body else? If you dont get rid of your pride & self-conceit, it will ruin you", &c. &c.

These temptations were clothed with so much apparent truth, that I was overcome by them, many times, and really tried to get rid of my overrighteousness, and be like other folks, and leave off picking flaws, and finding faults, unless, I myself, could do better than I had yet done. I therefore settled the matter in my mind, to risk my fate with the Church I had joined, as the best I knew.

I was now in the 20th Year of my age; & the revival had passed off, and "The love of many waxed cold". A dreadful falling off succeeded.

In this year 1812. The war spirit and principle seemed to take full possession of all our minds, and crush out what little desire and feeling we had for the Prince of Peace; so that many professors of my acquaintance, and I with the rest, were more zealous to fight Old England, than we ever had been to fight our lust, pride, and ambition, which was at war against our own souls.

Here I took the most inconsistent step in my life. It was in perfect harmony with our Church to fight in the cause of our Country, and many of them volunteered: and as I had no excuse, I enlisted for one year. Fortunately, there was an overplus in our company, and I with a number of others, were left at home two months.

Our regiment was stationed at Black Rock where it was very sickly, and they died off so fast, that our Captain came after us at the end of two months, to replenish his company. I think there were nine of us, and all felt as if we could take Canada at once - just as most green horns feel.

We reached our station in safety, and met many of our old Methodist friends & acquaintances. I soon discovered that they had given up all pretensions to religion, and were rough, vulgar, & presumptuously wicked.

Every thing being new, I strolled off alone to see the breast-work, and parade ground. I soon saw a Soldier under punishment; he was standing on a peg driven in the ground, sticking up 6 or 8 inches, & balancing himself by a timber pole over his head.

I passed on to the breastwork, where I saw another walking back and forth, on the top of the battery, so that all might see him, with a board six or seven feet long, across his back, with two holes, one for each arm to run thro', thus extending his arms behind him. I thot to myself, this shall be a warning to me not to violate the orders and rules of camp life.

As I returned from my walk to the barracks, I came in contact with a large group of Soldiers, in great glee, trying to excel in scenes of the lowest, roughest, indescribable vulgarity. I halted a few minutes, and looked on. My intellectual stomach grew sick, & sicker. It being late in the afternoon, we were soon called to parade; and we green ones were now taught where and how to stand, and answer to our names at roll call. After which, we had to prepare and take our supper, in Soldier style. At 9 O'clock, the drum beat for retiring, and all went to their bunks, and we were conducted to ours.

One very good order was enforced here, that

when the drum beat for retiring, all had to go to their barracks and be still, and as a general thing, they soon went to sleep. This afforded me an opportunity for meditation and reflection, which I felt thankful to improve. And I began to reflect on the inconsiderate step I had taken; and to see & feel that I had bound myself to associate with, & take a part in that which was contrary to the light of God in my own soul, and every way repugnant and distressing to every feeling I possessed, insomuch that I felt as if I could not endure it, and yet I saw no way of escape.

Soon my faithful monitor that had always followed me from the beginning, came to me, and in the most lively and impressive manner, portrayed to my mind the path of purity, peace on earth, and good will to man, that I might now have been in, had I been obedient to its warning influence; but I had rejected it. I wanted to be like other folks. I had put myself under the protection of a Church and its discipline, and here was the result. It has bro't you here, for what? to take the life of your brother man, who has never injured you in any way?

I have no words to convey the sensations & feelings produced on this occasion, but it seemed as if my heart burned and swelled within me, my breast

heaved with emotion, and I was naked to self-reflection, shame and remorse. I confessed the whole as contritely as I could. I acknowledged the sufferings & judgment I was laboring under to be just, and the reward of my own waywardness for choosing and persisting in my own way.

This acknowledging the justice of my sufferings, bro't releasement to my mind, and strengthened me to bear them, and continue to own the justice of God in it for my disobedience. I do not know ~~that~~ I slept a minute during the night. Morning came — The morning gun, and the rattling drums aroused us all into action, and preparation for parade & roll call; after which, we drew our rations, & soon dispatched our breakfast, and the indescribable scenes as before mentioned began. I looked on some time astonished and confounded, for they really appeared to be happy; and the more obscene & vulgar, the more they rejoiced! To this day I distinctly remember my thro'ts and feelings. I felt willing to give every thing I possessed, except enough barely to cover my nakedness, if I could get released from such company.

I went away into a piece of wood near our barracks; I there sat upon a log to bemoan my condition, and to conclude on some course, and pursue it.

I prayed with all my soul to my Heavenly Father, to give me wisdom and strength to stand against, and to keep out of the mighty current of evil to which I was exposed.

While thus praying and laboring with all the powers of my soul, I at length had a clear and satisfactory view of the demoralizing effect of the spirit & principle of war, on all that entered into it, or suffered it to enter into them, notwithstanding it was sanctioned by the churches. In evidence of this, my old Methodist neighbors & acquaintances some that belonged to the same Society that I did, and who had prayed with & for me when I was trying to get religion, and to whom I looked for counsel and example, and who were rejoicing in the way and work of God; by entering into the war spirit, I saw, heard and knew that they were now serving the devil more zealously, and to a greater length than I had ever before seen in my life, and appeared to rejoice & take comfort in it! This contrast was so clear & forcibly exhibited to my view, that I wondered that the churches did not see it, and abolish it.

This view, although so clear, true & satisfactory to my mind increased my perplexity; because I had bound myself and could not be loosed "till I had paid the uttermost farthing," (or served out my time.) I then entered into covenant with my Heavenly Father, to make the principles of "peace on

earth and good will to man," my choice and course thro' life. And this I did, with all the resolutions and feelings of my heart and soul.

I here want to say to those who are young, as I then was, that I have faithfully kept my covenant; and from that time to the present I have never laid the weight of my hand on any person in anger, with a feeling to hurt them; nor have I ever indulged a malicious spirit, nor sought for opportunity to retaliate on any one.

And now, while writing this narrative, I have arrived at my three score & tenth year. In looking over my past life, and reviewing the many interpositions of the good providence of God in strengthening me, and opening my way thro' all dark and trying scenes, to keep those resolutions and promises made in my youth, made in fear, doubt and even trembling: It fills my soul to overflowing and praise to my Heavenly Father, and brings that peace, comfort and consolation, that no words can express. Most fervently desiring the blessing & prosperity of those in the slippery paths of youth, as I once was.

From all my past experience and observation, I say to my young friends, do not be afraid to make covenant or promise with God, to be good & do good, from a fear that you may not be able to keep them, or for fear you might break them:

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For it is written in the Bible, that God is a covenant-keeping God. And I can most cheerfully add my testimony, and say, I know it to be truth. For, from the first time I bent my childish knees in prayer to my Heavenly Father, I resolved to be good and serve God. That Covenant or promise has always remained with me thro' life - thro' all my waywardness & disobedience the internal feeling of my Soul was, I will be good and serve God.

And from this fixed resolution, has proceeded all the virtuous resolves and promises that I have ever made and kept. It was in keeping them alive in my Soul & feeling; and as well as I could every way in the order of the world as I then was. And in so doing, the good providence of God was continually working my way, step by step, tho' to me unseen and unknown until I was conducted to his true Church and people, where I have ever found, and still find, all that my Soul desires in this state of being.

I therefore repeat to my young friends, Do not fear to covenant with God and his blessed people, that you will be good, and serve God.

As I consider it unnecessary to relate the particulars of my Campaign, I will only write one that took place two or three days after I returned from my meditations in the woods.

The Soldiers of every company are divided into Messes, from eight to as many as may agree to mess together, and every Mess puts their rations together as common stock; and one is selected as cook. The cook is released from all other duty, except roll call, morning and evening.

The mess to which I was attached were all averse to cooking, and while talking the matter over, I kept silent. They finally asked me, if I was willing to try it. I told them, I was willing to try it for a time; & if I could give satisfaction, I might continue on. I soon became an adept at cooking, and gave full satisfaction. And thus, without any forethought, or design of my own, I was relieved almost entirely from handling the implements of death; and altho' at the time, I was deaf, dumb, and blind to the good providence of God, in opening the way for me to keep my secret vows and promises; yet, it has since been shown me, and is now plainly manifest to my spiritual vision, as if written in a book, yea, and more so.

And such were the continual openings of Divine Providence, that during my whole Campaign, I was never called into action, nor exposed to hurt or injure my brother man in any way. Praise the Lord, O my Soul! and forget not all His mercies. I will renew my covenant in the morning, I will not forget it at evening".

In the month of May 1813. the term of our regiment expired, and we were discharged, and it was truly a day of rejoicing. And as I was traveling homeward, I remembered my covenant and raised my heart in thankfulness to God. And I now distinctly remember my thro'ts and feelings, and said in my heart, though I may be fined, or cast into prison, or suffer any way, I will never again take up the instruments of death, to injure my fellow-man, never. All these vows and feelings I had to keep close. To God alone, were they made known. - "There was no room for them in the Inn".

I arrived home in safety, and in good health, & went about to see my old friends. But O! what what a change had come over that settlement - once so famed for religious devotions, prayer, repentance, praise & rejoicing, which reached thro' that wilderness for miles away. Now, on my return, martial music - the cry of war, war - to arms, to arms; reverberated further and wider! And as water quencheth the fire, so had the influence of the war spirit quenched out the vitality of what little spiritual life, we before had, nor has it ever been revived again in that place; neither has there ever been a revival of religion in that vicinity since. And altho' there was a small number, mostly aged people, that did not go into the war, who kept up

meetings until the war terminated, when, from the noted former religious character of that vicinity, the preachers made effort and got up a Society varying from twenty to thirty members, and held regular circuit preaching there; yet, the uniform testimony in our class meetings was of mourning the loss of the spirit of the revival, and complaining that we did not feel as we once felt, nor live as we once lived; that the burdens of a family, the cares and love of the world &c. were more than we could stand against.

And these complaints & acknowledgments were made by many, with such heart felt contrition and many tears, as not to be mistaken: And yet, we were as blind to the cause as if no cause existed. And so it continued until 1825, & 6, when Believers opened their testimony in that place, which was universally rejected except about six, the writer being one of the number. In a very short time, after which, the Society dwindled away & was entirely broken up. And there has been no Society, no regular preaching there, from that time to the present.

After being at home a sufficient length of time to sense the state of things, and the change that had taken place, and having arrived nearly to the state of manhood, I felt & saw that I had to act more for myself in the exercise of my own

judgment, and according to the best light that was given me, together with the Scriptures; and not be carried about by every wind of doctrine, or man's teaching.

I therefore went to work in the same neighborhood & remained a member of the same Society that I first joined for fifteen years; in which time the Methodist became numerous, wealthy, proud, vain, haughty, & fashionable. This was a great grief to me, and to many of the ancient members who joined the Church in the days of her humility, simplicity, & plainness, when a faithful, zealous testimony was maintained against all vanity and superfluity, whether of dress, conversation or deportment; and against all impurity.

During these fifteen years, I tried and wanted to believe the doctrine of atonement, as taught by our Chh. but I could not; I dare not risk it. I could only rely on it as a consoling expedient, because I could find nothing better. Therefore, as I could not find that power and protection I hoped to find when I first joined the Society, I could no longer feel justified in professing to be a follower of Christ, when I knew I did not live according to Christ, I therefore concluded to withdraw from the Church, profess nothing but morality, and get along as well as I could.

Some years previous to these agitations & conclusions in my mind, my father, his family, and my brother

Richard, had moved into the State of Ohio, and all joined the Shakers.

But as I had met with so much mental suffering and disappointment, it made but little impression on my mind, for I was in total ignorance about Shakers or Shakerism. After living with the Shakers some eight or ten years, and about the time I was concluding to withdraw from the Church, my brother sent me a book entitled "Christ's Second Appearing", the first book published by Believers of their faith, life, & principles.

I went directly to reading my new book, but more as a curiosity or novelty than otherwise. But the more I read, the more interested & astonished I became.

And as I was a rigid believer in the Scriptures, whatever was fairly and clearly proved therefrom, I would not gainsay, if I did not live up to it. So that, after I read it thro', I felt more anxious to give it a thorough examination, in search after light & truth, which terminated in a settled conviction of the truth of the doctrines therein contained, as far as I was able to understand them. I now began to see and feel the truth of the testimony of Jesus - "If the blind lead the blind they shall both fall into the ditch".

I had always been taught, and vainly believed, that a regular line of Succession had been maintained from the Apostolic Church, to our time and Church.

But in the new work or book, it is most clearly proved from the Scriptures and the most reliable historians, that the falling away of the primitive Church was complete. Here too, for the first I was taught what was the sin of the forbidden fruit - the root of human depravity; the distinction between Christ & Antichrist - flesh & Spirit - generation & regeneration: So that, to me, it opened such a boundless, yet beautiful expanse for meditation, reflection and true consideration, it was like coming into a new world, or new state of existence.

But of all the new ideas and doctrine set forth, none bro't such releasement, and removed such an inexpressible burden and perplexity from my mind, as the doctrine of a probationary state beyond the grave.

I now saw plainly, that all my former praying and struggling to get religion, and serve God, proceeded from an inexpressible fear that He would cast my soul into a lake of fire & brimstone, there to be tormented with, & by the devil and his angels to all eternity, without any mitigation or hope of reprieve.

But now, I saw the attributes of God's love, equity, justice, mercy, and impartiality, clearly vindicated from the Scriptures of truth, and every rational principle; that every soul, whether in the body or out of the body - whether in time or eternity, should have a fair & equal privilege of

hearing, understanding, and choosing the gospel of Christ, as the only means of salvation and redemption, and be rewarded according to their works, of obedience or disobedience, after hearing and understanding.

As these new and beautiful ideas and doctrines engaged and attracted my mind, almost day and night, I may truly say that here was the beginning of my serving and reverencing God, from a principle of love. And I soon found by observation, "It is hard to kick against the pricks" - hard to sin against so good a Being. And O how my soul did hunger and thirst after power over sin! As the heart panteth after the water brooks, so panteth my soul after thee, O God."

Well, after reading and investigating, as far as I was able, I was satisfied that it was the way the followers of Christ ought to live, and that it perfectly harmonized with the life & practice of the primitive Christians, as recorded in the New Testament; I therefore resolved, as firmly as I could, that if I ever found a people that lived according to those Christ-like principles, they should be my people, and their God should be my God".

But, so ignorant was I, that I did not know of any other Shakers than those in Ohio; and the distance (600 miles) was so great that I had no

expectation of ever seeing them. So I concluded to trust to the providence of God for the future, and made it a matter of sincere prayer to God, that if I was called into such a cross bearing, soul saving, and purifying work, that the way might be opened.)

In this state of suspense, I waited about two years, when, as unexpected as possible, two Shakers rode up to my house and called in, and to my joy & astonishment, one was my brother Richard, and the other a young man that some two years before, went from the same town that I lived in - a wild rattle headed youth, that no one acquainted with him, supposed he had any serious thoughts or feelings. But the next we heard after he left home was that he too had joined the Shakers.

He had now come home, to settle up some conscientious matters in the neighborhood where he had formerly lived; and Richard had come to assist and protect him, &c.

It being winter, I had on a good fire, and after dispensing with their horses, we seated ourselves to warm & visit. Having a neighbor hired; (an old acquaintance of Richards before he went to Ohio,) a somewhat conceited talkative, rigid, Presbyterian, it was but a few minutes that he could restrain his zeal, and commenced interrogating the Shakers

doctrine, concerning the good old command, of course.

After taking his position, and quoting the usual passages of Scripture in support, as soon as he gave opportunity for reply, Richard drew from his pocket the New Testament, and read passage after passage, so plain and pointed in support of the virgin life - being the life that Jesus lived, and also the primitive Christians; that he showed evident signs of disappointment, & that he had viewed the subject only on one side.

However, he rallied two or three times, and meeting with more disappointment and repulse; he drew off, and got out of the conversation as well as he could.

Four years after, I saw him and he told me he had never forgotten that conversation; that he had searched the Scriptures, and believed we had as much, if not more than any other persuasion to support our manner of life. After visiting and resting a few days, the two brethren went on their mission to the neighborhood where the young man had lived. While there, it was made known that Richard was a public speaker; and soon there was invitation and opportunity enough to preach; and so he preached in the town of Galen, Phelps, Lyons, and Rose, which was the first preaching, or opening of the Shaker's testimony in that section, the County of Wayne, and State of New York.

It created much excitement and inquiry, especially in the vicinity where I lived, and in Phelps' town where Malacki Sanford lived, who had made up his mind to go to Ohio with the brethren, and see for himself.

While the way seemed to be opening, and considerable anxious enquiry in the minds of many, Richard received a letter from Ohio, requesting him to return home as soon as possible. I perceived this was very unexpected to him. But the cause I never knew. He closed up as soon as he could, and prepared to take as many as wanted to go home with them.

A few days previous to their starting, he came to see and take leave of me. I then freely told him the anxiety and agitation of my mind, the faith I had in the testimony set forth in the books he sent me, also, the contrary reports I had heard, by eye and ear witnesses, so that I did not know what to believe or disbelieve; that my mind was so agitated that all I possessed on earth was no more to me than a particle of sand, &c. To which he discreetly replied, You know I am a Shaker; it would be natural enough for me to deny all such reports, and plead our own cause, as all denominations do. But that would not convince you. I can see but one way for you to be satisfied. You have got

faith & light, and will never be satisfied till you know for yourself, whether we do, or do not live according to our profession, by going to see the people & feeling the spirit that is among them. If you have a mind to go home with me, you may go and stay until you are satisfied, and it shall cost you nothing while there; and if you find such reports to be true, you can return home and be satisfied.

I told him I would talk with Susan on the subject, and give him an answer as soon as I could: And so we parted. I was some disappointed to find Susan as willing to have me go, as I was to go, and stay at home and take charge of matters and things, as well as she could.

I next let out my farm to my nearest neighbor, and all things seemed to work in union as providential. And as my manner had been thro' life, to look from the beginning thro' to the end, as far as I could; so in this, the greatest of all my undertakings; I began to examine myself, to ascertain whether I had made the necessary resolve to make the required sacrifice, provided I should find the people all right. When lo! to my inexpressible astonishment, I met myself - my whole self, with all its carnal reasonings and plausible objections. I had no earthly

business that called me to Ohio. "What was I going for? why, simply to see if the Shakers live out the precepts and example of Jesus & the primitive Christians.

Well, what if they do? are you such a fool as to believe there is no other way to get to heaven, than to throw away all the greatest enjoyments of this world? What were they made for? &c. And Oh! that house - land - wife, and dear self, which, but a few days before, were reduced to a particle of sand; now magnified into the most valuable & beautiful things of God! "This agitation - this halting between two opinions," lasted three days: And I have no language to express the height & depth of the controversy, more to the point, than - "The flesh lusteth (or wareth) against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would". On the last day of this conflict, as I was alone, walking across one of my lots, as deeply exercised as I could be, I spoke out audibly - "Well, If there is no other way to get to heaven, I'll go to hell; I can stand hell as well as other folks!

The instant the sound of these awful words entered my ear, it shocked me to the very soul; and my carnal, deceitful, hypocritical nature, seemed to be stript and uncovered to the view of my

soul; Inasmuch that if an Angel from heaven had told me I possessed such a nature, I could not have believed it.

Instantly, another spirit seemed to take control of my mind, and reasoned with me as one man reasons with another, and bro't up, fresh & vividly to my remembrance, all my former convictions and sufferings, prayers & promises that I had made to God, in the sincerity of my soul, (as I supposed) that if He would only show me the right way, I would walk in it, cost what it might. Now, God had answered my prayers; showed the way clearly; - but, because there was a sacrifice of every hindrance required, I was ready to rebel & go to hell! How long can you keep your great worldly enjoyments? Have you any lease of your house, land, wife, & self? Are you willing to be forever separated from all the good, just and pure, in this world, and in the world to come, for all the uncertain & momentary enjoyments of this world? &c.

When these simple truths and appeals were so forcibly presented to my mind, it bro't me under such shame, disappointment & mortification, that it roused all the energy of my soul into action, and I resolved, then and there, that if there was a people who could help me to get rid of such a sly,

deceitful nature, I would hunt them up, and I would make any and every sacrifice, to gain deliverance to my soul from such abominable spirits and principles.

And so I arranged my affairs, got ready as soon as the rest of the Company, and on the 8th day of February 1825. we set out for the Shakers in Ohio. The exact number of the Company I have forgotten. As we travelled South the winter broke up, and the roads were almost impassible. I think we reached North Union, the 8th day P.M. where we found Elder Matthew Houston in charge of this young little branch of Zion. And here was the first knowledge I gained that Richard was in the Elders lot with him.

We soon found Elder Matthew to be a very warm hearted, familiar, loving, fatherly man, full of grace and truth. We were met and received with all the manifestations of love, kindness, charity, & hearty welcome, that could be expressed in words & cheerful countenances, too visible to be mistaken, which was truly refreshing to us, weary and way-worn with our tedious journey.

I found this new little branch very zealously engaged building log houses to meet the necessity of the ingathering that pressed upon them.

And every evening they assembled and went forth in Divine worship with life, and in the dance, and with a testimony quick and powerful against all filthiness both of flesh and spirit. A testimony I not only heard with the exterior ear, but ^{it} entered into my inmost soul; so that I soon found that here was no place for sin nor sinners. And unless I would confess and forsake my sins, and unite with those that had, I had no right to, nor could I remain or abide there.

All this was the internal working of my own mind; for no one had said a word to me about the testimony, nor I to any of them; I had been there but a few days before I was as satisfactorily convinced that they lived a life of virgin purity, as I now know they do. And, therefore, I was without excuse. I then went to Elder Matthew and told him the former exercise of my mind, & what I had come for; and that I was now satisfied by the spirit I felt among the people, that they lived according to their profession, the life of virgin purity.

But as I had always been taught and believed dancing was sin, I could not unite with that: yet, I had no objection to those that could, for I believed they were sincere. He then said, "We do not expect

every one to be able to understand all our faith & testimony at once, before they confess their sins. Obey the faith and light of God that you now have, and when you confess your sins, you will be prepared to receive more light and understanding, than you now can. You know what the impression of the Spirit is - You have been impressed to pray, to sing & speak, in your former religious devotions: You need not dance until you feel the same impression, and then you ought to obey the Spirit." &c.

I very readily promised him I would. But I could not then believe I should ever feel any such impression. I made up my mind that evening, and next morning went to Elder Matthew and honestly confessed my sins without gloss or covering, as doing it to God. And such was the power and searching light of God in my soul, that every sin, great and small was presented to my mind, so clear & sensitive, as if only committed the day before. Even things that I did when a child, before I knew what sin was.

After confessing my sins, Elder Matthew explained to me their order & practice in temporal things, and that I would feel better to go with the brethren to work, as they were about to prepare for sugar making. To which I readily agreed, and went with the deacon, and two or three others into

the Sugar bush, and commenced labor, making a large trough for storing Sap.

While my hands were at work, my mind was actively reviewing my former fluctuating religious course of life. How many years I had belonged to a Church, & professed to be a follower of Christ, & what a piece of work I had made of it, &c. When, suddenly, an overwhelming power or spirit of contrition came upon me, with such a loathing of myself, that I did not feel worthy to be in the company of the faithful. I was so affected, I could not speak; and the brethren were so astonished, they did not speak to me. I dropped my axe, put on my coat, and went into the wood, neither knowing nor caring where, or for what I was going.

After travelling some distance, I came to a tall, slim, white ash tree, turned up by the root; - in the top of which was a very narrow crotch, a little higher than my head from the ground; Into that crotch I was tempted to thrust my neck and hang myself, and get out of this troublesome world.

This brot me to my senses. I knew it was a temptation of the wicked one, and resisted it. This is the only time I was ever tempted to make way with myself. For, altho' I did not feel fit to live, neither did I feel prepared to die.

After gaining more control of my feelings, I steered my course thro' the woods, so as to come out at the Mill family, where brother Return Russell lived, who was a very loving, consoling brother. He took me to see their Saw-mill, and showed me one thing after another, and so worked on to the main settlement, and then to Elder Matthew's, where I opened the whole matter.

He ministered strength & comfort to me, which relieved me: And observed, "The devil is loth to give you up." - I now learned where to go to find wisdom & strength in every time of need; and never again suffered from such onsets of the adversary; but would go to my Elders where I always found a ministrations of strength & comfort.

I attended meeting in the evening, & stood with the singers, as I was directed, & rejoiced to see them so happy & zealous in the worship of God.

The next evening meeting was attended with the power and gifts of God, and some bodily operations. In this meeting, while standing with the singers, I felt the power of God, and was as powerfully impressed to go forth in the dance, as I ever was to pray or speak, or any other religious exercise, which bro't me into a great strait; for I had never danced a step in my life. I did not know what motion to

make, or which foot to move first; and the pride of my nature prevailed & bound me, hand and foot.

After meeting I retired to rest, condemned and ashamed that I had so little moral courage.

Next morning, as I walked across the door-yard Elder Matthew came to me, looked me full in the face, and said, Joseph, did you not feel impressed to unite with us last evening in our worship? - I told him, I did; and confessed the whole violation of my promise. That I was convinced, and should now take up my cross and unite, which I did the next meeting.

Thus, step by step, one doubtful point after another was removed to the full satisfaction of my mind; so that there was but one point that I had not gained an internal evidence of, and that was, Christ's Second Appearing in *Mother Ann*. But as I judged the tree by the fruit it produced, this did not trouble me for the time being.

When we started on our journey from home, we intended to visit the old Believers at Union Village, to see the order, beauty, & strength of the Church: And having tarried and rested two weeks, and found satisfaction enough to unite, Elder Matthew that B Malichi & I had better go & make our intended visit, and he & brother

Richard, would come in about a week after.

So we made ready and set out with one horse between us. One would ride a head three or four miles, dismount, hitch the horse - go ahead; the other, coming up to the horse, mounted, rode on; - passing each other alternately, and so made our journey very expeditious. We were received with all the congratulations by Mother's good children; and were soon conducted to the gathering family as our home, and from which we visited the different families, until Elder Matthew and Br Richard arrived, according to appointment. Here, at Union Village, I had intended from the start to spend the season, and return home in the Fall. But after visiting about ten days, as I was alone suddenly & unexpectedly, I felt as if my visit was at an end: That it would be a waste of time to stay longer, &c.

I tried to throw it off; but it pressed upon me, so that I went to El. Matthew and told him what had come across me. "Well," said he, "That's quite curious, I was thinking of the same thing. And I think it would be best; and it may be, the man will let you have your farm back, and you can go right on with your business. But Malachi I think had better stay to North Union." And so I concluded to do.

Having a natural sister living three or four miles from Union Village, whom I had not seen for many years, I told brother Richard I would like to go & see her before I left, or in all probability I should never see her. He said if I wanted to go, he would go with me. So the next day, we went on horseback to see her. She received us rather coolly, & felt distant; However, we made the best of it.

But as soon as she got a chance to speak to me alone, she manifested a bitter spirit, and especially against Mother Ann: Said, "She ^{thought} that I was a man of too much judgment and mind to believe that Christ would make his appearance in a woman!" She spoke this with an emphasis & indignation. This took me on my weakest point. I felt it. I made no reply, for I would not enter into any controversy. Our visit was far from being pleasant, and glad was I when it ended; for my mind had become darkened and troubled.

I saw and felt the necessity of the knowledge of the truth of the testimony, in all its bearings, as an indwelling principle; and not settle down and rest on what somebody else had written & said. I claimed this to be my privilege; I must have it. Such were my meditations as we rode back to Union Village. Just as we approached the

first family of Believers, a sharp thunder shower caused us to stop, intending to ride on as soon as it was over. The rain, however, continued till quite in the evening, and we concluded to stay over night. The family was all very cheerful and happy and did all they could to make us so. But my mind was so absorbed in laboring on the subject presented on my visit, I could not be sociable, nor did I behave very pretty. The evening passed away, and the time came to retire to rest, and we were lighted to our room, both to occupy one bed. When we kneeled, I felt the spirit of prayer, and poured out my whole soul to God, to give me the knowledge of the truth of Christ's Second Appearing in Mother Ann, as an abiding evidence in my own soul.

Instantly my whole inner man was illuminated in a way I cannot express. I saw the Natural Order headed by Adam & Eve, as the father and mother of that order; that all their posterity were in a lost condition and must be born again or never see the kingdom of God: And that they could not be born again without a new & spiritual parentage: And that Christ Jesus and Mother Ann was that parentage, & were as really the father & mother of their spiritual posterity, as Adam & Eve, were the father & mother of their natural posterity.

These things, together with very many appropriate scriptures, flitted thro' my mind, while on my knees, like electricity. (I had read these scriptures many times before, but had no conception of their meaning.)

Then was presented to my mind, and my own case contrasted - of having a natural Mother, and losing her in my childhood; but now, I had a mother that would be a Mother thro' time & eternity. Instantly I felt Mother's presence, and her comforting influence so clearly manifested, it filled my soul with joy inexpressible and full of glory.

But O! how faint - how feeble - how dry are all the words I can pick up to describe that inexpressible light; that indisputable evidence; that indelible impress on my soul! When we arose from our knees, I uttered not a word, and my brother that slept with me, knew it not.

Soon after we went to bed, my brother went to sleep; but I was too happy to sleep, or desire sleep. I had now received that for which I had been seeking all my life, a knowledge of the way, the truth and the life, manifested in Christ. And like all young converts, felt carried above all the things of time, and as if my work was accomplished. Yea, I felt more than compensated for all my past sufferings. And O! what a wise dispensation

of providence, that all that lay in the future was obscured from my vision. I was happy!

I am the more particular to write this revelation, because it is the only one I have ever had given me. And I now testify that I have never had a doubt of Blessed Mother Ann's being the Second heir in the covenant of everlasting life - The Spiritual Mother of all her spiritual children from that time to the present. And however ignorant at the time, I now know it was the gift of God in answer to my fervent prayers, and as a necessary preparation, for what was before me.

I was about to leave the people of God and return to my former home, single and alone, exposed to all the opposition of the world, both within & without. But from the world without I had little or no fears: from the world within, I had some doubts & fears previous to this revelation, but now felt as if the old man was nigh used up, and I should not be troubled much more anyhow. From such childish, inexperienced feelings, I concluded I would go home and dispose of my property and return to the people of God, as soon as I could.

While my brother slept, I viewed & reviewed my revelation, and the scene I had passed thro'; the order, the system of the natural & spiritual, &

harmonizing scriptures so plain to support them, that I was astonished at my former ignorance & darkness. And the more I investigated, the more I felt established and satisfied, until I dropped ^{to} asleep, and slept till morning; When we arose, got on our horses, & went to the gathering family, and made ready for brother Malachi & The writer to return to North Union.

In the course of the day, Elder Matthew called on me, and gave me my charge or directions, as near as I can now remember, as follows: You have now received faith, and set out in the true way and work of God; You are about to return home to your former brethren & sisters; they will come to see you, and inquire what you have found. You must open the testimony as well as well as you can, and if you are faithful, you may gain a gift in it, and it will be a strength to you. But you need not think because the way seems clear to you that they will all unite with it.

But after you have been home a suitable time, if there are only four or five that manifest a feeling to unite, you may write a letter to New Lebanon, and direct it, 'Peter Pease'. Let him know how and where you united, & what the prospects are in relation to others. New Lebanon is so much nearer to you than we are, we think they

will come and see you. And I will write to them about it; and when they come, you will go according to their directions." This was the first that I knew any thing about New Lebanon Shakers.

Next day Br Malachi & I took leave of our beloved gospel friends at U. Village, under a shower of their love & blessing, which was truly to be felt as well as expressed, and returned to North Union, in the same manner we came from there, with one horse. Both of us being young & rugged, we travelled rapidly, and arrived safe without any thing worthy of note, and ~~was~~^{were} cordially received.

I think I tarried one day, and then started on foot and alone for home. I travelled about 25^o or 30 miles, and by request of the Brethren & Sisters at North Union, I stopt at a family by the name of Sawyer, where lived a good faithful sister, with her unbelieving husband who was not at home, which gave her an opportunity of letting me know her uncomfortable & trying situation. She appeared to be a very smart intelligent woman.

I did not intend to stop over night, feeling very anxious to press on my journey, but she constrained me, by informing me that she had a daughter living in western New York, and she was very anxious to get a letter to her, altho' she

did not know either the town or County she lived in; but wanted me to take the letter and drop it into some western Post Office: and said, she could not write the letter until she got the family to bed; she expected to be kept up nearly all night, &c. And so I staid, and found all that ^{she} said to be the truth.

The Old man came home about sunset, under as heavy a load of whiskey as he could carry, & of course was very spiritual minded. On being introduced to him as a Shaker from North Union, he began - "The Shakers are a good people; the only true people of God. They're honest people; Yes, I love the Shakers," &c.

The evening was clear, pleasant and beautiful; but night gathered us all into their small house, and soon after candle light, one after another of the children (who were all grown young people) took their turn in persuading father to lie down and rest. "You must be tired; it will do you good to take a nap," &c. But all could not prevail. He would no more rest than a serpent in the fire.

By and by, a little calm ensued, and he said, in a low muttering tone - "The Shakers; the Shakers are a set of impostors! they are the deceivers that was to come in the last days: - I they wont let man & wife sleep together - but,

I'll sleep with Molly, any how, for all the Shakers?" I

Thus, alternately, the two opposite spirits took the control, and plead their own case; In the course of which, I purposely went close to him, and as soon as he saw me he began to extol the Shakers, in the same way as when he first met me. As I had not seen Molly in the course of the evening, I supposed she had slipped off to write her letter. And as all the children had failed to pacify father. Molly came in about 10 O'clock, and in a very pleasant believer like manner, used her utmost endeavors to get the old man to lie down and take some rest, and let the stranger have a chance to rest, &c. But finding all her efforts useless she disappeared, and I saw her no more till morning.

Thus matters went on till 11 O'clock, when I was lighted up stairs to rest, where they said, they hoped I would not be disturbed, for they did not think he would attempt to come up stairs. In this, however, they were mistaken; for in about half an hour, he was more boisterous than ever. But I could not understand any thing he said, Only, when at the top of his voice, he called out - "Molly! Molly!" He then determined to find Molly, and failing to find her below, he came up stairs about midnight without any light, blundering

thro' the dark, muttering in a low tone, "I'll find ye; I'll sleep with ye; that's what I will." Passing about four feet from where I lay, he went into a small room adjoining where he expected to find Molly, but finding no one there, he returned in the same muttering mood. |

Soon after, all was quiet; and I went to sleep and slept till morning. I arose early felt eager to pursue my journey, hunted up Molly, (who told me she had been up all night,) took her letter, and left with a heart full of sympathy on her account, and I truly felt thankful to get out of that bumble-bee nest.

I travelled 45 miles that day, which bro't me to the Village of Erie, in Pennsylvania on Lake Erie. As I neared the Village my feet felt strange, sore and prickling: I halted, took off my shoes and footings, and to my astonishment, my feet were blistered to a puff. This shocked me, for I knew my feet would be ^{so} sore by morning, I could not travel.

However, as I entered the village by the main St. broad & straight, leading directly to the Lake shore, I saw a number of sailing craft at the wharf: and instantly, one of these agreeable impressions with evidence, came forcibly to my mind, that I might get a passage by water to Buffalo.

I tugged on, and met a man and made enquiry, got a favorable answer, went on to the wharf, and sure enough, the passengers were then going on board of a small Schooner, (There being no Steamboats in those days) called the Liberty.

I spoke to the Captain, who readily agreed to take me to Buffalo (90 miles) for One dollar. I paid my fare and went on board. It was about the 20th of April. The evening clear and pleasant; the Lake, the clear setting sun, together with the Village, rendered the whole scenery picturesque & beautiful.

Toward the close of twilight we set sail, but the wind was directly ahead, so that the Captain said, we were only 5 miles from Erie next morning. Soon the wind shifted fair, & we had as much wind and waves as we wanted. We had quite a number of passengers - a noisy, rough, swaggering set, who, when the Lake became rough, were taken, one after another, with Sea-sickness, so that we had quite a peaceable time on deck. I had sailed some in my boyhood, and learned to keep on deck in the fresh air to avoid sickness; and so I escaped.

We run down to Dunkirk, where the vessel had to stop and take in a load of potash. Here our passengers all left, declaring they had rather go by land than water. So we had very

peacable times. I turned out and helped the Sailors load on the potash, to expedite the passage, which pleased them so. They invited me to take tea with them, to which I complied. We were soon under way again, and had all the wind and waves we wanted, which pushed the little vessel ahead with great speed. When we got to Buffalo, the wind blew so hard, and the swell so heavy, and the harbor difficult to enter, the Captain who seemed to understand his business, deemed it prudent to sail by, and land by the more commodious harbor, at Black Rock. (Strange to say, at the very spot I had passed thro' such trying scenes in the war of 1812. as sketched in the forepart of this narrative.) I had no idea of the headway we were under until we neared the land, and I observed how swiftly we passed objects thereon.

Soon as the vessel stopped, I sprung on to the pier, took my leave and pushed on. I was happily disappointed to find that my feet had recovered so fast, and continued to get better as they become inured to travelling.

Nothing of note occurred until I reached the neighborhood of home, when, as I neared a house where lived a young Methodist Sister, who, on seeing me, came to meet me, I accosted me as follows:

"Now, B^e Joseph, I want to know if you have joined the Shakers?" I answered her as pleasantly as I could, and told her I supposed there was no use in trying to conceal it - I had joined them. She burst into a flood of tears, and wept aloud. She could not, and did not utter another word, but turned about and went into the house weeping most pitifully! I hardly need say, this went to my heart.

I saw plainly enough, that a separation between me and my former religious associates was about to take place. To go back to them I could not. And whether they would unite with me, or whether they would not all turn away with disdain, as this sister had done? I went home full of deep thought, and in fervent prayer to God to strengthen me to meet all that lay before me, & above all to be able to meet myself.

I reached my house unobserved till I went in, and found Susan in usual health, and that she had got along as well as could be expected. It was the 25th day of April, 1825. that I arrived home. And after resting a little, I went to see my neighbor to whom I had let my farm. He appeared very glad to see me - made many enquiries, & cheerfully let me have my farm back. (He and his family were among the first that afterward united.)

In looking over my farm, I soon found that one of my neighbors had let his sheep run on my wheat, and knawed it as bare as earth could be to appearance. I thot it was ruined. But as the season was so far advanced, and having enough else to do. I concluded to risk it. A fine warm rain ensued. It sprang up rapidly, and was the greatest crop per acre, and the largest berried wheat I ever had (I have noted this merely to show the advantage of sheeping wheat.) I will further note that the highest price for wheat that season, was three shillings per bushel, I therefore would not sell, but stored mine.

The news of my return home soon circulated thro' the neighborhood, and in a few days, my old Methodist friends flocked to see me; some to enquire seriously - some to argue me out of my Shaker faith and principles - and some from friendship and acquaintance: Inasmuch, that I could scarcely attend to my business.

This, however, did not last long; for those who would not receive the truth, did not want to visit me but once. The few who were serious would come again and again. These conversations were mostly in Susan's presence; and as she, as well as they, had known me from my youth up, and never knew me to argue or dispute with any one, but had always let

everybody, and every persuasion peaceably enjoy their views and opinions, and had always been a man of but few words: But now my tongue was loosed, & the Scriptures as familiar to me as the Alphabet, and above all, I was cheerful, confident & happy; They all acknowledged I had met with a great change.

Some of the old Methodists, determined not to yield to any thing, tauntingly said, They knew how it was - They understood it. "The truth is," said they, "He went among the Shakers, and they by living together so, kept alive in the Spirit, and God has sanctified his soul". I replied, I have no objection to that interpretation or supposition. And if you will go & honestly confess your sins to God in His witnesses as I have done, & faithfully take up the cross of Christ against that carnal nature that leads all mankind to commit sin, & consecrate your soul & body, time & talents to God; God will sanctify your soul as well as mine, for the Bible tells us, "There is no respect of persons with God". They would then leave, apparently agitated, disappointed, and sorrowful: Inasmuch that, in a few days, I was left to pursue my business, except by a few that were favorably inclined.

I feel here to insert a note relative to myself. As I have written that Susan, and my old

acquaintance, were astonished at the change I had met with; so I now say, that, I was as much or more astonished at myself. And I entered into a labor to find the source from whence flowed all those scriptures & arguments seemingly put into my mouth, when occasion required, or whenever I was attacked. In this labor, I soon discovered to my satisfaction, that they were the same class of scriptures that so clearly passed thro' my mind, while on my knees, under the influence of the revelation I have before mentioned in this narrative.

Altho' I did not at that time know, or even think they were given me as an abiding treasure, but only in answer to my prayers & condition for the time being. (But now after 37 years experience, I have them as familiar as ever, and they have always remained with me.) And as yet, I had not conceived the idea, nor ever heard it taught, that every intelligent being has an invisible Angel or Spirit, a guardian attendant thro' all the vicissitudes of life: I therefore believed as I had always been taught, that all good spiritual impressions & gifts were immediately from God our Heavenly Father.

After being home a few weeks, I was satisfied that the number mentioned in Elder Matthew's

charge to me, were prepared to unite. I accordingly wrote a letter to Elder Peter Pease, of New Lebanon, giving him as true a statement of myself & others, as I could. And as near as I can remember, in about two weeks, Elder Peter & B^r James Farnham, arrived at my house, & I was much rejoiced to see them.

I soon notified such as were friendly of the Brethren's arrival, and we soon had visiting; & altho' neither of them were singers, B^r James could talk enough for us all. We soon found out B^r James was a preacher, & got up an appointment for the ensuing Sabbath. The Brethren soon commenced visiting, and exploring the neighborhood; & B^r James was very easy to form acquaintance, being affable, cheerful & talkative. Elder Peter was serious, thoughtful, exemplary, and a man of but few words; but fatherly and discreet.

I now gave myself up to Elder Peter, to move in union with his counsel, and left it entirely with him to judge what was best. For I had never thought of anything more than to dispose of my property, and get among Believers as soon as I could, wherever it was felt best, and to gather all that wanted the gospel in that place.

As it was a hurrying time of the season, Elder Peter thought I had better attend to my farming business, &

they would go about and get acquainted, and preach when and where opportunity offered, and make my house their home.

They soon had invitations enough to visit & preach, and some in the adjacent towns and neighborhoods; whenever they preached near enough I attended.

At one meeting, (with the Society where I had been Class-leader the last few years,) B^r James took up the subject of the primitive Christians, dwelt impressively on the Unity of the Spirit & bond of peace; that it was our privilege as well as theirs; that it is obtainable by daily self-denial and the cross, that Jesus set us an example to live, and the Shakers had gained it in no other way: neither could they maintain the unity of the Spirit & bond of peace, and impartiality in all things temporal and spiritual, without bearing the same cross & possessing the same power that they did.

This discourse gave great satisfaction, I made a good impression on many. But a few of the old immovables showed their resentment after meeting. After they got out of the house, by speaking aloud, "If the Shakers have got any better love than I have I don't know where they got it from". Another said, "Well, I pray that my soul & Ann Lee's soul may be eternally separated". - "Oh! B^r Morris, I

Should not dare go quite so far as that! we don't know what God might have done for that woman's soul, just after the breath left her body." "Wal, I do" - persisted the other. (No notice was taken of these remarks by the Believers, and it ended.)

After staying about three weeks, Elder Peter thought they had better return home and report the state of things to the Church, and conclude on what next. He told me I would not be left alone long, perhaps in two or three weeks some one would be up again.

I now told Susan that as I had been to see the people for myself & found satisfaction; she might go home with the brethren, and see for herself, if she had any inclination to go, and I would stay home & keep bachelors-hall till she returned. To which she readily agreed, and went to New Lebanon, and set out there.

Being left alone, and the first excitement over, I was seldom visited, save by the few that had united; we met together as often as convenient, and sung, talked, and strengthened each other as well as we could.

The first three weeks passed off quite pleasantly, and I began to look for some one to come, and continued to look until about three more weeks which dragged heavily away. (I have quite a strong feeling to here insert a note for the consideration of the Brotherhood, relative to my past six weeks expe-

rience in having to do the work of the female, as well as the male: It has taught me a lesson I have never forgotten.) Like most men, I have talked and felt; O a woman's work is nothing, they have easy times to what men do - just a little sweeping, and cooking, and so on, - nothing hard about it any how, &c.

But when I had it to do, I found it a heavy drawback on my outdoor work, as well as a considerable tax on my mind. Let any considerate brother contemplate from garret to cellar, (I confess I had not much garret or cellar, but I had as much as I wanted about that time.) from kitchen to washhouse, Ironing room, closet, making, mending, &c. &c. besides the many little unmentionables; and let it be considered and understood that Mothers' daughters cannot - will not live in dirt, nor suffer their brethren to live in dirt; and above all, that the brotherhood exact it of them; - and I think they will change their sense and feeling, as well as I.

I know it to be solid hand labor for both body and mind. It taught me a lesson, I have never forgotten in carefulness, not to bring in dirt for Sisters to sweep out; not to dirty or tear my clothes for Sisters to clean & repair. Nor have I ever been too proud, or too old to take hold and do any thing, when I where opportunity served, on account of its being Sisters work; but have always practiced it, and found a

blessing in it. So that my six weeks house keeping has not been without its use to me. And I have inserted this note, for true consideration, and that it may be a blessing to others.

One day, while musing in the dumps, mixing dough to make me some bread, with my back toward the road; two Brethren and three Sisters approached so near me, before I saw them, that it took away what little sense I had, and I ran round the end of the house to hide. I was so overcome, I could not speak for a little time. Susan conducted them into the house, & one of the brethren soon came and hunted me up, and comforted me, and got me into the house, and so I was introduced to Elder Calvin Green, B^r Jeremiah Gallcott, Eldress Betsy Hastings and Sister Molly Williams.

After the usual compliments, & communication of love, &c. they told me they were sent to open the testimony more extensively, and if prospered, to establish a Society in Western New York, some where as near that vicinity as they could find a suitable location.

Soon the news of their arrival spread thro' the neighborhood, and by the time they were rested, visiting inquiry, singing, and all went on lively. And we soon found Elder Calvin to be an able minister, ready to answer, and remove all doubtful questions.

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And among the rest, he wanted an appointment for preaching. Bro Jeremiah and S^r Molly, both very good Singers, were a great help.

After preaching in this vicinity, they went to other places, and Elder Calvin's ability to open the testimony soon spread far and ^{near}, and there was no lack for opportunity. After travelling & laboring for some weeks, they were satisfied that the prospect was favorable enough to look out for a location. As soon as this was made known, a number of places were offered and recommended, and the Sodus property among the rest.

After viewing the different situations, taking all things into consideration, the Sodus property embraced the most advantages, and was much the cheapest; and so it was chosen - the price & conditions ascertained, but no permanent contract entered into.

It had now got to be October, and the Brethren & Sisters from the East, had all gathered at my house, and the Young Believers, and some that were halting between two opinions, had gotten together, and we were having quite a comfortable little meeting in conversation and singing, but no exercise, nor had we as yet had any.

Along in the evening, suddenly, and to our utter astonishment, clubs, stones, and large

chunks were thrown with such violence, as to smash thro' the windows, beginning on the backside of the house, and so around, till all the windows were broken in. One stone was sent with such force, that after breaking thro' the window, it went the length of the house, and fell by my side on the hearth: Providentially no one was injured in the least.

I went out immediately, went up and down the road, but could neither see nor hear any body or any thing. In a neighborhood where I had lived from my youth up, always moral & religious, free from any thing of that kind or cast; insomuch that I have never been able to suspect an individual. Satan certainly overshot himself; for it acted like electricity in strengthening the young, and confirming the wavering. Susan, especially, became confirmed from that time forth, & testified aloud that we were in the work of God, shouted Methodist-like, and all were strengthened & more established. It was so unlooked for; so uncalled for! All things having passed on in the most friendly manner, and so it continued afterward.

It was the Alpha and Omega of our persecution. In a short time after, Bⁿ Jeremiah was taken down sick with the fever, and was confined some weeks, and reduced so low that fears were enter-

tained of his recovery. While in this situation, Elder Calvin & Eldress Betsey felt it best to return home, & report the state of things, and left Molly to see to B^r Jeremiah. Soon after they left, the doctor succeeded in breaking the fever, and he began to recover slowly.

As soon as Elder Calvin & Eldress Betsey reached home, B^r Abraham Hendrickson (Physician) was sent with horses & wagon to take B^r Jeremiah and S^r Molly home. By the time B^r Abraham got to my house, B^r Jeremiah had so far recovered as to be able to walk out some, and in a short time they started for New Lebanon.

During this tour of the Brethren & Sisters, a number more had united, some in other places, & some in this vicinity. Smith & Sally Tindell, Jesse Leonard, and some others. B^r Jesse was now taken down with the fever, and his life despaired of. As I had been somewhat the means of converting him from Infidelity to a religious course of life, so that he had joined the Methodist Church about a year previous, and now had united with me in our blessed Mother's gospel; I scarcely need say that an endearing intimacy existed between us; & I visited him frequently.

One evening after ending my days work, I went to see him. His friends had gathered in, and as I entered the house, Lucy told me she that he was

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going: He was speechless, I stepped softly to the bedside, put my hand under the bed clothes to feel his pulse, and at the same time spoke softly, Jesse!

Instantly the power of God came upon him, & he shook violently from head to foot, making the bed clothes flutter. His friends stared, and thought it was his last struggle. From that he recovered rapidly.

I claim no agency in this operation; I felt nothing unusual. In conversation upon the subject afterward, he said he wanted to go, and had got beyond sight & feeling; when I spoke his name, he heard, & knew my voice, and the attachment brot him back, and he found himself shaking & me at his bedside, and so he thought he would stay with his old friend a while longer.

This confirmed Lucy, and she united as soon as opportunity offered. Bro Jesse, has been a very useful member, was Elder Brother for twelve years in the first family at Groveland, where he is still living. But I am getting more historical than concise, and must hold up.

Some few weeks after the Eastern brethren & sisters had returned home, Brother Jeremiah having gained his health returned with Brother Proctor Sampson, who, after viewing, was much delighted with the location we had selected;

and they with the writer, went and concluded the contract for the Nicholas property, part of which was in the town of Sodus, and part in the town of Port Bay - a fraction over 1200 acres.

The brethren Jeremiah and Proctor thought the next best thing we could do was to repair and put into operation the Grist-mill. We accordingly agreed with a Millwright to come on the 15th day of March to commence the work.

While these matters were going on, Br. Malachi Sanford had returned from North Union to settle up his temporal affairs in the world; and on learning that a foundation was laid for a Society so near his old home, he felt very anxious to be transferred from North Union, & to cast in his lot & mite with this new Society. All this was soon arranged in Union, and also for Br. Malachi to move on to Sodus by the 15th of March, so as to board the Millwright, provide material and so on.

The brethren having made such arrangements as was felt necessary for the time being, returned home, and left us to carry them out on our part. Not however without giving us comforting & encouraging promises of help in the

ensuing Spring. The Winter passed without any thing of note, until the first of March, when B^r Malachi came to see and let me know that he had done all in his power to adjust his business, so as to move on to Sodus according to agreement, but he could not without making a great sacrifice of his property; and proposed for me to go in his stead.

I told him, as to my temporal affairs, I had nothing to hinder me, but I did not like to make such a move without counsel & union: And the time would expire before we could write and get an answer. However, we both agreed, that Believers obligation with the world should be kept, and so I concluded to go; and on March 13, 1826. I broke up house keeping in the world, & moved on to Sodus with Susan, Polly Goodenow & Rollin Cramer. Polly was 18 years of age, and the only youth that had united in our vicinity. Rollin, (a hired boy,) united soon after.

I feel it due B^r Malachi to say, that he succeeded in settling his concerns and moved on in the course of the Season, with his family & effects, and has ever been a faithful zealous member, & burden bearer in the temporal line; & is now living at Groveland, a Trustee in the Gathering Order.

The Millwright came on promptly at the time appointed, and some of the work being too heavy for one; I assisted in repairing the Mill, dressing the stone &c. So that by the time we got it in running order, I had gained quite an understanding of a Mill.

The Millwright being an excellent Miller, he was anxious to have me learn to tend the Mill, while he was making other repairs; and so I soon got to be quite a miller; and we soon had a good run of Custom.

As the Spring advanced, we looked with anxious hope and expectation for our gospel friends from the East, who safely arrived in the fore-part of May, with their own team & wagon, a full lot of Elders and their effects. - Elder Jeremiah Galcott, Br John Lockwood, Elders Polly Lawrence & Sr Lucy Brown,

As soon as we became acquainted with the Elders, we found them well qualified & gifted in gathering and leading souls into the graces of the gospel: and I thankfully and cheerfully resigned the charge I had assumed & myself to their care and direction, without reserve.

The Elders thot that, as I had got the run of the Mill, and most acquainted with the inhabitants, I had better remain in the Mill for the

present, and so I tended the Mill for two years.

As soon as the arrival of the Elders was circulated and known, the gathering commenced, and family after family, in different sections, who had previously set out, and had been waiting for the troubling of the waters, gathered in rapid succession, as well as many single individuals; insomuch that in a few months we had quite a respectable number to attend our Sabbath day meetings and also at the different families.

When I saw the work thus progressing and established within twelve miles of the vicinity where I had lived from my youth up, I can truly say, it filled my soul with ~~the~~ thanksgiving inexpressible; and with new life, zeal & resolution to consecrate my all to God, and to the upbuilding of this newly begun work or Society.

I have now given a true statement of the rise and establishment of the Society at Sodus. To continue its history thro', would make this narrative too lengthy and tedious. I must, therefore, be content by briefly stating that, after living and prospering ten years at Sodus, a Company of the world organized and projected a Canal from the Erie Canal to Sodus Bay, which after the survey, terminated on our premises.

The inhabitants generally, were very anxious to have the Canal and a business place built up at Sodus Bay. So that if we objected, we should give general dissatisfaction. And as the Canal Company were willing to give all the place was worth, the leading Authority felt it best to sell, and get out of the way.

We accordingly sold the Sodus & Port Bay property, and purchased another property in the town of Groveland, Livingston County, N. Y. distant from Sodus about Eighty miles. So that the Society now living at Groveland is the same that originated at Sodus & Port Bay.

I shall now write more particularly by my personal experience and observation, with such remarks as may be beneficial to the young & inexperienced as I once was, and so bring my narrative to a close.

In the first place then, I will say, that previous to my uniting with Believers, I was strongly prejudiced and full of unbelief in confessing sins to man; or in Man's having any thing to do in the work of Salvation & redemption of another any how. But now I had come in contact with a people who lived out the life of the primitive Christians, and testified that they had gained power so to live by an honest Confession of their sins to

living witnesses, (or to man) and then by faithful obedience to the same order, (or witnesses) travel out of a fleshly fallen nature, into the Unity of the Spirit & bond of peace". And that no one male or female, can gain any relation to the Church or body of Christ, without faith in, and obedience to this order.

This brot me into a strait betwixt two; for I hated the means, but I most ardently loved & coveted the effect produced. I therefore, resolved to search and know the origin of this doctrine. I took the Scriptures for my criterion. I read and compared Believers testimony with both the old and new Testaments, until I was convinced it was a Bible doctrine, and originated from the revelation of God; and I have never doubted it from that time to the present: For I would not be classed with those that are "carried about with every wind of doctrine".

Therefore, when the Elders came up from the East, I gave up myself without reserve, and verily believed the fruitful travel of my soul depended on my faithful obedience to them in all things. In this faith & feeling I was happy, and rejoiced to see the work increasing, and was carried away with many childish anticipa-

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tions, which was not according to knowledge and experience". and especially in relation to myself. So that I can now see and say, like Paul - "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things".

Yea, I now remember saying to my gospel companions that I believed, in five years, I should come out saved, redeemed & purified. But what have I learned in the course of seven times five years travel & experience? Why, truly, to laugh many times at my childish sayings, feelings and fancies, airy flights. I will now state some things that I soon began to learn. The Elders exerted themselves early & late to arrange & organize the raw material so hastily collected together, so as to commence holding public meeting as soon as they could: In which they succeeded, about the middle of the Summer. After holding three or four meetings, which were carried on by the Elders & B^r Proctor, - Elder Jeremiah came to me, and said he would like to have me & some of the rest labor for a gift to speak, and help carry on the public meeting; said some of us had been Baptists, some Presbyterians & Methodists; we could tell why we had changed our religious sentiments,

of what we had found in this new & strange work, &c. &c.

So the next Sabbath, two or three of us raw ones, spoke in the course of the meeting. I have no recollection of saying anything more in public Meeting, until three or four weeks after, when E. Jeremiah came to me again, and told me, he felt a gift for me to labor and gain a gift to open the testimony to the world, and if I would unite with it, he believed I would gain a gift in it.

This was so far beyond my reach & conception, I was shocked and confounded. I believe I loved Elder Jeremiah as well as I ought to love a human being. I believe I had all the confidence in him that I could have in any mortal being. But in this matter I felt that he was simply mistaken: I therefore told him, I did not want to disobey him in any thing: But I felt as if he had requested me to do that, which I was incapable of doing.

Well, said he, I want you to try it, and if you dont gain a gift in it, you wont lose any union by it; and went off and left me in a sweat - and sweat I did. I gave way to be unreconciled, and to my natural reason I thot I knew my capabilities better than any body else could know them, and that the request was hard & unreasonable. But as far, and as long as I gave way to judge the

gift of God by my natural reason, self conceit and unreconciliation, I became distressed, miserable and unhappy. Whereas, but a few hours before, I was comfortable, happy & rejoicing. What had produced this great and sudden change? occurred to my mind. Is it any harder to speak as well as I can, than to tend to the Mill as well as I can? or to work on the farm or in the garden? - Nay; only in my natural judgment I felt capable to do the one, and not the other.

"I am not an experienced Miller; I have got to gain it by a labor, just what the Elders required me to do in speaking. Try it. - try to gain a gift in it."

From such contemplations, I saw to my satisfaction it was a temptation of the adversary of my soul to destroy my confidence in my Elders, and break up the union existing between us: And if I yielded to it, my unhappiness would increase thro' time & eternity.

I then resolved to give up my own judgment, self-conceit and unreconciliation, and unite with the gift and do the best I could.

As the Sabbath drew near I felt a great cross, and was laboring and praying for ^{something} to say, when the words of Christ to his disciples came forcibly into my mind;

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"Take no thought before hand what ye shall speak,
neither do ye premeditate; but whatever shall
be given you in that hour, that speak ye, for it
is not ye that speak, but the Holy Spirit."

I took my Saviour at his word - had strong
faith in it - depended on it, and commenced
speaking the next Sabbath, and have been a
public speaker from that time to the present,
and have never written a sermon or a paragraph
to speak, from first to last; but have depended
on a present manifestation, and I have never
been left to dishonor the gospel.

I have been the more particular to state the
above trying scene, because it was the first time,
or thing in which I felt unwilling to obey my
Elders, and which brot me under such distress
that I have never forgotten it.

Here I began to learn that there was something
in me that I did not before know of. Not
that I objected to preaching or being a preacher,
Nay; if I could have believed that I could
preach without dishonoring the gospel, I should
have been proud of it, and thankfully united with
the gift. But I wanted to be my own judge -
which proves the truth of the word; "There is a
way that seemeth right unto man; but the

end thereof is the way of death". "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord". Some six years after (near as I can remember) our Trustee failed, and I was called on to take the place, which I did as cheerfully as I could in my lame condition. I remained in the place until after we sold out at Sodus & purchased and moved to Groveland. And as I was the first that moved on to Sodus, so I was the last that left it. I remained at Sodus to settle up, and dispose of such property as we could not well move; closed up matters and went to Groveland the 4th day of June 1838. twelve years and three months from the time I moved on to Sodus.

The business of the Society being much more extensive, I was released by the same gift & order that appointed me, ~~and B^r Lucius Southwick was appointed to take the place, and has proved to be a man of firm integrity, always faithful, just & true to the trust imposed in him, and is still living and acting in the same capacity.~~

I was then set to work at the broom business, and worked at it about twenty years. I soon learned to make brooms, and was much pleased with my new business, and retired situation, And from my decrepid condition, I began to

conclude I was safely moored in the harbor of repose, and began again to build castles for taking comfort, having nothing to do but to cast the "beam out of my own eye". Well, I took all the comfort I could, and all I was worthy of for about five or six years, when unexpected as possible I was called on to go into the Elders lot with Elder Brother in the first Family. I united with the gift as well as I could in my lame situation remained in the place two years.

When the Elder in the gathering Order was taken sick and died suddenly. I was then called on to take the place, and here again I felt the cross as severely as when I was called to preach; but I had learned a little wisdom by the things I had suffered, and went and remained in that order about five years.

After being there about three years I became very sickly, and have been on the brink of the grave, the oftenest of any person I ever knew.]

After I was released and moved back to the first family, I had several more very narrow escapes; after which I gradually recovered, & was quite comfortable a year or so, until 1855. when I was attacked with the gravel, and underwent the most excruciating sufferings of

my whole life, My fall in the well of 1829 not excepted.

By the urgent advice and counsel of the Elders & Trustees, on the 16th of January 1856, I underwent a surgical operation & had a stone extracted weighing an ounce. Being under the operation of Chloroform, I had no more sensation or feeling than if it had been performed on another person, But the after confinement was long, tedious & doubtful: But my time was not yet come.

After recovering from that narrow escape, my Sick turns became less frequent, and much less severe, and for four or five years last past, I have been quite some body, so that I was sent to the gathering Family again, to be Second in the Elders lot about three years.

In the Spring of 1861. The good Ministry visited Groveland, and made considerable changes too tedious and unnecessary to mention. They also selected a company to visit New Lebanon, and Watervliet & Hancock, and it fell to the writers lot to be one of the number.

We started on our visit from Groveland the 12th day of August, and arrived at Watervliet the next day. - We visited all the families at Watervliet, and at every family I was earnestly solicited to stop and preach for them.

At first I thought it was mere visiting talk, and said if the Ministry and Elders felt a gift for me to stay for a time, I had no objections.

After finishing our precious good visit at Watervliet, we visited New Lebanon & Hancock, which terminated our truly rich & precious good visit, which I have never forgotten.

When we returned from Hancock to New Lebanon, the good Ministry had arrived there from Watervliet, and proposed for me to stop at Watervliet for the present, with which I cheerfully and thankfully united. I was conveyed from New Lebanon to Watervliet on Sep. 5th '61. by wagon, in company with three brethren (from N. L.) where I have remained going on two years, contented, reconciled, and as happy as I want to be in this state of being. And I have not failed of attending public meeting one Sabbath in the time.

My health has been more even since I have been here than formerly. And thus, I must conclude my imperfect narrative.

Joseph Pelham,

Transcribed for Elder Daniel Crossman,
by J. M. B., Feb. 1864. Chh. Mount Lebanon

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Concluding Remarks

On reviewing what I have passed thro', and the discouragement I have met with for the want of experience in the way and work of God, I hope it may not feel amiss to make a few summary remarks for the benefit of the inexperienced; and especially those who (like myself) have an over anxiety to speedily accomplish the great work of Salvation & redemption, or to travel out of a fleshly fallen nature sooner than in the nature and order of things is possible.

Therefore from all my observations and experience in the blessed way & work of God - This is the sum: That whenever I have turned to the right or to the left from the straight & narrow path of obedience to the order of God or my visible lead, (let them be who they may, or what they may, old or young,) it has bro't heaviness and distress on my soul, and has been the cause of many chastisements, with which I have been beaten."

And I bless God that it is so fixed, that in disobedience to the order and gift of God in his Zion on earth, I have found no rest - no peace - nothing but a fearful looking for of judgment.

On the other hand, I have as closely observed, and can truly say that, whenever I have owned, blessed, and yielded obedience to my Elders, (let them be young or old,) I have always found a ministration of strength, comfort and blessing, so that I could see & feel the travel of my soul with satisfaction.

Therefore, I can confidently say to all who have had but a short privilege in this sin destroying and soul-purifying gospel; If you want to find a swift and fruitful travel, let no spirit or influence, either visible or invisible, get between you and your Elders. Keep your confidence firm and strong, and your union unmarred, & you will always find a ministration that will feed, strengthen and keep your soul alive in the work of God, and your travel will be as swift as it can be in the nature and order of things, and that is all that is required.

Quite a number of instances have come under my own observation, where souls have to all appearance, set out right, and found a measure of travel, and appeared to do well so long as the same Elders lived or remained in the place where they first confessed their sins: But when a removal or a change of Elders took place, they appeared to get bewildered and unwilling to

own any one else for their Elders, and so fall under loss, and finally dwindle and fall off like untimely fruit.

Yea, I have known some that have been Elders for a number of years, who were daily examples, and honored their calling to full satisfaction - that when a change come, and they were released, and others appointed (over whom they had presided) to fill the same order, and appointed by the same authority; they became unreconciled and would not own them as their Elders to their final destruction.

And I can truly say, that according to my then travel and experience, I could have as soon believed that an angel could have fallen from heaven, as some that I have known to fall by the mighty champion Unreconciliation to those changes, or the gift of God. Such was my confidence - such was my disappointment - that it brought me under all the tribulation and labor that my little capacity was capable of, to search out the cause, and I have come to the following Conclusion. That it is for the want of a correct understanding, and the distinction between the order, and persons called to stand in the order.

The Order is of Divine Authority & appointment, and is everlasting: But the persons appointed to fill the Order, are fluctuating, and constantly changing. While we are in this state of being, the order has to be filled with such persons as here exist, with their frailties, lacks and imperfections, from the simple fact that there are none others to fill it.

Therefore, from every principle and spirit of the gospel of Christ and Abner, the greater the imperfection, or lack for want of age or experience, the more they need and should have the charity, blessing and support of all their brethren and sisters, and especially the aged and more experienced.

And as sure as the Order is of Divine Authority and appointment, every soul that will own, bless and support, yea, and even reverence the persons (for the sake of supporting the Order of God) that are called to stand in the Order, will be under the Divine protection of its Author (God) and will never be left to fall from the way and work of God.

I have written these concluding remarks, in the spirit of love and prayerful feelings for all who have lately set out in this soul-trying,

yet purifying work of God, that they may not settle down in a spirit of careless indifference; but labor for a spiritual industry, to know for yourself on what foundation you are building: 'Tis your privilege. But it cannot be gained without labor; and my prayer is that you may be blessed with a spirit of perseverance and endure to the end. Amen.

End of Joseph Pelham's Biography,



The
Following Treatise
By
Elder William Leonard,
Harvard. Mass.

To Elder F. W. Evans,
Mount Lebanon
N. Y.

South Groton, Feb. 6, 1864

Beloved Elder Frederick,

I always feel a satisfaction in writing to you that I never experience in corresponding with any other person on earth. As I shall not be afraid of wasting ink this time, I will leave you to imagine the reasons why I say so, to make room for something else. Eldress Nancy received a friendly pleasant letter from Eldress Antoinette. In it, it was supposed that I was invited to drop you a few lines, and this short letter I hope will answer at this time, as I am much engaged.

I have long had an exalted opinion of the phrenological developments of Eldress Antoinette, but if it is my humble self she refers to when calling up the Seer or Discerner in this quarter I shall reconsider the matter. However, respecting the war when it will end, and all the good or bad qualities that will come out of it, it would be as well perhaps to tell all about this first and then proceed with my epistle.

The booming of cannon and the rattle of musketry are now sounding the death knell of Slavery. A. Lincoln will be reelected and his reign will not close till all fetters will fall from the limbs of the bondman, and the switch is set to run all the African and Saxon blood into universal emancipation.

When treasure enough is sacrificed, or placed in a condition to be sacrificed North and South to show how God will hurl down & break in pieces riches heaped up by the blood and toil of the bond man then will come peace. When North & South have washed out in blood the unparalleled sufferings in the American Slaves history then will begin the real prosperity of this Nation. Then will this people reunited rise up under a new Constitution in which the word slave or bond servant is unknown extending liberty to the masses & freedom to all races from the Atlantic border to the waters of the Pacific. Now if any wish to know how I came by this knowledge, My answer is I know it will be so because I anxiously desire to have it so. And shall continue to know it unless sadly disappointed.

This final settlement of the Africans wrongs will not be adjusted at any political tribunal, This seems in reserve for the general judgment. Jesus said, "All will be rewarded according to their works". Mother Ann said, "Souls will be gathered by generations". And The mixed generations in Slavery are mostly the offshoots of the aristocracy. Jesus said, "Publicans and harlots would enter the Kingdom of Heaven before just such characters as Southern Slave Owners. Taking this for the rule the Slaves will be the first to receive the gospel in eternity. There is no risk in

Saying that the Slaves will become developed & expand into understanding believers before their oppressors will have suffered up to the state to start in. In the day of Almighty Sifting adjusting and straitening out earths generations at an impartial bar of judgment will stand the Clays Calhouns and all like them with downcast looks before the bar of their own dusky generations; for black as well as white Saints shall judge the world. There they must own them before the hosts of earth and heaven. According to Mother Anns words, there they must receive the gospel thro' the first of their kindred gathered to the household of faith. There the sunken proud Southern lords must bow to those they oppressed on earth & confess all from the begetting to the agonizing Sale upon the auction block. It was long ago said respecting the broad fields of eternity. There are many Mansions, and when permitted to look into those erected for the dwellers South of Mason & Dixons line we may justly expect to see matters set right between Master & Slave. If the inexperienced among us could have a clear view of what will there be presented I think that none would envy such the riches and pleasures they enjoy now. Could they see that all fallen mans begetting out of order from the whitest Saxon to the darkest half breed

will meet him at the very place and in the very company in the spirit land where he never would desire to meet them, they would turn with disgust from the scene.

Where souls meet at that tribunal, imagination can never paint the mortification that mighty men will have to suffer to repair the injury they have heaped upon their own generations in time.

Beloved Elder Frederick I suppose it will be expected that I write on something, & please allow me to select my theme. It shall be hand labor as a religious principle. In my present situation laboring to faithfully practice it & have others do the same I am more attached to it than ever. In every place those who come reluctantly into it are apt to think it originated with Mother as a Christian virtue. And even the lovers of the excellent Shaker Theology, "Hands to work and hearts to God", have that so in many instances. I think entirely different, and in what follows I will endeavor to give my reasons for my belief. If my kind hearted old friend Elder F. has any fault to find, I shall be happy to hear from him, if not I shall be as happy.

Hand labor. Christian Theology.

We suppose all will agree that it is our privilege not only to enquire but to understand as far as practicable how every principle was introduced that

we are called to practice as Believers. It has been said by our deepest thinkers and ablest theologians that Mother Ann introduced no principle for the Church that Jesus did not introduce before her, and I cherish a sacred reverence for the authors of this sentiment. Evidently it was ordained that Jesus should plant the germs or seed of every principle on which the New Creation is to be built and stand. Therefore it was left for him to plant them on earth and in heaven during his mission, it was left for Mother to bring them to perfection on earth & in heaven during the sounding of the Seventh Trumpet. Among the most important of these confessedly stands hand labor. At this time our enquiry will be, Did not Jesus and the apostles introduce hand labor, and require by practice and injunction that it should be squared upon all the members of the primitive Church?

The parents of Jesus were poor working people. They had their life experiences evidently among the lowly. They dwelt in Nazareth the most inferior district of Jewery. However upright, they exerted no particular influence in Society; for when on a religious pilgrimage they were compelled to find lodgings in a manger where the Redeemer was born and where the Shepherds were sent to bow in simple worship to Jesus. Jesus being a working man knew well the

privations of the needy, he studied these in the humble habitations of his parents from early childhood. When Jesus was entering public life as an inspired teacher, a simple incident presents to us the occupation of his Father. With power and authority beyond the scribes he came out and declared his mission, & immediately the enquiry went round, "Is not this the Carpenters Son". Mat. 13.55.

Jesus learns a trade

The learned tell us that among the ancient Jews every Father was bound to do four things for his Son. 1st To circumcise him. 2nd To redeem him, or leave him free at age. 3rd To teach him the law. 4th To learn him a trade. This last was founded on the following just maxim. "He who teaches not his son to do some work, is as if he taught him robbery". Then it appears that this requirement was squared alike upon the rich and poor by the law of God. Joseph evidently taught Jesus the same occupation at which he toiled for his daily bread. After he had ended his affair at the temple with the Lawyers and Doctors and had been admonished for marking out his own course, he passively returned from Jerusalem with his parents and came to Nazareth & was subject to them Lk. 2.51. Then between the ages of 12 & 30 years Jesus perfected himself as a tradesman in the village where he was bro't up. Lk 4, 16. For when he began his mission many were astonished at his

wisdom or knowledge and said Is not this the Carpenter the Son of Mary? Mark 6.3. And they were offended at him and rejected him. They considered him of too low origin for a divine teacher, too unlearned, a laboring Man; hence they set him ^{aside}. How little that Jesus and others when he was toiling thro' long hours at steady labor in youthful life, that the very hand labor he was performing he would eventually be called upon to establish as a cardinal principle in the Church to aid in the salvation of the human family. Yet such has been the fact in the first and second advent, and will be till the last offer of redemption is made.

The habitation of Jesus.

John the Baptist met Jesus as a stranger, for he said, "I knew him not". but in the act of baptizing him he received his sign from the heavens which taught him that he was anointed as Christ. The day after his baptism John stood in company with two of his disciples, and directing their attention to Jesus who was passing said, "Behold the Lamb of God" & the two disciples followed Jesus. Jesus turned and said to them; What seek ye? They say unto him, Master where dwellest thou? (Mar. abidest) He evidently had a home an abiding place of his own where he resided. He saith unto them Come and see. They came and saw where he dwelt and abode with him that day

for it was the tenth hour Jno. 1. 37, 39. Jesus could entertain his friends the disciples who he invited to his residence; there he welcomed Nicodemus who came to him by night and no doubt others. He could provide for them a day, and if so he could have kept them longer. He could say as said Peter, "Silver & gold have I none". Then he must have supplied his humble residence by his own industry. From this item of history we may more than infer that the disciples first saw and began to study the equalizing principle at the humble home of Jesus: They saw it was founded on industry prudence & Christ like liberality. John seems to refer to this early state of things when he says, "That which was from the beginning which we have heard and looked upon; For the life was manifested & we have seen it &c. 1 Jno 1. 1, 2. Here seems to have been the starting ground of Christian communities; The gathering at pentecost, and the Churches at Jerusalem and among the gentiles was an outgrowth from this. Mother was prepared by a holy life, prophecy and a suitable stock of provision for the coming of the Old believers. These were her strong arguments to prove her mission. With such facts before us we may conclude that Jesus did as much to prove his mission. At Mother's habitation the Old believers first studied Christian Community and universal brotherhood, while the present expanded state of our Order shows a far riper growth. Thus thro' ages roll between, with changes,

overturns, and the downfall of empires how beautifully succeeding degrees of inspiration bring out the same truths and their results corrected & improved by the almighty authors.

The Apostles when called were working Men.

All the disciples (or learners) were working men without doubt by design, not accident. We have no knowledge of their being agriculturists or tradesmen, but seem to have been made up of fishermen tax-gatherers and perhaps other laboring men. As they were to practice hand labor as leaders in the Church it was evidently desirable, that all should have this qualification to start with. For we can positively show, that this important requisition was laid upon all who were called Apostles, after they commenced their Christian Ministry, not excepting Paul who was brot up at the feet of Gamaliel. With them preaching and practice had to stand together thro'out the whole course of their Ministry.

The Apostles required to keep a gift of hand labor

Jesus said to the Jews "The Kingdom of God is among you" Lk 17.21. alluding to the disciples who were practicing & studying and being prepared under him. To the disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven but to them it is not given." Mat 13.11. This signifies that he taught them much that they must practice in the new Kingdom which the world knew nothing about.

From what follows it would seem that hand labor was their private instructions. In years after they had commenced their Ministry Paul declared - I think that God hath set forth us the Apostles (he excepts none) a Spectacle to the world, angels & men. Even to this present hour, we hunger, thirst, have no certain dwelling place and labor working with our hands, being reviled we bless, being persecuted we suffer it, 1 Cor. 4. 8. 12. Paul does not say that the Apostles chose this condition for themselves: He does not even intimate that poverty drove them to it. But he emphatically says "God laid it upon them". It will be remembered that Jesus was Mediator between the powers above & themselves. His word to them was the word of God, as the word of the Ministry is to us. When Jesus sent the twelve to preach, and commanded them that they should take nothing for their journey; save a staff only, no scrip, no bread, no money in their purse, and not put on two coats, Mark 6. 7. 8. This to them was God's word. Or as he says above, God laid this condition upon them & they felt it so. When Jesus told the twelve after his death, To go into all the world & preach the gospel Mark 16. 13. The above shows us, that they understood that God's word to them was, that they must go out to preach thro' life just as Jesus first sent them, with but slight alteration Luk 22. 36.

And going in this gift, they distinctly understood that hand labor must be resorted to for support, if nothing else had been said on that subject: but under the next head we will show that Jesus enjoins hand labor on all.

Jesus the Author of Christian hand labor in the Chh.

Paul says to the Thessalonians. "We hear that there are some among you disorderly, working not at all, but are busy bodies. Now such we command by our Lord Jesus Christ, that with quietness they work and eat their own bread. If any man obey not our word by this epistle note that man, (or as on margin signify that man by an epistle) and have no company with him, that he may be ashamed, yet count him not as an enemy but admonish him as a brother. 2 Thes 3. 8. 13. If Jesus did not bind hand labor on all his followers, as a Christian duty would Paul dare hold him up before the Church as the Author of it? Would he dare to command them in his name, or as his ambassador declare that Jesus exacted this of them as a Christian duty? If the word of God thro' Jesus did not render hand labor binding on every one who professed the Christian name, would Paul have dared to order the Church to cut off such, or cut themselves off from all, high or low, rich or poor who did not perform it? It should be remembered that Paul was a regular member of

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The Church at Jerusalem in good standing. If there was an order for labor revealed to the twelve he must have known it, if not, we can hardly suppose he would enjoin on his Churches what Jesus did not enjoin on the Church set up as the model or pattern. He was under that Chh. one year before he went forth among the Gentiles; and without doubt he learned the whole duty in this respect of Apostle, teacher & every lay member of Christ's body. This qualified him to say "We hear that there are some disorderly among you working not at all. If it was disorderly not to work, beyond all controversy it must have been exactly in order to work in the primitive Church. How could there have been order, equality, or justice in that Church any more than in this without such a rule of life for all?"

With them as with us we see plainly that the quiet industrious member was the more orderly Christian, while the idler or loafer was selected out & pointed at by all the faithful as the busy body, the mischief maker and the harbinger of strife and discord.

The Apostles required that all should labor for their daily bread they setting the example.

Paul taught without qualification & proved it by his works that he who opposed, or purposely fell short, or cast aside the duty of hand labor was an enemy to the Christian faith. He says,

If any man provide not for his own, and especially for those of his own house he hath denied the faith & is worse than an infidel. 1 Tim. 5. 8. Or worse than a barbarian who never was enlightened by the Christian faith. No language need be uttered plainer than this to claim that hand labor was laid down by Jesus as a principle of the true Christian faith. With this clear settled understanding of what Christ requires of every one to come up to the Christian faith, he writes to the Thessalonians. When we were coming among you we commanded if any would not work neither should he eat. & then adds, that as teachers of the true faith they as Apostles or teachers were willing to be squared by it themselves and to come up to their own preaching, saying, "Neither did we eat any man's bread for nought, but wrought with labor & travel night and day, that we might not be chargable to any of you". Not because we have not power, but to make ourselves an example to you to follow us 2 Thss. 3. 8. Paul claims that the Apostles had power to do otherwise. They could gather gold & silver like other men, and spend it in worldly pleasure like thousands of other men. Many pious donations could have passed from the Church into their hands; they had affectionate rich brethren they could have leaned upon, who as Paul said of some of the Corinthian brethren "Ye are full, & rich, ye have reigned like kings

without us 1 Cor. 4. 8. or before we came. These advantages were nobly laid aside, and as Christians were regarded by them as nothing, while in their estimation their own example before the Church was every thing. Like the Parents of the latter day Church they worked to make themselves an example to the Church requesting them to follow where they led. As did their Lord they spurned the idea of requiring of others what they were not willing to do themselves. As Apostolic teachers they were bound by faith to set an example in all things. "And they took joyfully the spoiling of their goods". When Jesus led them on earth his testimony to the worldly great was. "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger". When they took his place as teachers of the same faith, of course by word & example they must hold out the same word. Jesus condemned the same spirit in the Jewish priesthood. He said, The Scribes and Pharisees sit in Moses seat. They bind heavy burdens and grievous to be borne. and lay them on mens shoulders, but they will not move them with one of their fingers Matt. 23. 1. 4. The Apostles knew that Moses originally was a bright example, and the greatest of burden bearers among his people; but that the Jewish teachers in Jesus' time were guilty of every extortion & of imposing every conceivable burden upon the people. In their intercourse with Jesus in public & private they knew exactly how he viewed them & how he

expressed himself concerning them, viewing their conduct in the true light of heaven. Jesus told the apostles that the priesthood said and did not; and they determined to do as well as say to find acceptance with their Lord & Master. It is simply ridiculous to say that the apostles pursued the course they did & were not taught by Jesus to do it.

How perfectly true inspiration has brought out in Mother and the Elders the same willingness to toil with their hands for their own support, and to present an example to Believers in these last days. It was not something which Mother had read in a book, studying for a creed to found a sect could hardly be laid to her charge for like Jesus she could not read; she learned it by direct revelation from him. The first Churches planted in the East were grounded in the same spirit. The western pioneers being taught in this school, when they journeyed west purchased lands, erected habitations and there put their hands to work that others when gathered might become rooted & grounded in this consistent Christian theology. When they had duties or travels to perform these were done up in the same spirit of diligence, and when ended, they had a habitation as a home to retire to, where they could worship God with their hands and help support themselves & others by their own industry.

Hand labor required in the primitive
Church at Jerusalem.

When Jesus had passed into the heavens, the first work to be performed by the twelve was to establish a Church at Jerusalem, built up of course upon the word and example of Jesus. Then his example could be pointed back to . . . and when the gospel spread among the Gentiles his course of life could be presented as the pattern by that body. In exhorting the Thessalonians to a Christ like course, in a life of industry, Paul points them directly to the example of the Church at Jerusalem, and says, Ye remember brethren our travel, for laboring night & day, because we would not be chargeable to any of you. Ye brethren became the followers of the Churches which in Judea are in Christ Jesus. 1 Thess. 2. 9. 14. He here shows them that as far as they had obeyed his instructions they had become the followers of the parent Church at Jerusalem; and says that the Jewish Church was traveling into the very life of Christ. This seems conclusive that they followed the example of Jesus even in hand labor for to no Church was Paul more faithful to stir them up to the works of industry. Here was a strict following out the example of Jesus, just as the old Believers did the example of Mother in this respect. However imperfect their order may have been, they could as really point to their best and most perfected patterns then as we can now point to Mother the Fathers, and to the Church at New Lebanon.

In what follows perhaps no better illustration can

be presented to show not only the method that hand labor was performed by this Church, but the estimation such laborers were held in by the people and leaders. Power was given to Jesus to raise the dead. After he was gathered hence seven years passed over before such a miracle was wrought by the Apostles. The first power that was manifested to restore another to life thro' them, was not upon Stephen who was stoned by a mob, or James who was slain by the sword of Herod; these strong pillars of the Church did not receive this favor. It was exerted to restore an upright working woman who toiled for the poor and needy of Christ's flock and bestowed her substance and gifts as free as the air of heaven. That world renowned Sister of Charity named Tabitha or Dorcas was the subject of this inspired power that she might be again restored as a blessing to the Church and a friend to the needy. She appears to have been in independant circumstances, and to have dwelt in Joppa a days journey from Jerusalem, and the text says, "This woman was full of good works and alms deeds which she did" Acts 9. 36. As she was the fast friend of the poor her loss seems to have been felt most bitterly by her people. With sad hearts "They washed her, and laid her in an upper chamber 37. The mourners learning that Peter their great Father & friend was at Lydda about twelve miles distant, Sent unto him two men desiring that he would not delay to come

to them, 38. As they had no idea of restoration probably they wished him to conduct the funeral. Then Peter arose and went with them. When he was come, they bro't him into the upper chamber, and all the widows stood by him weeping and showing the Coats & garments which Dorcas made while she was with them. 40". They appear to have laid out the remains of this world's renowned Christian in the Chamber where she had laid by her stores and dealt them out to the poor, that when the Apostle arrived he might find her resting from her labors surrounded by the works of her own hands. For the word does not say that the Mourners presented to Peter, articles she had purchased or hired others to manufacture, but they, showed him the coats and garments which Dorcas made with her own hands. This Sister was evidently an old believer, who like Lazarus & his Sisters knew something of Jesus her Master. Without doubt she had been a member of the Church quite thro' the period of Peter's Ministry. In her concise history we discern a valuable quality in the true character of the Jewish Church; we obtain a glance at their labors, and the disposition they made of property. Like her the faithful wealthy members seem to have not considered their property their own; but appropriated it to work up to the best account for dependant members among them. It appears that the excitement

on and after pentecost was attended by breaking bread from house to house, saying nought of what they possessed was their own, and in laying thousands at the Apostles feet for a season. But when they advanced, their order evidently required them to carry out practical Christian principles in their own habitations. The rich had to labor with their hands and help support the destitute, and to require them to do the same to their best ability. They who would not do this, "to provide for their own (or those set off to them) especially those of their own house, were considered as those who denied the faith." Paul labored for his own support and those that were with him to set an example to others to help support the weak. Hence it could be said by James, Let the brother of low degree rejoice that he is exalted, but the rich that he is made low. Jam. 1.9.10. They could carry consecration no further till the revelation to Mother brot both sexes into Church Order spiritually and temporally.

Hand labor introduced into the most wealthy Gentile Church.

When Paul came to Corinth he was impressed by the holy spirit to carry there, sow the seed of faith and reap a harvest of souls in rudimental Church order. It was not his first business to seek out some palace of ease in some Metropolitan Hotel, but true to his Christian faith & instruction he sought out some humble workshop where he could make arrangements to labor with his hands.

When Paul came to Corinth, he found a certain Jew named Aquila with his wife Priscilla and he came to them; and because he was of the same craft he abode with them and worked, for by their occupation they were tent makers. Paul had now entered his field of labor right "hands to work and heart to God". He stood up square on praying ground for others. He toiled thro' the labors of the week, & reasoned in their Synagogue every Sabbath day; and being in the way the Lord met him. He was miraculously delivered from persecution. Crispus the Chief Ruler of the Synagogue with all his house, and many of the Corinthians hearing believed and were baptized. Paul was now proving the blessing of his own obedience. The promises which the Holy Spirit had made to him were rapidly fulfilling. He had been uncertain about gathering souls in this rich & depraved City; but all was suddenly made plain to his understanding. For, "Then spoke the Lord to Paul in the night by vision, be not afraid but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this City." His field of labor now widened to that degree that, "He continued there a Year and six months teaching the word of God among them." Acts 18. 1. 11. By following strictly the example and testimony of Jesus, and working hand labor faithfully into his theological instructions, Paul placed his Christian character in such a light that all were bound to respect it.

He stood independant in uprightness before the Church and was clothed with great power among his followers. Paul saw that the Corinthians were wealthy and worldly, and were sunk deeply in the prevailing Sins of the Gentiles. This City is said to have been the richest & most corrupt of any at that age where the gospel was preached in that quarter of the world. Therefore he never compromised his religious principles with their riches. He walked among them with more than usual circumspection, self denial & charity. As the Apostle feared God so he seems to have feared becoming entangled with Corinthian gold & silver, for when his Spiritual labors became so great, that his own hands failed to supply his wants he arranged matters in the following order. He would receive no kind of aid from that Chh. but sought help from another quarter, as appears from the following: On a certain occasion he said to them, "When I was present with you and wanted I was chargable to no man; for that which was lacking to me, the Brethren which came from Masedonia supplied." 2. Cor. 20. 9. Paul determined to bring this Church with all its disadvantages as near to the order of the Jewish Chh as possible. He knew that Jesus exacted great crosses of many to lay the foundation of the model Church especially the rich, one instance of which we will adduce. Just before Jesus suffered and the first Church was established, the rich young man came to him enquiring.

What shall I do that I may inherit eternal life? Mk. 10. 17.
 When Jesus pointed him to his own law he found that he had strictly observed it from his youth up. Jesus saw his preparation for a higher work and it is said he loved him. He now opened to him what had to be done to step up higher into the gospel work. He then said, "Go thy way sell what thou hast & give to the poor & thou shalt have treasure in heaven, and come take up thy cross and follow me, and he went away grieved for he had great possessions. 21. 22. Jesus seized this occasion when the rich man went away sorrowing to teach the twelve the kind of consecration all would have to make, of houses lands gold and silver to enter the new spiritual Kingdom that was about going up. He said to them "How hardly (or how hard it will be, for) they that have riches to enter the Kingdom of God. And the disciples were astonished, asking who then can be saved? But Jesus said Children how hard it is for them that trust in riches to enter the Kingdom of God. 23. 24. As they advanced with their Ministry they were taught by Annanias, his wife & others clearly the meaning of these words. They saw that none could be fully consecrated who held on to riches. Paul saw all this & washed his hands clean from the riches of the Corinthians.

Activity in business recommended as a
 foundation for gospel charity.

Paul's theology on labor was universal. He wrote to the Roman brotherhood recommending them to untiring zeal in business, clothed with the authority of the word of God. As a Father he thus warned them. "Be kindly affectioned one to another. Not slothful in business, fervent in spirit, serving the Lord. Distributing to the necessities of the Saints, given to hospitality Rom. 12. 11. 13. Paul here places activity in business before fervency of spirit in the service of the Lord, the same as Mother placed hands to work before hearts to God. He well understood then what we as well understand now, that a slack indolent being in temporal labors, is the last man that can be roused up to fervency of spirit in serving God. Paul carries the idea clear, that he who will not labor for his own bread when able, will never labor for the true bread that cometh down from heaven. One reason tells the story; Christ taught his little flock that hand labor to supply our earthly wants, is a foundation gift in serving God.

But the beauty of this passage lies in showing the need of honest Christian diligence in raising the means to supply the necessities of the Saints, and to extend hospitality to strangers. Can the tyrant who grasps the toil of the bond man do this? Can the stock gambler or crafty speculator perform this Christ like liberality? He who steals the right of

his fellow, and with prodigality gives the labors of another, or scatters with a liberal hand what is wrung from the down trodden, the widow and the fatherless performs no charity in the sight of heaven. But who ever bestowed liberal donations from the fruits of his own honest labor that did not find it more blessed to give than it ever was to receive? The reaction of such liberality is beautifully expressed by Job. 29. 7. 13.

"When I went out thro' the City, the young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, the Nobles held their peace. When the ear heard me it blest me, and when the eye saw me it gave witness to me. Because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows hearts to sing for joy." Let calamity or great losses overtake such friends of humanity, and they will feel like the kind hearted old philosopher, who when reduced to poverty wept and said I thank God I have saved all I have given to the needy. A child can see that honest industry underlies all Christian generosity & liberality. It is the solid basis on which it rests. It stands like a great balance wheel to carry steadily and powerfully all the Christian Charities that extend out from spirits rendered kind hearted & liberal by the spirit of God.

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The Gentile Churches Commanded to secure means
by labor, to stand independant of those without,
and to secure all earthly Comforts.

"When Paul wrote to the Thessalonians his testimony
respecting the daily toils and business of life, was as simple
as the teaching of Mother. He says, "We beseech you brethren
that ye increase more and more. That ye study to be
quiet, do your own business, and to work with your own
hands as we commanded you. That ye walk honestly to-
ward them that are without, and that ye have lack of
nothing. 1 Thess. 4. 11. 12. Paul exhorts his followers to
labor dilligently at some honest employment & gather
means to enable them to stand free from the world.
Honesty as here understood means fair dealing and out of
debts. To do a closing up or cash business with those we
deal with. This is the highest kind of honesty it belongs
to Christians, and comprehends the Apostles meaning for
after recommending honesty in dealings he exhorts
them to abound in all earthly blessings & have lack of
nothing. The simple truth here preached by Paul is
part of the very testimony brot out by Mother. She
said do not over reach in trade, right all wrongs, pay
all just debts to those without; and by industry and
frugality, "You shall be blessed in your basket and in
your store". Jesus said to the Jews, "The word that
I preach shall judge you at the last day". No saying

could be more true; Mother & the Elders brot out the same truths uttered by Jesus and the teachers under him eighteen centuries ago; they are all embodied in this testimony for the judgment of the world.

Now we make excellent Theology out of the Virgin life, the Confession of sin, united inheritance &c. taught by the Ancients, then why not make as good Theology out of hard labor on which all these principles rest and which cannot exist without it, which was as plainly taught by them. All who follow out strictly the rule of life here practiced and laid down by Jesus & his followers will be under the blessing of their own obedience, all who deviate will find themselves under the curse of their own disobedience. The consecrated labors of the Saints must never again come under the power of the world, all such property must stand independant; the true heirs of the Kingdom must not again be brot into bondage.

Paul's Closing scene with some of The Gentile Churches.

The time finally arrived when Paul was impressed to take his last farewell on earth of the Elders & people of certain of the Gentile Churches. He was followed by many leading Elders and others to a certain landing place, where he was to take passage, and bid them a last adieu. In this interesting closing scene

He sent to Ephesus and called The Elders of that Chh
 also acts 20.17. These men stood as pillars to the
 Churches they represented. They had seen Paul from
 the beginning of his labors in these quarters. They honor-
 ed him as their Father in God. They were witnesses
 of his untiring zeal, his patience in persecution, endu-
 rance in trials among the false hearted, & his long-
 suffering among the weaker members of his flock.
 He met them at a celebrated City called Miletus.
 It had been the birth place of several ancient eminent
 men; it lay about twelve leagues from Ephesus. Here
 in solemn counsel and many warnings he stated
 the great probability that after he returned to Jerusa-
 lem, "They should see his face no more Acts, 20.25".
 This devoted upright leader was in the very state to
 present to his gospel heirs the gospel he had ministered
 and his fields of labor. For he said, "I have coveted no
 mans silver or gold or apparel. Ye yourselves know
 that these hands have ministered to my necessities,
 and to them that were with me. I have showed you
 that so laboring ye ought to support the weak, and
 to remember the words of the Lord Jesus, how he said
 it is more blessed to give than to receive. 33.35. Paul
 was in an enviable condition to balance accounts with
 these Gentile brethren. It could be said of him that he
 committed to them the gospel without money or price.

When they saw him dividing equally his slender earnings with those who sojourned with him, like Jesus with the twelve, he there taught by example as well as precept that the family of Christ is one, and that the strong should help support the weak. Paul's honorable poverty, and hand labor beautifully blended with his gospel life and Ministry, clothed him in "rayment clean and white". His character will shine thro' all ages as a star of the first magnitude. If any man in early ages could stand erect and present a Christ like specimen of self denial and consecration and feel the dignity of it, it was Paul at Miletus in this closing scene with his gentile brethren. How sacred must have been the spot where this good old tried apostle knelt for the last time with his brethren? How tender & solemn must have been their parting with this man of God, when "they all wept sore and fell on Paul's neck and kissed him." Sorrowing most of all for the words which he spoke that they should see his face no more. Acts 20. 37. 38. Remembering his labors to plant the seed of faith and to sow the seeds of peace & encouragement in their churches, while he toiled for his daily bread; it would bring to their recollection what he said while among them: "Tho' ye have ten thousands instructors in Christ yet have ye not many fathers 1 Cor. 4. 15."

Scenes like this we have all witnessed when a true hearted leader or member has been called suddenly away. Their diligent toil associated with their Christ like virtues have so long proved the sincerity of the absent one that like Paul's Gentile children we have sorrowed most of all that we should see their face no more, and should miss their bright example.

Paul's true and honorable course in matters spiritual and temporal did much for the upbuilding of Christ's Kingdom in his period aiding those who labored with him. The whole primitive Church by their labors laid a sure foundation for us; and the witnesses bro't down that spirit thro' racks, dungeons, and fiery torture to us. But to us Believers is entrusted the golden opportunity to do far more than this. A Believer consecrates a whole life of the most rigid cross-bearing and disinterested labor for himself his Brethren & Sisters, and for unborn Millions. However few at times may be our numbers; however dark the periods thro' which we may pass, however the New Heaven & Earth may seem to be remodded, our labors will count and our works will be known. What the primitive Church did scattered in individual capacity stands to their account on the pages of eternity. What we do in collective order as one joint body of Christ however severe the trial will stand thro' eternities ages. When all the host of (the old)

heaven shall be dissolved, and the (same) heavens shall be rolled together as a scroll.

Dear Elder Frederick, You have at times kindly invited me to write a long letter, & I think as far as that is considered you have nothing to complain of this time. We have had one of the best winters for business we have experienced for some years & we have improved it well. During my recollection business never was so brisk as it is now. I feel that in our poor little Society we are under a measure of Gods blessing; and I expect Gods blessing will follow those who "put their hands to work and their hearts to God". Brethren & Sisters never looked

more beautiful to me than when occupied at their daily toil happy and contented. Who can estimate the blessing that hand labor has been to the Church? Calling it a theological principle does not begin to crown it with the glory that enrobes it.

I will end this long story by wishing you, your order and all your Brethren & Sisters a happy New Year, and many more at the end of it. Our good Ministry Elders and people send their best love to your Order, & to all the Bro & Sisters. I send my particular love to you all.

From your gospel friend and brother Wm Leonard.

Transcribed for Elder Daniel Crosman

March 31st 1864. J.M.B.

Letters &c.

By Charles D. Hampton, Union Village, Ohio.

Charles D. Hampton was born in Bucks County Pennsylvania, March 17, 1792. His Father Oliver Hampton was a Quaker, and Charles was educated in the tenets of that moral & orderly people. In his 18th Year Charles commenced the study of Medicine in Frankfort, and finished his course in Philadelphia, where he graduated from the University of Pennsylvania in 1815. In the same year he moved to Harrisville Ohio, - with his wife Julia & his daughter Emily - both still living among Believers in Union Village in 1818 he settled in Cincinnati. In 1822 he renounced the world, and removed with his family six in number, to Union Village, where he resided until his death in Oct. 1863. having thus lived among Believers for more than 40 Years.

Julia Hampton is still living in the Church Family in the 74th year of her age - and her only surviving children, Oliver & Emily fill the office of Elder & Eldress in the 2nd Order Union Village.

Much might be said of the faithfulness & usefulness of his life, but the sketch of his religious experience in the following pages, furnishes the key to his character, and he lived true to the principles therein set forth. "Let me die the death of the Righteous and let my last end be like his."

Union Village, Ohio.

Oct. 3rd 1845.

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To Martha H. Anthony,

My Dear Sister,

Your interesting and intelligent communication came to hand, I well remember when the idea of the Spiritual world, and a change from time to Eternity was, of all ideas the most gloomy - dreary - cold and helpless. Death looked to my soul as the crowning horror of existence - a fatal plunge into an unknown abyss; unknown - untried - a yawning gulf of hopeless uncertainty.

Such was the influence of early & improper education, & I shall always feel thankful to that kind Providence which threw in my pathway a rational & consistent idea of God & of the Spiritual world. By this means I have been ever since released from all fear of death, or consequences after death, I have looked upon God as a kind benevolent Father; and the Spirit world a sweet & tranquil home; exhibiting all the beauty of a substantial paradise, wisely prepared & precisely suited to the various wants & necessities of His good children.

I can conceive of nothing cold, gloomy, or disconsolate in a beautiful Spiritual world, of which I consider this world of outward nature a representative Theatre; and where congenial spirits are forever united in eternal youth & beauty, existing with all the faculties gradually unfolding, only to be useful & increase the happiness of one another. This view of the subject blunts the edge and smooths the asperity of feeling, when we are called to meet the loss of friends or relations; gladdens the journey of our earthly pilgrimage - rolls off from the soul a weighty load of uncomfortable sensations, and opens a wide field of joy, and a broad daylight of peace and comfort.

We have been so long separated, each pursuing a course marked out by circumstances different, and in every respect so diverse, that I hardly know what would be pleasing, or interesting to you. Pursuing from your childhood the mild & peaceable religion in which you were cradled, & thus escaping the tumultuous revolution of mind which is consequent on a change of Opinion on so important a subject, it may be that a reference to that matter might be wearisome. Satisfied, satisfied, & not wishing to be disturbed as regards either opinion or practice, I do not wonder at the steady opposition which the Quakers so generally feel at the introduction of religious sentiments at variance with their long established faith.

My circumstances in early life cast me on to ground somewhat different. Compelled to feel keenly on a certain occasion, the frailty of human nature as it exhibited itself in the actions of a Quaker Preacher, I was constrained to look deeper into religion than I had ever intended to; and was thus brought into a condition to examine the foundation on which my religious faith was grounded, and see whether I had imbibed sentiments without reflection or established faith without investigation.

This examination conducted soberly & sincerely, bro't to my mind other views than those in which I was educated, and ultimately produced a general change, and perfect revolution in all my religious sentiments and opinions.

But in order to give you an idea of the origin of the revolutionary movements of my mind as above stated, I must relate a little circumstance which took place soon after my removal from

your country to Ohio. I will "nothing extenuate, nor set down ought in malice". As I have long since looked over it, and outlived all its consequences, so far as regards the temporal loss sustained from it.

When I concluded to move to Ohio, I sold my gig, and bought in Philadelphia a neat little Carriage for myself & little family, (Julia and Emily) to ride out in. A few weeks after we landed in Ohio, I was kindly invited to attend a Quaker Meeting at Mount Pleasant. On attending the Meeting I found in attendance, a quaint, simple, guileless looking man, a perfect specimen to all appearance of honesty & integrity; this was the Preacher. His weak childlike voice & whole demeanor, betokened the most confiding unsuspecting innocence, & exemplary meekness. I felt moved by his pathetic appeal to the light within.

After meeting I returned home, but was surprised immediately after dinner, by the arrival at my house, of the preacher, & another friend. After some general conversation I found the object of their Sabbath day mission was to purchase my Carriage. I did not like to dispose of it; But as Poverty's cold wind and pinching rain beat keen and heavy on our tender years; after some mild persuasion I consented to sell it, and the Preacher took it, and paid the sum agreed upon between us, and they went their way in peace. Attempting to purchase something needed in the family, I found to my utter astonishment the money he had paid was almost entirely worthless, being notes on a Bank which had failed a few days before, & of which I was wholly uninformed, being an entire stranger in the Country.

Being thus introduced to Quaker diplomacy in money matters in the great West. I tried to force him to remunerate, but he had the advantage of me, & I could do nothing with him. "I was a stranger and he took me in". I had to pocket the loss and no remedy at hand.

From that moment my confidence failed, and gradually the least and last remains of dependence on man, went out forever. -

Sorrow for my loss when needy - Scorn & contempt for the meanness of the unprincipled preaching hypocrite - & painful forebodings of the future made me wretched; without friends, in a strange country, and the possibility of sheer want of bread staring me in the face - thrown wholly on a cold remorseless world, on my own unproved resources, I became reckless & indifferent to every thing serious, & devoted my time and talents to making money, regardless of every other consideration, as tho' wealth was the sovereign good. I pursued this course for two or three years, until, while living in Cincinnati, the writings of Swedenborg forcibly arrested my attention. My mind was held steady, & caused to reflect seriously. My downward career was sensibly checked.

"His clear & beautiful expositions of Scripture, his moving 'Memorable Relations', with his luminous and consistent idea of God, & the vivid & living view of the spiritual world, all struck me as true & reliable; and from this spiritual shock I have never recovered.

All taste for my former mode of life vanished, and became in my estimation as dross, & mental folly; I became comparatively sober & thoughtful, & a marked change came over the vision of my life.

With sincerity & honesty I examined the doctrines & practices

of every religious sect within the compass of my knowledge, & sought diligently for the truth. In the progress of this search, a measure of light broke into my understanding, & enabled me in some degree to comprehend the standing of the professing world.

But in seeking to be instructed by their Priests, & enlightened by their Preachers, a similar fate awaited as came to the lot of Rasselas, when he inquired for knowledge of the insane Philosophers, for I found to my sorrow, that the more I listened to their inconsistent notions, the less I knew. Their irrational dogmas cast no light on a spiritual existence - offered no rational explanation or evidence of man's final destiny. Their ideas of a future state were vague & inconclusive, & finally they offered me no grounds for establishing in my soul, a rational or consistent faith in Christianity according to their views. A full and unwavering confidence in the hopes of immortality I found but few possessed. When speaking their most candid sentiments, they showed unmistakable evidence of fear - doubt - and uncertainty. Instead of sound faith in regard to Christianity, the most important of all subjects, I found a stupid kind of traditional hope, wavering & uncertain - To-day strong - tomorrow doubtful. The popular religion of the day was a genteel dressed up thing, a kind of decent necessary evil, which it was unfashionable not to seem willing to possess, or have an interest in. The understanding was a little enlightened to see and comprehend spiritual truths, but the will was not warmed by it to show activity or vigor in action. The Heavens of this popular religion were dark and gloomy, and

in vain might any seeker look into that region for Light.

Credo's & Confessions of faith are the mouldy & withered monuments of an age of bigotry and ignorance, & a dead weight, the use less and deceptive lumber of superstitious minds.

Man in his original standing is a noble and dignified being, but he is now found the willing slave of sensuality; his passions & appetites governing & leading him into all manner of evil and folly. Under the influence of these imperious masters, he thinks feebly, and acts as tho' paralyzed.

Originally formed to be a spiritual agent, he is too often found a mere thoughtless animal. His religion is in truth, the cowardly fear of fire & brimstone, and his dearest hope of salvation, is the righteousness of another. He justly trembles at the thought of death and his dying hope is to escape the vengeance of an angry God.

This, to my mind is a true outline of the fact as it commonly exists under the character of religion in the mass of mankind, & such it must continue to be until the Light of Eternal Truth enables them to perceive purer ideas of God & His Providence.

When the time comes for them to be thus enlightened, they will be led to the fountains of Living Water, where the soul may drink & be filled, & every anxiety of the mind will be calmed & tranquilized, & made to rest in quietness & assurance forever. Made to know & feel that it belongs to the family of Christ, & has entered thro' the gate into the City in the Kingdom of God, & is indeed no longer a stranger & alien, but a fellow citizen of the household of God. And now my dear Sister wishing you health, life & prosperity in time & Eternity, I remain affectionally Your Brother C. D. G.

Another Letter by Charles D. Hampton
Union Village Ohio
To his Sister Martha H. Anthony.

My Dear Sister,

Since receiving your last interesting and instructive letter I have attempted several times to answer it, but every time the wheels of thought seemed clogged, & I desisted, for want of the inspiring gift, which to me is always essential.

If I attempt to force a passage without it, the periods flow spiritless & inanimate from my pen, & sickening myself under its wearying influence, I am constrained to believe, a similar impression will be made on the reader. But if I abide patient until the accepted time, "The words come skelpin rank & file, Amast afore I knew". In such cases, having confidence in myself, I proceed with reasonable assurance, that as I feel the active energetic spirit moving me, something interesting will be produced. So now read on, & You shall be made acquainted with a curious relation of facts.

In the 30th Year of my age, surrounded by all that could make life desirable; with every stimulus which could excite genius into action, or talents to perseverance; with a good constitution & sound health; with a family around me of increasing interest every day; with a wife who was truly, in sickness & in health, the solace of my life, & the visible guardian Angel of my existence; and with all my domestic affinities of the most pleasing & engaging character; in my temporal affairs prosperous & the means of enjoying life increasing every day; a wide & profitable range of business in my profession, & a popularity in the country fully equal to,

if not beyond my deserts. Encompassed by all these advantageous circumstances, in a pleasant & wealthy neighborhood, densely settled by industrious & respectable inhabitants, I became suddenly the subject of an invisible ministration, unsought for, and on my part, really un wished for. Because I had said in my heart, "Go to now," let us be wise, & gain wealth, & be honorable amongst men, let our children be amongst the favored of the land, & let us belong to the Aristocracy of the Country. I was sailing down thro' time, "in the full tide of successful experiment;" Every day added stimulus to the joys of anticipated good, and every hour riveted tighter, the bands which bound my soul to the god of this world. It was painful to be disturbed in my speculations, & the dread of poverty, with its squalid & haggard attendants, was an utter abomination, not ^{to be} "tolerated for a moment."

But the magical wand of the Angel, at first, touched me lightly, and sweetly mild & engaging. - He caused me to love him before I suspected who he was, and bound me in chains, before I knew whether he was leading me. His attentions were assiduous & unremitting, & he placed such subjects before the view of my mind, as were wisely calculated to enlist my feelings, and insure my respect & reverence. He seemed to enlarge & expand the capacity of my mental vision, & opened to my view the most alluring prospects of social union & delight. He seemed to extend the field of my powers of thinking & reasoning, in every possible direction. The political world, with all its ruthless scrambling after a momentary popularity, for personal advancement, & individual and selfish interest; the rottenness of its professions; & the whole tenor of its ulterior attainments, with the ultimate rewards of fraud, corruption & deceit, were opened to my view with the most astonishing clearness, & the most minute perspicuity.

The whole Christian world (so called) from the Nicene Council in A.D. 325, to the present day, was laid open to my inspection, as tho' laid out on a wide spread map. And I was regularly & almost imperceptibly led along down the line of Ecclesiastical history to the rise of the witnesses of truth in Fox, Burroughs, and the other distinguished Reformers of that age, & thence on down thro' the past world of controvenial divinity; thro' the various & numerous sects & orders, to the day and time in which we live.

The Visions opened before my mind like substantial realities, unfolding little by little, until the whole matter stood out in bold view, plain and clear as the splendor of the noon day, & so brilliantly & beautifully delineated that explanation was needless, and comment entirely uncalled for.

During the progress of this pleasing mental instruction & delightful scenery, I remained entirely quiet, never opening my mouth to any living soul on the subject. It was all locked up in my own mind, because I well knew that to make it in the least degree public, would be to subject myself to the charge of Insanity. And tho' I scorned the petulant sallies of ignorance, & despised the malignant aspersions of bigotry, yet I did ^{not} desire the trouble of their silly insolence. The pleasant, secret enjoyment of my curious condition, continued for some two or three months, and in fact, until it became the constant theme of my mind.

At this time I was doing a heavy business in the practice of medicine, & every moment, when & wherever I was, except in the very moments of the examination & prescription for patients, regular & steady attendance was given to the Counsel & instruction of my unseen adviser.

Thro' all these scenes of bright & beautiful expositions of mental action, I never once dreamed of the presence of any Instrument of assistance to

my vision but simply that that all I saw were the pleasant vagaries of a lively fancy & an active & ingenious imagination, I was rather delighted & amused, than edified or instructed.

But in the progress of my experience a change came over the vision of my life. From viewing the face of affairs in the moral, political & religious world, my unseen advisor commenced a close & rigorous examination of my own particular moral standing, as a rational & accountable being. He began to expose my mental vision the secret motives which moved me to action, showed me their interior & obscure indications of selfishness, & seriously called in question, their sincerity, purity & sound integrity. My internal state & real moral condition was shown up as clear & conspicuous as anything had previously been exhibited, & my partial selfish feelings were arraigned as being in antagonism with the general good, & as having a tendency to perpetuate the evils of existence, & to poison the streams of human life.

The three liberal professions, (as they are called) of Law, Medicine, & Divinity, appeared as a living trinity of human pests, the Cranes & Cormorants of the human family, living luxuriously, & wallowing in wealthy indolence, on the honest hard labor of the simple-minded, & rioting in inglorious ease, by abusing the unsuspected credulity of the ignorant. Dignified in their position, & secured in their promotion & pretensions by the aid of splendid names & the stupid reverence of ages, they hold a commanding station, and demand the homage of their fellows, not from the uses they perform but from the importance which they assume, & the servile respect which is awarded to their characters by the ignorance & folly which supports them.

About this time, in the course of my experience, I became feelingly sensible of the operation of an influence acting independent of the operations of my own mind, or the suggestions of my own will, often producing strange effects even contrary to my own voluntary volitions. Sometimes opening before me a flood of light, & such a power of perception on some particular subject, as would enlighten my understanding to see with unerring certainty the truth of a proposition which I had previously rejected, & thus commanding my assent & final belief. And at other times by an intuitive perception, making every thing clear & plain, which at first sight, was repugnant to my former mode of thot, & entirely foreign from any view of the subject which had ever before been presented to my view.

Thus my familiarity with this unseen "Mentor" increased daily, & my confidence in his wisdom, justice & purity continued to increase with our acquaintance, until I found myself constantly in his company, & listening to his counsels. Our intimacy continued thus until I yielded almost entire obedience to his suggestions, & submitted my difficulties to the censorship of his decisions, & always found increasing safety & protection in his faithful & friendly guardianship. About this time in the progress of our intimacy, a circumstance occurred which I record with pleasure, because it shows the strong hold which my unseen friend had gained on my feelings & how averse I was to do any thing which might mar our amicable relations.

In the town where I resided, there lived a man, an old acquaintance of mine, as we had been schoolmates together when boys, at a public boarding school in the East. Between us, there had unhappily existed for a long time, a state of open undisguised hostility & enmity of feeling, in so far that no intercourse had been admitted between us, not so

much as even speaking to one another when we met, or any, even the most remote recognition of a friendly feeling, or disposition on any occasion.

This mutual feeling of disgust & hatred, had gradually assumed the most irreconcilable antipathy, & as there was no rational prospect of any change in our sentiments, we had settled down into formal indifference, and a most thorough contempt of each other. And thus it seemed likely, to all human appearance, to continue thro' all coming time.

Sitting in a private room one day in my own house, rejoicing in the presence of my kind instructor, & having grown so familiar with him by plain question & answer, & entirely unsuspecting of the existence of anything wrong in my own case, the following colloquy took place.

Mentor (I shall thus designate my unseen friend)

You have done well, you have been guided by my counsel, & have been especially favored in all your undertakings, your mind is tranquil, quiet & thankful for my aid & protection; in your obedience you feel pleasant, easy & justified; difficulties have vanished before you, and your pathway has been strewed with roses, I have hitherto required nothing at your hands but to enjoy life, & do nothing wrong in your knowledge; but the pathway of the just can only grow brighter by the renunciation of self, and the mortification of pride. Are you prepared to make a sacrifice? Answer. - I am ready to make any sacrifice which your goodness may demand, only grant me the continuation of your kind protection.

Mentor. Then know that it is required of you, that you humble yourself to J. L. that you confess in his presence, the way in which you have spoken of him, & the contempt with which you have treated him. And in all things in which

you have misused & ill treated him, you must make all the reparation of which you are capable, & confess it all solemnly in his presence, & then, in real humility & sincerity, ask his forgiveness for the injury you have done him.

Horror stricken at the idea of humbling myself in the presence of my equal, & before him of all men on the earth most hateful; I attempted to reason the matter thus - It seems to me unfair to descend to him in this abject manner, as I cannot help but think him much the most to blame. He first offered the bone of contention, & has said & done every thing his malignant ingenuity could invent to injure & distress me, & render me wretched & uncomfortable.

Mentor. What he has done wrong, he is accountable for; He alone shall bear it. But you must do right whether any body else does or not. To you it has not been awarded to judge your brother! Your present condition of peace & justification can only be maintained by immediate obedience to my request in truth and honesty.

After a long rumination on the subject, & summoning up all the fortitude I was master of I arose from my chair at the window, and walked slowly to the door, intending to comply with the command of my Instructor, & thus retain the integrity of my standing.

To my utter astonishment, I met the very man at the door, & we came in direct contact, face to face. I faltered for a moment, thro' the excess of my feelings, and then, in a tremulous & subdued tone of voice, invited him to come in & sit down. He did so, & after a few minutes silence, I commenced my confession, & in humility & sincerity I honestly exposed the errors of my conduct, in regard to him, to the very best of my ability & asked his forgiveness.

When I first began, he scowled on me most contemptuously; but as I proceeded in a faltering & trembling voice, & my emotions were such that I could speak in no other; taking all the blame on myself, for our unhappy disagreement, & laying nothing to his charge; his countenance changed & became profoundly solemn, his lips trembled, & his whole body expressed the deep & powerful conflict which was revolutionizing his soul. Tears burst from his eyes in a torrent, which he had no power to suppress, & in a paroxysm of uncontrollable excitement, he melted into a kind, merciful, and forgiving spirit.

We were both entirely overcome by the intensity of our feelings, and rushing into each other's arms, silently buried every inharmonious sentiment, & in a moment the vindictive & accumulative wrath of years was eternally swept away with the ages that are gone & forgotten forever: & never from that moment, has a single vestige of their dark & cruel influence been felt by either party. A mutual cultivation of kind feelings was entered into, & all the savage sentiment of contention and disunion conquered & wholly subdued by the kind sacrifice required of me by my kind instructor, who watched my feelings, & witnessed my obedience to his directions, with satisfaction and delight.

After the scene just described, my mind became remarkably calm & tranquil, my whole soul seemed to be bathed in an ocean of love & peace, & for many days the measure of my joy was full, & my justification before Heaven, was to me perfectly satisfactory. My pride was made to suffer, & my self love was extremely mortified; but my interior consciousness was strengthened, my confidence in good was increased, & I retained the friendship & confidence of my guardian spirit. I felt in truth as if,

righteousness was on my side, & as if the strength of the Heavens was my rear guard.

Thus my time rolled on for many weeks, as a placid stream of untroubled surface, & I was strengthened, interested & instructed by my invisible friend, on a great variety of subjects, & in numerous ways; & it began to seem at times, as if the bitterness of death had passed, & the bright rich morning of eternal life was just dawning in my joyous spirit.

I was thus solacing my soul in its infant experience in spiritual existence; comforted in my justification thro' obedience to the counsel given me; pleased & instructed in the various visions which were continually opening to my astonished view, when the proof of my fortitude & confidence was again put to the test, by my attending spirit, in the following manner.

I was sitting in my retiring room, by the window, enjoying the Society & converse of my kind spiritual attendant, when the scene opened thus -

Mentor. You have felt the blessing of peace, & experienced the rewards of obedience: Your soul has been warmed & invigorated by the tranquilizing influence of conscious rectitude, according to the degree of spiritual light which has illuminated your understanding. You have a just right to the good, because you have done a small portion of good, & avoided a small portion of evil. But you have more to do. You have never thought of it; to acknowledge God as the Author of your felicity, or once prayed to him for a continuation & increase of the blessing.

You have done well for a beginning, but they who really find access to the door of Heaven must knock, & they who merit a continuance of the blessings thereof, must ask for it. Without humility & prayer & a living sense of dependence on superior principles & obedience to the counsel of qualified agents, your soul will become lean & barren.

The manna you gathered yesterday, will not support you to day. And if you expect to realize eternal happiness, you must prepare your soul for eternal progression.

These ideas were new, & interesting to my mind, & I listened to them with some surprise, as they appeared at first view, rational & consistent. And I answered with reverence. I have been obedient to your ministrations, & believed them to be sent of God for my good. It is true I have not prayed to God, because I did not know Him. I have asked of you, because you have proved to me again & again, that you have a desire for my good; and I did not know until now, that any thing more was required of me.

Mentor. I know full well that what you say is true, & for that reason I have ventured to instruct you further. I am like yourself, an agent of instruction, & a subject to be taught; & my ability to do good comes from God. In order to obtain it, I am constrained, in humility to ask for it, and my strength is perfected in obedience, & sincere prayer. Prayer to God is the duty of every intelligent being, & obedience to the requirements of God, will crown the sons & daughters of mankind with glory & honor, while a contrary course uniformly leads to wretchedness and misery.

Answer. I do not know how to pray, or what to ask, seeing that all my reasonable wants are amply provided for.

Mentor. My time of ministering to you is drawing to a close. I tell you the truth in simplicity, & desire that you may do your work, & find further needful protection from the fulness of a more abundant fountain.

At this apparently closing announcement I felt distressed & disconsolate. My friend did not say, he would immediately leave me, but the inference was vague & uncertain; I could not feel his presence.

The requirement seemed fair & reasonable, but I was wholly unprepared for it. I knew we depended on a Supreme intelligence for all the blessings we enjoyed but for such a being as I conceived myself to be; so utterly ignorant of such an intelligence, to pray to Him seemed of no consequence.

Such was the real feeling & state of my mind. I had never felt any necessity for prayer, & in such matters was awkward & inexperienced, & could not frame what I conceived to be a rational form of prayer in my mind. However, I had once proved the efficacy of obedience. I had found myself more than adequately rewarded for the sacrifice, & the recollection thereof strengthened me again to attempt it. In agreement with this resolution I retired to an obscure & unfrequented wood, & took a seat on an old log, & deliberately went into a rigid analysis of my condition; Deeply sensible of my utter ignorance of the Being whom I was about to address, & fearfully aware of my own natural levity of character, & the importance of the position I had taken; doubt, & fear & unbelief, & want of confidence, almost overcame my previous determination; but thinking all was at stake, & remembering keenly my former success in obedience, courage nerved up my spirit until the decisive moment arrived. I came to the conclusion that I would proceed. Being really weak in faith, but honest & sincere, fully bent on making fair proof of the virtue of prayer, I promised most fervently, that, if in my present undertaking, any kind being would give a response to my prayer that I could understand & realize, as an answer to my supplication, I would obey without regard to consequences, & I called Heaven & Earth to witness the sincerity of my soul. I queried in what manner & for what I should pray, & could come upon no form of words or thoughts which

sued me; But finally remembering that Jesus told his Disciples - "When ye pray, pray on this wise &c. And being fully impressed that this form must be as rational as any thing which presented, or could be presented; I commenced the Lord's Prayer, in the most serious & solemn manner of which I was capable, under as full a sense as I could gain of the importance of the condition which I then occupied. I spoke the words slowly & very deliberately, intending to do & say understandingly, every word, & weighing each sentence & clause with the most scrupulous attention - Thus - Our Father - Who art in Heaven - Hallowed be thy name - Thy Kingdom Come - Thy will be done - On Earth, as it is in Heaven.

At this time, I heard a clear distinct voice saying, **Stop!** Do you pray for the will of God to be done on Earth as it is in Heaven? After a short pause and a moment's reflection, I answered I do! Question. Are you willing to do it? Answer. I am. Then know sure, that the business you are now following, is not according to the will of God!

Answer. And what must I do? my family must be supported. Question. Did you not promise when you came here, that you would obey the counsel you received? And now you are reasoning about your family, as tho' God could not provide for you, & your family. If you had confidence in Him, to trust them to His keeping. I answered immediately, Yes! - I did so promise & I will perform accordingly; And from this moment, myself & my family were delivered over to His care, & as far & as long, as I can feel as I now do, that I really do know the will of God, I will forever stand on that ground without regard to consequences. I felt as sure and sensibly met with & answered according to my prayer, as that I existed, and have never for one moment doubted it since.

I arose immediately & went to my Office, told a Student I then had studying medicine with me, to attend to all calls, as I should do no more business in that place. He purchased my medicines, &c. & took the business into his hands. And from that day to the present moment I have never done one single act in the practice of my profession for which I demanded or took one cent.

After this unconditional surrender of myself & all I possessed unto God, my peace again began to flow as a River - my Cup of joy was full. - I looked towards God with a new & pleasing confidence, (to which I had hitherto been a stranger) as a friend & benefactor; and my sense of His goodness & loving Kindness was vastly increased. Serene & tranquil, my mind was clothed with quietness and assurance.

My former invisible Instructor impressed me still more sensibly than ever, by his cheering & animating presence, & continued his kind & benevolent ministrations: assisting me remarkably in all my varied trials, in settling temporal business & managing to bring an extensive worldly settlement to a satisfactory issue. And I was again compelled to acknowledge obedience, as the parent of happiness; & self-abasement, the high road to peace & rest. Thus I continued to enjoy the delightful association of my Guardian Spirit, & time flowed on in its usual quiet & unruffled channel. Every day added to my stock of intelligence in regard to human duties & the charming prospect of united associations & intimate connections of men & women under different modes of operation from those which are common in the habits & customs of general Society, opened before the view of my mind with surpassing clearness. I saw very plainly the many advantages, & was impressed to comprehend & appreciate the blessings which would ultimately flow from well ordered organizations,

until my mind would sometimes be wholly absorbed in the pleasing reverie.

My sphere of spiritual illumination was very much enlarged after my renunciation of business in the world. I was often enabled to see man, as he was ultimately intended to be when the finishing hand of Providence had pared off his irregularities, & he had been placed in circumstances to rub off the rough edges, & horny protuberances of the natural animal, & he would become mild, tractable & docile, kind condescending & amiable.

He then looked to my view as another kind of being almost entirely. His body looked as if it might be a combination of materialized organs, whose delight was in use, & his mind resembled an individualized element of good, formed to find his delight in blessing others.

Thus the human family, male & female, looked to me as if in the good day coming, they would fill up the measure of their probationary pilgrimage in learning to gain their ultimate destiny, in filling their original character as the children of Heaven, & the images of God.

In this & similar modes of thinking, time moved on for weeks & months, & I never remember one instance of doubt or uneasiness, in respect to myself or family from the time I gave them up to the present moment; altho' there was not at that time, the first sign of rational exertion to secure, or provide for our necessities, beyond that which was already obtained & that indeed was but a sorry dependence for raising a family, or securing an independent home for age, & the common comforts of our declining years.

About this stage of my probationary travel I was strongly impressed to visit a curious & remarkable people who were said to reside about 40 miles North west of where I then lived. The impression was intense, but whether emanating from my unseen Instructor, or not, I never knew.

But I knew & felt his entire union with it, or no consideration could have prompted me to go. My intention was to visit them & learn for myself their true character, determined as a matter of curiosity more than anything else, to investigate their principles & examine their practice with close and critical attention.

From the current reports in circulation, in regard to the people in question, there seemed no reason to expect much good, & I expected to maintain the truth of my religious opinions, & speculative sentiments with ease. In fact I had hardly any doubt in my mind on that subject, and expected our labors to terminate in a war of words, & in useless noisy declamation on both sides. However, being fully bent on going, & having nothing on hand of importance, I made the journey, & arrived at the Village a total stranger to the people, & to the main peculiarities of their faith & practice. I arrived in the evening about dusk, & found the family engaged in their evening service; was generously and hospitably provided for thro' the night. And a good nights rest prepared me for the duty of the morning. An excellent breakfast was early provided for me, every thing served up in fine taste, with the most scrupulous regard to neatness & purity; the viands prepared by a finished workman in the Culinary art, and the whole affair well calculated to invite and stimulate a healthy appetite.

After the repast was over, I was introduced to an aged & decrepid man, looking like the picture of pain & suffering; with a mild & placid countenance, tho' with every appearance of superannated physical powers; Bent with age, & tottering with infirmity, he yet received me in a state of easy & marked politeness, as one who knew the world,

and was at home in any respectable company. I informed him of the cause of my visit, that I had called to investigate their principles & practice, & to become acquainted with the peculiarities of their institution so far as they might deem it advisable to communicate them. Tho' I really thro' within myself, it almost looked like an imposition to make such a request of such a man, & I almost dreaded to encounter such a Champion of the Church.

However, in a few, free, & handsome observations, on my privilege of feeling myself perfectly at home, in their peaceful & plentiful retreat, at the same time assuring me of the most hearty welcome to all they had, without expense, he caused me to be fully satisfied with my position, & pleased me by the easy & natural good natured urbanity of his manners.

After these introductory preliminaries, our business came up fairly before us, but a short time was required to open my eyes to see the true state of the case.

The aged Patriarch - James Patterson of Waterlot, O. began in a mild, sweet, & almost childlike gentleness of voice; & in a beautifully connected & highly interesting discourse, he opened more simple truth & enlightened my mind in the knowledge of more substantial good than I had ever before tho't of in my whole life. He took a mild & extensive view of the existing orders of the (so called) Christian world as now constituted among men, proved most satisfactorily their inefficiency in producing to their votaries the great object of their wishes; the emptiness of their professions; the inconsistency of their dogmas, & their utter failure in giving to mankind the evidence required to prove themselves Christians, from their acknowledged want of love to one another.

But the limits of this paper will not permit me to exhibit a tithe of the ingenious & exuberant train of ideas & arguments which his

simple testimony opened to my view, in regard to the Second Appearing of Christ; and the perfect understanding which he exhibited of the true intent & extent of the Primitive Church at Jerusalem, in the first Appearing of the same spirit under the ministration of Jesus and his disciples.

But suffice it to say, that as the importance of his subject warmed up his feeble body, by the energy of his spirit, his eye resumed a fire & intelligence I hardly ever saw equalled in any man. Every lineament of his face, added life & force to his elegantly turned periods, and rivetted the truth of his testimony on the mind of every intelligent & attentive hearer.

In vain for me, it was indeed, that I labored to neutralize his reasoning, & contested, step by step, the propriety of his premises, & the justness of his conclusions. With mildness & the most prompt decisions, he showed up the errors of my sentiments, & proved the correctness of his own, in a manner so engaging, & yet so stringent & forcible, that I soon discovered that I should exhibit more good sense by listening, than I should do my cause good, by presuming to call in question the simple beauty, & moral excellence of his convincing testimony. After becoming thoroughly acquainted with this important fact, I therefore confined myself entirely to ask questions; & for two days, drank in from the flowing stream of his innocent wisdom, those principles of truth, & that system of moral good, which had opened in my experience, a world of rational enjoyment & continually increasing happiness.

When my mind became completely satisfied, & every objection & doubt was fairly removed, I addressed my aged & venerable friend as follows. - My Father, you have fully satisfied my mind. I am convinced of the truth of your testimony - And am thoroughly convicted that you have opened to my view the true and living way of eternal life.

I thenceforth subject myself to your counsel, & will abide by it, & quietly & honestly obey it. I beg your prayers for my faith & spiritual strength to increase, & my perseverance in the truth to be most permanently established. I will bow my neck to the yoke of Christ, & strive honestly to learn the way of life & abide in it forever.

Space & time do not admit, as has been before observed, of any thing like a full detail of the varied arguments of the venerable sage, but the resolved themselves finally into the necessity of a continued life of practical goodness. He said, "To love God above all things, & our neighbor as ourselves." fulfilled the whole of both Law & Gospel. But we have no way to show our love to God, only as we show it to our fellow man. So that finally every gospel order would be obeyed, when we learned to do unto others as we wished them to do unto us, & the living fact must be fully proved in our every day actions.

When this important principle of moral truth is fully gained, & put in continual practice in our daily goings forth, all the evils of existence will be supplanted; wars will cease, fraud & deception would be useless and disgraceful, & the human family will dwell together as harmless lambs in their Father's fold. The promises of the Prophets will be fulfilled, & the long expected day of joy & gladness, called the glory of the latter day, would be spread abroad over the Earth, until the knowledge of God, and the honor of His name, would cover the Kingdoms of the Natural world, like the waters of the great deep.

After the aged Patriarch had given me the requisite counsel, & minute directions for the future government of myself, in the remaining duty of settling my worldly business, I finally in regard to my general conduct & deportment among men; I observed that he watched me carefully, & seemed cautiously interested to scan my inmost feelings,

and as tho' he felt his entire duty not yet fully closed. After a little time thus passed, he arrested my attention, & in the most tender & affectionate manner, thus addressed me. - My dear young friend & Brother! Have you counted the cost of the move you are making? Are you prepared to encounter the scorn, contempt & derision, & even the hatred of all the world, of all your friends, & probably the best & nearest of your relations, Your Parents, & Brethren & Sisters. - all - all likely to turn against you falsely; to consider you an insane, superstitious & finatical lunatic; driving yourself from the Society of men, in the indulgence of a restless, uneasy ambition, & a discontented unreasonable mind. They may be disposed to wrong you in your interests, defraud you, & spurn you from their presence as a disgrace to your friends, & a living walking curse to the Country - A pest in Society, - An unworthy outcast from the civilized communities of men in the natural world.

All this you must expect, & be prepared to meet; & meeting it, stand as firm as a mountain against it, & that too, when no friend is near you to give you support or consolation. - All this you must consider & take into the account, & then, if you are not man enough to face it with firmness & dignity, you had better never touch it, for you will surely have to meet it, & very likely under the most aggravating circumstances. But at the same time, you may remember this, that tho' you have the whole world, & all hell against you; yet you will have all Heaven, & the wise & good beings in all worlds on your side, to support you.

I answered with firmness & decision, looking him full in the face, & not endeavoring in the least, to shun his most piercing scrutiny of the interior movements of my mind. If your testimony is true, & I

sincerely & solemnly believe it is, I am prepared for the worst that can happen.

I defy the injustice of the world, & the malignity of hell, & will pursue the tenor of my way, with the Divine help, thro' all the vicissitudes of time".

He smiled approvingly on my young resolution & thus continued his parting counsels. "Remember my dear young Brother, you must overcome the world in yourself, & the world at large, by 'The blood of the Lamb, and the word of your testimony'. And again remember, that the blood of the Lamb, is the life of the Lamb. — This harmless peaceful life, you must always live, according to the example of Jesus; for he came for an example that we should follow his steps. You are not called in bearing your testimony, to 'cast your pearls before swine', this would do no good, but harm. But if you can be the means of being useful to a fellow creature, by bearing a testimony of the truth, as I have borne it to you, you must do it fearlessly, & fully, tho' persecution & suffering stare you in the face as a consequence. Let no man alarm or daunt you in the discharge of this duty. In taking this position in this wicked world, you are sure to wake up the enmity of men, because you are bound in truth to testify that their works are evil, as Jesus your forerunner did; & this will bring on your devoted head, the same thirst for vengeance, that assaulted him, and his faithful followers. And they would as certainly persecute you to death as they did him, only, that in this favored country, & under the glorious & liberal provisions of the Constitution of the United States, that power is denied them; that is all that can save you, & protect you in the discharge of such a duty. But if you are faithful, wise, and childlike in your life & example, & firm & consistent in your testimony, the God of Heaven will sustain you — the Lion of the tribe of Judah will

be your safe guard, & your ever blessed Mother Ann, whose work & order in the Second Appearance of Christ & new Creation of God, I have fully explained to you, will continue to protect & support you thro' all time, and thro' the long rolling ages of Eternity.

Being now almost exhausted, my aged & honored preceptor retired to his room, adding as a final conclusion, in a mild pleasant tone, "Now mind you no faint heart will ever won the Kingdom". "When you know your duty, clear & full, you must do it, if you believe there is not another ^{wise} on the Earth that will do it. for with known duty God recognises no Compromi-

I believe I was his last convert, I received in my soul the last lingering splendor of his setting Sun; the rays made a sure entrance, & there is no consideration within the scope of my knowledge, that could tempt me to forfeit my claim to his love & blessing, by acting contrary to the true spirit of his divine precepts - I never saw him again, he died in a short time after the interview here noticed, & was received home among his spiritual relations to enjoy the cheering sound - "Come ye Blessed." In this visit my destiny was fixed for time, & I think for Eternity. I have never retraced my steps, or faltered in my resolution, but have pursued my course with steady unwavering perseverance, from that day to this; altho' I have encountered all I was promised by my aged spiritual father, both of ill treatment from the world, & of blessings from the Heavens, together with the love & blessing of kind Brethren & Sisters, & a rich reward in an approving Conscience.

After my return home I finished settling up my temporal business, & was finally gathered into another branch of our Mother's vineyard, where I have ever since resided in peace and quietness, & have the

satisfaction of seeing my family, all that are living, gathered & raised in the fold of Zion; where we are still enjoying the blessing of a peaceful retirement, separated & released from the cruel turmoil & confusion which makes the world a wilderness of error, & a vale of tears, a desert full of wild and poisonous weeds.

And now my dear Sister, I must draw to a close; I have written this letter while confined to my room by an attack of Influenza, and only meant when I began, to give you a little outline of the curious train of unsought circumstances which resulted in almost forcing my life into its present channel. Farewell! may the blessings of a kind Heaven be ever shining on your pathway thro' time, and may the pleasing smiles of an approving conscience introduce you, when the lamp of life is going out, into a Spirit world of harmony and peace.

From Your affectionate friend and Brother.

To M. H. Anthony.

C. D. Hampton.

Copied March 1866. By John M. Brown
for Elder Daniel Grosman Chh.

Mount Lebanon, N.Y.

Also the following Public Discourse

By the same Author.

Charles D. Hampton,
Union Village

Ohio. Sep. 26, 1861.

Delivered in their Society Meeting.

The object of the present discourse is to bear a testimony to the Truths which have established my belief, or faith in the Gospel. With a hope that I may be able to throw some light, on the pathway of my young Brethren & Sisters, which may assist them in finding a sure foothold, on the firm basis of spiritual truth; as the only rational hope of their attaining happiness, either in the present state or any other.

From my first acquaintance with Believers, I have always been feelingly alive to the necessity that the members of this Church, should be in possession of a true and living faith, in the principles & doctrines of the Gospel as they are, & have been delivered to us by our Heavenly Parents.

In the attainment of this living faith, there must be a foundation firm & permanent, durable & substantial, established in the Soul which cannot be moved. This faith must be grounded in truth & righteousness, or it will be liable to change, by cunning & artifice of wicked spirits, or the artful & deceitful reasoning of the Carnal mind.

But on this subject I wish to be understood. By faith as I now use it, I mean the perception of evidence. For instance; When any person receives in his understanding the evidence which proves to his satisfaction, the truths of the Gospel, & adopts that evidence in the inmost recesses of his soul, as the truth of God; & is governed by it in his actions, then in truth he may be said to have faith. His faith is manifest in living action, which is living proof of its existence, & is the substance of the thing hoped for.

In regard to a foundation for our faith in the Gospel, the way seems open & plain. The testimony of Christ's first appearing declares; that other foundation can no man lay, than that which is laid. And that foundation is carefully & particularly bro't to view by Jesus himself,

while in conversation with his disciples. Jesus asked, "Who do men say that I the Son of man am?" They answered, some say thou art John the Baptist, some Elias, or Jeremias, or some one of the Prophets.

But whom do you say that I am? Simon Peter answered & said; "Thou art the Christ, the Son of the living God." — Jesus answered — "Blessed art thou Simon Barjona, for flesh & blood hath not revealed this to thee, but my Father who is in Heaven," & I say also unto thee, thou art Peter, & on this Rock will I build my Church & the gates of Hell shall not prevail against it." From this passage of the sacred record, there is ample proof of a foundation for the Kingdom of Heaven, or the Church of God; established by the Son of God himself. And what is this foundation? Let us look to the text. "Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjona, for flesh & blood hath not revealed this unto thee, but my Father who is in Heaven; and on this Rock I will build my Church, & the gates of hell, or powers of evil, shall not prevail against it." The meaning, and import, of this statement, is to my mind entirely conclusive.

The divine revelation of God, that he was the Christ, ministered to Peter, from the Eternal Father was the true foundation of the Church, that is, the legitimate revelation of God, was the true ground & pillar of the truth, a foundation established by the Wisdom of God, & supported & sustained by His Love; as the only reliable foundation of eternal life, which was ever given for the ultimate redemption of the children of men.

Here then must be our starting point, on the true & legitimate revelation of God, to show how this body of people hold their just relation to that revelation, & why the counsel & direction, given from the Orders,

& government of the Church, are binding, & requires Obedience, to secure the inheritance of eternal life, & a just & joint heirship with the family of Christ.

This we feel fully able to do, but it will take some time to go over the ground, & bring the matter to a satisfactory conclusion; but we beg you to exercise a little patience, & we hope the time may not be wholly wasted in the examination, & exposition of so important a subject.

It is well known to those who have faithfully examined the history of the primitive Church at Jerusalem, that Jesus himself established no Church in his lifetime. But after the descent of the holy Spirit on the day of Pentecost, the Church was duly inaugurated by Peter, & the other disciples, together with the converts, which they were enabled to gather, in their young family.

From thence in consequence of persecution they were scattered abroad, & preached the gospel wherever they could find hearers, & were allowed the privilege of opening their testimony. And Paul being in a wonderful manner converted from the Jewish religion, to the faith of Christ, spread the gospel thro' Asia, & established Churches in divers places.

But it must be remarked, that there is no record of any universal criterion of Gospel Order, established in any of these Churches, which could serve to concentrate the Christian principles, into any fixed, or permanent law of action; by which all could come into true oneness of Spirit, & full unity of faith, in their government, & collected social connection. In consequence of which, a great diversity of opinion, & consequent practice obtained amongst them. Inasmuch that it was found very difficult to maintain uniformity in this mode of thinking & acting. Paul the Apostle of the Gentiles, & Peter the Apostle and Elder of the Jewish converts; differed in sentiment & opinion on diverse

subjects; & this diversity of opinion, was not always settled without difficulty, more or less, as fully appears by reference to the Record.

So that the final character of the Primitive Church was admitted to be only a kind of first fruit unto God. They saw in part, & prophesied in part, were children by adoption &c. &c. They looked for another day, or dispensation yet to come, wherein the same spirit should appear again, without sin unto salvation, to those who would look for it. They expected to see New Heavens & a New Earth, wherein should dwell righteousness. And thus they acknowledged, they were not in that work only to a certain degree, which was indeed the truth. And in fact the state of things in that Church could not have been otherwise, because, altho' the true foundation for the Church was laid in Christ's first appearing, as has been abundantly shown; yet the superstructure to be built, on that foundation, was only half set up. There was one very important Pillar in the Temple which was to constitute the Church, entirely wanting. The New Jerusalem which was to come down from God out of Heaven, was not fully formed. The Church in its fulness was to be established on Earth, & the final judgment set up, which was not yet accomplished. The whole Counsel of God was not yet fully revealed, nor could it be, until the 2nd Appearing of Christ.

Jesus in his day revealed the Father, but had no Gift from Heaven, neither had the time come to reveal the Mother.

The Dual nature of God, in the masculine & feminine principles, & all the unspeakable blessings to be derived from that source, & all the important truths thence originating, was reserved for her, by whom the revelation of the Mother was to be bro't forth in due time and order.

But now in these last days Jesus is known & acknowledged by

Believers, to be the true & genuine representative of the Father. And Mother Ann, is as well known, & as fully acknowledged to be the true & legitimate representative of the Mother. And the Dual character of the Eternal Father & Mother of the universe is thus known, revealed & understood by their representatives. Therefore the four square foundation pillars of eternal truth, are set up & established, & the tabernacle of God is with men & women; the judgment is set, and the books are opened.

Now Believers are no longer a kind of first fruits unto God, children by adoption, seeing in part, as thro' a glass darkly, &c. &c. but the ^{true} & living children of God, begotten & bro't forth in the spirit. Genuine images & likenesses of their Heavenly Parents; and this they are in proportion to the degree of obedience & devotedness in conforming to the true order, & spirit of government, established by the Wisdom of God, in that line of agency provided & set in order for the support, instruction & protection of souls.

From the falling away of that primitive order of divine things, thro' all the dark & gloomy ages of apostacy until the advent of Christ in his Second Appearing; tho' there was not lacking wise & good men and women in abundance, yet there had never been a revelation from Heaven, of any Law, rule of action, or order for the government of the human family, which was recognized or acknowledged as a full, reliable & certain criterion by which they could be sure, that in all things they were doing the will of God. Nothing was given in any form, possessing sufficient force & energy to direct & govern men, so as to preserve them from the reigning influence of evil. As the want of this perfect & divine order was felt in the Primitive Church, so it has always been wanting thro' all time since, until the ushering in of the present Dispensation.

And altho' it may be admitted that in the dispensations of Divine Providence in the labors of the Reformers in the 16th & 17th Centuries, something was gained in the gradual & progressive dissemination of light from the Spirit world; Yet it was only in reforming a Corrupt Church, & in substituting one form of error for another. And the human family were still left, without the means, or power, so far as to relieve their souls from the reigning powers of evil or enable them to find ultimate victory.

In fact one tenet of the reformers faith, shows unequivocally their total want of a rational & consistent understanding of the Gospel of Jesus Christ, even according to the light of his first appearing. In the tenet in question there is nothing which can have any tendency to purify the soul, or satisfy the longing aspirations of an intelligent being towards a state of righteousness, and true holiness. I have especial reference to that doctrine of the Reformed Church, which disputes the possibility of man's keeping the Commandments of God, & claiming as their only hope of salvation the imputed righteousness of another, to satisfy the justice of God. The substitution of this faith without works in the Reformed Church, was the final culmination of their mistake, & to this day that destructive error is poisoning the current of religious thought, wherever it exists, & narrows, & hampers the human mind in in proportion to its extent.

But again, in the progress of the Divine Providence, as the light from the Spirit world began to illuminate the understandings of honest minded men; Other orders of religion began to influence the world. Purer & brighter rays of divine truth tended to banish the darkness of the mental horizon, & more consistent & rational conceptions of moral and religious truth were obtained amongst men.

An order of Christians appeared, in the early part of the 17th Century; who contended, that the true Christian spirit could be gained, & victory over the evils of life fully secured by attending to the directions of an inward monitor; which they said, & believed, was the Christ; & which they taught, that God had implanted in the mind of every man. Obedience to this light they said would certainly lead into all truth, & would deliver the soul from all evil.

This was an improvement on the reformers of the day, one step more onward, in the progressive tendency of the human mind. But unfortunately for them, they, like all that had gone before them, were utterly deficient, in not being favored with any certain Law, Order, or rule of action, or revelation of the will of God, which could enable them to see eye to eye. Or come into full union in relation to what was really right. There was no acknowledged umpire of judgment, to which all could appeal, as to the revealed order of God, for final instruction under all circumstances, & in all cases.

In consequence of this vital deficiency, each man had a rule of his own, & each one believed himself a competent judge of his own affairs, in regard to religious duty, & as an unavoidable consequence, for lack of an acknowledged revelation, which as above stated would be applicable to all without respect to persons, they died spiritually, & their whole religious edifice entirely evaporated & left nothing but a lifeless and inanimate form, destitute of any living organized substance.

But it must be observed, that in the early rise of the last mentioned order of religion, there were some who, by a close attention to the movings & operations of the spirit of truth in their own souls, received great additions of light, & understanding from the spirit world.

And as they bowed their souls in humility & sincere prayer to God,

They gradually found their separation from the more formal of their community. But by this they lost their union & connection to an infirmed & dying body, & found a relation to a spiritual order in the Heavens, by which they were ultimately, entirely separated from all the forms of the so called Christianity.

This little company of Believers continued to increase in the knowledge of spiritual truth, & light, became a nucleus around which pure & holy spirits delighted to congregate, & these kind guardian spirits opening the interiors of their willing & attentive subjects from one degree to another, finally separated them completely from the spirit of the world, & all its perishing allurements.

Thus from time to time continued the gradual increase of truth, light & power, until one was separated from the main body of this little band of believers, & her spiritual education was commenced with a view of qualifying her for a very important mission to the human family.

By a steady abnegation of the selfish principle in all its demands & a continued devotedness of her entire being to learn & do the will of God, she was prepared to become a recipient of the pure spirit & principles of the gospel of Jesus Christ, & of imparting to others the same spiritual blessing.

By this she was prepared for an increase of divine illumination, & received from the Lord Jesus Christ himself in her own proper person, the knowledge of the true cause & character of Man's original separation from God, in the figurative garden of Eden. Occupying this ground in relation to God & the human family, she was able to comprehend the extent of the loss of man & woman, in all its numerous varieties, & was fully empowered, to open the way, & the only way out of that loss, & to introduce salvation & eternal life to all who sincerely desired it, & would comply with the terms.

This was her gift, as the true representative of the Eternal Mother,

And in this was fulfilled her corresponding relation to the man, & thus was introduced to the world that four square temple described by John in the Revelations, where the tabernacle of God was with men, & it was said, "I will be their God, & they shall be my people, &c". This individual standing in her just & proper lot & order as the Second person in the Covenant of Grace, & the Spiritual Mother of all redeemed souls. & completes the fulness of divine order for the redemption of all souls, & opens up a highway to the Heavens so plain to see, & so easy to comprehend, that the way-faring man, can enter therein, & find eternal safety & protection, by living in simple obedience to the Laws & orders therein established.

This distinguished woman, our beloved Mother Ann Lee, like Jesus of Nazareth established no Church on Earth while she dwelt among her children here, but finished the work which she had to do on Earth, & then went to the Spirit world, to receive the reward of her earthly labors, & to assist as a medium, & Co-worker with Jesus. And by their united labors was able to transmit those divine Orders, & rules of action, which should govern direct, sustain & establish souls in the truths of the Gospel & secure their inheritance in the mansions of Eternal glory forever.

The duty of receiving & recording these divine Orders was given to Father Joseph & Mother Lucy, & justly & faithfully was that duty performed by them. And to this day they stand as the revealed will of Heaven for the protection of souls, & for building up the Church in truth & righteousness.

Simple in language, few in numbers, & unadorned by the learning & wisdom of this world, as these Orders, or Laws, or rules of life may appear to be; Yet they have for their object the most important end, & effect in their observance the greatest amount of good, & will ultimately

result in the most lasting & enduring blessing to the souls of men, of any writings within our knowledge or comprehension.

And this truth is established by the fact, that these rules or Orders, take cognizance of every act of man, & constitute every act of his life, right or wrong, according as they agree with, or diverge from this admirable code of Moral and religious Law.

No man or woman, claiming to have a living faith in the Gospel, who honestly & conscientiously observes & obeys these Laws, or Orders, can commit sin; They constitute a wall of fire, around him, or her, which cannot be broken. It is true an individual may by allowing himself to indulge in discord & disunion produce in himself wrong & perverse conditions; & these unsavory conditions, may & will prevent him from enjoying the benefits & blessings, derived from the benevolent provisions of these salutary Orders. But the Orders of Heaven, having originated in Divine Love, & being supported & sustained by Divine Wisdom, cannot by any existing power be marred or broken, but remain at all times, in full force & virtue. The unfortunate subject of error is the sufferer, & he alone must bear it.

In acting in obedience to these Laws, or Orders, every Believer is safe, and under immediate protection; acting contrary to them, he is every moment in danger, and is exposed to all that is evil. He is every moment exposed to the risk of Moral pain from within & without, and if he persists in a course of continued disobedience to these salutary requirements, he must & will cut himself off, & find himself separated from the faithful, & finally lose all just relation to the work of God, & lose all power over the evils of his nature, and become the servant of him whom he obeys, with all the gloomy rewards of rebellion and disobedience.

Here then, in this institution, & in these Orders, is to be found, that which never existed before, in any order of religious belief amongst men. And the want of them has always been the remote, if not the immediate cause of the utter discomfiture of all modes of faith, that ever existed from the foundation of the world to the present day. As has been before observed, this code of moral & religious law, was neither introduced or known in the Primitive Church. It has never been recognized in or among any other body of men since. And the consequence was, that there was no criterion of acknowledged principle of right, which could be depended on as an umpire, or standard of decision, to which all minds were united, & by which all questions, could be settled in relation to moral action.

This being the fact, there could be no qualified power to control and no Supremacy in the government competent to decide on occasions, where difference of sentiment obtained amongst them. This all important element being deficient, the members were left to act according to the impulse of the moment; to be influenced by selfish views, or warped & twisted out of the way by interested & one sided and ignoble motives.

So that in viewing the advantages & blessings of this institution, it must be admitted that this revelation of the pure & divine Order of Heaven, is the greatest benefit, & most valuable gift which has ever been bestowed upon man. It is the sure evidence of the divine sanction, & the true saving unction, which protects, supports & sustains every obedient soul, thro' all opposing principles from whatever quarter they may originate. And not only so, but they build up the honest & simple minded, in all the grace, beauty & excellence which signalize the blessed & happy inhabitants of the Spirit world, under the government of similar Laws & Orders, in the glorious families of Jesus and Mother.

It would seem that these were indeed strong evidences of the truth of the testimony of Believers, but there are some additional proofs on the subject, which may be adduced, in order, to present the matter before you, in more fulness & force. As in all the dispensations of God to Man, there has in all cases, been a line of agency, thro' which has been manifested his will, according to the state & condition of those in that age; so in the last opening of the Gospel, the same order has been observed. In the first appearing of Christ he was the true medium between God & man, as appears from the sacred record. In that record it is declared, "that all power was given to him, in Heaven & on Earth". And again, "The Father judgeth no man, but all judgment is given to the Son". But mark the issue, & final resting & appropriation of this power. Jesus says to his disciples, "The glory which the Father hath given me, I have given you. Whosoever sins ye forgive, they are forgiven, whosoever sins ye retain, they are retained. Whatsoever ye bind on Earth, shall be bound in Heaven, whatsoever ye loose on Earth shall be loosed in Heaven." Hence to every intelligent mind it is plain, that Jesus while on Earth stood as a medium, & the only available medium between God & man. And from the same sacred record it is equally plain, that after his departure, his disciples constituted the only orderly medium thro' whom man could have access to the Father.

Exactly similar is the case in the present manifestation of divine order. Mother Ann & those with her constituted the true & orderly medium between God & man, while they were here, as fully & fairly as did Jesus & his disciples in Judea. And in their absence their faithful children occupy the same position, which pertained to them while they were here. So that the line of Agency Established by their

wisdom, constitutes the true and genuine medium between this world & the spirit world. And obedience to the Counsel & direction of that agency, in that line of Order, is obedience to God. In fact, in this line of Order is the only medium by & thro' which, any one can show either Love or Hatred to God.

"For inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me", remains truth to day as much as it was the day it was first spoken. Inasmuch therefore as we show either reverence or disrespect to the agency or Order, which is appointed for our protection, in the Order of God; just so much do we show reverence or disrespect to God by whose appointment they stand. Now as it is impossible for the carnal mind to die, without suffering pain, & as every human being has inherited more or less of that carnal mind, therefore I would humbly suggest the propriety of our looking each one of us into this matter, & know, & see for ourselves how we stand, in relation to the faith & understanding of the Gospel, as it has been exhibited to our view.

I speak thus because I know that this faith of ours will be fully & fairly tried. The carnal mind which is enmity against God, is doomed to death; and in the agonies of that death, every thing in human nature will be moved to spare it, but die it must. And when the sufferings & pangs of its dissolution comes on, privations will have to be borne, & great sacrifices will have to be made.

And then if there is not sound faith, & unflinching firmness, the trial will be too hard. But in order to be safe the foundation must be on the Rock, & then when the rains descend, & the storms beat, the soul will be securely anchored, & immoveably settled in truth. But if the foundation is on the sand, & the anchor of faith is not firmly fixed in the rock, when temptations, & tribulation assaults the frail bark, no power can save, because it is impossible for any soul to escape the consequences of its actions.

The testimony & evidence heretofore advanced may to some minds appear not conclusively established. They may be willing to admit as fact, that the true order of God, was to be depended on, so far as Jesus & his disciples were concerned, but have doubts in regard to the testimony in relation to Mother & those with her. But let us look a little at this objection. To the natural man there is nothing in either case to establish his faith, but the force of human testimony, & the probability of truth is as strong in one case, as in the other. A fact, or a number of facts, is no more likely to be true, because they occurred eighteen hundred years ago, than if they had transpired last year. And the truth of testimony does not depend upon when it was spoken, but upon the honesty & integrity of those who testify. And in the case before us, we have no more rational cause to doubt in the one case than the other. But those who have found the truth of the Gospel in the Second Appearance of Christ, by obedience to its requirements have a much more sure word of prophecy, than any reasoning or evidences drawn from external forms of proof, & that is the unerring testimony of consciousness. He who does the work, & him alone, knows really & truly of the doctrine, because he feels the living truth in his own soul, & has the unanswerable witness in himself of the soul cheering, heart rejoicing truths of the Gospel, & to doubt his interior sensations or spiritual emotions would be to trifle with common sense, & rush into pain & distress, with eyes & understanding wide open to the truth.

And all who have honestly, sincerely & conscientiously obeyed from the heart, & have really done the work according to their day & privilege, have established these principles of faith, & can declare it, & live & die by it, & in it.

But again in addition to that which has been said in order to bring home to our souls, & thus be enabled to see our pathway clear, & perspicuous thro'

time. we must say to fill our programme of duty; that it is the standing acknowledged faith of all who have a just relation to the work of God in the present day, that as Mother Ann and those with her, as qualified agents of God, revealed the will & order of Heaven to Father Joseph & Mother Lucy. So they also in like manner have transmitted in their true Order, & in their full integrity the same Orders, Laws & rules of action, to their successors in care, down to our beloved Ministry, Elders, Trustees & Deacons; & that obedience to these Orders, thro' their ministrations, is as certain to ensure Eternal Life & salvation, as that God is the rewarder of all who dilligently seek him, & do His will.

We have now introduced to your examination & reflection, a general outline of the principles of the Shakers, (so called) & have endeavored to make conspicuous the leading peculiarities which distinguish them from the generality of mankind in regard to their faith, or belief. We will now take a short retrospective view of the proof & evidences which have been adduced, in order, in some measure to concentrate the various grounds of reason for belief, which have been presented. In the beginning of this discourse it was stated, that whoever perceived in his mind the evidences, which to him was satisfactory proof, that is to him what we call faith.

Now we have stated from the sacred record, that the true foundation of all gospel truth, & even all the true foundation of the Kingdom of Christ is the revelation of God, as proved by the conversation of Jesus with his disciples, & with Peter in particular.

We have showed why the different orders of religious faith, could not stand in their integrity; & the reason of their falling away,

and uniting with the Spirit of the World; which is to be found in the fact, that there never had been any revelation of the Order of Heaven to them; No fixed rule or Law, by which an appeal could be made, & united in, which was a generally acknowledged belief of the members, in its efficacy, as a just & equitable rule of right. We have also shown the gradual progressive advancement of spiritual truth thro' the past ages, up to the time of the revelation of God made to Mother Ann Lee, in the Stone prison by the Lord Jesus Christ, by which she became enabled to stand up in his strength, as a corresponding pillar in the temple of God, and a joint agent with him (Jesus) in the Covenant of grace, for the redemption & final salvation of the human family.

We have shown that Mother Ann after her entrance into the Spirit world, together with those connected with her in the same work, were constituted mediums thro' which were made a revelation of Orders, Laws, or rules of life to Father Joseph & Mother Lucy; by which the whole man, male & female was guarded & protected from evil, of all & every kind. That the manifestation of these Orders, was indeed a Divine light & power which constitutes the "Law of the Spirit of life in Christ Jesus, which frees every obedient subject of it, from the law of sin & death". & that Father Joseph & Mother Lucy was as really the anointed of God, as was Mother Ann, or any of our Heavenly Parents. And that God does as really dwell in this living anointed agency, as He did in Jesus Christ himself.

These are the original, primitive, old fashioned Ideas of Shakerism: such as I received from them on my first introduction to the Order of Believers. Such as I have been taught from the beginning, & after a long proof of their value, & practical illustration in daily life, am now

fully & satisfactorily established in my mind, that they are verily the truth of God.

And now as many of us as have received full & valid evidence in our own souls, that these principles are the essential truths of eternal life, & that in obedience to their requirements, there is salvation & full redemption & in no other; all such have the faith of the Gospel of Christ's first & second appearing, as it was delivered by our Heavenly parents & transmitted by the agents appointed by their wisdom to us, for our obedience & blessing, as children of their glorious family.

And all of us who have attained to this holy faith, I think we can very sensibly feel, that it is not by any great wisdom of our own, or any great things which we have done, or can do, that will recommend us to God; but, that our true & just relation to the Heavens, & our hopes of eternal life, & ultimate salvation, and a social connection with good & pure spirits, depends entirely upon our willing obedience to the Counsel of God as manifested in His Order, & making a voluntary sacrifice of every thing which tends to hinder our union with the true & faithful subjects of Mothers Kingdom of Peace. What then is the conclusion of the whole matter.

We see that God gave the decalogue to Moses, but they could not keep it; and because of transgression he gave them the ceremonial Law, which Paul declared neither they, nor their Father's ever kept; and in fact they had not power to keep it. The command of Jesus was to love God above all things, & the neighbor as themselves, but they did not know how, nor could they learn to do it because there was no Law given which enabled them to overcome the selfish so far that they could do it. The Pillars of the Church

triumphant, was not yet set up, and of course no Order was set up, Obedience to which secured the full salvation of the Soul, as before stated. And thence thro' all ages of the world that have since existed, the same lack of spiritual power has been abundantly realized. "But now has come Salvation & Strength, & the Kingdom of our God, & the power of his Christ." Because by the revelation of God thro' the present & last dispensation of God to man, a perfect & just Law, or rule of action is granted, by Obedience to which man can fully keep the sacred requirements of Christ, To love God above all things, & the neighbor as thyself. Which rule, Law or Order, was never before granted to any man, or set of men.

But herein is the crowning glory of the finished work of God in the Gospel - the ultimate culmination of the power of God for redemption & salvation - and truly the Scripture is fulfilled - "The tabernacle of God is with men, the Books are opened, & the judgment is set, and every man is judged in righteousness & truth, according to his works - and in this judgment every man gives an account of himself." —————

The following Discourse was also delivered
by Charles D. Hampton, in Chh. Meeting
Union Village Ohio.

(no date is given in the Copy.)

C. D. Hampton Born 1792. Came among Believers in 1822.

Deceased October 1863 — Aged 71 years.

"The carnal mind is Enmity; it is not subject to the Law of God, neither indeed can be". This carnal mind is the natural Parent of carnal reason, & consequently the offspring of the Parent is "Enmity also" & forever will be. It will always be found arrayed against every form of spiritual truth. It is never willing to subject to the Law & Order of God.

This carnal reason is an outbirth, from the Natural man, & is always, & under all circumstances opposed to the discipline, direction and government of the divine attributes, of genuine goodness & truth.

It is the true & unequivocal cause of man's loss from God.

It is this erroneous & falacious reasoning, & false judgment, that mans original seperation from God commences, & is continued in the human family from generation to generation.

Its opposition to truth and righteousness, is now, & always has been, & always will be, determinately and unalterably fixed.

It never yields, or gives up its internal malignity for a moment, never has any agreement, or any union with the Order of Heaven; or delight, or comfort in the happiness of the Children of God.

It is the plane of the first man's disobedience & rebellion, & is the ground of war, & opposition to every advance of God's work in every Dispensation of his grace, which has ever been offered to man, for his releasement from sin; from the first transgression, to the present day; & will continue to the end of time, to fulfil the Character I have given it.

There is no redemption for it, either in time, or eternity; it is fated to destruction by the fiat of the Eternal God of Heaven, and there is no resurrection for it; but it is doomed to the burnings of the fires of Hell, as eternal as its existence.

This carnal reason is not the lot & portion of a few unfortunate, evil minded people, but it is the indwelling inheritance of every natural born son & daughter, ever introduced into the world, thro' the medium of natural generation. It is the true ground of warfare in all souls, in their travel towards the kingdom of Heaven; it is in all cases, & under all circumstances, & in all men & women, not only opposed to the Order and discipline of the Gospel, but in every particular order, rule & regulation, which is necessary for the redemption of man, it is essential enmity.

And there is nothing on Earth or in Heaven, which can destroy its influence, & place it in the torments of Hell, (which is its final doom) but the simple truths & orders of the gospel. — And in this fire, & in the Sacred Law of Obedience it withers & dies, & leaves the soul in the enjoyment of true liberty; relieves it from the bondage of sin, & introduces it into the glorious privileges, & comforts of the family of Christ.

Now this is the true character of what I understand by the carnal reason, as opposed to the simple truths of the gospel. A continued, steady & uniform adversary to the Order of God, wherever it exists, and it exists in all souls who understand the requirements of the Order of God, & are unwilling to be subject, & learn obedience by the things they suffer as they progress in learning, & practicing its discipline & government.

All bondage, all suffering & pain of mind is either directly, or indirectly derived from this carnal sense & its reasoning & its consequences. And true reconciliation, & consequent true happiness, can never exist, only in exact proportion in which this carnal enemy of the soul is destroyed by the cross of Christ,

and obedience to the Divine orders of his family; under the government & direction of that visible & invisible agency, which his wisdom has placed in Zion, for the safety & protection of souls.

And again it may be settled & considered established in full faith as the truth of Heaven, that now, even in this day in which we live, the battle is going on between Michael & his Angels, and the Dragon & his Angels. And this very carnal reason of which we have been speaking is the ground & platform, on which that battle is fought. And it is rapidly working out a crisis, in which our progress heavenward, or poverty of soul, will be as obvious as our faces, to every true soldier in Michael's Army.

But the circumstance of a person's enlisting in that Army carries with it no evidence that they will be valient soldiers, & ever remain true to their trust, faithful in their duty, & in every case loyal to the cause they have embraced, until they have obtained full & complete victory over the man of sin. Because as Mother Ann said, "Poor man in the flesh is always in danger". Hence the impossibility of a victory without enduring to the end.

It is indeed an important fact, worthy of the deepest consideration, that the day in which we live, & the responsibilities which rest on us, as pioneers & volunteers in the great Army of Michael, brings us into the most critical & important warfare that was ever engaged in by mortals; & nothing short of unceasing zeal & energy, will enable us to subdue the carnal mind in ourselves, & bring it into subjection to the Law of Christ & Mother; For as certain as we live we properly belong to Michael's Army, & are individually called on, to fight under his banner.

And it may be remembered that just so far as we, by listening to, or suffering our minds to be drawn aside, & influenced by the reasoning of the Carnal sense, do call in question, or oppose the true Order of God, or any one of the genuine gifts which flow to us thro' the visible agency, which is placed for our protection; in that precise degree do we strengthen the Army of the power of evil & weaken the force of the opposite side, giving so much of our strength to the enemy & warring against Heaven.

And just so far as we walk in strict obedience & true reconciliation, to the gift & order of Heaven, by denying & opposing the suggestions of the Carnal mind, & its legitimate offspring the carnal reason, just so far we unite with & strengthen the cause of Michael & his Angels in overcoming the opposite principle of evil which is already cast out of the invisible Heavens, & is now on the Earth, making war with the remainder of the woman's seed, which is the family of Christ & Mother.

Now Brethren & Sisters we have to take sides in this great battle; there is in truth no neutral ground for us, we cannot serve two masters, "for his servants we are, whom we obey, whether of sin unto death, or of obedience unto righteousness".

"We have all been armed & equipped for this war. The armory of Heaven has been opened, & we have been bountifully replenished with all the essential weapons. Trumpets to sound the charge, Swords of the Spirit to kill the flesh, Shields of faith & Breastplates of righteousness to protect us; and every other needful form of arms, to destroy every carnal or sensual enemy; and all the habiliments of Christian Warfare to secure to us ultimate victory.

Thus we can perceive that in truth we have no excuse. And again we may remember, that in this army of Michael's which goes forth Conquering & to conquer, there is one striking peculiarity. In this army every faithful & true Soldier stands victorious in the ranks, because he overcomes his own evils, his own lusts, his own carnal reason, his own envy, jealousy, covetousness, & finally every evil which besets him from within or without. On all varieties of temptation & wrong, he is the conqueror; & thus destroying their own evils, each one in himself, they constitute an invincible Army, which no power either on Earth, or in Hell, can ever overcome. This is the way the Dragon & his Angels were overcome in the Spirit world; & by the same means they must & will be overcome & conquered in this world by every true & faithful Soldier.

And now dear Brethren & Sisters, rest assured, that in fighting this battle, you are in good company, for all the faithful in Heaven & on Earth, are engaged with you, in the same war against the Carnal reason, and its numerous tributaries in the human soul.

But some may reason on this wise. But what then? Is Carnal reason, or Natural reason, good for nothing? Is it a curse given to man to make him wretched, & miserable, & for no other purpose? Not exactly so. There must be a distinction made between Carnal reason, and natural reason. Mere Carnal or fleshly reason, is always a liar, and always was. - It was this principle of action which poisoned the first pair in the garden of Eden. And it has never done any thing better since, nor ever will. But natural reason is good, & profitable in the natural world, for all natural purposes.

The natural man needs it, & so does the Spiritual man; it pertains to him in the necessary duties, which claim his attention as a member of the human family in his rudimental condition.

It is very useful to him, & is the medium thro' which he becomes acquainted with the matters and things with which he is connected, in his passing thro' the wilderness of this lower world. His natural mind finds suitable food in the Natural Sciences, & in the vast world of nature before him, & is in this sense a great & valuable blessing to him, & the possession of it, is the distinguishing mark between him & the irrational animals.

But admitting all this, the natural man with all the aid of natural science, discerneth not the things of the Spirit neither can he know them because they are spiritually discerned, if discerned at all, & thro' no medium can they be known, only thro' that of spiritual light.

This being the case, it might be asked — What then does the Spiritual man possess in the room or stead of Carnal or Natural reason; by which he is blessed in his understanding & comprehension of spiritual truth, over & above the privileges of the Natural Sensual man.

The difference between the condition of the two, is simply this. — The Spiritual man, who voluntarily subjects himself to the Order of Heaven, by reason of his faith, & obeys from the heart, the simple Orders & gifts of God, & willingly offers himself subservient to the discipline of the Family of Christ in the Gospel in truth & simplicity. He who does this, stands in the light of truth, & comprehends, & understands truth from error by intuitive perception, he sees it, and knows it, because he sees in the light of Heaven, which is the true medium of spiritual vision.

This legitimate connection & relation to the Heavens, warms and invigorates his will & affections, by the influence of Divine Love, & enlightens & illuminates his understanding, by an influx of Divine Wisdom. So that when a proposition is presented to the mind in order, & according to the gift of Heaven, this Love & Wisdom, or light & understanding flowing into the Soul constitutes the ability to discriminate between error & the opposite principle of truth, & this is an unavoidable result of the true Spiritual condition.

The whole man becomes a receptacle of light & truth, because there is no opposing obstacle in the way. It is thus that Love & Wisdom fills the Soul of the Spiritual man.

And on the other side of the question; As Lust & Carnal reason constitutes the food of the Natural man, & more especially of the Sensual man, so it makes him an uncomfortable, uneasy & wretched man, realizing in his mind the certainty of coming judgment; Looks forward to futurity with dread & terror, and his sun goes down in darkness & distressing gloom.

While the Spiritual man is a comfortable tranquil & happy being blessed in his relation to God, & reconciled to the Order of Divine Providence, in union with his fellow beings on earth, & united in Love to thousands in the Spirit world, who have learned obedience by the things they have suffered.

Such an one is at peace with himself & all the world, and herein is the blessing & advantage the Spiritual man has over the natural.

Cha^s. D. Hampton. U. Y. Ohio.

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