

THE LIFE AND SUFFERINGS

...OF...

Jesus Anointed, our Holy Savior

AND OF OUR

Blessed Mother Ann

[Who Revived the Saving Plan, and "Compass Man" in his lost state, and taught him the way to escape. Jer. XXXI: 22.]

IN TWO PARTS

Written by Inspiration, [Involved thru the Inner Consciousness of] William Leonard, in the Church at Harvard, Mass., October, 1841.

PREPARED FOR PUBLICATION, WITH NOTES AND APPENDIX

BY A. G. HOLLISTER,

Mount Lebanon, Col. Co., New York, 1904.

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PREFATORY NOTE.

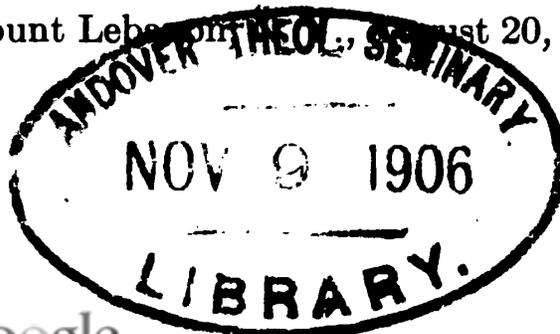
The interest and instruction that I have derived from these inspired teachings, caused a desire that others may share the same, which has induced me to make this copy for the printer, that it may circulate to those we hope will be enlightened, uplifted and benefitted thereby. In so doing I have followed instruction given in a message from our Holy Mother to the Editors of the inspired Book of Holy Wisdom. Namely: to put the purpose and intention contained in the writing, in an intelligible form, easy to be understood, and *as ye are willing it should return to you*. In other words, correct and prepare it for the press, as ye are willing to meet it, in the eyes and understanding of the wise of this world, yet ignorant of the things of God."

So have I done, while in some places condensing and correcting the form of expression, the original manuscript being preserved, to which appeal can be made, if need arise, for evidence of what was actually written. The major part of the changes made, consists in eliminating redundancies and superlatives, and inserting some clauses in brackets. Perfection has been my aim, and if not attained, there is gain in trying. We have learned that inspired communications partake more or less of the medium or Instrument. Only the wise will understand. But I have wrought in dependence on spiritual aid and guidance, and my prayer is, that it may penetrate the heart, and enlarge the wisdom of the soul that reads.

To save time and space, have used in part, the simplified spelling, given to the public thru Publishers of Standard Dictionary.

A. G. HOLLISTER.

Mount Lebanon, August 20, 1903.



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LIFE AND SUFFERINGS.

PART ONE.

JESUS ANOINTED.

PREFACE.

For a number of weeks previous to writing the following pages, the Instrument was carried thru scenes of deep tribulation, and the most severe mortification of spirit he had ever experienced. After retiring to rest one night, he dreamed he was seated at a writing table with paper before him, and that Mother Ann stood at his left hand instructing him to write a work consisting of two parts, at which he seemed to be engaged, and saw the writing but did not understand the subject.

When he awoke, the dream was clear in his mind, and strongly imprest his feelings the next day. After he retired to rest the next night, the dream continued. He seemed to be in a room with our Holy Savior, and saw above him, in the most lively motion, a company of living figures which he cannot describe, but which seemed to represent to his understanding, the sufferings of Christ.

The Divine presence of Christ, the living figures before him, and the pale light which filled the room, so overpowerd his feelings, that he awoke, deeply affected, and was clearly imprest that the sufferings of Christ and Mother, was the subject of the work. For the six following days, the anguish of his spirit was such, and his feelings were so unsettled that he felt no freedom to write.

But when this preparatory travel ceased, his feelings suddenly calmed and he sensed the most solemn, tender and happy state he had ever experienced. In this tranquility of mind, his subject opened before him, and under the direction of his Elders, he commenced to write, and the following work is the result of his inspired feelings.

W. L.

INTRODUCTORY.

Testimony of Jesus Anointed.

Dearly Beloved Children:—

The contents of this message, is the price of suffering, for be it known to you, that no soul can communicate an account of my sufferings, to my children on earth, without first coming into a state of feeling which will baptize their spirits into that degree of suffering, that will enable them to write under an influence that will clearly manifest the Divine origin of such communication. And, dear children, this communication is a present from your beloved Mother Ann. It has often been told you of late that your beloved Mother's tender compassion toward her dear children is boundless, and before all these pages have been read in your hearing, I think you will be convinced of the truth of much you have often heard concerning our love for you.

Before I left my disciples to travel for themselves thru sorrow and suffering, to preach my gospel to the lost children of men, I strove to soothe and comfort them by every means in my power. I could foresee in the vision of God, the toils, the sufferings, persecutions and buffetings, the stripes and imprisonments that awaited them, and I knew that these things were hid from their eyes. They had been carried and supported by a kind, loving and tender Parent, and had been fed and nourisht from his hand. But now they were to be deprived of his fatherly care, his wise instruction and his protecting wings.

I could see them in the great labors to which they were destined, scattered over the earth, preaching the gospel of salvation, poor, despised, forsaken, [of their kind], at the mercy of a malignant race of hard hartened sinners, who had often tawt me what my disciples were to receive at their hands.

When I saw the great sufferings that awaited my true followers; when I saw them treading the wine press alone, or with but few to help them and when I lookt thru all their sufferings, and saw death in all

the frightful forms which awaited them, and saw that they would seal the truth of the gospel with their blood, then was my soul rent by these scenes and my spirit was filled with that tender anguish which none but the Savior of God's dear children is capable of feeling.

It would have alleviated my sufferings if I could have told them of these scenes of horror, as they were shown to me. But they were not able to bear it. They would have sank under discouragement and could not have ventured forward. They could hardly bear the idea of my separation from them, nor understand the manner in which I was to be sacrificed. Among all my afflictions, none rent my soul to such a degree as the cruel scenes of suffering that were shortly to fall on my dear children.

I speak of this, dear children, to enable you to understand why at this period of this great ministration of prophesies, of wonderful visions, severe chastisements, and heavy bearings, you are henceforth to look for much parental tenderness, precious instruction, and many words of loving kindness, in the close of this manifestation, for we, your heavenly Parents can see the end of all these things, whereas you see only the beginning. You have all along, lookt upon this work as a punishment for your short comings, but we see the great and true intention of God's wonderful dealings with you.

Be it known to you then, dear children, that I your holy Savior, give in these precious pages, a staff upon which you may lean hereafter. If you ask why I venture to speak more clearly upon what you will have to pass thru, than I did to my first disciples, it is because you are far more able to bear these things in your present light and understanding, [with their example before you], than they were in the days when they were bereft of my visible presence. What would have been weakness to them, [in their situation], will hereafter be a great strength to you, in yours.

God has called you together and placed you in conditions which separate you from the frowns, the in-

sults and persecutions of this wicked world, and has all along been preparing you for what is yet to come. Your sufferings have been great, and this ministration will soon close. Your minds are now raised to the highest pitch of expectation by the many wonderful things that have been foretold to you. It seems to many of you that you will glide down the stream of time, and suddenly this great work will burst upon you. This, my dear children is true, but not in the way that many look for it. God's work is often out of sight of His own people, and He brings about His wonderful purposes, sometimes to the disappointment of the most discerning among His Saints, that no flesh shall be left to glory in His presence.

Let not your mortal sense of the precious gifts and profesies of God, lead you to look for a too speedy fulfilment of the promises, for verily I say unto you, your faith will yet be severely tried in relation to your own visions, revelations and profesies, and I your heavenly Father in the New Creation speak this to you, that in the day of your trial, your faith fail not, for God's people must be a tried people, as you will abundantly learn from my experience which I am about to relate to you. The waiting for the fulfilment of the promises which have been given thru yourselves, and the manner in which they will be fulfilled will constitute no small part of your sufferings.

I delight in those who are laboring to gain a knowledge and substance of my gospel, by a life of self denial, and feel ever anxious to administer the same to the poor lost children of men. When I was a child and thru out my youthful days, this spirit and feeling so overpowered my soul, that my mind was frequently taken up with heavenly visions by day, and sleep departed from mine eyes, often for nights together. As I advanced to manhood, I longed for the salvation of men to that degree, it often seemed that my anxiety would separate my soul from my body, but I had to wait my Heavenly Father's appointed time, [that was, till the way was prepared], and this I did without a murmer or discontent.

And this same patient resignation must govern you, dear children, till the arrival of God's appointed time. For the consequences would be dreadful, of having true faith planted in the souls of men by preaching the word, before there is sufficient strength gained in the Church to gather [and protect] the fruits of this precious seed. Therefore remember, let your anxiety be ever so great for their salvation, the souls of men are not to be trifled with.

You are now in peaceful retirement under tuition of present special light of heaven, in the walks of sweet peace, and in the heavenly arbors of love looking ahead with many anticipations of happiness in the opening of the gospel that seems almost within your grasp. You can see broad fields of labor opening before you, and thousands flocking to hear the word of eternal life, who will bow their necks to the gospel yoke, come out from the world, enter in to the order of the gospel, consecrate their treasures, and spread your borders far and wide, till earth shall resound with the praises of God, and all mankind shall know there is a God that rules in the armies of heaven, and has set up His kingdom on earth.

My dear children, these visions of happiness are still as fresh in my memory, as they were in the days of my pilgrimage on earth. I have seen many things among my inexperienced babes, during the present ministration, which have revived in memory all my former expectations of man's easy submission to the gospel. But as I learned in those days of sorrow by bitter experience, the many disappointments that lay in my path, so will the lambs of my flock, when sent forth among ravenous wolves, learn by sorrowful experience, that they have reasoned only on one side of the question, and in the calm of their peaceful hours, taken but a one sided view.

Know then, dear children, that the next opening of my gospel, will be attended with the greatest suffering and persecution that has ever attended any opening of the gospel, either in the first or second manifestation of my spirit. This I say that you may not be disappointed in your expectation as I once

was in mine, about the glorious increase of my kingdom and the gathering of many souls to my holy and peaceful standard. For while you have been serenely viewing the bright prospect of ingathering thousands, and the happiness and comfort that so many faithful souls would then be to you, and the honor and glory you would then receive for your former submission to the work of God, you have neglected to notice the signs of the times.

Remember then in the first place, that the present ministration began with a more extensive manifestation of Divine power from the spiritual world, than was ever before known on earth. The most powerful Orders of holy Angels and a great host of justified spirits, were summoned by your Almighty Father in heaven, and sent to earth to help and to hasten my dear children to prepare for what must surely come upon them. The Patriarchs and Profets, the Ancients of God's people, together with a host of holy Angels, have been laboriously engaged in preparing my children for those days of rejoicing, also of deep sorrow and affliction that will surely fill all your holy borders.

These things and the visitation of your Holy Holy Mother Wisdom, have filled the Zion of God with deep sorrow, and brot my dear children under the heaviest bearing that has been experienced by the subjects of my kingdom since the Church of the latter day has been gathered into Order. These things have brot many of you into beep affliction and cruel buffetings and dire temptations of Satan.

Now what do all these things mean. Do you suppose that Satan has lookt on and witnest this great assemblage of the heavenly hosts, and has seen them ascending and descending from heaven to earth, as an idle and uninterested spectator? Do you suppose that he has seen the Church of God purged from idols and set in Order, and also seen this great preparatory work going on among the Saints of the Most High, and not interpreted its meaning.

Verily I say to you, there is not, never was, nor ever will be a movement made in heaven nor on earth

for the destruction of his kingdom, but he interprets the meaning, strengthens his fortifications, and labors with all his craft and subtlety to stop the work of God in its beginning, to maintain his kingdom of darkness. What means all these cruel buffetings, dismal doubts, dreadful forebodings of what is to come, frightful temptations, that have been so abundant and felt so terrible among my children. Believe me your Holy Savior, these are the blackest clouds of discouragement, which Satan has long kept in store to use as his most powerful engines to overthrow the work of God, at this most wonderful period of its progress.

These things may teach you that Satan has become more aroused and enraged at the present prospect of God's holy work for the redemption of a lost world, than ever he was before in any age of man's doleful existence. He begins to be convinced of that which he never quite believed—namely, that the ancient prophecies [of the universal reign of righteousness, and the destruction of wickedness], given thru the Profets and Martyrs, and the Son of God, are about to be fulfilled, and that his strongest exertions cannot hinder it, and this is the cause of his great rage.

Millions of dark spirits from the infernal regions are sent by the Prince of darkness to watch the passing of Angels and spirits from heaven to earth, and at this time, all the black regions of torment are astir with powerful excitement and wrath. It is beyond the power of Satan to so move the enemies of truth as to really harm you, before the appointed time, when God shall send forth His flaming testimonies from the kingdom of Zion. He sees with dismay, thousands and myriads of holy Angels and ministering spirits, daily preparing many honest hearted among mankind, to enter the work of God when the veil shall be lifted, and the call shall go forth to summon those prepared, to the marriage supper of the Lamb.

In the next opening of my gospel, many great and noble souls will be called into my fold. This will excite the enmity of Satan, and will cause many great ones of the earth and their numerous connexions to

rage against the work of God and the progress of my kingdom to such a degree, it will seem to many both within and without Zion, as tho the powers of heaven itself would be shaken. But none will be called to experience greater sufferings than will the heralds of my gospel, that will be sent to preach my word to the lost children of men. Let none be surprised if some should be called in the next opening, to lay down their lives in defence of my gospel and in support of the truth. I have told you these painful things with reluctance, that they come not unforeseen upon you.

This branch is called in the heavens of glory the deep vally of sufferings. It has made the Angels weep to hear your blessed Mother relate the bitter scenes of affliction she past thru in this place. And dear children, many who have ascended from this part of God's vineyard, and many who will yet suffer and lay down their lives in this place, will not be considered least in the kingdom of righteousness and peace hereafter. Thus saith your heavenly Father I can look thru the changing events of time, and the sea of troubles that await my suffering children in this place, and behold this branch of the Zion of God arise with exceeding beauty. I have reviewed again and again your toils, your sufferings, and the scenes of affliction that yet await you, and I have rejoiced exceedingly in the glorious reward awaiting you, both in this world and that which is to come

Tho this branch is devoted to many trying scenes this is no cause for discouragement, but rather of glory that you are counted worthy to suffer for the increase of my kingdom. ["Thus ye become chosen jewels, well refined and tried in time, all beautiful and glorious, the sealed of the Lamb and of blessed Mother Ann."] And remember also this promise, which shall stand as long as the pillars of heaven endure; and that is, in all your future sufferings, at home and abroad, among friends or strangers, in public and private, there will I be with you to strengthen, support, and enable you to bear them.

And when you arrive home in the mansions of eternal rest, you will learn that my arm of power has always been stretched forth over this part of God's vineyard. You will find that the members of this toiling, suffering branch of the Lord's vineyard, will claim by rightful inheritance, a meek and lowly station, and a near relation to my first Church on earth, and thru that, to the foundation Pillars of the New Creation. And I am sure dear children that if you could now see and know what is seen and known by your heavenly Parents and all the hosts of heaven, you would rejoice and give thanks that your lot has been cast in this low valley

Saturday, Oct. 9th, 1841.

CHAPTER I.

Our Savior's Travel from Birth to the Commencement of His Divine Mission.

Dearly beloved children, to convince you that I am no stranger to the pleasing anticipations in the prospect that lies before you, of the further opening of the gospel, I will in this Chapter cause to be written by the pen of inspiration, my hopes of happiness, my early acquaintance with the Angels of heaven, and how the work of God opened to my understanding as I advanced to manhood, up to the period when I was anointed to go forth as a Preacher of righteousness upon that great mission which God my heavenly Father sent me into the world to perform.

Mankind, in reflecting upon my character as the Son of God and their Saviour, have been greatly deceived in their reasonings and conclusions with regard thereto. Altho I was always perfectly obedient to the will of my heavenly Father, yet they attach too much perfection to my early life. Altho the fountain of all true heavenly knowledge lay open before me and tho I began in the very morning of my existence to drink of the pure celestial stream which flows from that fountain of Divine Wisdom, yet the children of

men, and even my own dear children, ascribe by far too much Divine and heavenly wisdom to my early years.

If I had possessed the perfection, knowledge and pure Divine wisdom, which many suppose I had in possession from the beginning, a little reflection will show you, that I would never have had to learn perfect knowledge by experience, nor that true wisdom which cometh down from heaven, by the many things I was called in after life to suffer. If I had known but a small part of what many have imagined I did, I could have prepared myself in my early years to have escaped many scenes of affliction and dreadful disappointments thru which I was called to pass in later days, and which were to me, more bitter than death. But this knowledge and wisdom, my heavenly Father for wise purposes deeply hid from my view.

To me was given power in the early part of my life, to render perfect obedience to God's holy will. To me was given an understanding of the nature of my holy mission in this world, the true design of my existence and a sure and certain knowledge that I was the long promised Son of God. All the rest was hid from my understanding, and my heavenly Father left me to learn by sorrowful experience what I am about to relate, that I might thereby know how to feel tender charity and fatherly compassion for the inexperience and infirmities of His poor afflicted Saints thru the many ages that lay before me.

My dear children, it is true I was the Son of God, the delight of Angels, the safest pattern of true faith and perfect obedience that ever dwelt in a body of flesh and blood. I performed the greatest miracle in withstanding the hosts of Satan, and overcoming man's fallen nature, that ever was or will be performed by any soul of mortal birth. Still, while I sojourned below, I was a poor, despised, forsaken wanderer, having no abiding city, few friends, and not where to lay my weary head

When you attach ideas of greatness to my character, think not that I was great in the eyes of the world, for none ever suffered greater scorn and contempt than I suffered at the hands of cruel unbelievers. And when you attach ideas of power to my person, think not that this power belonged to me, for in my own power and strength I could have done nothing [extraordinary] and would certainly have fallen a victim to the power of Satan.

By the Almighty power of my heavenly Father I was begotten, brot into existence, instructed in the true nature of my calling, led on from one stage of life to another, and made able to surmount each obstacle that arose, until I completed my redemption, laid a sure foundation for the salvation of the fallen race, and was crucified on Mount Calvary. Thus you see that I was a poor dependent mortal, from the time I was brot forth and laid in a manger, till by wicked hands I was slain. By the power of the Almighty I stood, by His power performed my great mission, and to Him belongs all the honor and the glory.

The earliest impressions I recollect, was my sense of duty, respect, and perfect obedience to the will of my parents, who were chosen and anointed with the spirit and wisdom of God, to teach me my duty as a child in nature; and teach me to live free from every impurity, falsehood and guile. They taut me to walk in that obedience which was well pleasing in the sight of my heavenly Father. The holy Angels ministered to me strength to perform this duty to that degree that I always stood faultless in the sight of God and His holy Angels. As a reward of my diligence and perfect subjection, I was a constant recipient of heavenly visions, Divine revelations, and many precious, heavenly gifts.

From earliest childhood I was as subject to impressions from heaven as from earth. I had as free and open intercourse with Angels as with men. I was many times awakened by the melodious songs of Angels, praising God. My dreams were continually of heavenly scenery in the delightful

regions of the just, and the glorious appearance of the heavenly order. Many happified spirits and Angels of love were daily sent to strengthen my spirit, and to guard and guide my infant feet thru the tender years of childhood.

I was very early, strongly imprest, that there was something miraculous in my very being, but what it was I could not comprehend, till just before I was nine years of age, in a wonderful interview with the Angels of heaven, it was revealed to me that I was the Son of the Most High God. This important revelation, started a host of queries in my infant mind, as to what my heavenly Father had designed, the relation in which I stood to the children of men, the part I was destined to act in later years,—my future calling among the children of men,—and what would finally result from my introduction into this world. And tho I felt great anxiety and had many inquiries to make of the holy Angels concerning these things, I could only learn them from time to time as they were comissioned to instruct me. For I had to wait till the appointed times and seasons, and receive all my light and information in a proper line of order, by special direction of my Eternal Parents.

From the time it was clearly announced to me that I was the Son of God, I was fully imprest that there was something terrible attacht to the children of men, about which, in some future time, I should become deeply concerned, but what it was, I could not then comprehend. In my interviews with the Jewish Doctors and Lawyers in the temple at the feast of the Passover, and in my opportunities from time to time to mingle and converse with the multitude, I found that my knowledge and ideas were different from their knowledge and ideas, both of heaven and earth, of Angels and men.

Tho they had arriven to the age of maturity, and many of them were far advanced in knowledge of the Jewish nation, yet I easily comprehended them all, and could reason more deeply

than they, and soon confound them. But instead of feeling exalted by such results, these things filled me with far more astonishment than it did the many who were often delighted to hear me. Why or whence their great deficiency in the true nolej of the spiritual things of God, and the superior kind of knowledge with which I spake, and the mighty power with which I reasoned, I did not then, fully understand. I believed that the hand of my heavenly Father was in it, and that at some future time I should know more concerning it, and on this ground, rested my childish conjectures and imaginations.

At the proper age, I entered the synagog, to hear the law of Moses read and expounded. This was a new and striking era of my life, which I long remembered with much pleasure and pain, for I had now arriven at that age which required a severe cross against that fallen nature which I received with my [mortal] existence. The reading and expounding of the Law, and my own light and conviction, received from my heavenly Father thru the medium of Angels, opened two distinct paths in life, before my young mind. One, was the flowery path of nature presented to me under the Law, the other was the path of perfect purity markt out before me by my own light and conviction.

I soon became as familiar with the Law, its ordinances and sacrifices, its requirements and duties, its restrictions and indulgences, and with the writings of the ancient Prophets, as was the High Priest himself, and nature with all its powerful charms and pleasing allurements, gave every possible invitation to take that path. The ministrations of Angels ceased for a season, and I was left as it were alone and with none to help me, to prove my obedience to the light of God that had been kindled within me. This was my first great struggle, and the first ground on which I was left [entirely] to decide my own choice.

I cautiously viewed the path of nature, and its cravings and indulgences, and carefully inquired

the reason of all the restraints imposed thereon by the Law of Moses. From my inward feelings and from the restraints of the Law, I saw there was something powerfully tyranic, and very offensive to my heavenly Father, attacht to the nature of man, for the Law seemed to bind it down with great severity, and it seemed that those restraints would need to be carried but a very little further to doom it to eternal destruction.

I plainly saw that if I chose the flowery [self indulgent] path of nature, which I could do under the Law, I must sacrifice my former purity and perfect justification—the society of Angels and my union to God my heavenly Father. But my dear children, the cross then appeared as great and as terrible to me, as it possibly can to any of you now, for remember, God had given me no positive command to travel in this path of perfect purity. The precepts and examples of Priest and Levites, and of the whole Jewish nation who were called the chosen people of God, and of mankind thru all ages before me, [favored the way of self indulgence] and what made my way still straiter; and my duty less clear, I could learn of none who had travelled the pure and [self sacrificing] path to complete perfection before me.

To decide this choice [according to highest wisdom] brot my soul into great tribulation, and I cried to my heavenly Father day and night, for some manifestation that would clearly reveal my duty, for I was too young and inexperienced to know [from my own intelligence] what was to be gained by a cross of perfect self denial.

At length, again thru the ministration of Angels, my duty as the Son of God, and the first foundation Pillar of the New Creation, together with the knowledge of the fall of man, and what it consisted in, was clearly opened before me. Among all the great manifestations of God that I afterward experienced in abundance, this mnaifestation I always prized the highset, because it laid the broadest and surest foundation for my eternal hap-

piness. And among all the wonderful displays of heavenly light which afterward beamed upon me, none ever filled me with that astonishment and true thankfulness that this did. For by the light of it, I saw clearly that my own [selfish] nature was doomed to eternal destruction. I saw the loss of man in all its heinous forms. I saw where and how the Serpent first entered the bowers of Eden and destroyed man's obedience, and ruined his honor and happiness. I clearly saw that the work appointed for me was to slay this nature and thereby destroy the works of the devil and become the chief Captain of the salvation of the souls of men.

In compliance with my duty thus made plain, not one moment did I hesitate to take up a full cross and enter joyfully into the great work that lay before me. I fulfilled all the requirements of the Mosaic Law, which my heavenly Father enjoined upon me, and for a time, kept my superior light and knowledge and obedience, as secret as possible. I was wonderfully blest with Divine gifts and manifestations, far beyond your comprehension, as a reward for my faithfulness, I now saw beyond the possibility of a doubt, that I was to become the leading Agent in opening a new and glorious dispensation to mankind, but was still ignorant of how it was to begin and be completed.

I fondly imagined a thousand things at this early period, which bitter experience taught me later, were but golden dreams of fancy. I was often occupied for days and nights together picturing in fond imagination the rise, setting up and progress of a new and glorious dispensation among the children of men. I really believed that I should witness the subjection of tens of thousands of my people, to the gospel which God had committed to my trust, tho I was sensible from the writings of the Prophets and from the revelation of God, that the work would cost me many painful labors and extreme sufferings, yet I knew not in what manner they would take place.

The next degree of travel and one of great importance, was to discern between a natural and spiritual relation. I was surrounded by natural relations, friends, and a race of men, that with all their pretensions to godliness were living in practices directly opposed to the light of God in my own spirit. They were living in impurity and all manner of deception. My faith and understanding required me to live holy, pure and undefiled. They were living in carnal indulgence, and sinful pleasure,—my heavenly Father had taught me by experience and thru the medium of Angels, to practice all reasonable self denial.

The question arose in my mind, how in the existing state of things could I own this sinful generation for my relation. For I found on examination that friends and relations, acquaintances and strangers, the whole Jewish nation, and every other nation, were all included in one common mass of uncleanness, and here was the veil that was not yet lifted. And if I made this great sacrifice, what was I to receive in return. For I was taught by the events of my life, it was inconsistent with man's creation and a useful existence, to live without union, friendship and society.

I knew not then, the true meaning of this labor that my spirit was brot into, but learned by later experience, that my heavenly Father was thereby preparing my mind for a full understanding of the way in which I was to receive my true disciples, and associate with them in toil and suffering, and trials and persecutions, and thereby lay a foundation for the first opening of the gospel. Nothing could exceed my joy, when after a long period of painful travel thru gloomy years of darkness, this knowledge was communicated to me by Divine revelation from heaven.

I could now see clearly how the gospel was to open among the people of my own nation. I could picture in my innocent fancy, our travels and wanderings among mankind, preaching the words of eternal life, healing the sick of all manner

of diseases—casting out devils [or demons]—washing away every degree of uncleanness, and even raising the dead, for a knowledge of this power was given me at this time, by the revelation of Angels. I could picture in my busy fancy, how this powerful preaching, how this new light from heaven, and these wonderful miracles, would prove me to be the Son of God, introduce the gospel of salvation among men and set up God's everlasting kingdom of righteousness and peace which should never have an end.

Notwithstanding all the mortification I had then to bear, and all the deep anxiety I had to experience before I could obtain permission of my heavenly Father to begin this great and glorious work, I am conscious that this was the happiest period of my existence on earth. I had not at this time been taught by bitter experience, the deep seated wickedness, the cruel and malignant revenge, the abominable deceit and hypocrisy, and above all, that open, wilful rebellion, so deeply planted in the nature of fallen man.

As I had always yielded the most perfect submission to the will of my heavenly Father, I could not conceive at that early age, how there could be so much stubbornness and determined opposition to the will of God in the human heart. Of all the ardent hopes I once fondly cherish, and of all the painful scenes of bitter disappointment which I met in my sorrowful experience, my mistake in relation to man's subjection and final obedience to the requirements of God, in His merciful offers of salvation, was the greatest. It was the most painful of disappointments, and caused the bitterest of sorrows, that most often interfered with my joys during the remainder of my pilgrimage on earth. Not that I sought my own glory in the least, but man's eternal happiness.

Written Saturday eve, and Sabbath morn, occupying about five hours. Oct. 10, 1841.

CHAPTER 2.

From the Beginning of Christ's Public Ministry to Its Close.

At that important period, when by the law of my nation I had completed my years of subjection to my parents, I was visited by the most powerful host of Angels that I had ever beheld. From them I received my anointing, and full permission to enter on the work designed in the will of heaven from the foundation of the world, that I should perform. During this interview my soul was filled with love and heavenly joy to a far greater degree than I had ever before experienced. My mind was enraptured to witness the joy of this wonderful assemblage of the heavenly Orders in the glorious object of sending me forth in my pure, upright and innocent state, to preach the glad tidings of free salvation.

They baptized me with the mighty power of God, and poured out the wisdom of the Most High, till I was astonished at the rich abundance, and the inexhaustible fullness of God's pure spirit that was showered upon me. And to strengthen my hands to take hold joyfully and fervently of the great work that lay before me, they sang my praise, which echoed thru the heavenly arches, and cheered me on in my glorious undertaking, with their wise instructions and smiles of delight. They related to me the rejoicing that took place on earth and in heaven, and the marvels that are recorded and others that were not recorded, that occurred on the occasion of my mortal birth.

They conveyed to me a special message from my Almighty Parents, which instructed me how to commence my mission, and where I should find my loving disciples who were to be my companions in joy and in tribulation. What seemed to me more precious than all the rest, my heavenly Mother instructed me that I had well earned my glorious station among the sons of men by my faithful obedience to

Her Holy will, and that I was then to be crowned as the true and worthy Son of God for my willing obedience to His Holy laws thru all the trying incidents of my life.

My heavenly Parents informed me, that heaven could do no more to honor me at that time, and that I was more than worthy of all the honor and glory that was then conferred upon me. My dear children, never was any but a true Son of God, able to bear such a marvellous ministration. It seemed that nothing in heaven, could be greater. But I afterwards past thru scenes of trial which enabled me to see the great Wisdom and condescension of my Eternal Parents, in giving me this sure staff to lean upon. Altho I was created the greatest, the strongest and most noble of the Sons of men, yet I have been called to pass thru scenes of horror and of heart rending anguish, where this staff was no more than sufficient to support me.

When the heavenly host withdrew, I was lost in complete astonishment for many hours, and when I awoke to sense the conditions around me, a solemn gloom attended with deep reflections painful in the extreme, settled upon my feelings. I now began more deeply than ever, to contemplate my call, my station, and the vast responsibility that rested upon me. I saw that to me centered the prophecies, the Law of Moses with its mysterious types and shadows of good things to come, and that all the promises of God to a lost world, were to be thru me fulfilled.

I saw that I was designed to be a pattern for all mankind to follow. They were to be saved thru my faithfulness, if they would harken to the voice of God and follow my example. It seemed to me that if I failed in my obedience to the righteous will of Heaven, their certain and eternal destruction was inevitable. These reflections brot me into an agony of soul and a mortification of spirit, that even the Son of God, at this moment is unable to describe. This gloomy season lasted for a few weeks

[only] and was highly beneficial, in shaping the subsequent course of my life.

If the joy and consolation was a great gift of heaven, this I also esteemed as great, for ere it ended, I formed the most rigid determination of obedience to the will of God, and to improve all the treasures of knowledge and heavenly wisdom that were stored in my soul. I formed the most deep, firm and unbending resolution, to benefit a lost world in my day and generation, and this resolution I kept ever after, with scrupulous exactness. Thru-out my mission on earth when I had learned the will of my heavenly Father, I was sure to obey, tho the loss of my own life, the lives of all mankind, and the sacrifice of the whole Creation had been the consequence.

During this stage of my travel, I past thru the most alluring temptations of Satan, for forty days and nights. Thru the whole fallen nature of the flesh with which I was clothed, thru the lust of man, and its ambition for power and greatness, I was now put to the severest test. All the charms of nature—all the prospects of worldly honor, fame, pleasure and ease, and of earthly happiness, and dazzling grandeur, were presented to me in their most attractive forms; but the firmness and resolution of my soul could not be shaken by all the powers of darkness.

Mankind are greatly mistaken respecting my true state in this trying season. When they hear the account of this part of my experience, they imagine that the Angels of God were with me, or that the Power of the Most High overshadowed me thru these trying moments. But my dear children, this is not the way that the Son of God was supported in the hour of trial. You will readily conclude, that the great ministration I have spoken of would support me in all I could possibly be called to pass thru. In a certain sense this is true, but God's ways are often mysterious, and to be found out only by experience.

When a soul has been carried to the highest point

of happiness by a great and powerful ministration, God takes deep and wise measures to test the improvement he will make of these heavenly blessings. In the reaction, when his sense is again returning to the scenes of time, he will often be called to pass thru clouds of gloom and trial, that will for a season, overbalance the heavenly joy and blessing he has so abundantly experienced. [That was my experience. Alonzo.] This is Satan's chosen time; in this dark and trying hour, he will cast in his strongest, infernal temptations to lead the soul astray from God. He is not displeased for the Saints to receive their heavenly portion, if he can find access to them when the reaction takes place, and the God of heaven puts their soul to the trial.

In my forty days of buffeting, severe temptation and long fasting, my soul often felt as if in the agonies of death, struggling for deliverance from the revengeful grasp of the adversary. On me centered his most powerful efforts to arrest my mission among the children of men, in its very commencement. His most flattering charms having failed to swerve me from the path of duty, nothing could exceed the revenge, the hatred and malignant opposition which I felt from him. Thru all this severe trial I was left alone, with neither Angels nor men to help me.

When this season of suffering ended, the Angels of God descended to comfort and revive my drooping spirit, and during this ministration I chose my loving and faithful disciples, and sent them forth to preach the gospel. Exceedingly bright was the heavenly prospect that opened before me when I began my mission to preach the everlasting gospel to the children of men. I saw the great harvest of souls to be gathered into the heavenly garner, and the joyful deliverance about to be given to the suffering children of men, and was perfectly lost to every other consideration. No merchant in quest of temporal gain, could possibly be inspired with that energy of spirit in his calling, that I was in mine.

No earthly Prince about to ascend the throne of State, could be a thousandth part as anxious to benefit his subjects, as I was to proceed with perfect caution, in the true fear of God, and with heavenly wisdom, to benefit the souls of men. I draped my testimony, which they were unable to bear in all its plainness, in most pleasing metaphors, and instructive parables, still the greater part of the Jewish nation, especially men of power and influence, rejected it. I walked in all meekness and humility before them, but they accused me of pride and ambition.

I proved daily before their eyes that I was sent of God, by healing the sick of all manner of diseases, by casting out demons, and even by raising the dead and by other marvelous miracles [and by the self convicting truth of my testimony]. Still they closed their eyes, stopt their ears, hardened their hearts, and refused to believe and obey my word, and finally rejected, and cried me down thru out the nation. I was daily with them in the temple, I taught in their synagogues, my example was continually before their eyes, yet they rejected me as an impostor, accused me of hypocrisy and crime, and of leaguings with devils and unclean spirits.

This was far different from the reception I expected in the beginning of my mission. I tried all the arts of persuasion, every form of reproof, and every other fair means, but they daily grew more hardened against the God of heaven, more determined in their opposition to His holy laws, and finally to my complete horror and amazement, they began to seek the life of the Son of God, whom the heavenly Father and all the heavenly hosts had anointed, commissioned, and sent among them as the only Savior of the world.

These things caused me at times, to almost lament my existence, and to wish for the annihilation of the transgressors, for their spirits are eternal, and I knew that the reward of their works would be given them, [and they would be terrible in the extreme] and when I perceived the reality

of this, in its full force, it rent my soul with indescribable anguish.

Till these scenes burst upon me in all their frightful realities [or sequences] I had fondly cherished the flattering hope, that at least, tens of thousands of my own nation, would embrace the gospel of eternal salvation, during the time allotted me to dwell on earth. When I saw that they had leagued with Satan to reject the merciful offers of salvation, I often prayed for them in secret, whole nights together, and I often wept bitterly, over their perishing state, and the certain destruction that awaited their devoted city Jerusalem. This subject is painful to my feelings, even at this distance of time, and I will here close this part of my narrative and enter more deeply, into a portrayal of my severest sufferings.

Written, Sabbath, Oct. 10th, 1841, between the hours of 8 and 12 o'clock at M.

CHAPTER 3.

Christ's True Sufferings, Continued Till He Expired.

My dear children, I had been so familiar with the writings of the Prophets, and so much under the influence of the immediate revelation of God, that I was persuaded an awful scene of sufferings awaited me in the course of my earthly pilgrimage. Yet as I look back and compare my experience with your present state of feeling, I see that I was then, such as some of you are now, looking for much happiness while God had designed that I should be perfected thru sufferings. This is strictly true of me, altho I was the Son of God, and altho in me dwelt the greatest fulness of wisdom and knowledge, and deep understanding of the things of God, of any being ever created on earth.

I speak this for your reflection, as a kind and tender parent to your deathless souls, and as one who desires to guide your feet in the road to eternal happiness. By what I learned from the Prophets, and especially from the holy Angels who often attended me, I had long foreseen that I should have to suffer death in some frightful form, and seal with my blood the truth of my testimony. As soon as the God of heaven suffered me to fall into the blood thirsty hands of the cruel, unbelieving Jews, I learned by their malice and rage, their threats and inveterate enmity to me and my testimony, the form of that death I afterwards suffered, and that on Mount Calvary I should be left to drink the dregs of my cup of sufferings.

But dear children, my death upon the cross, and the cruel and shameful abuse thrust upon me by wicked men, were not the real nor the deepest sufferings of him whom you, by the choice you have made, prove that you own as your Lord and Teacher. I shall now speak of that fallen nature of man which I took upon me. As it was designed for me by the will of my heavenly Father, to open the way of redemption for the great human family, it was necessary that I should be created with the strongest passions, the greatest ambition, and the most powerful inclinations to follow an evil influence, of any one that ever existed in time.

[NOTE 2. At first that, my mind did not readily acquiesce in this view. After mentally proposing "to promote self interest," in lieu of "to follow an evil influence," I reflected. How could he sympathize with or help the tempted, unless he had experienced temptation—and how could he experience temptation, unless thru an evil nature within. An Apostle tells us we have not a High Priest unable to compassionate our weaknesses, but one having been tempted in all parts in like manner without sin. If the query arise, Whence derived? the answer is, from his an-

cestors, of whom were Judah, Rahab, David, Solomon, Amon and Manasseh, kings of Judah. It was needful however that the evil be counterpoised by a corresponding power of resistance and a stronger attraction for the noble and superior qualities of being, or the evil and the opposition he had to encounter, would have borne him down, Heb. IV, 14. Of this we feel sure, as Calvin Green wrote, "The rotten ingredients of human nature, were never developed in him." He must conquer the enemy in his strongest entrenchment, if he would liberate his captives. If the mortal body of Jesus was miraculously produced, as recorded in Luke, by the operation of a law unknown to mortals, which is denied only by the negative wisdom of ignorance, having no positive proof to the contrary; surely the Divine Power which created all, was able to concentrate in him, such forces and qualities such endowments and balance of faculties, as qualified him to successfully perform his great mission, which in this writing is shown to be both more difficult, and more important by far, than ordinary minds conceive.

A. G. H.

It was also necessary that these passions, ambition and evil inclinations be strongly appealed to, to test, and develop my power to resist and to overcome them, and to prove my faithfulness, and to render me perfect thru sufferings. That I might be able thru coming ages, to know how to succor and administer help in all kinds of infirmities—to consider all kinds of disposition—to understand all kinds of temptation, and to become the Savior of souls in all states and conditions. It may be truly said I was tempted of Satan, for he knew well that if he could induce me to commit a single sin, the foundation of man's true happiness and complete deliverance, would be ruined, (for a season). This caused the Adversary to put forth his most powerful efforts to overcome me in early life.

I have often spent weeks together under the

most severe temptations and trials, in which I had to guard every action, word and thot, day and night. It seemed in these times, that a hair's breadth deviation from the eternal light of heaven, would plunge my soul to the bottom of the gulf of perdition. At such times, the Tempter stood over me with his yawning jaws ready to devour me in every passion of my nature, in every faculty of my soul, in every appetite of my body. For every act of my life, whether joyful or sorrowful, cheerful and happy or grave and solemn, he buffeted my soul till my tormenting anguish was unutterable.

For all words I spake at this early period, for all objects I beheld, for all sounds I listened to, for all I tasted, felt, smelled or handled, I was severely buffeted by Satan, in order that every faculty of my soul should be purified, and that every appetite, passion and sense of my nature, should be brot under the severest mortification. What rendered my state more distressing, I was created in that order that I could behold the spiritual world in open vision, and often saw Satan and his hellish host around me.

In those times dear children, I had no kind Elders, no spiritual guides to go to, for release-ment, but had to stem the torrent of evil in myself, withstand every bad example around me, and bear what Satan and his dark hosts imposed upon me, with none to teach, protect or lead me, or even to administer a ray of comfort to me, after I began to travel in the work of redemption. Now you may understand the meaning of that passage of Scripture "I have trodden the wine press alone, and of the people there were none with me." Also the meaning of that passage "He learned obedience by the things he suffered."

The temptations of evil were so numerous and my struggles to resist them so fervent, and my buffetings so many and painful, that at times with deepest feelings of anguish and horror, I have feard that I had committed some act of offense against

my heavenly Father, that I could not comprehend, and thus leagued with Satan, sinned against heaven, and lost my noble birthright.

And many times after such severe scourging and tormenting anguish the good Angels have suddenly appeared for my relief, and found me almost smothered with tears of repentance, completely broken down in agony and despair, and have comforted my weary soul, and driven back the Adversary with his black clouds of deception, and enabled me again to lay hold of that pure justification, which I never lost by unfaithfulness. Scores of times have they kneeled around and wept over me in the midst of my joy and release.

My dear children, it was very far from pleasing to my heavenly Father or my Eternal Mother that I should thus have to suffer. But mankind had plunged so deep into sin, and their lost state was so dreadful, that God in His Infinite knowledge and wisdom, saw that the only way for their deliverance was to create just such a being as I was, who should have just such a travel as I had, pass thru just such temptations as I did, and finally gain just such a victory as I gained, in order to open for them, the door of eternal salvation, thru which they might enter and travel from their lost state. So that instead of there being anything hard or unfeeling in this, it was the greatest mercy and condescension that God ever bestowed on a lost world that I was thus created and called to suffer.

By entering into this work in early childhood, I learned to combat the nature of man and all the powers of darkness, thru every stage of man's painful existence. I learned to resist and conquer the most ferocious, ambitious and filthy passions that ever existed in the sons of men. I learned to overrule and bring into subjection to the pure and living truth of God, the most deceptive, dishonest, and crooked inclinations, that have existed in the human family. And this

work was given me by my heavenly Father to do, before he entrusted to my care the souls of men, for as I have already told you, the souls of men are not to be trifled with.

Not that I had gained complete redemption, when I began to preach the gospel of salvation, but when God sent me forth as the great Shepherd of Israel, he saw that thru faithfulness and extreme suffering, my feet were unalterably placed on that foundation which could never be shaken by all the powers of darkness. And on this foundation I had to prove myself firm as the everlasting hills, before I could receive authority to teach, or even know who were to become the companions of my toils and future sufferings.

Before I close this part of my subject, let me invite the young and innocent lambs of my flock, to contrast their condition in these happy days, with mine when in my youthful state, and see if they cannot discover enough difference in their favor, to fill their souls with thankfulness to God for their present advantages. I had to travel alone, combat the strongest passions of nature alone, fight the whole host of Satan, and bear my sorrow and extreme suffering, having none to help or associate with, none to cheer or comfort me.

You have good and experienced Elders to watch over and protect you, to teach you the difference between truth and error, light and darkness. If you are truly honest and obedient, when you are tempted, they will not suffer Satan to carry that matter far, for to your beloved Elders is given authority to say, when Satan approaches to afflict such souls, "No further shalt thou come." His painful temptations, his tormenting fears, his cruel buffetings can be driven back by the faithful Shepherds, who are placed to watch over the lambs of my flock.

I do not always strictly examine to learn how you feel in this matter, but on my own part often have I retired from amid the hosts of heaven and

shed tears of gratitude for the compassion of my heavenly Father, when I have seen your beloved Leaders delivering my dear and tender lambs from the tormenting fangs of the Serpent, and setting them at perfect liberty from the scourging buffetings of Satan that I once suffered so keenly, and was only made able by the miraculous power of the Almighty to bear. Learn, dear children, when you have heard this part of my experience, to be thankful for your great privilege.

You are not required to be so faithful as I was, in order to keep your justification, nor to travel the thorny path that I traveled, in so trying and humble a manner to enable you to find heaven. You are not required to feel but a small part of my sufferings to enable you to gain salvation. For tho you sin thru inexperience, scores of times, you may find charity and be forgiven, when one of those sins would have sunk my soul from the God of heaven, into the regions of tormenting anguish, to the endless ages of Eternity.

[NOTE 3. Some readers may query, how could this be possible? It is an axiomatic truth, uttered by inspired penmen, that "His servants ye are, to whom ye yield yourselves to obey, whether of sin unto death, or of obedience unto righteousness." The spotless Son of God, endowed with superior gifts, and equipt with power to resist all allurements, and overcome all the wiles of the Adversary that holds mankind in bondage, as is proved by his success—if on the contrary he had been seduced to commit a sin how all the devils who were watching his mighty struggles to destroy their dominion, would have jumpt onto him as it were, and gloated over his defeat. Who could he appeal to, to roll back the flood of opposition and restore his lost ground, if he had been conquered by the enemy instead of conquering.

It may be surmised that God would raise up another Agent. But how long time would be needed to prepare him, while the race would be sinking deeper into sin and abomination, and ren-

dering it more difficult to liberate them. And if Jesus could have been liberated by another how could he ever forgive himself for losing the prize which he was appointed to win, and his place in the heavens, which he was created and endowed to gain and to hold]. But dear children, what feelings of love and gratitude, are due from you to your heavenly Father, for the heavenly favors so bountifully bestowed upon you. For you have as great light, as ever was revealed from heaven to earth, and as great protection as ever was extended to mortals, and the greatest ministration of Angels and justified spirits, that ever was known on earth among the Saints of God. I will now relate to you something further concerning my fond hopes and the pleasing imaginations of my early days respecting the happiness of my own nation.

At a certain stage of my life, it was revealed to me in heavenly vision, the exact kind of submission God would require of the Jews, to enable them to enter the gospel of salvation, and the exact order, honor, glory and beauty which their submission would confer upon them. And my heavenly Father assured me, thru the medium of Angels, that this submission was altogether in their power, if they chose to render it. I saw in the vision of God, the church that might be established in Jerusalem, if they would embrace the offers of the gospel. I saw the brightness and glory that church would stand in, and the exceeding honor and glory it would be to the nation. I saw that if but part of the nation would embrace the gospel, God would extend protection and blessing for a season, to the whole nation on that account.

Thru this, I saw the way in which they would become the chief delight of Angels, and of the God of heaven and earth, and the excellent and honorable standing they would take among the nations of the earth. I saw in the visions of God, that they were as a nation, by far the most noble race of men under heaven, and that God had de-

signed in creating them, [and by subsequent training] to form a grade of noble spirits worthy to receive the first offers of the gospel, to take the lead in the work of eternal salvation, and forever stand first in the order of redemption. I saw the many noble spirits created, exactly suitable to receive the light of the gospel and become ministering spirits to the rest of their nation, if they would humble themselves and receive the long promised Son of God in his lowly capacity and acknowledge his chosen disciples.

I saw that in the way God had laid out to send to the Jews by me and my true disciples, the offer of eternal salvation, He designed to prove the submission and obedience of the whole Jewish nation. I saw in the heavenly visions that often inspired my soul, the help they would be to me in placing the gospel in the earth while it was God's will to continue it in the first Dispensation, and the powerful Ministers that thousands of them would make, [if subservient to that design] to carry the offers of eternal happiness to those benighted nations lost in heathenish darkness, in remotest parts of the earth.

These impressions often received in heavenly visions, were the foundation of my fond hope that the Jews would very extensively receive the offers of the gospel. And tho my reason, and the testimony of the Prophets operated in a degree to check my too sanguine expectations, I had not yet experienced enough to believe it possible that men could stand so much opposed to their own interest and real happiness. In all my visions, I plainly saw that the Jews and all the rest of mankind would be left free to act their own, independent choice. And when I saw the door to eternal happiness opening before them so plainly, and that by the mighty power of God they would be taught this wonderful reality so clearly, I could not persuade myself that they would so extensively reject the only means of happiness. With these hopes, which nothing but the painful reality I afterward

experienced could destroy, I sat out to perform the great undertaking that lay before me.

Now dear children, with this revelation of the wise choice they might have made, and the honorable stand they would have taken, if they had wisely listened and yielded obedience, can you not see that I was every way prepared to feel their horrible state, and to be rent with bitter anguish for the dreadful choice they made, and by the open rebellion of many of the Jewish nation. When I saw the awful gulf that was fast opening before them, into which they were hastening to sure and eternal destruction, was there not ample cause for my tears of anguish and my bitter lamentation over the devoted city of Jerusalem.

[Note 4. Eternal destruction here means the irrecoverable loss to the disobedient, of a birth-right, and the destruction of their happiness, no human mind can tell for how long, in a state wherein souls cannot measure time, and which therefore, seems eternal.]

I saw thousands around me who might have been foremost in redeeming the souls of their brethren, disdainfully reject those merciful offers of eternal life and happiness which had cost me such indescribable anguish, toil and sufferings to gain. And worse still, they were using every art of deception and open falsehood, to blind the eyes of their brethren, to annul the effect of my testimony, and to suppress God's holy work thru out the Jewish nation. Tho many had taken this opposite stand in darkness, yet tens of thousands did it with their eyes wide open.

In the second year of my mission, I meditated more upon the persecution that the Prophets had received at their hands, even to the taking of their lives. In considering the cruel scourgings, the banishments, the fiery tortures and dreadful deaths that many had suffered by their cruelty, when these things opened to me their horrid reality, and in contemplating my own painful experience among them, I often felt as tho I had been cast out of

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heaven and the bowers of Paradise, into the very belly of hell. In those days of dismal anguish I began seriously to consider what I was to expect from their cruel hands. But their malignant looks and threats and the secret bribes that were offered for my life, soon taught me this lesson.

These things brot me into deep labor of soul, not for the preservation of my life, for this did not appear to me of great value. But I weighed the sins of this greatly favored yet rebellious nation. I saw that from their beginning they had been remarkable for abundant sinning, as a fountain of iniquity, and open rebellion against the God of heaven. There was the blood of Prophets and holy men of God which they had shed. I saw as clearly as in the visions of God, the just amount of all their transgressions against His holy laws and their disobedience to the sacred light of heaven. Added to this, their last, and the greatest sin they could commit—that of rejecting the offers of eternal happiness which God had so graciously extended to them.

I contrasted with this, what I have before described, the honor, glory and eternal happiness which they had thereby eternally lost, [forfeited] and at such times, in retired and secret places, have I cried aloud in my dreadful anguish of sorrow and despair, O heavenly Father and all the hosts of heaven, will these thy rebellious people yet add to all the rest of their woful crimes, the cold blooded wickedness of crucifying the Son of God, who was sent to them with the merciful offers of life and salvation.

In some of these painful moments, it was revealed to me by the ministering Angels who sought by every means in their power to comfort me, that this was certainly to be added to my bitter cup of affliction. I had not feared the death which they were fast preparing to inflict upon me, if every other consideration could have been left out. I could have willingly suffered all I then suffered, and have borne all I then bore for the Jewish na-



tion, and have felt the same fatherly compassion, love, charity and tenderness of spirit, which I ever manifested toward them, and have willingly received as a reward for my labors that which I was about to receive from their hands, if it would have restored to them their birthright, and lifted them above the fearful consequences sure to follow the loss of it. But all I could suffer, could never pay the dreadful debt they were contracting.

[Note 5. We are taught in this day, souls are redeemed only by sufferings. Owing to the great debt caused by sin, some souls have to suffer unjustly, i. e. more than their own works merit, that the debt may be paid. But there is compensation for all such, in the results. None ever suffered more unjustly than did Jesus and Mother Ann, and many of their true disciples. So be patient and of good courage, all ye who suffer unjustly from causes beyond your control, for great, beyond expectation, will be your reward.]

After this sorrowful revelation, I resigned myself to my lot, with that patience and fortitude which befitted the situation, and tho dangers thickened around me, I did not deviate a hair's breadth from my path of duty. Many times, when I saw combinations which I knew were formed to compass my death, have I gone when the spirit of God imprest me so to do, boldly into the midst of them, to convey the light of heaven to the multitude, and have openly rebuked their ungodly counsels, and shamed them for their murderous designs. I taught in their synagogues and daily preacht the gospel among them, which I loved above all things, and for which I was soon to lay down my life. I wrought signs, healed the sick, and even raised the dead to life, in the midst of my bitterest enemies. I did not retire from this public ministration till warned of my heavenly Father to walk more secluded, and to teach my doctrines more privately.

At this period of my life, nothing rested with greater weight on my feelings, than the thoughts

of leaving my loving and suffering disciples. I labored to prepare their minds for the dreadful shock they were to receive, as tenderly and wisely as possible. I had spoken of these things in their hearing before, yet they were too innocent to expect such cruelty at the hands of their own nation. Having imprest their feelings with what was about to come to pass, with great carefulness, I began to prepare them for my departure by administering to their souls such consolation and encouragement as they were able to receive.

In my cries and prayers to God for them, I received Divine assurance that after my dissolution they should be baptized with the Holy Spirit and do a mighty work on earth, foiling the opposition of men and devils, and that all [except my betrayer] should stand as the firm supporters of my precious gospel. It was also revealed to me that these dreadful calamities should not come upon me till I had completed my redemption. I continued teaching my doctrine till that memorable night when I ate the last passover with my disciples, and exposed before them who it was that would betray me. When supper ended, Judas having departed, my sufferings began to come upon me. We all retired to Gethsemane, where I experienced their greatest intensity.

My keen sufferings, aggravated by the thots of separation from my dear followers, the fall of one of my [chosen] disciples, and the nefarious deed he was about to commit, the lost state of mankind, the great wickedness of the Jews, and the Divine Judgments which I saw would overtake them and the vengeance of the powers of darkness settled down upon me causing such a weight of sorrow as tested my fortitude to the utmost, and I prayed to my heavenly Father that if it were possible, this cup might pass from me, feeling at the same time , resigned to do His will. The agonies of that moment, the bloody sweat, the death that overshadowed my disciples, are as fresh in my memory as on that fateful night.

After I was bound and taken before their judgment seat, my soul was chilled with horror at the prospect of the awful judgments that awaited God's disobedient people. I saw the fearful calamities which befel the city of Jerusalem, as clearly as when they afterward took place. I saw their enemies encamp around the city, break down its walls, and prevail against it. I saw their stubborn opposition, their dreadful famine, and their hardness and blindness of heart, while their sufferings increast in proportion to the great crimes they had committed. I saw every good spirit and guardian Angel depart from among them, and leave them a prey to [beastly] men and devils, with none to shield them, and no mighty arm stretcht out for their deliverance. I saw their temple destroyed, their city levelled to the dust, and the remnant who were not slain by the sword nor by famine scattered abroad among nations, a disgrace in the earth, a striking memorial of God's judgment, and the effects of wilful rebellion in persistent transgression of His laws and commandments. Thus I saw them sunk in disgrace and held in contempt by those nations, which God had designed they should lead, if they would prove themselves worthy, in the work of redemption.

My dear children, I always considered my physical suffering by death on the cross, as the least part of my real suffering, and but little need be said of them.

The hill of Calvary, with its dismal scenes, my parching thirst, and mangled limbs, the mocking insults of Jews and Romans, extended between two thieves before heaven and earth, the lingering death, and the bloody spear, are registered in heaven, and by me remembered. It is true that toward the close of my sufferings, on the return of all those painful recollections, I felt as tho God, Angels and Men had forsaken me. But I had experienced nearly the same before, tho not under such painful circumstances.

At every return of cool, collected reason, even in view of the great crimes of the Nation, and amid all their mockings and unfeeling insults, I could with heartfelt emotion pray for the Jews, toward whom I always cherish the tenderest love, tho in return they proved themselves by their rage and madness, my bitterest enemies. Amid the severe sufferings of the last hour, one consoling reflection I had in this; tho thousands were sinning with their eyes wide open, yet tens of thousands more, who were urged on by the fury of Satan and the madness of others, knew not the nature of the awful crime they were committing.

For while many would be doomed to suffer in the world of spirits the penalty of wilful transgression, I could extend charity, and God could bestow His pardoning mercy easily on all [repenting souls] who assisted in the great transgression, in the blindness of ignorance. The last agonies of which I retain distinct recollection, were my struggles in the moments of death, and resigning my spirit to my heavenly Father. After passing out, my soul was wafted by millions of Angels from mortal sight. For all the heavenly orders of every rank and description had assembled to witness this horrid spectacle.

Thus dear children, I have given you as a present, thru the intercession of your blessed Mother Ann, the fullest, the clearest, the truest account of my real sufferings that was ever revealed to mortals on earth. Receive this my dear children, as a sure evidence that you as a people, are held very near the Lord Jesus, your heavenly Father. I have long watcht over this place and can come very near to and find a glad reception among you, because you are a poor suffering group of my dear children, who are as near to me as the apple of my eye, or the happiness of my own spirit.

I have dictated every sentence of this account of my life and you may receive it as the clear genuine truth from the memory of your blessed Lord and Teacher. In coming ages, it will not be rankt

among the least of your honors, that on this humble spot, and among this suffering people was given by Christ the Savior, this heart stirring account of his life and sufferings on earth, in the days of his extreme humility.

I am sensible that I can bestow no treasures upon you that will be esteemed so valuable—I can reveal nothing to you that will be held so sacred,—and can leave no memorial among you that will be so long remembered as the contents of this little book. For every soul who listens to these words from the lips of a holy Savior, may know that my warmest love, and surest eternal blessing, are extended to my children for whose benefit it is given, in every page, in every line and in every word that is uttered in my part of this book.

While inspiring the Instrument who has written this account, my spirit has glowed with most tender love, fatherly compassion and warmest affection for my children here, and be assured I have taken as much satisfaction in communicating this little present to you as you can possibly take in receiving it. In it is mingled no stripes of reproof, because at this time you do not need them, and they shall not fall upon you for you have had your full share for the present.

Dear Children, compare [or contrast] this record with the many volumes that have been written, and the sermons preached, and the many things that have been said by false christians, and see the doleful mistake they have made concerning my true character and real sufferings. They have placed them altogether in outward things and circumstances and have painted in glaring colors the agonies of physical death and have in a great measure overlookt my suffering in spirit, and humiliating travel of soul.

Look not to the children of this world for happiness [nor for light to guide you on your heavenly journey]—look not to increase of numbers for enjoyment, but always stand ready to step forward

into this glorious work, tho you are called to the ends of the earth, and required like your Lord and Teacher to seal with your blood the truth of the gospel of salvation. Place your dependence on the God of heaven, in a meek, humble spirit, and be ready to pass thru trials, sufferings, buffetings, stripes, imprisonment and death, and instead of repining at your lot, labor to feel thankful to your heavenly Father for your call and privilege to suffer for your holy Savior.

Instrument William Leonard Chh. Harvard.

Written between 5 o'clock A. M. and 3.30 P. M.,
October 11, 1841.

PART TWO.

Life and Sufferings of Our Blessed Mother Ann.

CHAPTER I.

Visions and Exercises of Mind, and Why She Married.

My dear children, to some of you it may seem needless that more be said or written about my life and character than has already been. But your blessed Savior designed to reveal to this little flock a clear and true account of his sufferings, together with many things of his early life not known on earth, and has conferrd on me the favor of bestowing this present, tho he himself made the revelation and inspired the writer. It was also the will and request of my Lord and Teacher, that an account of my early life and painful travel and sufferings should form a second part to this little present that hereafter you may be able to compare the lives of your heavenly Parents, and thereby learn that both drank of the same bitter cup of suffering—worked out the same deliverance from the nature of evil—opened to fallen man the same prospects of everlasting salvation and thereby united two dispensations of the everlasting gospel in one, and thus laid the sure and final foundation of human happiness upon that rock which never can be shaken by all the powers of darkness.

When I requested of my Lord and Teacher to bestow this token of tender love upon my dear children, he was pleased to grant my request. And when I told him that this account would delight your spirits, and be handed down by you to many generations, he smiled, and askt me if it would not be a far richer present if a similar account of the life and sufferings of their loving and tender

Mother should form a second part to this book. He said that as dutiful children always love their Mother, at least as well as they do their Father it seemed as tho the joy of his children could not be complete with the account of his life and sufferings only, and that when this work should be handed forth to future generations, something would always seem to be lacking—and that thousands when they heard the sufferings of Christ (Jesus) the Savior, would regret that they could not hear the sufferings and painful travel of the Mother of their redemption also.

This taught me that this second part was as necessary as the first. So you see it was not your Savior *Alone* nor yet your beloved Mother *Alone* who gave you this little book, but both, united in one degree of love, blessing and fervent desires for your eternal welfare.

Know then dear children, that when I awoke to a knowledge of my existence on earth, I learned that I was born in the midst of English people, and was a native of the land of Britain. I found as I grew older that I was under the care and guardianship of tender, moral and pious parents who were very watchful for my protection, careful to instruct me in the fear of God, and to inspire my tender mind with love for sacred and heavenly things. From my earliest recollection I was blest with heavenly visions, except at some particular seasons of my life, and as soon as I was able to comprehend in a small degree, the true meaning of such Divine manifestations, the spiritual world began to open before me.

Before I was nine years of age, I saw in the visions of God, the Patriarchs, the Prophets, and the holy men of God who died in former ages of the world. I saw the state of the happy ones, who knew not that they could ever attain to a higher degree of joy, comfort and purity. I saw the black prisons of darkness, and millions of souls in these regions of torment, but knew not the dreadful nature of their transgressions.

I saw the souls of the female part of humanity both in the mansions of the justified, and in the regions of darkness and despair. In the former, they were clothed in sackcloth and mourning. In the latter they were agonizing in torment, among the wretched and unclean. I comprehended in a measure the meaning of the suffering of the inhabitants in the regions of darkness, but I could not understand why there should be heard the voice of mourning and woe in the midst of what seemed to me the very kingdom of heaven.

I often saw among females in the mansions of happiness, those who while on earth, had been blest with visions and prophecy, and had the true gifts of God. I noticed that they lookt upon me with much secret joy and pleasure, which I plainly saw in their countenences, but I knew not why. Also when my soul was wafted into those heavenly regions, I was beheld with pleasure by many of the ancient Prophets and wise men of old, who were remarkable when on earth for the purity of their lives, and the Divine revelations made thru them, and for many things I learned they had foretold which were yet to be fulfilled.

When I was but a child, not twelve years of age, and was conducted about the regions of guilt and suffering, and in passing the prison doors, I noticed that many of the suffering souls in those realms of torment would look at me, till I thot I could see a degree of hope beam from their faces of sorrow and despair.

In those early days, I often saw, when in the visions of God, the souls of the Martyrs who were killed in ages past for supporting the testimony of truth. Tho these sons and daughters of sorrow, seemed most striking examples of patience and virtue, and to enjoy a singular kind of happiness and justification; yet there was a cloud of gloom and feeling of sadness prevading their mansions of promise, that often rendered my tender spirit, exceedingly sorrowful and unhappy. Many of these noble spirits, frequently testified their joy at my

coming to their mansions, equal to any spirits I recollect seeing in these early visions.

There was one very long, deep, dark and lofty range of prisons, which I often passed, when I entered the Eternal world. Their walls appeared exceedingly strong and terrible, and their black gates, dreadful. The gloom and terror around these infernal abodes of misery and torment, inspired the beholder with fear and chilled the soul with horror. Thru those gates I was never permitted to pass, nor to cast a look within. On the outside in large black letters was the information, "Enclosed within these walls, in gloomy cells of torment, dwell the persecutors who have afflicted, scourgd, tortured and killed God's people in all ages of the world."

I afterwards learnd why neither I nor any other soul in a state of justification was permitted to gaze into these abodes. It was not that we should not see them, but because they were not permitted to see us, their punishment being of the most dreadful kind. In these frightful abodes dwelt the most infernal spirits whose business it was to torment these unhappy wretches, who were not permitted to gaze upon any spirit possessing a happiness that could extend to them a gleam of hope, or quiet for a moment the ceaseless torment of their agony and despair.

So many precious gifts of God, and heavenly visions while I was yet a child in nature, and often under condemnation for small offences, and seldom without great conviction on account of a sinful nature which I found daily growing stronger within me, often filled my mind with wonder and astonishment. In relating these visions to my parents, I found they did not seem to understand their meaning. I conversed with other children concerning many of these things, but they treated them as idle dreams of fancy, and I found they were total strangers to these exercises of mind, and these wonderful gifts of heaven.

Then the inquiry arose in my mind as to the meaning of these things. They seemed peculiar to me alone, and I felt anxious to know the reason. I could not think it was because I was better than others, for I found very few who seemed to feel more trouble on account of inward guilt and painful conviction than I at times experienced. At the same time I began to be impressed that there was something very mysterious in my existence, that I was born for some wonderful purpose and to answer some great end in the providence of God. I kept these thoughts to myself, feeling suspicious that they were the offspring of an ambitious and vain imagination.

At this period of my life, as I lived among a throng of wicked people, whose children were running into many evil ways, I began to observe in their conduct and conversation what kind of evil practices they were most inclined to and, I inquired of them their motives for doing so. Possessing strong powers of mind and deep penetration of spirit, I could see, when they told me, the exact motives which induced them to sin. Also having clear reasoning powers and sound judgment, I could weigh them in a correct balance, and thus determine the exact strength of their inclinations. I often compared these with my own infirmities, and wonderful to relate, I found that my own inclinations to sin were at least ten fold stronger than the worst that I thus examined. This gave rise to another important query in my mind. Why was I able to withstand the stronger force of evil inclination, while they were running into all manner of excess in wrong doing. The contrast between the protection I was under, and the dreadful loose evil state they were falling into, was to me a matter of surprise and wonder.

In all my visionary experiences, tho I saw all ranks and conditions of other spirits, I have no recollection of ever seeing in my childhood and youth, Christ, nor any of the holy Angels, and I often wondered why, for no other being was so

much the delight of my reflections by day and by night, as the Savior of mankind. [Note 6. It is recorded in the testimonies taken at Harvard, that Mother address some young sisters as follows: "How can you be so careless. When I was young as you are, and travelling out of my loss, if I only heard the name of Jesus Christ, it set me all aglow. Do not be so careless.] I often longed to see the holy Angels, but was not at that stage of my life, permitted to see them.

Tho not at this period, enlightened to know it, I was afterward informed by the blessed Savior, that I was the object of his peculiar care, from my earliest infancy, till I had completed my redemption, and that from the earliest days of childhood to the close of my existence on earth, I was the delight of Angels who foresaw the great station, I was destined by the God of heaven to fill. This explained to me, the mystery of the wonderful strength I received to govern my strong inclination to evil, while others of weaker propensities to sin, were loosely indulging and covering themselves with shame. It all came from my holy Savior and his lovely Angels, who foresaw that if I was left to grow up in sinful indulgence, I would never be able to rise from my lost state, and stand in that lot which the God of heaven designed me to fill.

On arriving at the age when my evil passions tempted most strongly to the paths of sin, the visions of God left me, my strength began to fail me. As I saw that my soul was growing weaker, and my passions becoming stronger, it brot me into exceeding deep tribulation, and I often cried aloud in private, in bitter sorrow, and in feverent prayers to God, to my blessed Savior, and all the holy Angels to strengthen my soul against sinful temptations, and inclinations to depart from the path of purity.

I led a life the most temperate, and was chaste and upright. I implored on my bended knees, the protection of my Mother, that I might be kept

from that awful gulf, which seemed daily approaching. I was always imprest from my childhood that there was something heinous and extremely offensive to the God of heaven, and all the heavenly hosts in the corrupt nature of flesh. But notwithstanding my fervent cries and appeals to the Powers above to support my efforts to stand my ground and gain perfect purity, the Spirit of the Lord seemed to have departed from me and my strength failed. Overcome by the influences within and around me which banisht conviction, I fell under the power of the Adversary for a time, and entered the marriage state.

In this very contract, I wondered exceedingly that I was thus left and suffered to commit what appeared to me a great transgression against the light of heaven. Altho I received the kindest of treatment, I never could reconcile my soul to my fallen condition. I kept this feeling, until by the light of God, my convictions returned upon me, and my suffering became so extreme and my light so exceedingly clear, that I set out with a firm resolution to deny myself and take up my cross tho death should be the consequence.

Even after I had thus set out to abstain from every act of uncleanness the buffetings of Satan were continual and extremely severe upon me. He strove by all the powers of his hellish art to entice me back to my former sinful life, and by every stratagem he could devise, he endeavored to make me believe that I had fallen so far from my former purity and had departed so far from the Divine will of heaven, thnt I could never return.

This was a severe trial which I suffered under, till by the Lord and Savior, it was clearly revealed to me that it was the purpose of God that I should thus descend into the depths of the fallen state of the female part of humanity, that I might learn how to feel for the daughters of men in their deplorable condition, and also learn by my painful travail of soul, how to lead their souls to God.

Then I was delivered from all buffetings on account of my departure from the light of heaven. Then I plainly saw why the Spirit of God seemed to leave me, why my heavenly gifts ceased, and why my inclinations which prompted to this downward course, having been restrained in my youthful days, now prevailed against me—and why my natural kindred united their efforts against me, till I was bound down in this lothesome degraded state.

Written between 4.15 o'clock and 9.15 P. M. October 11th, 1841.

CHAPTER 2

Mother Ann's Preparatory Travel, Until the Opening of the Gospel in America.

In this chapter I shall relate some things new to my children, and some that have been before related in substance, tho in a different manner. I now began to travel in the spirit of perfect obedience to those faithful Witnesses whom God had raised up to prepare the way for my coming. To every degree of purity, honesty, open confession, temperance and sobriety which their light and Divine revelation required, did I render obedience with that unceasing diligence which obtained for me complete justification. This I did with a feeling of delight not to be described, and in a degree of submission that nothing could exceed, for I felt like a soul just let loose from the dungeons of hell, that had to travel day and night in tears and perpetual cries to God for complete and final deliverance from a sinful nature.

About this time, I began to be more seriously impressed concerning the true intent for which I was born, and the great end of my creation. The visions of the Almighty returned, and I began again to explore the states of suffering souls in the world

of spirits. In these visions I was brot into extreme sorrow and sufferings of soul, for I saw the same orders of spirits, both in their justified and in their most unhappy states, and began to learn by their cries, their sorrowful mien, and their regard for me, that they were looking to me for deliverance.

At such times I sensed my great loss from God in so clear a manner, that it seemed as tho I could not with the most severe mortification and dreadful suffering, deliver my own soul from the reigning power of sin, much less to open the way for the perfect and final purification of all these orders of justified and unhappy souls, who, I began to learn, were waiting in patience but longing desire for the way to open for them, to complete their perfect and eternal happiness.

These evperiences brot my soul into exceeding heavy labor and painful travel, for now it became clearly manifest to my understanding, that the work which God had laid out for me to perform, was, by working out my own salvation and complete redemption in this world, thus to open the way to perfect happiness, not only for all the lost sons and daughters of men in this world, but to open the way to the holy city of eternal rest and peace, for all the fallen race of Adam. The undoubted knowledge I now received of the truth of these impressions, which were daily confirmed to me by immediate revelation from heaven and the most astonishing visions of God, brot me into a state of the deepest suffering my soul was able to endure.

I now began to see the nature of God's wonderful dealings with me from my early childhood. I could now look over and see the true meaning of all my early visions and revelations. I could see the meaning of my wonderful protection, thru my youthful days, and even began to learn the true intention of my being suffered to fathom man's doleful and exceeding lost state by my own sorrowful and heart rending experience.

I had now such a convincing amount of evidence concerning my mission into this world, that with every faculty of my soul, I strove to serve God with the utmost exactness, and so called into exercise all my power and fortitude of mind and body to enter into and complete the work that God was fast opening before me. At this stage of my travel, I was brot into the most severe labor my soul ever experienced. To learn by the revelation of God, the depth of man's loss from God, and the real nature of his first departure from the path of obedience.

My own conviction, the cross which I had long borne, the abhorrent state of the world around me, and the degraded and awful state of millions in the world of spirits, and the cause of the lamentation and mourning of the spirits of the just, concurred in giving me strong suspicion of the nature of man's offence in the bowers of of Eden. But like an honset soul who wishes to become a skillful pilot, or a sure guide to lead the souls of men to the streams of eternal purity, and Fountain of all true happiness, I longed with a degree of anxiety beyond the power of language to reveal to mortals, to know the clear and naked truth. [Note 7. Whether the story of primitive Eden be regarded as fact or fable, legend or allegory, it nevertheless truly represents what has taken place in numberless households since history began. Innocence is every soul's Eden, and till it transgresses known obligation it dwells in Eden unawares'.]

This inquiry seemed to me not only proper and rational, but I askt my heavenly Father in the deepest feelings of humility, how I could ever complete my own redemption and become the spiritual Mother of the great human family without this knowledge. In answer to my fervent appeal, my soul was wafted for the first time into the holy Selan, the pure abode of millions of holy Angels. I was there made acquainted with the nature of man's first transgression, and the very cause of his disobedience to the law of God and the

light of heaven. I there saw the very Angels who drove him out of paradise, and they revealed to me the whole of that misery making transaction. This gave me a clearer view of the duty which lay before me, and the broad field of labor upon which I was to enter.

It was not only necessary that I should know the exact nature of my calling, but that I should also in this wonderful interview with the Angels, learn the lot in which God designed to place me. Accordingly I was conducted by a host of Angels to the holy mansions inhabited by Christ, the Savior of the world. There the Savior instructed me concerning the station I should afterwards fill.

To alleviate my sorrow, and banish for the time being my extreme mortification, he told me with what fatherly care he had watcht over me from my earliest infancy. He assured me that it had always been the design of his heavenly Father and Mother that at the proper time and season of my life, I should have the interview I was then enjoying, and enter into that heavenly relation, for which I was about to begin my travel. He instructed me how or in what way, every event of my life had been preparing me to enter the work I was about to undertake for the salvation and eternal deliverance of the great human family. He acknowledged all my former obedience to the light of heaven, and assured me that he would ever after be my sure protector, and at times I should be admitted to his holy mansion, to receive strength of soul and enjoy seasons of rest from my painful labors and extreme sufferings in spirit, during my earthly pilgrimage.

He assured me that tho the undertaking before me was exceedingly great, and extremely painful and laborious, that I had nothing to fear, for he would be my companion in my hours of severest trial and in my seasons of deepest mortification. He assured me that he had been informed by his heavenly Parents that I should be made able to go thru, and complete my redemption, and become the

spiritual Mother of all in the New Creation. Here I saw the disciples of Christ and a host of Angels, who bowed and acknowledged me as the spiritual Mother of all in the New Creation of God. Thru the high arches of heaven, I heard the Saints of old, the Prophets of God, the daughters of Zion, the holy Martyrs, and all the heavenly hosts, singing praises to God for the glorious prospect and happy day that was opening before them.

Having thus learned the true character of my work, and the station I was to fill in the New Creation, of God—and having been strengthened by the hosts of heaven and by the love and blessing of Christ my Lord and Savior, I returned from my vision, and prepared with more diligence than ever to open this new and second dispensation of God's grace to fallen man. An invincible fortitude, a deep penetration of mind, and strong reasoning powers, always stood by me, as firm as the pillars of heaven, in my deepest sufferings and mortifications of spirit, to assist me over life's sea of trouble, or to conduct me along the thorny path which I had to travel to complete my redemption.

In these powers of my soul, God had planted at the commencement of my travel in His holy work, so great a degree of His sure strength and holy power, that thru all the abundant and bitter persecution directed against me, my presence of mind, courage and resolution, never forsook me for a moment. Under my most severe bodily mortifications, when my flesh wasted away from my bones and when bloody sweat prest thru the pores of my skin, my soul rose triumphant over all my sufferings and rejoiced in my holy Savior. In my sleepless nights, in my bitter cries and groans for complete deliverance from the nature of sin, and when imprisoned, my fortitude sustained, and my faith and resolution remained steadfast.

When my work in England was done, and I was warned in the visions of God by my Lord and Savior, to leave my native land and embark for America, it was this holy power that enabled me

to comply and cross the foaming ocean. Tho I well knew that fresh scenes of trial and bitter persecution there awaited me, still my obedience to the light of heaven was unalterable, and my love to the holy Son of God firm and eternal [equal to any undertaking that could be required.] It was the love I cherisht to the cause of God, and my strong love and attachment to the Savior of mankind, and my love for the suffering souls in the spirit world, and the love and pity I felt for the lost and perishing souls in the world around me, that enabled me to bear my sufferings after I landed in America till after I was settled in the wilderness.

In this secluded spot, whose early scenes are often celebrated in heaven, I was to complete the trial of my faith and obedience, before the gospel of salvation could open a second time to a perishing world. Here in this Valley of Wisdom, my faith was put to the severest trial, that I might learn that degree of patience and forbearance that would enable me to bear up under the great weight of the first opening of the gospel. Here the faithful souls who had early embraced the gospel with me, were tried, buffeted and most severely tempted. Here it may be truly said that with my Lord and Master, I trod the wine press of suffering alone.

The seclusion of the place, the dreariness and the small number of inhabitants, placed the prospect of another opening of the Gospel, out of the sight of all who had not the strength of penetration and the deep rooted faith that dwelt in my soul only. These things at times weighed so heavily upon my spirit, that only the love of Christ, communion with the Angels, and the strength and power of Almighty God, enabled me to bear up under the painful travel of those days of trial, for it seemed many times that my body and soul would part asunder.

While passing thru this seige of trial, I often felt melted down in thankfulness and gratitude for my unconquerable faith, deep penetration, and

invincible fortitude of soul. These were firm as the everlasting hill of God's righteousness and holiness. These rendered me invincible in the darkest hours of trial, and formed a sure wall of protection against the buffetings of Satan, which thru this period of my travel were many, designed to destroy my faith in the work of God.

Here then, in this Valley of Wisdom, I learned that true wisdom which cometh down from heaven which can only be learned in the degree that I learned it, by an equal degree of suffering. Thru all these trying scenes, I found my blessed Savior true to the promise he gave me in the holy Selan, the abode of the Angels, where are built the beautiful mansions inhabited by Christ and his followers. In my hours of suffering and sorrow, I ever found him with me to share my afflictions and toils, and in my seasons of heavenly joy, he with the holy Angels, often brot me the fruits of the tree of life.

He sent his holy Angels, who pluckt for me beautiful and sweet smelling flowers in the richest gardens of God, and would thereby regale and refresh my drooping soul, and strengthen my spirit to go on in the work of my heavenly calling. In the later days of my retirement in the peaceful Valley of Wisdom, I was warned abundantly in the visions of God, to prepare for the great opening of the gospel that was to suddenly break upon us.

I could see the Angels who were sent forth to prepare the way for the glad tidings of salvation to be proclaimed. From them I learned the nature of the work, in what manner it would take place, and from what quarter to expect souls who would come and gladly embrace the offers of salvation. And when I had given sufficient information of this to my co-working followers, and we were abundantly prepared to receive them, the increase of the gospel broke upon us like a visitation of the Day Spring from on high.

Writ between the hours of 1 and 5 o'clock in the morning, Tuesday October 12.

CHAPTER 3

**Opening of The Gospel in America,
Labors and Travels.**

Dearly beloved children, this is a subject with which most of my children have grown quite familiar, nevertheless, as it is needed to complete the design of this little book, I think it will be interesting to many.

Know then that this second manifestation began to open on earth, amid the songs of an innumerable host of Angels in presence of kings, Prophets and Wise men of old, the multitude of Martyrs, and above all, amid the songs and tears of rejoicing of all the Daughters of Zion, who had assembled to witness the beginning of God's complete and greatest Dispensation of mercy to poor, lost, fallen man.

When this door of hope was set widely open, after I had completed my own redemption, how different was the scene witnessed by the Angels, among spirits in heaven and that among mortals on earth, and the contrast, how great between the two. When this great door of deliverance was opened in the eternal world, and the merciful offer of the finishing work of salvation was made by our heavenly Father, to the millions of souls who were resting or expectantly waiting for a privilege to complete their redemption, the extensive movement that simultaneously began, toward the open entrance to the New Paradise of God, was astonishing to the Angels, and very pleasing to their heavenly Father and Holy Mother.

Immense crowds were seen flocking from all quarters of the heavens, and very soon, all the prepared mansions were filled to overflowing, with the vast multitudes of the children of hope who had waited with long suffering patience, for this great privilege. Myriads of Angels and a numerous host of spirits, were now sent forth to enlarge the borders of the New Jerusalem, or the Paradise

of God, to erect new cities of refuge to prepare new mansions of rest as habitations for these needy children that all might be supplied with the offers of the gospel.

These were ready to enter this work thus early without persuasion, without any doubts or cavils, opposition or complaint, respecting the terms of salvation and eternal life. While this was going on among the Saints of rest, while millions were changing their abodes and moving to and fro to their various allotments, the dwellers in the regions of darkness were suddenly awakened by the great sound that was made in heaven. They listened eagerly to the shouts of joy—they were visited with pleasing rays of hope by listening to songs of rejoicing, and millions inquired to learn the cause of all this joy flowing out from the mansions of promise.

When they learned the glad news that the children of light had found the Mother of their redemption, and were entering their different cities of refuge to realize the promises God had so often made them by the mouths of Prophets and Martyrs of old—when they came to understand that this last assemblage of Saints were about to enter the long promised eternal rest which remains for the people of God, tho many stood opposed, yet thousands broke forth in bitter lamentation, and sorrowful cries for deliverance.

This awakened the tender compassion of Angels, and rent the sacred arches of heaven—and gave the Angels of God, and ministering spirits no rest, till by the Almighty power of God, they were releast from their torments, and gladly accepted the gospel on the terms God offered it to them, altho to many of the great, the learned and the wise, it was painful and mortifying in the extreme.

While such was the reception of the glad tidings in heaven, and in the regions of despair, what was witness on earth? None of the reputed great, the wise and the learned of this world, would listen to the call of the gospel. Myriads who profest to be

waiting and wishing for this day to open and ready to meet the judgment, at the tender call of a merciful and loving Savior, when it came, utterly rejected it, and cried it down as a dangerous delusion, with as much contempt and disdain as did the ancient Jews, to the merciful offers of a loving Savior.

Christ had forewarned me of this, which he had so abundantly learned by his bitter experience. So also had the holy Angels, even the same powerful ministering Angels, who administered strength and consolation to the compassionate Son of God, thru his sufferings on earth, Christ and the holy Angels saw that I would have enough to bear with the experience of but a small part of his sufferings, to prepare my soul for this bitter disappointment. But I had often been assured by my Lord and Teacher, that he would send forth his Angels and prepare a chosen few, who would be conducted thru a preparatory travel of soul that would wean them from the pleasures of nature, and make them ready to receive my testimony.

This chosen few, tired of placing their hopes of happiness in the transient and perishing enjoyments of this life, would receive the gospel, place the church of God on a sure and eternal foundation, and hand the fruits of my painful labors down to after generations. This promise you now see fulfilling. Living among you are many worthy and beloved souls, who have taught you of my sufferings, and ardent labors and persecutions, while planting the gospel among them and their toiling companions, who have done their work on earth and gone home to the mansions of eternal rest.

My own experience, man's doleful fall and strong attachment to earthly objects, have taught me to feel that charitable spirit of compassion which dwelt in the soul of the Savior when he was on earth, and which he ever exercised toward those who rejected the gospel and also toward those who crucified and slew him. You will discover

a ground for true charity in the contrast I will now present.

Those Saints and Ancients of the people who were ready to embrace the gospel on any terms when it was opened in the world of spirits, had lived thousands of years before my existence in time. Many of them were thankful to be releast from this world when they departed from it, and I found very few among them who had any disposition to retain recollections concerning it when I first became acquainted with them, only as they called those former scenes to mind under a sense of duty. Therefore, they were weaned from the world, and thankful for the gospel. The Daughters of Zion especially, were thankful to rise from their former despised and deprest state into God's ocean of eternal purity. They had proved the hateful allurements of the carnal state, and nothing was more painful to them, than the remembrance of those scenes.

The true Martyrs, were all ready to embrace the gospel, because in ages of darkness they had sacrificed their lives in defence of the truth, hoping finally to enter into that gospel which God thru me, now opened among them. The suffering spirits in the regions of darkness, were thankful to embrace the gospel, to be delivered from their torment. Now compare these conditions with that of the poor deluded children of men, who are pursuing as eagerly as tho their salvation depended upon it, those very vanities and deceptive lures which the others had proved beyond possibility of a doubt, to be of no worth, producing misery but no abiding happiness.

How then in their dark and inexperienced state, can they know the things belonging to their peace and eternal happiness until they are awakened and illuminated by the light of God. Consider this, and learn to extend to them, true charity. I do not wish you to consider those souls innocent, who reject the light of heaven, neither those who reject it before, nor those who reject it after they enter

the Gospel of Christ. Still you have nothing to do with their sins,—they are in the hands of a just and righteous God, and will have their reward.

Many in this world are bound down, under the dominion of an evil nature, and under the delusion of false religion, they vainly hope and expect to be saved body and soul, in the very sins they are committing against God. And so long as they are bound by the strong fetters of Satan, it is impossible for men or Angels to administer the gospel to them. In the spiritual world, these delusions are far more easily taken away. They are more easily led to see the inconsistency of their false ideas of salvation, because thousands of them have been left to prove that all their professions of faith and hopes of happiness based thereon, have done nothing for them, and gained nothing for them but sorrowful dissapointment. Souls under the influence of false religion, must be very dishonest or much inclined to impurity and strongly bound in fetters of darkness, who do not wake up to sense their state in one year as you reckon time, after offers of the gospel have been made to them.

Concerning my sufferings during the opening, and for the increase of the gospel, it is extensively known that I suffered severe personal abuse and imprisonments, cold, hunger and fatigue. I journeyed night and day in all kinds of weather, and when driven out from one place, I had to take refuge in another. I sometimes enjoyed precious seasons with my dear echildren, and at times when pursued and abused by the wicked, I narrowly escaped the death they designed for me, by the miracles of God. I journeyed amid my children and daily walkt before them as a shining example, administering the precious gifts of God. All my days thru, I stood as a wall of protection between their souls and the snares of the Adversary, and ended my life in sufferings for the support of the gospel.

I do not give this account of myself as thinking that my life and death will compare [in intensity

of suffering] with the extreme sufferings of the Son of God, who bore his trials and keen afflictions alone and was able and willing to be sharer with me in all my sufferings, and a firm supporter in all my burdens. But I give you these three chapters hoping they will interest and instruct you, stimulate your zeal, and increase your love to your heavenly Parents, who love you tenderly, and are ever attentive to your cries for help, and who delight to assist you in all times of need. I give you this account of my singular feelings in my early as well as later years, to render obedience to our holy Savior, to show you that your heavenly Parents both travelled the same narrow path [of self-denial] both trod the wine press of sorrow, and by their lives, their sufferings and their deaths, laid a sure and everlasting foundation for the eternal happiness of all souls who will follow their example and obey their instruction.

I will here give you a brief and comprehensive account of what I saw before the close of my life on earth, concerning the prosperity of the Church of God. It is given to strengthen your faith in case you are called hereafter to pass thru very trying scenes. Know then, that before I left the earth, I saw in the visions of God, the Glory,, the beauty and the increase of the church of God to a hundred generations. I saw the different places where branches would be established, the number that would inhabit them, and the exact order in which they would stand.

I received this great and sure knowledge in a large roll of heavenly and Divine love, from the Lord Jesus, in one of my most trying hours. It was a great strength and comfort to me, and I reveal it to you to strengthen your faith against trying days which are surely coming upon you. If any of you waver in the least in your faith respecting the present ministration, then learn from me, that I your Mother saw before I left the earth, the exact time when this ministration would open.

At a time when I was meditating on the future travel of the church, after the gathering of the second generation, and perceiving a great lack of true gospel faith among them, it brot my soul into deep tribulation, to witness the apparent decline. At length, the bright Angel of love appeared before me with a message from the holy Savior, which revealed to me the time and work of this ministration, when it would begin, and its progress until the sanctuary would be cleansed and Zion be restored to her glory and beauty, with a wonderful degree of purity and a great increase.

I saw the great opening of the gospel that will follow, how it will begin and how it will proceed until it [culminates in a higher and purer degree.] So you that are strong in this revelation keep your [confidence in the gift that is leading you] and lay up a great store of the true gospel riches, against the time of need, when they will be called for, And you that need more strength, believe ye this my communication and be strong in the Lord and in the power of his might, till your own souls receive and are established in that faith which will enable you to remove mountains.

And now, dear children, one more little gift which I had before the opening of the gospel. I saw your present beloved Elder Grove in a night vision, gathered among my people, and prepared by faith and true obedience to step forward and re-establish this Church and people in the true order of the gospel, and conduct them wisely and safely thru the great work of the present ministration. For this end he was born, and for this work he was gathered into this part of my fold. I likewise saw many souls that are now under his care, and saw him and them, and the little flock in this place arise to a great degree of prosperity. Our Lord and Savior revealed these things to me in the silent watch of night.

I make this little present to my faithful children in this place because I love them and because

this branch has been one of my peculiar care, and in behalf of which, I deeply suffered. Farewell, from Mother Ann.

Chh. at Harvard. Written between the hours of 7 and 12 o'clock A. M. Oct. 12, 1841.

[Note 8. Elder Grove Blanchard, who was gifted with Seership, or clairaudience, related to me (A. G. H.) that when in his 15th year, I think it was, he prayed that he might know which denomination of people was the nearest right, and the true way of happiness. An inward voice told him, that if he would promise to accept it, it should be made known to him. He promised he would, and felt no more concern, till he sometime afterward, went to see a Shaker meeting. As he sat among the spectators viewing the exercises, the voice said "This is the way and these are the people." He felt right away that he could not come to it. But he was reminded of his promise, and he had to yield, with the result that he became for many years the honored and trusted Leader of Believers in Harvard and Shirley.]

APPENDIX.

DIVINE MOTHERHOOD.

Mother, embrace thy children,
And bring them up with gladness,
Make their feet fast as a pillar,
For I have chosen thee, saith the Lord.

Esdras.

After the work of the seventh trumpet is outlined, Rev. XI., 15 to 19, the leading introductory Agent is signed forth by a woman in heaven, clothed with the Sun of righteousness, and crowned with twelve stars, symbolic of woman's individualization, emancipation from thrall, and the customs of the past, and elevation to the priestly or mediatorial office. All preceding dispensations, except the first, had been introduced and conducted by male agents alone, and that exception is represented as resulting in disaster through woman's inspiration by a foreign influence. Then went forth the Divine fiat, that through woman's agency shall proceed the remedy. The woman's seed shall bruise or (crush) the serpent's head. A seed is an organized product of a mature living body, capable in suitable conditions, of germinating and growing into the likeness in form and quality of the body which produced it. The seed of a vine produces a vine; of an oak, an oak. Every kind of seed reproduces the qualities and likeness of its parent.

Some writers affirm that this seed is Christ, which, if true, must be a feminine Christ, else woman violates a law of creation. by producing seed that is not after her kind. A feminine Christ is not difficult for the mind to conceive, if we think of Christ as meaning ANOINTED. A masculine Christ cannot be distinctively woman's seed, except woman be the source of anointing. In explaining the parable of the Sower, Jesus said, "The seed is the word" of God. In his address to the Father, he said, "Thy word is truth"

We know by experience that the word of truth spoken by the virgin daughters of the Divine Mother of Eternal life, who are many in one spirit, is a most effectual weapon to bruise the serpent's head, for the slaying of our common enemy, which allures mankind to sin, and thereby ensnares and robs them of their Edenic innocense as truly now as of yore.—That seed or word, received with understanding, and nourisht in the heart by good works according therewith, grows and produces an ideal, and a character in the hearer, formed in the likeness of the sower; pure, peaceable gentle, wise, and aspiring to the perfect life of which the two beloved Parents of the New Creation, formed the pattern. It forms the basis and nucleus of a new life, from which all alluring, deceiving, serpentine arts of a sensual life are totally debarred.

The offspring of the Divine Mother, in Christ's first appearing, was the word and testimony of truth brought forth chiefly in men, forming a male priesthood and ministration, in which woman Priests and Teachers had no place. But since "the remnant of the of woman's seed" has appeared, "who keep the commandments of God and have the testimony of Jesus Christ," the woman also having a word of testimony, which as a sword goeth out of the mouth to slay the serpent in the flesh, and an inspiration of Divine truth pouring at flood tide through her soul, is found standing alongside the priestly man in the order of Divine mediation and ministration of soul life, light, knowledge and spiritual gifts.—And why not?

The Witnesses who prophesied under sackcloth, while the Holy City of Christian principles in the order of the Bride-groom, was trodden by Gentiles 1260 years, were TWO, because "By the mouth of two or three Witnesses, shall every truth be established," and not one is established by less than two. Who then can reasonably doubt that the spiritual Bride, the daughter of Eternal Wisdom, and "remnant of the woman's seed," is the second Witness to

the work of the Bridegroom. These are the two Lamp bearers, and the two Anointed Ones, standing before the Lord of the whole earth, as revealed to John Rev. XI., 4, and prefigured in the vision of Zachariah, Chap. IV., 3, 11-14.

Let him who doubts that one of these is a daughter, read Micah IV., 13. "Arise and thrash, O Daughter of Zion; for I will make thy horn (power) iron, [because iron is strong and breaketh in pieces and subdueth all things. Dan.], and I will make thy feet brass, [in allusion to the eastern mode of thrashing by tramping with cattle.] and thou shalt beat in pieces many people [by dissolving carnal ties] and I will consecrate their gain unto Jehovah, and their substance to the God of the whole earth," in a united and consecrated interest of things spiritual and temporal, for the use of His true worshippers. This work has been going on during the last one hundred years, and now community of interest is in the air, far and near.—Here is the same work assigned to the Daughter, in the harvest period, that in Ps. II., and in Rev. II., 27, is ascribed to the Son, but with this difference; the work of the Daughter is immediately followed by the birth of a new kosmos, a new arrangement, a new construction of social order; but the work of the Son is not announced complete, until "the Spirit and the Bride say Come, for all things are now ready.

"Ask of me and I give nations, thine inheritance, and thy possession, the utmost parts of the earth. Thou shalt break them with a rod of iron; thou dash them in pieces like a potter's vessel." Ps. "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. Here the Son promises to those who overcome by keeping his works to the end of the strife the same authority and dominion as exercised by himself, but there is no reconstruction of materials thus liberated, until the Daughter of Eternal Wis-

dom arrives; and her work carries its own evidence in itself, while at the same time it witnesses to the work of the Son by completing it, and establishing the new and perfect life upon a permanent basis.—

In man and woman united, a single pair, are all the elements that go to form a nation. They are not all in man by himself, nor all in woman by herself, but in the united twain. When these elements are broken in pieces and subdued within the soul by obedience to the rule and law of the superior and perfect, endless life, the soul then becomes a fountain of that peaceful, harmonizing power and wisdom, which is higher than earthly ambition, stronger and swifter than its wildest passions, deeper truer, and more abiding than its tenderest emotion, and able to rule in peace and concord, wherever it is present, as when One said, Peace! Be still! and the winds and sea obeyed.

Jeremiah was moved to say: "The Lord hath created a new thing in the earth; woman shall compass man." How? She comprehends his lost and captive state, the causes which brought him into it, and compasses him with wisdom and knowledge to rise out of it, if he will lay hold of and work persistently with the means provided. It was truly a new thing for a Jewish mind, that woman, who was not allowed to come nearer their altar than the third court of their holy place, should become a religious Teacher of men, and a sacerdotal character, to lead mankind into a far holier state than their exclusive male priesthood could ever attain to while serving a temporary dispensation of types and shadows. Since woman is acknowledged to be necessary to the highest weal and happiness of man, how just and beautiful the arrangement which enables her to infinitely increase her virtue and value, and to wipe out all real and supposed stain and dishonor, by making her a Leader out of the slough which man's vaunted superiority if real, should have preserved both from falling into.

In Jesus the truest type of perfect manhood, we have the example of a well balanced mind, performing an exalted public role, who is not known to have ever stooped to an unworthy action. So self contained and wisely controlled were all his inherited tendencies, so self poised and virtuously directed was all his conduct, which manifested a princely mold and capacity under the most trying as well as the most common circumstances, that we look to him as the true pattern of a perfect and regal character—as an example of what man was designed to be and of what he has capacity to attain unto, by undeviating obedience to the law of perfect light within. For “Liberty, is law.” “All true freedom is within the limits of Divine law,” and springs from love to that law; a love which if not inherited may be acquired. Hence, “Obedience must precede the ripening of the soul.” It was necessary that mankind should have such an example before them, both to elevate their ideals, and to inspire them with confidence in their own ability to acquire a like character and destiny.

But if Jesus never sinned, how can he within the proper meaning of the term, be a Leader out of that which he never entered into? Though in his ever victorious contests, using spiritual arms only, and by his unyielding resistance to the end of the fray, he broke all the power of the enemy to hold or control him, deenergized it so far as he was concerned, and was thus able to bind the strong man of the castle, and open the prison doors that his captives might be let loose homewards, it was necessary for one who had entered into bondage, to become the Leader out. How justly then is this office accorded to woman, giving her the opportunity she is abundantly able to improve, to turn away reproach from her sex, borne since the dawn of history, or to prove the calumny false.

The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can it be. Hence it was said to the woman who fell under its dominion by yielding to the serpent's wiles, “Thy

desire shall be to thy husband and he shall rule over thee." Better be under the government of force by the will of another, than not be subject to any law, for the latter is anarchy, precursor of destruction. "The wife is bound by the husband so long as the husband liveth" in her heart. And vice versa: The husband is bound by the wife, so long as the life runs in that channel, or the wife lives in his heart. And both are bound to the world, because that is the matrix in which the life of the world is cast for perpetuation of the species.

By husband and wife in the three last periods, are not ment persons, but a specific kind and quality of life and affection. A man may love the wife and hate the woman, or hate the wife and love the woman. See Luke, XIV., 26. "He that is married careth for the things of the world, how he may please his wife. There is this difference also between a wife and a virgin. She that is married, careth for the things of the world, how she may please her husband." Being thus bound to the things and interests of this world, both are children of the bond woman, and children of the world. She that is unmarried, careth for the things of the Lord, how she may be holy, both in body and spirit." Thus she who rejects the wiles and allurements of the serpent and obeys the law of the Holy Spirit in her understanding, is the Lord's free woman. She is not forbidden to preach and exhort in the church of Christ, for she is clothed in a garment of righteousness, and the word and the light of God goes out from her, as rich and clear as from any of her brothers, all being children of the free woman together. I Cor. vii: 29-35.

There can be no children of a free woman without a free Mother. Some will say that Mother is the Jerusalem which is above. But that is a city and a city is of no account without inhabitants; and as is the character of its people, such also is the eharacter of the city. That city was seen descending from God out of heaven, prepared as a Bride, adorned for her hus-

band, evidently to be established upon the foundation of the Holy City revealed in the Bridegroom, and which was afterwards trod by the Gentiles, forty two months, or counting a day for a year, during the 1260 years reign of Antichrist. As the first was the work of a man, the second was the work of a woman, the true counterpart of man,—for how can a man or any assemblage of men be a Bride! To suppose they can is to destroy all semblance between type and antitype.

It was necessary that the same order of principles first revealed in the male, should reappear in the female, in order to complete the work and perfect both parts of manhood in the same; whereby woman is not only made equal with man upon the higher plane, but is also made the second Witness to the purpose of God in Christ, for man's redemption. It may humble the pride of all flesh to acknowledge this, and here the Serpent's head gets terribly bruised. The flesh, which brings all who serve it into bondage of corruption, "profiteth nothing," and is doomed to be slain and given to carrion eaters. Rev. XIX., 18.

Jeremiah said: "Behold the days come, saith Jehovah, that I will raise unto David a Righteous Branch, and a King thall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called : **The Lord Our Righteousness.**" Ch. XXIII., 5. After this, a brief description of resulting good, is broken off by dire complaints of wickedness still rife. "Mine heart within me is broken because of the Prophets. The land is full of adultery. Both Prophet and Priest are profane. I have seen a horrible thing; the prophets commit adultery and walk in lies. They strengthen the hands of evil doers, that none returns from his wickedness. They speak a vision of their own heart, and not the mouth of Jehovah. Behold a whirlwind of Jehovah has gone forth; in the latter days ye shall understand it perfectly. I have not

sent these Prophets (false teachers,) yet they ran. I have not spoken to them, yet they prophesied." They claim a Divine Commission, and exact wages or support, upon that plea. This describes the great apostacy, and the ways of antichrist, to end of chapter. Those people were carried to Babylon, type of mystic Babylon, of the dark reign of the beast.

Chap. XXXIII., 14, says: "Behold the days come saith Jehovah that I will perform the good thing which I have promised. In those days and at that time I will cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jersusalem shall dwell safely. And this is the name wherewith SHE shall be called, **The Lord Our Righteousness.**" There is no more complaint of transgression and wasting the holy inheritance, but affirmation strong as the covenant of day and night, of perpetual increase and prosperity.

Of course, the union of these two Branches, pouring their oil into one bowl, or Church, which is ruled by their spirit, and the Church ruling in the power of that righteous judgment, which appeals to man's highest reason and intelligence, forms the kingdom and dominion of the Saints, which is to increase in order and stability forever. From this Church or spiritual Temple, proceeds the river of Ezekiel's vision, which, where it flows, imparts more real life to every living thing and entering into the great sea of human nature, heals the waters thereof wherever it comes, that they may bring forth no more diseased, reptilian and venomous broods, but fish for the gospel net.

In this order of sainthood, redeemed from the bondage and the curse of sin, is fulfilled this promise to woman. "Sing O barren, thou (that) didst not bear; break forth into singing and cry aloud thou (that) didst not travail with child; for more are the children of the desolate,

than the children of the married wife, saith Jehovah." Isa. LIV. These must be spiritual children. Any other would be illegitimate, and excluded by the law from the congregation. "Thy seed shall inherit the Gentiles. Fear not, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood. For thy Maker is thy husband; Jehovah of hosts, and thy Redeemer, the Holy One of Israel, The God of the whole earth shall He be called.

For a small moment have I forsaken thee, but with great mercies will I gather thee. For, as I have sworn, that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee. All thy children shall be taught of the Lord, and great shall be their peace. Whosoever shall gather together against thee, shall fall for thy sake. No weapon that is formed against thee shall prosper, and every tongue rising against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith Jehovah."

Here the everlasting promises are affirmed to woman, the nourisher and perfecter. Christ finishes and perfects in her, as the ultimate, that work which in his first appearing was only begun in man. And when woman ceases to desire an earthly husband, and turns with her whole heart to seek and serve God, and Him only, putting all her trust in obedience to His will, she breaks her hands, and finds her true head and source in Deity, in whose power and authority she is able to confront all the vile brood of the Serpent, take the kingdom of heaven by force, and assume that order and station in both the natural and spiritual creations, for which she has been by Deity endowed.

In that unexpected hour when the Bridegroom returned, the Kingdom of heaven

was likened to ten virgins. At midnight a cry was heard: Lo! the Bridegroom, and they that were ready, went in with him to the marriage. Matt. XXV. Rev. XIX. Observe all the guests are virgins. As the Church is Christ's body, is it not absurd to suppose a Bridegroom marrying his own body! And can night be in presence of a living body, the Church, giving off light as the sun, to lighten the world? Or where the church in thirteen centuries, clothed in the righteousness of Saints, without a spot or blemish? If the bride was a person, hid from public view until the wedding, She was all glorious within, Ps. XLV., and unseen without, until her time to appear and finish or end the mystery of God, by revealing the Motherhood in Deity. Rev. X., 7.

“Heroes and sages may have names of
renoun,
Which long to posterity will be handed
down;
But they wake no such emotions, they'll
be rolled as a scroll,
When the pure name of Mother findeth
rest in the soul..”

HEAVEN ANOINTED WOMAN.

The Hebrew word for Bride, means the COMPLETE OR PERFECT ONE. Young.

“The fulness of the Godhead dwells in the woman bodily.” Ann Lee.

“Wisdom is justified of all her children.” Jesus
Our Mother is Wisdom in which we increase,
Obey her behests, win salvation and peace.
Her children in union and purity find
Joy, freedom and comfort, and light in the
mind,
To keep a clean conscience, and Satan to
bind;
To cast out all evil with tares to be burned.
And all that know Mother, when with her
love filled,

The spring of their motives, is endless good will.

It is said to be a wise child that knows its own father, its mother is supposed not to be in doubt. Unspiritual people call the earth, mother, because being derived thence, their knowledge and clearest conceptions, are of earthly and tangible things, which absorb their interest and chain their attention. A majority of Protestant professors acknowledge no heavenly Mother, nor spiritual Bride but the Church. Half orphans they, by their own confession. Papists while claiming that the Bride of Christ is the church, find a substitute for a heavenly Mother in virgin Mary, whom they exalt above the Highest by styling her "the Mother of God!" which strikes our ears as both contrary to reason, and profaning the name of God. If they had said "Mother of the Trinity," which is man's invention, it would seem less absurd.

Sects called christian, who marry, hold that woman should be subject to man's authority, and many Protestants claim that marriage is the highest estate of woman. The Apostle wrote: "Let your wives be under subjection as saith the law, and if they will learn anything, let them ask their husbands at home."

The same Apostle writes elsewhere: "What the law says, it says to those under the law," and as Protestants, when we quote the restrictions of that law upon married intercourse, quote to us from the same Apostle, that "Christ is the end of the law" (in those who obey him, and in no others), we infer that the Apostle in applying the law to wives, regarded them as not under the gospel dispensation, for if they were, they would be free. "Where the spirit of the Lord is, there is liberty." Not having the liberty of Christ, who removes all cause for restraint, "they are still bound by a law which makes nothing perfect."

If the primitive relation of husband and wife was a type of the union that was between Christ and his Church before the Bride was individualized in the second Eve, which we do not deny, the type is evidently abolished in its antitype. Papists while allowing that he or she who preserves virginity, does better than he or she that marries (1 Cor. VII., 38) and while duly honoring and providing for those who choose to so live, still hold womanhood in subjection to male priests and male confessors and ask: Where do you get any authority for allowing woman to act a part in the redemption of the race; especially to speak in places of public worship? Ans. We find that authority in woman's order and office in creation as man's co-worker and equal in all honors, duties, rights and privileges; and in her God given capacity, spiritual talent and efficiency in that calling.

Deborah was a Prophet, Teacher and Judge, instrumental in redeeming typical Israel from temporal enemies, and she judged her people forty years, over the heads of male Rulers. Huldah was a Prophet whose service was sought by king Josiah. The learned tell us that the primary notion of Prophet is one who interprets the mind of God to man, In 1 Cor. XIV: 4, to prophesy is explained to mean, exhortation and preaching. Phillip had four daughters who prophesied. Jesus after his departure, first communicated with his disciples through a woman, having previously said: "He that receiveth whomsoever I send, receiveth me."

The woman seen in heaven, clothed with the Sun and crowned with stars, is a "SIGN" of woman's mission in the work of redemption under the seventh trumpet. A sign of her salvation from the Dragon in the flesh, and of elevation to the priestly office.

We are witnesses that this has become fact, and it forms a key to interpret various ancient predictions. Some primitive arrangements, which many Bible readers regard as unalterable, were by nature and design limited to a season, but contained the seeds of a stable and permanent order destined to end and supplant them, somewhat as the mature man or woman supercedes the child, discarding the cradle and infant methods, useful in their season, but incompatible with perfect conditions. The final order of man was foreshadowed under types in the earlier arrangements, and outlined in the Scriptures, which nominal christians profess to make the test of Divine truth.

Jesus, when about to leave the world, said to his disciples: "The world seeth me no more, but ye see me, because I live, and ye shall live." (Critical trans.) The world, being dead to that higher life in which he had risen, could not see him spiritually, hence at the dissolution of his mortal part, would see him no more. The disciples being about to be born into that life, would continue to see him, i. e. spiritually. What the disciples inferred from this speech, appears by their questions: "How wilt thou manifest thyself unto us and not unto the world?" He answered: "He (or she) that hath my words and keepeth them, he it is that loveth me, and my Father will love him, and We will come unto him and make our abode with him (or with her)."

Again they asked: "What shall be the sign of thy [Gr.] presence and the end of the age?" If they believed his presence would be visible to the world, why ask a sign? And though the Apostle says, that after he was raised up, "God gave him to be seen openly," he adds: Yet not to all people but only to Witnesses, chosen before of God." Hence none but chosen Witnesses saw him ascend, and none but they and those who believed their testimony, could ever know that it took place. For what quality were those Witnesses chosen, if not because they were mediumistic, and

saw with spiritual eyes. If he comes in "like manner as he was seen to go," his presence is first known only to witnesses, and afterward, only to those who believe their testimony.

Jesus says further: "I have told you all things I have heard of my Father. Henceforth I call you not servants, but friends; for a servant knoweth not what his Lord doeth." Soon after he tells them: "I have yet many things to say to you, but ye cannot bear them now." The things concerning the Father were all they had received; the things relating to Mother, were yet to be revealed. But intimating the character of the future revelation he says: "I will not leave you orphans. I will ask the Father and he will send you another Comforter, even the spirit of truth whom the world cannot receive, because it sees her not, neither knows her. The spirit of truth shall continue with you to the age, and guide you into all truth." Then Jesus had not inducted them into all truth, but only so much as the Bridegroom contained. He then retired, that the Bride might come to the front, saying: "It is expedient that I go away, for if I go not away, the Comforter whom the Father will send in my name will not come unto you."

Like the Son, "She shall not speak of herself, but what she shall hear, that she will speak; she shall take of mine and show unto you."

Here another Comforter is referred to, filling the office of Parent (for they were not to be left orphans, and transmitter between father and children. Of beings known or unknown, whoever intervened between a father and his offspring before the mother? "All as much as the Father hath is mine; on account of this I said she takes of mine and declares to you." Can any one but the moth-

er convey of all that the father hath to his offspring? The pronoun HE in the text indicates another person than the speaker, and if natural things are types of spiritual, that person according to analogy and the requirements of the case, must be a SHE, and for this reason I have so written it. Without reasonable doubt also that person is the heavenly Bride, Anointed, or Christ.

Thus the Bridegroom in finishing his work in the body, directed his disciples to look for a future and greater work of Truth in the Bride, to complete their redemption. The world would seem to know all about the spirit of truth, and how Christ is to appear, which is more than they knew who wrote of him. But truth in the anointed Mother, it sees not nor knows, and hence does not receive her. Said work began with the outpouring of the Holy Spirit which baptized the disciples on the day of Pentacost, and which followed the preaching of the gospel so long as its Teachers stood in obedience; and it was regarded by them as a witness to the Divine sanction of, and cooperation with their testimony. Acts X: 44-47. The Apostles saw not the completion in their day, and Paul long after this, wrote: "We see in part and prophesy in part, but when that which is perfect has come, that which is in part shall be done away. We now see as in an enigma (Gr.), or riddle, but then face to face." The N. Testament closes with a prayer for this consummation.

That day should not come until a night of apostacy intervened. The Man of sin, and mystery of lawlessness gained possession

of the temple of God, and demonstrated himself a God, exalted above everything revered as God. The temple of God is the purified human soul, and the mystery of lawlessness is "the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can it be." Are not the doings of the Man of sin in the name of religion for ages, recorded on the pages of history in characters black as night. In this time, the Holy Spirit brought forth on earth, a Daughter of Divine Wisdom in her own likeness, who exposed the deceitful works of the Man of sin, stripped him of all disguise, cast him down and out, and cleansd the inmost sanctuary of God's living temple.

We accept Ann Lee as the holy Bride and first Virgin Mother in the new Creation, because she was first to reveal to us that Divine Order. Because her ministration was attended with a baptism of power and spiritual gifts which no other person or church, so far as we have any evidence, could impart. Power over sin; to subdue our passions, and crucify the lusts and desires of the world within; power to cleanse the heart, and to imitate the pattern set by the first born Son of God, "Who has left us an example that we should walk in his steps;" power to crush the Serpent's head and tread his alluring wiles under foot. Many of her converts were seeking this power in the most zealous and advanced churches of their time but without success until they found Mother Ann. Many scandalous lies about her have been reported by enemies of the cross of Christ, and some in Cyclopædias, Biographic Dictionaries and histories of religion so called, but we give the testimony of truth lovers who were best acquainted with her, some of whom the writer was privilegd to associate with for years, and more honest, upright people I never knew.

"They tell us that of all the modest, Ann was most modest; of all the zealous, she was most zealous; of all the temperate, she was most

temperate of any that their eyes ever beheld. That her love and charity seemed boundless, and ever ready to relieve the needy, and to acknowledge kindness in friend or foe. They say it appeared as though her whole soul was swallowed up in the love of God; that it seemed to be her whole desire to do the will of God, and to do good to mankind; that it was common for her to wait like a servant upon the needy who visited her, and to content herself with the poorest fare. That she was in all things a pattern of meekness, love, kindness, patience, purity and every virtue, and that her whole labor was to implant these principles as an abiding life and rule of conduct in her followers.

She always acknowledged Christ as her head and Lord, and held up his precepts and example as our pattern and guide. She testified it was her mission to revive his doctrine and life, free from adulteration and disguise. She taught that no one can follow Christ without forsaking the lusts of the flesh, and all the pleasures, ambition and glory of a fallen nature, and walking as he walked, and becoming as he was in this world. That the work of this day will not admit the indulgences allowed in former days, because this is the last and perfect work. That as Christ and his Father are one in nature and element, so his people must become one in the same spirit and life."

They believed her both for her works sake which confirmed her testimony, and because of the effects of the same upon their own lives, and the spiritual gifts which attended obedience. Why does a child believe its Mother? Because she is true, and supplies its needs. We believe Mother Ann, because she taught and still teaches us by her recorded life and example, and the ministration of her successors, all we know of God beyond the knowledge possessed by the churches in league with the world; which is that of 1800 years ago, diluted

and disguised by errors of false and unspiritual teachers, in their vain endeavors by every possible device, to amalgamate the doctrine of Christ with the life of the world, while forced to confess that the old corruption still clings to them.

Because as the Bride of the Lamb, she opened heaven, and brought it down to us in the power of a present and everlasting salvation, and filled us with a love to each other, which blends the lives of obeyers into one family relation and interest, spiritual and temporal. Because we owe to her as the first medial instrument, all that distinguishes us as a people from other religious professors and the ordinary life of the world. Because we have received through her successors that faith, knowledge and power of the Holy Spirit, which makes us one people; which enables us to overcome the world, and enjoy the fruits of the gospel of peace and salvation from all that defiles the conscience or destroys self respect.

Jesus testified that he was the predicted Messiah, the Son of God and light of the world, and asked the Jews to believe him for his works sake. Works are fruits and the only reliable criterion of character. By fruits the tree is known. It is contrary to reason to suppose that a weak, erratic, or immoral character should attract and found on order of people on a basis of pure religion, industry and moral virtue. Or to suppose that any but a virtuous and Divinely inspired person could gather two thousand people of all ages and conditions, and hold them until she ministered to them that love, interest and self sacrificing devotion, which caused most of them to go contrary to their natural inclinations and the common course of the world through the remainder of life, and establish a society whose honesty, integrity and general benevolence is proverbial, upon the same basis as the primitive disciples of whom it is written, that "those that believed were together

and had all things common; and none said of ought he possessed, it was his own."

This is the kind of fruit which Mother Ann's testimony and life has borne in this world, over one hundred years. Ann means gracious, or merciful. She testified of herself: "I am Ann the Word," and that Christ had appeared to her and in her, as a Savior in a Mother, and a Mother in a Savior. When one said to her: "Thou art the Bride, the Lamb's wife? She answered: "Thou speakest rightly, for so I am." Yet she laid no exclusive claim to that relation, but said on occasion: "Put away the marriage of the flesh and be married to Christ." The two Elders who always accompanied her were spiritual Seers and Prophets, whose works were evidence, that they hourly walked with God. They said: "Mother is that very woman clothed with the Sun, having the moon nuder her feet, and on her head a crown of twelve stars."

Jesus said: "He that has seen me has seen the Father," because the "Father was in him," the offspring. So those who saw the heavenly Mother in Ann Lee, saw the woman clothed with the sun of Righteousness—saw the COMPLETE AND PERFECT ONE; the spiritual Bride manifest in her offspring, as foretold by Esdras. "The Bride shall appear, and she coming forth shall be seen that now is withdrawn from the earth." Viz., a manifestation of the perfect, archetypal woman, as Jesus manifested the archetypal man. The same fruits are borne by her successors, who are her open epistles, that may be seen by all. We believe there is virtue and grace sufficient in them to prove that the fountain is good and true, and not compounded with a lie.

If the same kind of fruits be claimed for others, we answer: The more the better; God prosper all true workers. We know that said fruits can proceed only from one

quality of life, and the same order of principles, which emanate from one law and Life Giver, and embrace in one harmonious bond, all receivers thereof. Argument appeals only to intellect. Conviction of heart and true understanding, follow obedience to truth. Right doing increases knowledge. The principles of fidelity to our best light, must ever hold us true to her who first fed us with Divine knowledge, and led us into the heavenly kingdom; and who is unto us still, as a fountain of life, and able to do for us abundantly all we can reasonably ask or think.

The resurrection of Jesus and his 40 days communion with his disciples after his disappearance from the world, has ever been justly held by his followers, to be of powerful import among the facts attesting his Divine Commission. Of like import is the fact, that Mother Ann continued to appear and converse with some to whom she had promised the gift of spiritual vision, and also to others, to the close of their earthly lives, extending with some over 60 years after her translation. There are many living witnesses that 53 years after mortal dissolution, she returned with her chief collaborators and successors in the Eldership, and many others like minded, and in a continuous ministration of from 4 to 12 years, baptised the 18 societies of believers, located in several states, in the renewing life of the Holy Spirit, restored their discipline, and with the aid and cooperation of Believers in the body, planted saving faith and acquaintance with her spirit and testimony, in a generation not born until years after her translation; and her predictions are being extensively fulfilled.

A. G. HOLLISTER.

MOUNT LEBANON, COL. CO., N. Y., AUGUST, 1887.

FALLING AND RISING.

Man's Fall Into Spiritual Death and Rising Therefrom to Eternal Life.

The wages of sin is death. The soul that sinneth shall die, without reprieve.

People who reject the allegory of Eden, cannot reasonably deny its application to facts existing in the world to day, and have existed ever since that account was written. Man's Eden is innocence and so long as he lives faithfully up to the light of God within him, he dwells in Eden unawares. Man or child falls from rectitude,—falls under the dominion of a deceiving lawless spirit, whenever he wilfully violates a known moral law or moral obligation. And that man is a fallen being who indulges any vile habit or evil practice of mind or body—or who is dominated by appetite or passion instead of ruling over the same.

Our Divinely instructed Mother taut, "The soul came from the hand of God, pure and innocent, and when it returns to God, it will again be pure and innocent." She said of her own career, "God created my soul in innocence, but by sinning against His holy commandments, I was defiled and abominable in His sight. While in this wretched state, God was pleased to call my soul by the gospel. I was raut upon by the powers of the Holy Spirit to see and feel the depth of my loss, and by the same power, I was enabled to travel out of it." Before her exit from time, she said "If there is anything in me that is not of God, I do not know it." There was a fall and a rising, or a resurrection while in the mortal body.

If man was not created innocent and upright in the beginning, what assurance can he have that he will ever become so—or that such a state will be congenial and satisfy his desires if he gains it. If purity and innocense is his native element, those who have lost it, never can be perfectly happy, nor permanently contented and at rest, till they

regain it. The true gospel teaches us how to do this.

Any departure from innocence is a fall. No one falls by the act of another. Creatures inherit a bias or inclination to evil thru heredity from fallen parents. This causes them extra suffering, tho not as punishment unless they have committed the same sins, but to counteract and suppress evil. Our revelation teaches that they who suffer innocently for the sins of others, receive ample recompense therefor, and are made richer and stronger thereby.

“All created spirits are placed in a state below the proper order of their creation, that they may gain their final Order as the reward of faithfulness by their own labor, sufferings and sacrifices, before they can inherit their birthright.” This does not necessarily imply a state of immorality, or non-rectitude. Such a creation we hold to be impossible for the perfectly Righteous and Holy Being we call God and Father of Jesus Anointed. By the saying, “All things are possible with God, we understand all things necessary to accomplish His designs—or that are consistent with His character and attributes.

Originally planted as a seed in the elements of this world, with capacity for growth, the soul is given an animal counterpart to subdue and to use, that it may acquire strength by overcoming resistance; and development and discipline by exercise of faculty, under a training that shall qualify him and her for the service proper to their final Order.

The animal nature in its place as servant, tho a medium of temptation, is not evil but good till perverted and corrupted by transgression. And in it are deposited the seed germs of evil desires and inclinations inherited from the transgressions of ancestors, the cross of self-denial is required to keep these from breaking out into sins. As sin lies not in being tempted but in yeilding thereto, the soul grows stronger by cross bearing till it gains that pure state wherein it can no more be tempted. Then its victory is complete, and all