

**The Life and Mission of
John the Baptist**

Including

**His Solemn and Weighty Instructions to the
Children of Zion.**



Also containing a Roll from Amos, a Jewish Priest.

**Given by Inspiration to Brother William Leonard
of the First Order in the Church at Harvard “Lovely Vineyard”.**

January 15th-18th, 1842

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**707 Shaker Road
New Gloucester, Maine 04260
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Words of John the Baptist to the Ministry

1. Dearly Beloved, I write this little book and present it to you, at the special request of Christ the Holy Savior and Mother Ann, along with the full approbation of Holy Mother Wisdom. I present it to the Holy Anointed in this branch of Zion, as a New Year's present. And Beloved Ministry, be so kind as to receive with this little present, the pure and everlasting love of myself, John the Baptist.

2. Dearly Beloved, you and many others may be somewhat surprised in the account of my life that follows; and you may be disappointed in certain accounts in the latter part of my life. Be what it may, you will easily perceive that your Heavenly Parents have requested this book to be written and left on record in the Church on earth, to answer a very important end.

3. It is designed, as a solemn warning and a plain lesson of instruction, to many who will yet be called by the everlasting gospel of Christ. And it is determined that this work shall be written in so clear and simple a manner, that it will yet carry evidence of its truth to the hearts of thousands and teach them the danger of resisting the strivings of the Holy Spirit.

4. I shall lay my actions, my private thoughts and calculations open in a very clear light. For to this end is the communication given.

Chapter 1

The Life and Mission of John the Baptist. His birth and Parentage. Character and death of his Father. His own travel and gifts, from his childhood to the beginning of the twenty-ninth year of his age, when he was Anointed and sent forth as a Preacher of Righteousness.

1. I was born in the Hill Country of Judea, to parents who had long stood faithful in the light of God which was revealed on earth, in the closing period of the Jewish Dispensation. My Father had from his youthful season, been trained up in the spirit of truth and holiness in as remarkable a degree as any other religious person in that dark age.

2. He had spent his whole life in preparing for the Priesthood, or in the administration of that sacred office. The greater part of the Jewish Priesthood, from the High Priest down to the lowest orders of that Sacred calling, had basely fallen into darkness, superstition, wickedness and hypocrisy. The dead letter of the law was still held up before the people, but as to their obedience thereunto, they were to every good work reprobate.

3. My Father from an early age had been inspired of God to answer a very important end in the preparation of the people for the coming of Christ. He was a man of faithfulness and uprightness of life and having spent his entire life in his Sacred calling, he had studied with great care the most remarkable of the prophecies concerning the coming of the Messiah.

4. And daily witnessing the great lack of purity and holiness among every class and order of the people, he desired with great fervency of spirit, that Christ might appear in his day and generation and set up his everlasting Kingdom of righteousness in the Jewish Nation.

5. He saw the reigning abominations of the times; especially the depraved and fallen state of the Jewish Priesthood. He saw that the day was at hand when Christ would appear and go forth in that Nation, to rebuke the fallen spirit of man in order to destroy the works of Satan and restore righteousness and peace to the honest and upright in Israel.

6. He always sharpened the actions of his life by his own light and fearlessly declared the truth of these things in his public station. It was because of this, that he met with great persecution and finally shed his blood for his testimony.

7. Nevertheless, his light spread abroad and he inspired great numbers to look earnestly for the fulfillment of God's promises, which he had given to our Father Abraham and had renewed by the Patriarchs and by the mouth of all of His holy Prophets.

8. He spent the morning before he received the special visitation from Gabriel, the holy attendant Angel of God, in conversation with a number of others concerning the coming of Christ.

9. Being present with a great multitude at Jerusalem, in the season when they assembled to offer to God their yearly sacrifices, he was struck in a very peculiar manner with a sense of the lost state of the people, while contemplating the reigning abominations and the sacrilegious worship of the Jews. In a private circle of upright friends, he began lamenting the depravity and dreadful state of the Jewish Nation.

10. In that hour, he was inspired with a remarkable spirit of Prophecy and he spoke in the presence of many regarding a number of important events which he declared to be signs of the immediate coming of Christ. Many of that number in which he spoke to, often remembered and thought of these signs of which he was Propheying and speaking of afterwards, when the day of fulfillment arrived in which Christ's testimony and miracles excited astonishment throughout the Nation.

11. This was a very moving and interesting interview to all present. From this place, he went forth and entered into the Temple to perform the Sacred duties of his calling. While in the midst of his holy labors, he saw the Angel of God descend in exceedingly great brightness and stand at the right side of the Altar. When he saw the Angel, he became troubled and very afraid.

12. But the Angel said unto him, "Fear not Zechariah for thy prayers concerning the lost house of Israel are heard and thy wife Elizabeth shall bear a son and thou shalt call his name John. And many shall be filled with joy and gladness at his birth for he shall be great in the sight of the Lord.

13. And he shall drink neither wine nor strong drink and shall be filled with the Holy Spirit from his birth. And many of the children of Israel shall he turn to the Lord their God. He shall go before Christ, in the spirit and power of Elijah, to make ready a people prepared for the Lord."

14. And Zechariah said unto the Angel whereby shall I know this? And the Angel answered, "I am Gabriel who? stands in the presence of God and am sent to show you these glad tidings. And behold! Thou shalt be dumb and not able to speak, until the day that these things shall be made manifest."

15. Many have believed that this was a special judgment upon this righteous man, on account of his unbelief in the promise of the Angel; but this was not the only intention of this display of Almighty power. It must be remembered that it has been stated, that the testimony of Zechariah had awakened the hopes of many of the Jews, to look for the coming of Christ.

16. And now as the Almighty intended to raise up, from this line of the house of David (Elizabeth was of the line of David), the very witness who was to go before Christ in the spirit and power of Elijah, to Prophecy of his mission and prepare the way for his coming, it was necessary that everything attached to this wonderful event should be done in the most striking manner, in order to give these tidings an extensive circulation far and wide, throughout the region of Judea and Jerusalem. And this was the favorable period, for the Angel to begin his work.

17. In the first place the people had assembled at that time, from all parts of the Jewish Nation. Among them were many devout persons, who well knew the uprightness and piety of this aged servant of God; and even those present who were the most bitter enemies of light and truth, were far from being ignorant of his zeal in the cause of God and of his holy manner of life.

18. Then it is plain to see, why the Angel chose this public hour, when he had entered this Most Holy place and all the multitude were kneeling without, to meet him and deliver to him these promises.

19. His unusual lengthy stay in the Temple excited a great enquiry in the minds of the people. And when he appeared before them, the eyes of this whole multitude were turned towards him and they plainly beheld in his solemn looks, his trembling actions and his whole reverent appearance, that something of the most unusual character, entirely out of the ordinary course of events had befallen him.

20. But when they found that he was silent to all their questions, it created a great surprise and gave rise to the most earnest inquiry as to the true cause. And it is singular, that the whole multitude at once discerned the cause, being clearly impressed and awestruck with the belief that he had seen an Angel.

21. This produced great inquiry throughout the whole Nation, as to what could be the true design of this visitation. And this inquiry continued in the minds of the inhabitants of the different parts of the kingdom, until I was brought forth in one of the cities, in the hill country of Judea.

22. At this period all things conspired, to agitate this question in the minds of the multitude. First, the piety of my parents was universally considered. The prophecies which my Father had delivered respecting the coming of Christ were spread in every direction.

23. The wonderful visitation at the Temple and the conclusion of the surrounding multitude, came up as fresh as in the day that they took place; and now, the hidden mystery was revealed and spread throughout every part of the kingdom, that the Prophet or Messenger of God, who was to go before Christ in the spirit and power of Elijah, to prepare the way for his coming, had been born in the hill country of Judea.

24. Even many of the most depraved and rebellious of the House of Israel, saw plainly the deep Wisdom of God in the revelation and the event which followed it. Every circumstance attending it was spread far and wide. If Zechariah had retained his speech at the Temple and there declared to the multitude the whole object of the Angel's mission, many would probably have accused him of self-righteousness or hypocrisy; and those who believed his sayings would have barely remembered these things in the day of my birth and circumcision.

25. But, instead of this, God had chosen a far more striking manner to sound these tidings throughout the Nation. He intended that instead of having it declared by the simple voice of truth; it should be done in a very miraculous manner. The first spectacle that was excited in the minds of all was the reality of my parents at such an advanced age, receiving their firstborn son.

26. Next, my Mother, by the special revelation of God, had pronounced the very name that was given me by the Angel. And when my Father, in the presence of many, confirmed the name which my Mother had given me, but more especially, when by the power of God his tongue was loosed and his mouth was opened to declare the glad tidings which were delivered to him by the Angel, all who were present were struck with the fear of God and these tidings spread through the whole country.

27. All ranks and conditions of people quickly learned that the Messenger of Christ was born. And, from that period, until I appeared as a preacher of righteousness in the wilderness of Judea, many of the Jewish Nation, were earnestly looking forward to the day when by the Spirit and Power of the Almighty, I should appear in the Nation as a preacher of righteousness.

28. Every evidence was given to my Parents that they could desire, to confirm them in the belief of all they had learned from the ministering Angel. In the interview which they had with the Mother of Jesus and by all they learned of her words respecting the intentions of the Almighty at that wonderful age of time, they were confirmed beyond all doubt, that there was to be a new opening and dispensation from heaven.

29. Their faith was established unshaken, that Christ was begotten by the power of the Most High and that God had already laid out the way in which I was to be raised up, as a witness to go before Christ, to testify of his coming before all ranks and conditions of people.

30. There is something in this that sets forth the true order of Heaven. First; God, from one proper line, chose both the Prophet to go before Christ and the Savior of the world, who should follow after. Next, these two missions were perfectly aligned and well connected. And lastly, God by the voice of the same mighty Angel proclaimed to the world the coming of both the Prophet who should precede Christ and the Savior of the world.

31. And the deep hidden Wisdom of God was yet to be made manifest, which should lead these Anointed Messengers forward in a proper manner and assign to them their proper places for preparation until they were to be sent forth upon the great work that lay before them. God in the revelation of *both* dispensations of the gospel has laid a sure foundation to bring down the haughtiness of man and to stain the pride of all flesh. Christ was born in a manger in Bethlehem of Judea and grew up and completed his preparatory travel in the city of Nazareth, one of the least of Cities in the estimation of the Jews.

32. And I, the Prophet of God, that was to go before him to prepare the hearts of the people for his coming, was born in a poor region in the Hill Country of Judea; and it was ordained of God that I should complete my preparatory travel for this Divine mission in the wilderness of Judea, as it was cast out from the sight of men.

33. There was something truly remarkable in the All-wise providence of God, both in assigning me this wild place of seclusion and more especially in the eventful manner it was brought about.

34. In the early part of the fifth year of my age, my Father had excited the enmity of many of the most malicious enemies of truth, by his zeal in calling the attention of men to prepare for a new dispensation of God's work, which he declared was just at hand.

35. In his solemn warnings, he spared neither Priest nor people; but in the light he stood in, he clearly exposed their real state and condition. This excited the enmity of his own order; because his testimony cut off their hopes, while in their present state, of sharing in the promised blessings of the coming of the Messiah. It also excited the wrath and fury of many of the lower orders of the Jews, because it cut them off from taking refuge under the Law of Moses. And it seemed to be so ordained, that he should be present at the yearly sacrifices, at a period of great disorder and confusion.

36. And seeing the wickedness of the people to be very great and feeling it to be his duty as a Priest of the Altar, he reproved and admonished those, who sought through his agency, to continue claiming the advantages of the rights and ceremonies of the law, to cover and wash away their iniquity.

37. His just reproof was felt by many, who instead of turning from the error of their ways, sought the present occasion to spill his blood, so that another might fill his place, who would be blind to their iniquities; and cover with a garment no better than their own, their numerous sins and transgressions.

38. Accordingly before the yearly sacrifice ended at an early hour in the day, he was suddenly seized by his enemies, who lay hidden in the Temple and before he reached the holy altar of incense, his blood was shed and his useful life sacrificed to the rage of his enemies.

39. This produced an astonishing sensation in Jerusalem and throughout Judea. Those who believed on his word and were striving to imitate his holy life, were loud in their lamentations concerning his death, while great numbers who disregarded his example and set at naught his counsel, were filled with wrath and confusion because the Temple of God was thus polluted with human blood.

40. All this period, my Mother had many causes for believing that many were secretly meditating designs against my life; fearing that at some future day, I should come forth as a greater terror to evil doers than, any before me had yet been.

41. And as everything now remained in uncertainty and alarm, in her tribulation and grief it was revealed to her in a night vision, that she must arise and depart as secretly as possible and enter the most secluded part of the wilderness of Judea, through which flowed the river Jordan; in which place, God promised to prepare for her a safe place of refuge, from the secret enmity and evil designs of her enemies.

42. Some part of this wilderness was a wild and barren waste, or desert, thinly inhabited; while along other parts of the region round about Jordan, there was a numerous population, who were mostly poor and in many respects a harmless people.

43. This wild retreat was some distance from the land of my birth; and in strict obedience to the warning voice of God, she departed so secretly and suddenly, that none of her enemies nor even her nearest kindred, ever learned the place of her seclusion even until her death, which took place in the sixth year of my age.

44. Her death was so sudden that not the least provision was made for my sustenance or protection. This was considered a great calamity by the very few who knew me and who helped me to a small and scanty subsistence. But the hand of the Almighty was in this, though it was deeply concealed from their view.

45. I was now in the most barren, secluded and thinly inhabited quarter of the kingdom and shut out from the society of men, known as to my real character, by no human being and under the protection of none but the God of Israel.

46. From the age of six, until the age of eighteen years, I was dependent on a few of the most illiterate, simple people in existence, for the means of survival and for a few simple instructions. But even up to that age, I was greatly exercised in my mind respecting my real character and my then present condition. I had strong desires to see mankind and to be useful to them; but of the way and means in which this could be affected, I had neither plan nor ideas.

47. Ever from my earliest recollection, I had strong impressions concerning God and many of the heavenly host. I had many clear impressions respecting strict morality and an upright spirit; and through all my infant and youthful days, I lived nearer up to the original order of nature than perhaps any other being that ever came into existence, except our Lord and Savior.

48. The most striking exercises of my youthful state, were heavenly meditations and strong impressions of the Holy Spirit. I have spent days and nights together, in meditation upon God, the holy Angels and heavenly things. At such times, I would seek to shut myself out from the few simple inhabitants with whom I was conversant; and for weeks together, would seek to know nothing except these powerful exercises of the Spirit; and the enjoyment of these Divine and heavenly meditations.

49. But when I had arrived at the age of eighteen years, I began to inquire and ask seriously of all who knew me regarding who I was, from whence I came and what was my real character. In this small circle, of about fifty souls, widely scattered from each other, I could obtain no other information, besides that in my infancy, my aged Mother had brought me into that region and they informed me that they could never learn from whence she came, nor did they claim to understand what could have been her reason for coming into that desolate country.

50. I was greatly endeared and loved by these poor people, both for my unrivaled virtue and my strong desires to render myself of helpful service to all who knew me. But this inquiry of wanting to understand my upbringing and past had now arisen to so strong a passion within my soul that my spirit was in great labor, night and day, ever being alive and focused on the inquiry of who I was, where I came from and to what end I was born.

51. I was impressed and so were all others that knew me, with the belief that there was some great design and plan not yet made manifest for me to fulfill in my existence. My virtuous life, love for God and all heavenly things and the deep treasures of knowledge I had collected in my meditations, which often surprised all who knew me, all plainly declared this fact of a greater calling and purpose; yet the reason for my creation continued to remain a mystery.

52. The year before I arrived at the age of nineteen, was a very important year in my history. This inquiry of who I truly was agitated my mind so powerfully, that my soul was in extreme labor almost day and night. I sometimes fasted and prayed for days together, in perfect solitude, greatly desiring that God would enlighten me in this important matter.

53. I often retired from the society of all human beings for weeks at a time, under extreme mortification and denying myself of all the common enjoyments of life (which were never but sparingly dealt out to me), being fully alive to this serious inquiry of where I came from and what my future purpose and mission would be.

54. I had learned much in my own spirit and by Divine revelation, about the world abroad; and very often, in this year, I almost resolved to travel forth from my secluded station, to solve this weighty question about myself. But as I always from my infancy knew certainly, that I was under the immediate care and direction of some guardian spirit, when I had planned these travels, the Holy Spirit always forbid my carrying them out in practice.

55. This inquiry so agitated and afflicted my soul in the latter end of this year that I became gloomy, mournful and very unhappy. Sometimes I would imagine myself the most afflicted and strange being in existence; for, through all of my life, I had a strong desire to be useful to mankind.

56. And often, when I gave full scope to my reflections, in considering the benefit I might be to others, I would then see myself; a poor, lonely creature, shut out from the society of nearly all the human race and my spirit would become so oppressed in surveying my own condition. Sometimes for hours, my soul would be burdened with bitter agony and grief and for days together, I would give myself up to sorrow and despair and would only find releasement by the ministration of the Holy Spirit, which inspired me with a distant hope, that at some future day, God would release me from my great anxiety and send me forth from this desolate region and grant me the hidden knowledge I so much desired.

57. It was in the early part of my nineteenth year, in a season of deep sorrow and anxiety, that God very powerfully enlightened my soul in the following manner.

58. I had been some weeks shut out from the sight of every human being; my earnest inquiry had greatly increased upon me and my spirit was sorely oppressed, far beyond anything of the kind I had ever before experienced; when suddenly, about the middle of the day, while under a great weight of sufferings, these my troubles began rapidly to decrease.

59. In a few moments my sense was withdrawn from all earthly objects and I saw a great company of the heavenly host descending around me. They were clothed in long white robes and their countenances were lovely; and throughout the whole company, I could plainly behold that I was the object of their peculiar attention.

60. As I had never beheld anything of the like nature before, my soul was completely overpowered; not with fear or dread, but with true humility and thanksgiving to God, for this special notice and this timely releasement.

61. One in this heavenly company, who appeared to stand as the leader to all around him, stepped forward and took me from the ground upon which I had fallen and poured into my spirit a stream of joy and comfort, that flowed through every part of my soul and strengthened me greatly.

62. He then communed with me face to face and informed me that he had come to answer many of my inquiries and to enlighten my understanding concerning many things and to direct the future labors of my life in a right channel, so that I might stand prepared for a great work that God had designed for me to begin and accomplish in the proper time and season.

63. He told me that I was and always had been, an object of Divine favor; and that I was under the immediate protection of heaven; that God had placed me in this desolate region in my infancy, for some wise purpose and to prepare me to accomplish a great work. He also told me that God had at present, marked my bounds which I could not pass, except in disobedience to His righteous will.

64. He showed me that my whole life had been acceptable to God and that His Holy Spirit would direct and teach me how to travel in the future, agreeable to His Holy and righteous will. He plainly declared that the question of “who I was and where I come from” must for a season be banished from my mind. For he said that God had commissioned him to direct my future inquiries.

65. He showed me that the whole human race had plunged themselves deeply into sin and transgressions against their Creator and that God was about to open a door for their full and final salvation. He showed me the design of the law of Moses and the end it had accomplished; that it was about to pass away by the opening of a New Dispensation and that in this new and opening dispensation, God’s great mercy was to be displayed in the salvation of a lost world.

66. He said that in this great work, I was to act a very important part. He gave me a lamp to guide my feet that was to prepare my soul in a spirit of truth and uprightness, for the labor which God had designed for me.

67. He showed me that the company that then attended him was the great company of God’s Holy Prophets who, from age to age had risen up to declare His righteous will to the different tribes of Israel.

68. At this moment, he turned around and silently beckoned with his hand and this heavenly company drew near and surrounded me in a great circle and crowned me with their blessing and love and poured out upon my soul, a great portion of their holy and Divine spirit.

69. My soul was overpowered, while surrounded by this happy and smiling company. All appeared to know me and to look upon me with silent delight and pleasure. When this heavenly company had retired to a suitable distance, this leading Angel drew near and told me more clearly, the object and reason for this great visitation.

70. He showed me, that man had fallen from the beginning of the creation. In an instant, he enlightened my spirit to see the whole of the Jewish order, from the very beginning; and why God had chosen this nation to become his peculiar people, from among all the different tribes of earth.

71. He showed me, that from the fall of man in the groves of Eden, God had promised the fallen sons of men a Savior, who should lead their souls back, into holiness and purity; and then pointed to this great company of holy Prophets and instructed me to see, that these were the spirits whom God had chosen through the different ages, to prophesy concerning the coming of the Messiah.

72. He told me plainly, that they had come at this time to crown me with their love and blessing, because God had chosen and would yet anoint me, to become the greatest Prophet that had ever arisen among the sons of men. He told me, that they had long known the station which God had marked out for me.

73. He then said, that they had been sent by the special command of the Almighty, to pour upon me a double portion of their spirit, because I was yet to go forth before the Savior and publish the glad tidings concerning his coming and open the way for all their former prophecies to be fulfilled.

74. This holy Angel, then poured upon me his blessing, in such a manner that my soul rejoiced in the strength and blessing of this heavenly Messenger. He counseled me in the most tender manner, to stir up no further inquiries concerning my neither birth nor parentage, nor to even inquire when this great work was to begin or be affected.

75. He promised me his future aid, to help prepare my spirit for the labor which God had designed for me; and then, while singing a solemn anthem of prayer to God for my future protection and prosperity, they gradually departed from my sight, leaving me filled with wonder, heavenly joy and comfort.

76. This great ministration so awakened the energies of my spirit that my soul revived within me. My seclusion now seemed as a paradise and my being shut out from the society of men and being deprived of all common pleasures of life, seemed the greatest blessing that Heaven could bestow upon me.

77. Now, instead of viewing myself as a poor outcast from all human society, I considered, with a heart often overflowing with joy and gratitude, that I was an individual greatly favored of Heaven. This visitation made such a deep impression upon my spirit that the next five years rolled away with every appearance of the shortest season of my life.

78. For the declaration and counsel of the Angel, had so deeply impressed my soul, with the weight of what my future calling was to be and I felt so greatly deficient in virtue, wisdom and understanding, to go forth and accomplish the work that Heaven had designed for me. I also felt as though God had thus awakened me and had graciously given me these years to complete my preparation, to become a Messenger of truth.

79. At the expiration of this time, I began to be seriously impressed that the day was close at hand, when God would send me forth on my mission among the sons of men. I had been exceedingly temperate; and I had secluded myself from the sight of all mankind nearly the whole of this time.

80. I had given my whole heart and soul to the important labor of being instructed by the Holy Spirit, through the medium of Divine revelation. I considered that I was about to enter upon the most wonderful mission, that any of the sons of men had ever been called to. It was deeply impressed within me, that I needed an extraordinary work of mortification and labor, to fit and prepare my spirit for so great an undertaking.

81. And I have no recollection of being in a single instance, disobedient to any impression which the Holy Spirit made upon my understanding. I ever, from the time of this ministration, felt peculiarly thankful to God, that he had cast my lot in the early days of my infancy, where I could grow up under the influence of His Holy Spirit; entirely separate from everything that could corrupt my passions, or tempt my soul to stray from God.

82. I passed on, until the twenty-seventh year of my age, in this same painful, mortifying course of preparation; insomuch that often for months together, I knew but very little of what the children of men call real enjoyment.

83. But when released at times, by the special manifestations of God, my soul was often filled with enjoyment, that none of the sons of men in a state of nature ever before experienced. I still passed on and it was not until the beginning of my twenty-ninth year, that God Anointed and sent me forth into the great work that lay before me.

84. In the latter part of the final year of my abode in this desolate wilderness, my spirit again began to sink down into a state of gloom and despondency. I had passed through a long painful period, of deep mortification and labor. I had treasured within my spirit, all I had learned by many special manifestations of God.

85. I knew, by immediate revelation, that I had now obtained sufficient knowledge and was well prepared as the Prophet and Messenger of Christ; and as I longed above all things to benefit the sons of men in my day and generation, I began greatly to desire the approval of Heaven, to go forth in the Power of God, as a Preacher of righteousness and true repentance.

86. In the beginning of this year, after spending a whole day in deep contemplation, I was seeking a momentary releasement from sorrow and anxiety in slumber, when suddenly; I was awakened by the songs of the heavenly host, whom I plainly beheld descending in great numbers around me. As I awoke to behold them, I was filled with joy and gladness at their coming, for I at once interpreted the design of their mission.

87. In that hour, this same company of Ancient Prophets, attended by the same leading Angel and a great number of others of the heavenly host, declared their message, while their songs of praise seemed to fill the heavens with rejoicing.

88. This leading Angel drew near and in the presence of this heavenly number, he Anointed me with Power and Wisdom, to go forth and proclaim to the lost house of Israel, respecting the coming of Christ; and to prophesy that he was then in the Nation and would suddenly appear as the redeemer of men.

89. He drew near and touched my tongue with something that resembled Holy Fire, which filled my soul with the light of truth and seemed to change my tongue into a sharp sword, that was to divide between the righteous and the wicked.

90. This Holy Power which I received, seemed to compass me about like a mighty shield and to strengthen and increase the depth of my discernment and understanding, far beyond anything that I had ever before conceived of. I was directed in what course to proceed and how to deal with the different orders of men.

91. And when I had learned many things that should take place in the near future and had been crowned with the Eternal Love and blessing of this heavenly company, the scene closed. I was Anointed as the Messenger of Christ and the course was laid out in which I should run, to perform the will of Heaven.

Chapter 2

John's reflection upon the Order and Analogy of the Work of God in different Dispensations.

1. It has always been a striking feature in the work of God in every age of the world, that one dispensation of His work should always bear a close resemblance to another. From the creation of man, this chain of union and harmony is evident in all of God's dealings with the children of men.

2. And at this age, as the Almighty had determined first to send forth a Messenger, to prepare the hearts of the people before the coming of Christ, it was indispensably necessary that the Messenger should bear a striking resemblance to Christ; and this will appear evident for the following reasons.

3. The Jews were at that time, anxiously looking both for the Messenger of Christ and the Savior of the world to appear in that very age. And upon this they had reasoned and calculated after the manner of men. They expected the Messiah would appear in all the glory, power and splendor of an earthly Prince and Savior.

4. And as they had calculated respecting the coming of Christ, even so they had calculated respecting the Prophet who should rise up in the Spirit and Power of God, to go before him and proclaim to the sons of men concerning his coming. Here then, we can see in what follows the goodness of God, to dark and benighted mortals.

5. In the days of my infancy, my lot was cast in a gloomy desert by the direction of the Holy Spirit, to prepare me by deep mortification, by the most temperate manner of life. By living perfectly disconnected with the spirit of the world, I was able to suddenly appear as the most humble, plain and simple Prophet, that had ever risen up in the Kingdom of Israel, so that the honest hearted and discerning, might clearly read through my humble appearance, what sort of a character they might also expect to meet in the long promised Savior.

6. All that period, the Jews were expecting to witness the appearing of some great character as the Messenger who should rise up to introduce the Savior. But God intended to teach them by the place from whence I came and my course of preparation; by the Spirit I possessed and by the testimony which I bore, the great lack in all human calculations, so that they might learn by their mistaken idea concerning me, to correct their miscalculations concerning the character and mission of the coming Savior.

7. Again, as the dispensation of the law, was to end under the word of my testimony, it was plain that a more proper place could not have been selected by the Wisdom of God for my seclusion, than the wilderness of Judea.

8. Those who were under the law had but a faint knowledge of the True Spirit of Christ. And, although in this wilderness my travel was very painful and my mortification very deep, yet, in this desolate region, I had barely learned enough of his True Spirit and character, to prophesy of his coming and his humble manner of life.

9. As the law was but a dark shadow of good things to come, whose rites and ordinances all pointed to Christ, the wilderness of Judea that was chosen as the place of my preparation, plainly appeared too many who were earnestly looking for the Messiah, as the very place from which Christ's Messenger should appear.

10. The wilderness with its barrenness and solitary places plainly prefigured that under the law, the life giving Spirit of Christ could not be found; and those who lived the most faithfully up to the spirit of the dispensation of Moses, were as yet; utterly destitute of the living power of Salvation.

11. My sudden appearance as a child of the desert, plainly prefigured to the deep thinkers and penetrating ones, that I was nothing but a Messenger still in a state of nature, utterly destitute of the life and saving power of the gospel; and to this my whole appearance and the whole tenor of my simple testimony bore witness.

12. One thing more was to be observed by those who had eyes to see; and that was my sudden appearance from a dark and desolate place in the kingdom, might teach them to look for Christ to appear in a quarter from whence they least expected him and in that manner and Spirit which they had never anticipated.

13. But the most remarkable feature in the connection of these two dispensations is the manifest Wisdom of God, in marking out the different places of preparation for the true Savior and the Messenger who should rise up and go before him. It must be borne in mind, speaking after the manner of men, that Christ and his Messenger, both sprung from the same line of Ancestors. Next, it is important to also see, that during that age in history, the Jewish Nation was sunk in the lowest depths of depravity and deception.

14. If the Savior of men and his true Prophet, had been left to grow up in the same connection as other natural kindred, by associating together and forming an early acquaintance and a near affinity of feeling, it would have followed as a natural consequence, that our coming forth to the Nation at the same time, in One Spirit and directing the attention of men to one important object, would have been universally asserted and believed to be a natural and evil cooperation, to exalt ourselves in the estimation of men and to deceive the Nation.

15. But in this case, God intended from the beginning, to lay His plans so deeply concealed from the sight of men and with such a manifest Spirit of Wisdom, that even the most bitter enemies of truth, could not from the least ground of truth, cast a dark veil of falsehood upon the minds of others and speak of this as an attempt by us to deceive others, as our true motive.

16. Therefore, it was designed of God, that I should never have the least knowledge of what took place at my own birth or at the birth of Christ, knowing nothing respecting my own natural kindred, except what I

learned by the revelation of God and what was brought to light after I should enter upon my mission, as the true witness of the Lord and Savior.

17. It was likewise wisely designed by the Almighty, that the Savior through all the days of his preparation, should not have the least knowledge of the Messenger that God intended to prepare and send forth, before his time to appear arrived. Through all the days of Christ's preparation, his Heavenly Father and the good Angels wisely veiled this knowledge from his understanding.

18. The scenes at the time of his birth respecting the Messenger that should go before him, never came to his knowledge at that period; and I was thus cast out and cut off from all our line of posterity, in order to keep the whole design and plan of heaven under total secrecy.

19. This was done to answer a threefold purpose. First to attach the greatest evidence to the Spirit and Power of my testimony, so that the strongest degree of conviction might be carried to the hearts of men. Secondly, it was designed to show the mission of Christ to be free from all the deception of man and to set forth the Spirit and Power that accompanied his Holy Mission, in the strongest light of sincerity and truth.

20. And lastly, it was designed as a special notice to the Holy Savior, to reward him in a small degree, for his faithfulness and to strengthen his hands in the beginning of his mission to the House of Israel.

21. If God had sent me forth at an earlier period, to accomplish the work that lay before me, the knowledge of my labors could not have been kept from him except by the miracles of God. I was called forth from the desert, at the proper season to arouse the expectations of men to look for the sudden appearing of Christ.

22. The dwelling place of the Savior was so obscure and my warning voice from the desert was heard so unexpectedly; the sound spreading so suddenly and rapidly, that Jesus the Savior, never even learned what was happening, until he was Anointed and sent forth upon his Holy Mission.

23. In the day that God Anointed his pure spirit with that Divine Light and Power, the knowledge of which was to overspread the Nation, he went forth in this strength as the true Son of God.

24. But when the knowledge of all that God had done to prepare the way for his coming, was opened to his understanding, this added new strength to his spirit and filled him with love and gratitude to his Heavenly Father, for thus preparing the way before him and for marking out the extensive field in which he should commence his labors.

Chapter 3

John's introduction to the Public. Rapid spread of his testimony. His Reflections upon His own Character and preparatory Travel.

1. Before I first made my appearance in many of the Cities and Villages of Judea, a great number of Angels and Ministering spirits had been sent forth to prepare the way for my coming; especially along the desert and along the borders of the river Jordan. At this season, a spirit of earnest inquiry had sprung up in the Hill

country of Judea, among many who yet remembered the wonderful scene at the Temple, when the Angel appeared to Zechariah, as well as the miracles that took place at my birth and circumcision. The special promise, which God made by Zechariah at that time, had long lain treasured in the memory of many.

2. My sudden disappearance from this region and my concealment, had long been considered by those who believed his word and who knew the threatening dangers that surrounded me in infancy, as a miraculous interposition of Divine Providence, to preserve my life.

3. There were manifold opinions concerning my preservation and one thing was clear; they knew I had now arrived at a proper age and therefore, many began to look for my appearance.

4. Many who had strong faith in the former promises of God and who firmly believed that the day was at hand that I should appear; had their hopes and expectations strongly confirmed by many visions and manifestations.

5. And a great multitude of the heavenly host was busily engaged, in arousing these hopes and expectations in almost every direction. The whole Hill Country at this period was all alive in the inquiry. In many parts of Jerusalem and Judea, this was the most common subject that engaged their attention and through the whole kingdom, none were investigating the subject more eagerly, than the inhabitants that bordered upon the widespread wilderness of Judea.

6. One particular, in this place I will mention, as it is not a little remarkable. The miraculous manner in which my name was given by the Angel and pronounced by both my Parents, had preserved it in the memory of all ranks of people. And at this period as far as people were awakened to look for my coming, just so far had my name extended. And the miraculous manner in which it was given and the wide regions through which it had already spread, was a striking incident in my history, especially as it afforded the only natural evidence that was to declare me to the world abroad.

7. When I first made my appearance in one of the poor villages on the borders of the River Jordan, my humble appearance excited universal attention. I did not appear mean and contemptible in the eyes of men, but I was well calculated to arouse their inquiries and engage their attention.

8. By the directions of the Holy Spirit, I was inspired to come forth in the very dress and appearance that was designed to draw the attention of all classes of men. My simple and harmless manner bespoke my godly and upright course of life.

9. My very looks, gestures and actions, clearly testified, that I had ever, before that period, been shut out from the society of men. While my tender spirit, my solemn countenance and my whole general appearance, declared before I had uttered a sentence that I was the very Prophet of the Most High that all the Jewish Nation was then looking for.

10. In this my first public introduction among the sons of men, I proceeded perfectly according to the directions of the Holy Angel I had seen in vision and who had Anointed me to go forth, as a Preacher of repentance. I walked directly to the most public part of the village, without uttering a sentence; being filled with the Power and Spirit of God.

11. I ascended a little rise of ground, in profound silence, while the multitude was gathering from every direction. All were struck with my appearance and were filled with silent awe, by the operation of the Holy Spirit which shone forth from my countenance; and when I perceived they had all assembled and were anxiously waiting to hear the sound of my voice, I was the first who broke the silence.

12. In a powerful and impressive manner, I proceeded to give the whole history of my life in the desert and how and when I first entered that desolate region. I stated, that all I know of my former history before that period, I had learned by the revelation of God; and that all the knowledge I had received concerning the children of men, I had mostly learned through the same medium.

13. I then proceeded to relate the many revelations and instructions I had from time to time received from God, showing me that I was to be sent forth at that period, to prophesy to the children of men that the dispensation of Moses was about to close and that Christ, who was then in the Nation, was about to go forth in the Spirit and Power of Truth, to bring in a new dispensation of righteousness and peace and establish forever his holy kingdom in Israel.

14. A Messenger from the Eternal world could not seemingly, have impressed the feelings of these people more suddenly nor more powerfully. My general appearance and account of my life in the desert, along with the spirit and power by which I revealed myself to them and more especially the earnest expectation of all people throughout the kingdom respecting my coming, clearly proved that I was the very character who at present was so earnestly looked for by the whole nation.

15. In this, my first introduction, they had obtained all necessary information concerning me. But when they had learned my name and had sent Messengers into the place of my secret retreat and had obtained confirmation; and could place full confidence in all I had uttered and had learned many things respecting my Mother's first entering the desert and many more concerning my self-denying and holy life, my fame spread through every region of the country.

16. All the evidence that had been given also accompanied these tidings and proved to the full satisfaction of many, that I was in reality, the long absent Messenger, who was at that period, to rise up and bear witness to the coming of the Messiah.

17. I now found but little difficulty in learning my former history, which I studied with no small degree of pleasure. In my intercourse with many of the most sincere, upright seekers after truth and righteousness, I learned the character and end of my Parents, the visitation of the Angel and the miracles that took place at my birth and circumcision.

18. I now reflected deeply upon the Wisdom and goodness of God, who had wisely shut these things from my understanding with every other degree of knowledge except what was taught me by the special revelation of God, that I might spend my whole life and exercise all the energies of my soul, in preparing my spirit for the great work which God had placed before me.

19. I reflected upon the mercy and goodness of God, in the present reward which he had so bountifully bestowed upon me, in return for the many privations and the deep mortification I had long passed through.

20. I saw that no human being that ever came into existence, had been more strangely shut out from the society of men; and that none could be more perfectly shut out in an outward sense, from the knowledge of all that is dear to man by nature, than I had long been. And in all this, I had long since discovered that God had placed me in a most extraordinary state of probation.

21. Every faculty of my soul, every passion of my nature and every appetite of my body, had long been under an extreme degree of mortification. When I arrived to the age of manhood, I found myself shut out from the world, while within me; there existed an unconquerable desire, both to associate with the sons of men and to become useful to them in my day and generation.

22. With a thirst for knowledge that exceeds all description, I had been shut out from the common means of instruction, without even the remotest idea, of who I was or what race of Jews I had sprung from.

23. With the most earnest desires to see my own Nation and the surrounding kingdoms, I had long been closely confined to limits, which I should not pass except in disobedience to God, with none to associate with except a few of the most simple inhabitants of earth and the wild beasts of the desert.

24. Nothing could have retained me in this self-denying condition, but my love to God and my determination to do His will, though I should be called to sacrifice all things. I now plainly saw that God had led my inexperienced feet in the right path.

25. Many things, which had long looked mysterious to me, were soon explained to my understanding, on my introduction among the sons of men. I was sent forth among them as the voice of one crying in the wilderness, to warn them to make straight paths for their feet and to speedily prepare for the coming of the Lord.

26. But with all I had learned by my intercourse with a few simple inhabitants of the wilderness and by the revelation of God and by all I could discover of evil in my own heart, I soon found after entering the world that this was but a very limited knowledge respecting the lost and sinful state of man.

27. Then as I was to spread the glad news respecting the coming of Christ, who was to be of the most humble appearance of any among the sons of men, how necessary it was, that I should have the very humble appearance into which the Holy Spirit had led me, in order to embody that meek and humble character which I was sent forth to represent.

28. I was sent to preach to a stubborn and rebellious generation. Then how necessary it was, that I myself, should be subject and obedient. As I was to be a Messenger of righteousness and temperance, to a greater degree than any before had ever been, I was called to go forth in that state of preparation, that I could be righteous and temperate in all things.

29. As I was to preach repentance to these who were crooked and deceitful in all their dealings with men, it was necessary that I should stand before the world, as a pattern of sincerity and honesty in all things.

30. These things were soon clearly revealed to me on my first mingling with the lost children of men and I was often deeply affected under the consideration of the mercy and goodness of God, who thus marked my

bounds and placed me under His own immediate care and instruction and enabled me to render a willing obedience to His requirements, crossing as it was to my feelings and by this means secure the benefit which this obedience had rendered to the advancement of my mission.

31. After my first interview with the heavenly order, if I had stopped to reason after the manner of men, I might have considered this an unreasonable demand of God and might have barely rendered to it, a reluctant obedience; but this was not the spirit that governed my feelings respecting this matter.

32. No restriction that was ever laid upon me by the Holy Spirit, ever felt more severe or mortifying; and there never was any to which I rendered a more pointed obedience; and no one act of my life, ever crowned me with a greater degree of blessing.

33. After the means of obtaining this knowledge was fairly taken from me and I had learned the will of heaven concerning this matter, I resolved to use every precaution to protect myself from any opportunity that could possibly be offered me, of gaining the least knowledge respecting it.

34. But of all the temptings I had ever experienced from the Adversary, on this point I was the most strongly tempted; for Satan was more anxious and more determined to drive me beyond these bounds, than any other to which I was restricted.

35. But I greatly wondered in my first introduction among men, to witness daily, in how wise a manner, God had laid a plan to extend widely the knowledge of one, whose origin was unknown to himself and whose residence was so entirely secreted from the world.

36. The way that I supposed was designed to keep mankind in the greatest ignorance respecting me or my character, was in reality the best calculated to widely extend my name, among all ranks and conditions of people.

37. If I had been left to grow up among the sons of men, in that condition, I could not see that my preparation could have been so well effected. My life would have been in jeopardy, or I might have fallen a prey to the temptations of the world. And even if I had found protection, I could not have been so completely fitted for my labor and a spirit of inquiry could not have extended so widely concerning my coming.

38. Had I remained in society, I would not at that age, when my miraculous birth remained, as it were, to the greater part of mankind, but in history, have been known except in a small circle. But my sudden disappearance and long seclusion, had so aroused the attention of men to learn of what had formerly taken place concerning me, so that every place was full of inquiries about my disappearance and whereabouts and what appeared more remarkable was that none could trace my course, nor tell from whence I should appear.

39. And being kept back, until the question was agitated in every quarter and being called forth suddenly with so much evidence to prove my mission, the tidings spread like the sun beams throughout the whole Nation. And what I supposed would require months and perhaps years, of my own labors to accomplish, was effected in a few weeks, by the deep wisdom and overruling Providence of God.

Chapter 4

The Work of Preparation under John's testimony from the time it Commenced until the Baptism of the Savior.

1. As the whole country soon became alive to the tidings of all that had taken place, many of the inhabitants of Jerusalem and Judea flocked from many parts of the kingdom to see me and to listen to my word. Never before were any people or Nation, so strongly confirmed in the mission of any Prophet that God had ever raised up among the sons of men.

2. The lower order of the people were eagerly engaged to hear the word of my testimony; and though there were many false hearted and deceitful workers among them, yet multitudes believed on my word and were humbled down under deep repentance before God, for their former sins and transgressions.

3. As I was commissioned by Divine revelation, to go forth with the solemn warning of repentance, even so, the same Divine Spirit commanded me to baptize with water, all who believed and obeyed my word.

4. This water baptism was to prefigure the baptism of the Holy Ghost and fire from heaven, with which all should be baptized who should prepare themselves by true repentance and the baptism of water, to believe the word and receive the Holy Spirit that Christ at his coming should administer unto them.

5. The spirit and power of my testimony began to spread like a burning flame, from the first hour I revealed myself to the children of men. In a few weeks, I was visited and heard by hundreds of thousands, from the Rulers of the Nation, down to the lowest classes of the people.

6. Those who received my testimony and obeyed my warning voice and united with me as my disciples, were generally called from among the poorer and more humble classes of the people. Of these, many confessed their sins with great openness and sincerity; and hundreds were often baptized in a day.

7. I now felt the great value of the depth of that spiritual discernment and deep penetration with which God had Anointed me from the beginning. For as I had never had any degree of experience abroad; whereby I could determine the character of men, this spiritual discernment and deep penetration which was given me of God was all upon which I placed my dependence.

8. And with this gift, I was anointed to such a degree, that I have often stood in the early days of my ministry, preaching to the multitude and while addressing them in the spirit and power with which I was clothed, I have clearly read the character and conditions, of all within the sound of my voice.

9. And at the close of my discourses, when great numbers came forward to confess and be baptized, I understood their motives; and was ready to meet them with tender counsel or just reproof, exactly suited to their condition.

10. Concerning the Rulers of the Nation, I will briefly describe their real state with the course they pursued and the stand they took under my preaching. Before God clothed me with power and sent me forth as a

preacher of repentance, this class of men was as fully confirmed in the belief that the period had arrived that I should appear, as any other order of people in the kingdom and even more so than others.

11. For as they were learned and many of them had studied the declarations of the Prophets, they knew that the day was at hand that I was to appear as the Messenger who should precede Christ. But though I was shortly known to half the Rulers in the Kingdom, yet they almost unitedly as a body turned against me.

12. Not because they did not believe me to be the true Prophet of Christ, but because they found me to be a low and humble character; and in this they were so greatly disappointed that they, with perfect stubbornness and pride, universally rejected my testimony.

13. They had every evidence to convince them that I was the promised Messenger. And I verily believe, that if God, at that point had sent a host of Angels which they could have plainly beheld, who would have confirmed this to them beyond the shadow of a doubt, they would still have set me at naught.

14. They fully believed that I was sent of God; they had so much evidence that they could not doubt it. They did not doubt my prophecies respecting the coming of Christ, but they bore every mark of hatred to his character, which I faithfully and clearly described to their understanding.

15. They did not hesitate to believe that I spoke as the Holy Spirit gave me utterance, for reason taught them that no man that was left to grow up in my secluded and illiterate condition could utter such clear and intelligent language, unless he was inspired by the Holy Spirit.

16. But when they listened to my voice and heard the call of God to them to repent, confess and be baptized and prepare themselves for Christ's coming, they treated with scorn and contempt; God's offers of pardoning mercy and would not humble their spirits and accept the invitation.

17. It is truly astonishing, to consider the rebellious spirit and the presumptuous disposition of fallen man, when he exalts himself in a spirit of pride, above his Creator. When the proud rulers of the Jews had heard, considered and rejected my testimony, they began privately to seek my life, even in the first year of my mission.

18. As they were at that time, in bondage to the Romans, they had universally imagined that the day was now at hand, that Christ would appear and effect their deliverance and establish them in an exalted state as a Nation and build them up in their sin and rebellion against Heaven.

19. But when they heard my plain humble description of what they were to expect when the Savior appeared, it blasted all their hopes; and with all the great amount of evidence they had before them, I plainly saw what they had determined upon; and that they would reject him at his coming.

20. The Rulers of the Nation and all the orders of the Jewish Priesthood, had built themselves up in pride and cruelty and everything that was offensive to God, under the dead letter of the Law.

21. And when they were taught plainly, that Christ was to end the dispensation of Moses and level their pride and hypocrisy to the dust and that in his mission he would lay a foundation of Eternal Justice and Righteousness, I could clearly discern, that if this was to be the work of Christ the Savior, they had already

determined to reject the promises of God made by their Fathers and the Prophets and openly rebel against Christ when he should appear among them.

22. I could enumerate more than a hundred instances, in my short mission among the Jews, in which these rebellious rulers sought to destroy my life. And this they would surely have done, had not God decreed to effect the work of preparation by my hand, regardless of the rage of man; and when they sought in secret to slay me, the Spirit of God led me where they durst not lay hands on me. For in the midst of the common people I was safely protected. For those who received my word were so numerous and their reverence both for me and my mission was so universal, that they feared the consequences of laying hands on me.

23. There was one more circumstance that greatly strengthened the faith and confidence of all the common people in my Ministry; this was whenever they sent Priests or other Messengers to confound or ensnare me, I was always so directed by the Wisdom of God, that they themselves were confounded and their secret and evil designs were often clearly exposed before the people.

24. As my work of preparation had been very successful, considering the short time in which it was effected, the period had now arrived, when, by the special revelation of God, I was instructed that it was the design of Heaven that I, as the proper Messenger, should introduce Christ, the true Son of God, to those who were anxiously waiting for his coming.

25. In a clear open vision, I beheld the Angel of God, who in the midst of the spirits and Prophets, had formerly Anointed me and sent me forth to preach. He drew near to me and in his right hand he held up a message, on which were written these words:

26. “Thou faithful Messenger of Christ, The Prince of Peace! I am sent unto thee to crown thee with heavenly blessings, for thy faithful labors in preparing the hearts of the children of men for the coming of the Son of God.”

27. “And now behold! The day is at hand and I am sent forth to anoint thee with Power and Authority to introduce Christ the Prince of Peace, as the Savior of men, to a lost world.”

28. “Prepare! Prepare the hearts of the people, to look earnestly for the hour when he will suddenly appear in the midst of them. Publish these glad tidings; and when he is made known unto them, this shall be a sign that God will give thee.”

29. “The Spirit of God will suddenly descend upon him in the midst of the multitude; and the voice of the Holy Spirit, in that hour, shall declare him to be the true Son of God.”

30. In this revelation, I was not instructed concerning either the day or the hour, in which he would appear; neither did I learn the spot on which it would take place.

31. This revelation, which was the last I ever received from the Angel, was given me about one month before Christ was introduced to the world as the Savior of men on the banks of Jordan.

32. During this short space of time, I labored diligently, to spread the news of his coming in every direction; and many thousands who had all along held back, now pressed eagerly forward to avail themselves of the rite of preparation that they might thus prepare themselves to meet him at this coming.

33. The Jewish Rulers, perceiving the great excitement that was agitated, were filled with malice and sent, the very day before Christ was declared as the Savior of men, a company of Priests and Levites to learn the cause of the great stir among the people and to dispute my authority to preach and baptize without special authority from under the law of Moses.

34. This was by no means a natural occurrence, but was brought about by the special agency of the Spirit of God. And though they were filled with enmity and came expressly to ensnare me, yet they were led thither by the overruling Spirit of God, to learn and to publish to the Jewish Rulers, that the hour had come in which Christ was to be revealed to the children of men, so that they should be left without the shadow of an excuse.

35. This conference took place in the midst of a large multitude of people. They found me in Bethabura, beyond Jordan, where in the midst of the multitude, I was baptizing. Their questions were well planned to find an accusation against me and were as wisely answered.

36. They first confronted me with the question, "Who art thou?" To which I replied, "I am not the Christ." They asked again, "What then, art thou Elijah?" To which I gave them the plain answer I am not.

37. Again they asked, "Art thou that Prophet?" I answered nay. Then, said they, "Who art thou? What sayest thou of thyself?" To which I answered, "I am the voice of one crying in the wilderness; make straight the way of the Lord as said the Prophet Isaiah." Then after disputing my authority to baptize, these answers ended their inquiries and left them speechless before the multitude, to whom I turned and in a clear and powerful manner delivered the subject contained in my message; and prophesied in their hearing, that Christ was then, somewhere standing in the very midst of the people. And these sayings they returned to the Rulers.

38. On the following day it seemed as though the inhabitants from every part of these regions had assembled, with the full expectation of witnessing the introduction of Christ to the children of men before the opening scene should close.

39. It was about the ninth hour; when I first beheld him, making his way through the multitude, directly to the place where I was teaching the people. I was forcibly struck with his whole appearance. His countenance was Divinely serene and his whole appearance Angelic and a radiance of heavenly light descended and crowned his head with the brightness and glory of God.

40. As he approached me, my feelings were overpowered and my spirit was deeply affected; and I stood for some time utterly confounded before the multitude. And having thus received the promised sign and recovering my self-composure I exclaimed aloud, "Behold the Lamb of God that taketh away the sins of the world!" At this period, Christ had traveled so far beyond the law of Moses, that God had Anointed and sent him forth to begin the opening of a New Dispensation of peace and righteousness. In his entering of this New Dispensation, it was the will of God that he should enter at this place and pass from one Dispensation immediately into the other, by first receiving at my hand the sacred rite of baptism.

42. Firstly, I acknowledged Christ to be the Son of God, before the multitude; and next, he owned my mission and acknowledged me as his true Messenger, by receiving at my hand this holy ordinance, before the eyes of this great multitude of people.

43. And as he went up out of the water, I saw the heavens open upon him and beheld the Spirit of God in the likeness of a Dove, descend and remain upon him and heard a voice from heaven, which declared him to be the true Son of God; and of these things, I then bore witness to the multitude.

Chapter 5

The Remaining period of John's life from the baptism of Christ until he was beheaded. Interspersed with reflection upon his not following his own Conviction. Together with the Consequences of it in Eternity.

1. I was strongly impressed from the very beginning of Christ's mission as to the course I ought to pursue and felt with peculiar force the requirement of the Holy Spirit that was then laid upon me, which was to close the dispensation in which I then stood as speedily as possible and to come immediately in under the opening dispensation which was just commencing under the ministration of Christ.

2. But I did not receive this impression either by immediate revelation or in open vision. It was merely the powerful effect of the faith I had all along possessed, that I was only a Messenger and that Christ was the true Savior of the world. I well knew from the beginning that Christ's Kingdom was to increase; and that when his increasing work should begin, the work of God which took place under my preaching would begin to decrease.

3. But although I received these impressions very strongly in the commencement of Christ's mission, I still retained one fatal error that held me back from the increasing work of God that was swiftly opening before me.

4. It must be considered, that with all my light and understanding and with all the peculiar notice of God towards me, I was still in nature and in darkness and this will appear evident; for upon this all important subject, I reasoned with the limited knowledge and feelings of a natural man.

5. I now ask you to bear in mind, God's wonderful dealings with me in the desert; likewise the immediate ministration I received from heaven, both to prepare me and Anoint me to go forth as a Messenger and you will at once discern that it was a natural consequence, that I should still look for some immediate manifestation from God, to lead me into the dispensation of the gospel.

6. I knew that Christ was about to appear, when I received my last open ministration from heaven. And I had all the evidence that a Messenger of God could desire, both to know him and to enable me to introduce him to the children of men, as the Savior of the world; but still, there was no positive requirement of God laid upon me, commanding me to end my labors as a teacher of righteousness, in the awakening dispensation and to come in under his instructions and be taught a more perfect way of purity and holiness.

7. I had always been led by immediate revelation from heaven, through all the days of my seclusion. I was led forth, among the children of men, by the immediate operation of the Holy Spirit. And on my first entrance

on my great mission, I soon learned all the wonderful things that took place, both before and after I was brought into existence.

8. And the consequence of all this was, I still looked towards and expected to be led through this medium of direct and visible revelation from an Angel, into the gospel of Christ. And by looking in this direction for light, to lead and guide me, I fell into darkness, lost my privilege in the gospel while in this world, kept back many others from entering and have suffered greatly for this fatal mistake in Eternity.

9. Those who read, or hear this part of my communication, may readily suppose that because I had been very obedient in my preparation and very faithful as a Messenger of truth, that the Holy Spirit might have considered these things and granted me the desired revelation.

10. But this is the kind of natural reasoning that first darkened my spirit and shut me out of the gospel. The truth is, it is altogether right and reasonable that the Spirit of God should be revealed immediately from heaven, to honest souls in nature, who are seeking after the knowledge of truth because they have no other way in which they could find it.

11. But on the other hand, it is equally as just and right, that God should appoint a time, when that degree of knowledge should cease; that the children of men may be instructed concerning the things of God, through a more perfect line of order. And what time can be a more proper one to effect a change in this ministration, than when God reveals to man, the perfect way of full and final salvation?

12. If souls have it revealed to them from heaven, that God has set up His everlasting Kingdom of peace and righteousness on earth and that the subjects of this kingdom are able to teach them perfect holiness and administer to them the power of Eternal Life, how can they ask for more? Or what spirit besides their own exalted sense, would lead them to look for a greater revelation than this which is immediately from heaven?

13. Although I had been a devoted servant of God and greatly desired this peculiar and personal manifestation, it was perfectly wise, in the ministering Angels, not to grant it to me; for if I had received it when I so earnestly desired it, it would not have ended there.

14. For if I had entered by this means into the gospel, the first heavy trial I should have fallen into, I should just as naturally have looked to the same medium of a visible and personal Angelic visitation for help; and this has always been, from the very beginning, outside of the true order and way of God. The truth is my revelations from the beginning, taught me that Christ would come and that I was only in a preparatory work before him.

15. When he did appear, it was revealed to me in a very striking manner. The same knowledge was communicated, both to those who were preparing for his coming and even to the rebellious Jews. Thus you see we were all dealt with equally, for we all had one and the same offer and nothing could be more just.

16. Those who had been the most diligent to prepare themselves for his coming, would, of course, be the first that might enter; and this was equally as just. But as God had laid deeper mortification upon me; and had called me to do a greater work than all others, he had given me light and understanding accordingly; this, likewise, explained His strict justice towards me.

17. He gave me the most certain evidence, by which I was to know Christ; he honored me with the privilege of baptizing him and of introducing him to the world, as the true Son of God.

18. I saw the Holy Spirit, not only descend, but remain upon him. In this very manifestation, God taught me plainly, where I was to look in future, for heavenly instruction and for spiritual help.

19. But by being unwilling to leave the old dispensation and enter into the new without further evidence, I understood it not and soon fell into a state of uncertainty respecting the truth of his mission.

20. I never really doubted his being the Son of God, till I was cast into prison. But in looking for unreasonable evidence, I soon lost that clear light concerning his mission, which I at first received. I have often since been greatly amazed, in considering the unreasonable position, I then placed myself in.

21. God, at first, gave me light, beyond the shadow of a doubt, to know that he was the true Prince of Peace. But in waiting for a further manifestation, why was it, that I could not see, that the dark, unbelieving Jews, had just as good a right to claim such evidence as I had?

22. Or why could I not see, that the many thousands who were then looking and desiring for his appearing, could claim for such a manifestation with equal propriety? Truly, I did not see this matter then; and long since, I have discovered the reason. Notwithstanding all my former deep mortification, my sense was a little too much exalted to receive the gospel, unless I could receive it in some peculiar or remarkable manner.

23. It would have been to me, a very important and valuable discovery, if at that time I had turned my reasoning powers in this direction and had seen this issue of my exalted feelings for what it was, because it would soon have led me, to discover something of far greater importance.

24. I should soon have understood that down, through the different ages of time, many powerful witnesses would certainly be raised up, from age to age, to go before the increase of the gospel and prepare the hearts of the children of men to receive it.

25. And when these things took place, I should have learned, that it was equally as just for God to notice them in some wonderful manner to lead them into the gospel, as it was that He should notice me; and not only them, but all who were to be awakened by their warning voice, might look with equal justice for such a favor.

26. But my mind was so much occupied at that period, in seeking for a personal manifestation for myself, that I did not reserve time to think of others, except in the following manner.

27. I often thought in the first year of Christ's mission, upon the multitude I had awakened to look for his coming. At such times, I would reflect deeply, upon the example I was setting before them; and would sometimes almost shudder at the thought of my own responsibility.

28. But then, I would generally look through all the events of my life and call to mind all my former Angelic manifestations and still settle down in the strong hopes that I should soon receive a special notice from heaven, concerning this matter.

29. When Christ first appeared among the children of men, I was warmly engaged in directing the attention of all to listen to his word and obey his counsel; and a great number of my most upright and sincere followers, received his word and believed the doctrines he taught.

30. The Disciples of Christ were all first enlightened to look for his coming by the word of my testimony; and some of them followed him, in obedience to my counsel. Add to this, I always approved his mission to the children of men, though they could plainly see it was done with some degree of caution.

31. But the thousands, who believed on his word, were those who were awakened by my testimony. I prepared his true disciples for his coming and never disowned his mission on earth, but what good is all of this, in comparison to what I might have gained by strictly following my faith.

32. I should have stepped boldly forward and entered the gospel, in the very commencement of Christ's Holy Mission and had, both by precept and an upright firm example, led on the many thousands who believed on my word. Through this example, I would have clearly opened the way for them to become his true and faithful disciples and followers.

33. Here is a comparison in which there is a very visible contrast; one that you may now reason upon and learn a very important lesson of wisdom from. But though you may only learn it by word, I have for many ages fathomed it by the most deep and bitter experience. For when my spirit was after a period, finally awakened to my error in Eternity, I found Christ had, long before that period, completed his mission and entered the world of spirits.

34. But I soon found sufficient cause, to dismiss with great humility my exalted expectations. For I suddenly began to be fully sensible of the dreadful mistake I had made and the snare which Satan had led me into.

35. When I was first awakened by the gospel light through hearing it preached in Eternity, I soon discovered that multitudes who had been awakened by my loud and solemn calls of repentance on earth, had entered the gospel before me and had advanced so far ahead of me that I could never overtake or catch up to them.

36. While those who had not as yet entered, were in great agony and sufferings; and as soon as my soul was fully awakened to a sense of the horrors of my own condition, they all stood ready to reproach me for all I had done to shut them out of the Kingdom of heaven while I was with them on earth.

37. Now beloved children of Zion hearken and learn wisdom by what is yet to follow. If I had obeyed my impressions and had led these poor suffering souls, into the gospel on earth and had thus fully cleansed my garments from their blood, how happy would have been my reflections and how honorable and glorious would have been my condition, when I first awoke in Eternity.

38. I might have stood, in a certain sense, ahead of all who ever heard my voice as a preacher of righteousness on earth and could have had the honor and blessing, of leading them all into the gospel and might have then stood ready to rejoice with all of them in heaven.

39. But how very different from this was my condition in that trying season! I saw many who had once looked up to me for instruction on earth, who were now able to teach me everything I needed and to show me, by a righteous example, just what I had lost for not obeying my early impressions.

40. And many more who might have comforted my soul with their blessings, now stood ready to cast their dreadful burdens upon me, when I was the least prepared to bear them than I ever was at any period of my existence.

41. Now all who wish to learn true wisdom have a very plain lesson of instruction placed before them. Do not let any who hear this, cast a mantle of false charity over it and strive to make themselves and others believe that God suffered this to be so, that others might learn wisdom by my experience; for this is a delusive snare that the Adversary always strives to draw souls into.

42. The truth is, I could have been a more excellent example to others, if I had obeyed my first impressions and had led souls into the gospel on earth; and then at this period, I could have had it in my power, to reveal to souls, what glory and honor I gained by so doing, in the mansions of Eternity, instead of painting this dreadful picture for you to look upon.

43. While I was upon earth, I had three different private interviews with the Savior, all to the same end of what I have already stated. All such times, he was endowed with great wisdom, in all the answers he returned me. He did not condemn the course I had taken, because he did not come to condemn the world, but that the world through him might be saved.

44. He neither owned nor disowned my views respecting a further revelation; but wisely spoke something to strengthen my first impressions. He did not come out and teach me openly, what my real duty was in this matter, for two important reasons.

45. First, I had not placed myself where I could receive his instructions. Next, he determined not to increase my light to any great degree, fearing the dreadful consequences of what might befall me in Eternity for more open disobedience. I once listened to his voice when he was addressing the multitude and all these opportunities served to enliven my faith and show me my dangerous condition and render me unhappy.

46. I plainly saw, in the latter end of the first year, Christ's Dispensation rapidly gaining ground, while the Dispensation in which I stood was rapidly decreasing. And, although I felt the barren state that I was daily falling into, I rejoiced in the advancement and prosperity of his increasing kingdom, still cherishing the hope that the time was not far distant when I should be instructed from heaven to close the Old Dispensation and enter into the New.

47. These hopes continued with me, until I completely lost my power and wisdom, which fairly left me a prey to the bitterness of my enemies. And, for an untimely and premature rebuke which I dealt out to Herod (who had great faith in my mission, but still resolved to continue in the ways of wickedness), I was seized and cast into prison.

48. During my imprisonment I fell into great darkness and doubts. And as I had never had any peculiar manifestation, immediately from heaven, after Christ was introduced as the Savior of the world, I was anxious

to learn the true cause. Was it because I had been unfaithful? I looked carefully through all the actions of my life among men and could not fairly accuse myself of unfaithfulness.

49. Was it because I had not followed my impressions to enter the gospel of Christ? This I could not allow to be the cause, because I knew I had always stood ready to do so, as soon as God by special revelation, would teach me that this was the path of my duty. What then, I anxiously enquired, could be the true cause of my fallen condition?

50. I knew that my dispensation had run out, but why, I enquired, had I lost the Power, Wisdom and protection of Heaven? These inquiries destroyed my peace, my former labors yielded me no happiness and my remaining disciples could not comfort me.

51. I was now completely unhappy and so great, at length became my darkness, that I doubted with all my former evidence against me, whether he who I had introduced as the Christ, was the true Messiah or not.

52. In this dark and doubtful state, I sent my disciples to inquire, at a time when the fame of Jesus the Messiah, had spread throughout every part of the Jewish Nation, whether he was the true Christ, or whether we should look for another.

53. Pause now and reflect for a moment, upon the extreme darkness that overshadows the mind of man, when he follows out his own schemes and pursues his own desires and imaginations, instead of following the true light of God.

54. What tender pity must have filled the soul of the compassionate Savior, to see the true witness that God had sent before him to prepare the hearts of the people, thus filled with doubt and darkness, in the last days of his earthly existence.

55. He knew the great degree of light that God had given me, when I first introduced him as the Savior of men. He knew the fatal delusion that first turned me out of the straight path of duty. He fully comprehended, at that moment, what I had lost by the course I had taken.

56. And with a wise determination to add as little to my affliction as possible, he returned no positive answer to my question, but determined that his work, should testify concerning his real character.

57. When my disciples had asked my question, the Savior after working many miracles before them, turned and said unto them, "Go and tell John these things which ye hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them." Adding to all this the gentle reproof, "and blessed is he, whosoever shall not be offended in me."

58. It was the duty of Christ as the Savior of men, let my spiritual sufferings be ever so extreme, to return an answer to my question, that would enlighten my understanding instead of plunging me into more darkness; and when my disciples returned his answer this was effectually done.

59. These miracles were the most positive evidence he could have given me. This reproof of not being offended in him though very gentle, immediately opened my eyes to see that he fully comprehended my condition; and with all this, there was a spirit administered with his communication that revived with full force

This solemn question in my mind: Why had I not set out to be instructed by him in the beginning of the gospel dispensation?

60. These reflections burdened my spirit with great anguish, until the day arrived, when the executioner entered, to behead me within the walls of my prison and thus end my painful existence on earth. The little time that was given me to meet this unjust and sudden decree, was spent by me in one single reflection.

61. It then opened plainly to my understanding, that my life would have been far more useful and my death more glorious, if I had obeyed my impressions concerning my duty to Christ and had entered the gospel and there died in support of his holy cause, even though I would have entered without any special revelation directly from the Angels of heaven, as I was used to receiving.

62. These thoughts occupied my reflections and oppressed my soul, until the fatal blow was struck and my spirit was launched into Eternity.

63. Dearly Beloved children of Zion; it is in vain to throw any covering over it. This fatal error has plucked one gem from my crown of happiness that is and will be lost to me forever. I speak of this my great loss, openly and freely, with the intention of laying it down as the foundation of the few closing remarks with which I shall end this communication.

64. But before I write the closing chapter, I will briefly state that God has been very gracious to me, notwithstanding all my losses and afflictions. By my former faithfulness, both in my preparation and in standing as a true witness for Christ, I have secured all of the honor and glory, I justly merit in heaven.

65. Though my sufferings, both on earth and in Eternity have been extremely great, my labors in this work have long since ended and my soul has found a happy resting place, in the peaceful mansions of the just.

66. As Christ my Lord and Savior, dealt with me in great Wisdom on earth, even so he has smiled upon me with great tenderness and compassion, in Eternity. He has placed me in my proper standing, as the first and greatest of all Prophets.

67. He has crowned me as the brightest of all witnesses that was ever sent forth on earth. He has given me an honorable standing among the glorious company of Holy Martyrs, who now visit you. He has given me power and strength to complete my redemption and has enrolled my name forever to stand, among the first-born saints in glory.

Chapter 6

Solemn Warnings to the Children of Zion. Drawn from John's Example on Earth and his Sufferings in Eternity.

1. Beloved children of Zion; you will remember, that in the parable, the rich man desired that one might be sent from the dead to warn his brethren how to escape the torments of hell. But he was told, that the unbelief of man was so strongly implanted in him and that the darkness of souls in nature was so great, that if they rejected

Moses and the Prophets, it was certain evidence that they would not believe, though one should rise from the dead.

2. But this communication is not addressed to the children of darkness, but to the children of light. It is not given to souls who are yet living in the abominations of nature, but to those who are called from nature into grace; who have left the world and have entered into the gospel.

3. Souls who are yet in darkness and in the unbelief of nature cannot enjoy the blessing of such timely warnings as these because they are not in a situation to receive them. But they are freely given of God, for the benefit of the Saints of the latter day.

4. Therefore, I greatly desire that all orders of Mother's Children, who hear of my doings in time and my sufferings in Eternity, may consider them wisely and pattern after all the good example I have set them. But above all things I desire that they may avoid my errors and learn by my latter end and my sufferings in Eternity, to shun with care the dangerous course I pursued, when the path to immortal happiness first opened before me.

5. I warn all the children of Zion to learn by my experience, to listen to their faith and consciences and render simple obedience to the gospel instead of exalting their sense and following a false spirit, which will leave them miserable and unhappy in death and lay a broad foundation for the most dreadful sufferings in Eternity. This timely warning I, John the Baptist, give to all the Children of Zion.

6. But it is the mind and will of the Savior that the solemn warnings which this work is intended to convey, be directed in a particular manner as a peculiar notice, to those who have been leaders among the children of men, in the spiritual things of God, before they were called into the gospel.

7. All who will not enter the gospel, after having done their work that God has called them to do abroad, of course, can receive no benefit from this, my solemn warning. But to those who enter the gospel, it is addressed by the special direction of Christ, because they place themselves within the sound of my voice.

8. Dearly beloved children; ye who have been leaders in what has properly been called, The dispensation of John the Baptist. Bow your spirits in humility and learn of me. Open the eyes of your understanding and behold the prospect I shall open before you, with all its rewards and punishments.

9. It is known in heaven, by all those who are sent to prepare the hearts of the children of Zion for the increase in Christ's Kingdom, that there are now some such souls, gathered into the fold of Christ, who may receive strength from this communication. Souls who have enlightened many abroad and have done much to prepare others to enter the gospel.

10. It is also known by the spirits, especially by our Holy Savior, that the time will come, when great numbers of such spiritual leaders will be called into the Zion of God, who will greatly need the kind instructions which are given in this communication.

11. Dearly beloved Brethren; for as such, with low humility I shall address you. I esteem it as one of the greatest favors that my Heavenly Father and my blessed Parents in the New Creation, ever bestowed upon me, to be allowed the favor, of addressing to you, this part of my revelation.

12. In this my solemn warning and counsel to you, you will discover that I repent, with a spirit deeply humbled before God, for the example I have set before others, for the loss I have sustained and for all the sufferings I unwisely brought upon my Lord and Savior, in the days of his deep affliction on earth.

13. I say again, I repent deeply, for the course I pursued and feel greatly released by this privilege of showing you, a more excellent way to Eternal happiness and rest, than I marked out before you, in the latter part of my example on earth.

14. Beloved Brethren; those who are called of God to administer the spirit of repentance and the work of preparation to souls, in the awakening dispensation, are a peculiar class of spirits, chosen and Anointed of God for that very purpose.

15. When your souls were brought into a laborious travel, to become the messengers of God's Sacred and solemn warnings to others, it was nothing short of the Holy Spirit, that was carrying you through a state of painful preparation, that you might go forth at God's call, to awaken many souls among the children of men.

16. When you had completed your work of preparation and were sent forth as ministers of true repentance, know ye by the word of my testimony, that you were Anointed, to go forth with the solemn call of God among mankind, to effect one of the great purposes of Jehovah.

17. And whether in the sight of men, you have effected much or little, still if you have faithfully done the work whereunto you were called, you have satisfied the Holy Spirit and have answered the will of God; and you have laid a sure foundation for that immortal treasure by your faithful labors, which you will receive if you now humble your souls before God and render strict obedience to the gospel.

18. You will learn in this account of my life, a very important lesson; and to this I now call your attention and wish you to consider it attentively. In these instructions I wish to teach all others, to pass with great caution, the dangerous path which, on the first opening of the gospel I entered and traveled to that state of sufferings which, I most earnestly pray, that this timely warning may enable others to shun.

19. The lesson which I would direct you to study is this; I wish you to learn, by my experience, to know when your work in the awakening dispensation is ended. And if you consider it attentively, you will see that when souls receive the light of the gospel, which plainly shows them a more perfect path of purity, they must immediately close their labors in the old dispensation and enter honestly and faithfully into the new.

20. When God thus gives you the true gospel light, I wish you to remember, that this is the only true sign that he gives to the simple inhabitants of time. And it is the only one he will give to those who have labored faithfully, to prepare their souls under your valuable instructions to enter into the gospel. And this true light is the only one that a righteous and just God will ever bestow on you.

21. Let the standing of men be what it may in the order of nature, it is an unalterable decree of heaven, that when God extends to them the true faith and light of the gospel, He requires at the same time that they should immediately obey it.

22. By doing this they ensure the immediate protection of heaven and God's special favor and by delaying and standing back, in a spirit of disobedience, they lost it, whether they are leaders of followers.

23. Upon this subject I wish to speak with freedom and plainness, because many who were leaders in the Old Dispensation, when they first enter the gospel, are in the same degree of doubt in this matter that I once was in, whether I should enter the gospel or not.

24. By cleaving, in a small degree, to nature, I could not fully determine whether my faith required me to enter the gospel immediately or not.

25. And beloved Brethren, that same nature will strive as hard to draw you off from gospel ground, in the early days of your faith, as it strove with me to prevent me from entering the gospel in the early days of my faith.

26. When the light of the gospel first reached me, I looked back, to see what a great sacrifice I had made to become a teacher of righteousness I looked to see the great standing I had held among the children of men. And I plainly saw notwithstanding all this, that my faith called upon me at that period, immediately to lay it all aside and bow my soul to the instructions of Christ and to become subject to him in all things.

27. And to you I freely own, that when I came to see myself, I found that my reluctance to do this, was one great cause as to why I did not enter the gospel. And as I have proved the dreadful effects of disobedience in so distressing a manner and have witnessed for so many ages, the dreadful state of those who have unwisely followed my example, I pray you hearken to my warning voice.

28. After you have received true faith and have entered into the gospel, if you feel a spirit striving to persuade you, that your labors are not ended as a teacher in the old dispensation, remember, that I, the ancient Prophet of God, by the express command of Christ, declare unto you, that any spirit which strives to influence you with this belief, outside of your faithful leaders, is the spirit of Satan, whether it is administered from the invisible world, or whether it is declared to you by those who inhabit an earthly tabernacle.

29. If any spirit, outside of your Elders, strives to make you believe, that you must still go abroad in the character of a teacher, or that you must still continue to teach others after you enter the gospel, it is none other spirit than the dark adversary of the souls of men, who is striving to mar or ruin your souls, at your first entrance into the gospel.

30. I will here declare the straight course you can pursue and your souls will be safe in no other. After you enter the gospel it is your privilege to bow your necks to the gospel yoke and render submission in all things to God's Anointed before you; and instead of standing as a teacher to others, bow down in humiliation and determine to be instructed in all things, by those who are before you.

31. In doing this, you will feel the cross severely; and under this trial of your faith, Satan will often strive to make you believe, that the demands of the gospel are unreasonable and that your submission to your Elders is low and degrading; but remember in these hours of trial, that Satan was a liar from the beginning; for by giving heed to these insinuations, I lost my birthright and plunged my soul into darkness and misery.

32. Beloved Brethren, I freely confess to you, what I have long since confessed to Christ my Lord and Savior, with deep humiliation; that is, while I was anxiously praying for God to teach me in some marvelous manner, that it was my duty to enter into the gospel on earth, I was at the same time haunted by some dark spirit, with the belief, that my submission to Christ would be degrading; and, that by my subjection, I should lose my honor and glory among men.

33. Now, in all this, I wish to teach you the dark craftiness of Satan and in what manner he seeks to deceive souls and rob them of those very treasures, which he often inspires them to believe they will lose by their subjection to the gospel!

34. O the immortal treasures I might have secured, if I had wisely listened to the secret whisperings of my early faith and had turned a deaf ear to these fatal allurements of the Adversary.

35. I strove to make myself believe, that my faith did not require of me, immediate subjection to Christ; and, at the same time I feared it would rob me of my honor and be degrading to my spirit. But where was my honor among men, when God closed my dispensation, to give place to the gospel of Christ?

36. And where was my strength and glory, when I lost the Wisdom and Power of God by disobedience? And what had I done to escape degradation, when for measures, which I, myself, afterwards considered as unwise, I was cast into prison, plunged into darkness and doubts and lost all true comfort, at the very period I was to enter Eternity?

37. But the effects of my dreadful mistake did not end here. It was truly said by Christ, who fully comprehended my sad condition at this distressing period, that the least of all my followers, who had embraced his gospel and had entered into his heavenly kingdom, was greater than I. Those who heard this saying, understood it but in part; but the Savior uttered it under the full consideration of the dreadful step I had taken.

38. And what he then saw I will now explain. He saw then, all that I afterwards realized in Eternity; especially the great and noble birthright I had lost in his glorious kingdom.

39. The truth is, if I had set out to follow Christ, immediately after I had introduced him to the world as the Prince of Peace, I might have stood next to him in the first gospel dispensation and my birthright could never have been taken from me.

40. I could not have taken the place of either of his twelve disciples, but in honor and glory, I should have stood before them all, to the endless ages of eternity. At the moment the above saying was uttered by Christ, he not only saw this, but he saw the host of spirits that would enter the gospel, before I should awake in Eternity.

41. He saw the many that I should keep out of the kingdom of heaven by my example. He saw in what manner these spirits would rise up in judgment against me; he saw the many ages I should have to suffer, in distressing pain and anguish, for the awful course I had taken.

42. This, then, was the course that Satan marked out for me to pursue, under the dark allurements of a vain imagination, inducing me to believe, that I should thereby escape dishonor and disgrace.

43. Now, beloved Brethren, when you have first entered the gospel and fall into these kind of trials, let this part of my experience ever be remembered by you.

44. Remember, that in your first standing among men, God gave you an exalted station; and that by your humble subjection in the gospel, he is now giving you an opportunity to secure to yourselves forever, all of the honor and glory you have gained in this your former station.

45. You were called to sound the trumpet of preparation and in that work you were faithful. But what will all this avail you, if you now let Satan deceive you, in times of trial and rob you of your privilege of standing faithful in the work of God and leading the very souls you have preached to, forward into the gospel?

46. If you, with me, have done a great work of God on earth, in the awaking dispensation, where will this place you, if you fail in the day of trial, when brought into the pure way of truth and holiness?

47. Will not those of your former followers, who enter the gospel and stand faithful, take the very crown of glory that you might have gained and wear it to the endless ages of eternity?

48. Will you not become a stumbling block to many who have listened to the sound of your voice and who will yet stumble over your disobedience, into a seven fold worse state of sin and darkness than they were in while living after the course of nature, or before they were awakened by your testimony!

49. And if in a spirit of truth and justice, they trace the cause of their disobedience to the example you have set them, I ask you, dear Brethren, who will have to suffer for these dreadful proceedings? Remember! O! Remember! all that I have told you of my doings in time and my sufferings in Eternity and this important question is answered to you in a most solemn manner.

50. What can be more degrading to great and mighty spirits, than to turn back and rebel against the government of the very gospel they have been preparing souls to enter into and embrace?

51. Who can take a surer way to lose the protection and the blessing of God? Or who can devise any plan that will eventually more certainly lead souls to become contemptible and to be dishonored by all mankind?

52. On the other hand, what can be more honorable or noble, than for souls who have preached repentance to the lost children of men, to enter the gospel and stand firm and unshaken in every temptation and trial? What can appear more lovely in the sight of Angels, than to see such truly noble spirits, give up all their former honor and greatness and enter into the gospel and render perfect submission to all its requirements, in order to gain a more durable treasure and a far brighter crown of glory, in Christ's pure and everlasting kingdom?

53. Who can choose any better way, to more certainly secure the Eternal love and blessing of God? Or who can devise a method that will eventually more completely secure the honor and admiration of all good spirits both in time and Eternity?

54. Satan will often strive, Dear Brethren, to tempt you to believe, that your gospel subjection will ruin your usefulness to the children of men; but a little reflection will show you plainly, the deception of such dark clouds of discouragement, that Satan is ever ready to cast over the minds of those who lack experience in the true work of redemption.

55. Remember that all former dispensations, even the first work of the gospel, only pointed to this great work of judgment and final purification. Then as this is the great and perfect work of God (and even the best of souls in nature are very imperfectly prepared to enter into it), consider how perfectly obedient souls must walk, to gain the pure spirit of the gospel.

56. Man in his natural state, is lost in impurity, deception, pride, wrath, envy and self-will and is corrupted in every passion. Then consider, how deep his mortification and sufferings must be, in order for him to find his redemption from this fallen state.

57. Let his desires to instruct others be ever so strong and his zeal to benefit mankind be ever so great, yet let him consider how incapable he is of doing this great work to God's acceptance, till he has passed through that degree of travel that will purify his soul from evil and fill it with the substance of the gospel.

58. But here is one reflection that may strengthen and support the soul while passing through this painful course of instruction. When enduring the heaviest trials and bearing up under the deepest mortification, souls may consider how perfectly they will be qualified to teach other souls and help them, when they themselves, have gained the immortal treasures of the gospel.

59. And truth and honesty even under the light of natural reason, will teach men that souls cannot administer the true gospel spirit and principles, until they have gained them.

60. It may often seem to you, in your first subjection to the gospel, that your mortification is far deeper and your sufferings far greater than any other class of spirits that enter into the great work of purification. And, though this is often the case, still in the righteousness of God it is perfectly just.

61. Remember, that those of your former followers, who are or will be gathered with you, will have to endure great mortification of spirit; then, as their former leader, nothing can appear more noble on your part, than to be able to set them an example, in these scenes of suffering.

62. It has often been proven to you by your former labors, that God has created you with great powers of mind. And you will find in your experience in the gospel that those who are the greatest in their creation, will have to pass through the deepest sufferings, to purify their souls from the nature of sin.

63. As you have stood the highest among men abroad, you will often have to be brought down the lowest in the gospel, in order to cause you to feel your dependence on God's Anointed Leaders in Zion. As you have

filled exalted stations among men, you will often have to be severely humbled down in the gospel, to teach you true meekness and simplicity.

64. And if you bear these trials of your faith and patience, your reward is as certain as your affliction and your crown of glory in heaven, as sure as your sufferings on earth.

65. In all these dealings of God with you, learn the true meaning of that saying, which was uttered by Christ to his disciples, when he declared, that “If any man desires to be first, the same shall be last of all.” And until you are fully awakened, to see the true meaning of your being considered for a season, the least in the heavenly kingdom, it will feel to you severe and trying.

66. Another ground, on which Satan will seek to take great advantage over you is this. He will often, in the times of your deep humility, magnify with great art and subtlety, your former great labors and your great powers of soul. And on the other hand, he will often point your attention to those Leaders who stand before you, who perhaps are people of more limited talents and smaller in the creation of their spirits.

67. All such seasons you will no doubt find it a severe struggle, to bow your souls to follow their example and instructions. But such spirits are fully capable of keeping the holy orders of Zion and teaching you to do the same. And in such cases, the Spirit of God is not limited.

68. Such souls, when Anointed by the Spirit of God to stand as Leaders, will be taught how to administer help to you in every time of need; for, from the greatest to the least capacity, the natural man is not capable, of himself, to help any soul forward in the gospel; it must be done by the Spirit of God and this Spirit can be administered through one medium, as truly as it can through another.

69. If you bow your souls to such Leaders, you can do nothing that will more fairly prove your nobility. For, remember that your being placed in a very humble condition, under Leaders who lay no claim to a great share of human greatness, will serve to exalt you in the estimation of all the faithful in Zion, if you render obedience and submit in all things to their instructions to you.

70. In such a case, you will be like a beautiful plant, placed in an obscure situation in a garden; but when it has taken root and gathered life and nourishment from the soil, it will unfold in all its beauty; and by being placed in the most neglected situation, it will be rendered the greater object of admiration.

71. For when it comes to maturity and puts forth, nothing else will be seen around it, to eclipse its lovely appearance. And when you have gained a spirit of reconciliation, to the just requirements of the gospel, remember that I say you will plainly see the Wisdom of God in all this.

72. For God often chooses those who appear weak and foolish and ever despised in the estimation of the natural man, on purpose, to confound those who are mighty and to bring down those who are exalted among men, that no flesh may be left to glory in his presence; and that one may not remain exalted above another.

73. The last spirit I feel to warn you against is one that will certainly lead all to complete destruction, who cleave to it and resolve to follow it. It is a spirit that will often strive to lead you to seek for revelations and manifestations, which are not owned by the Spirit of God which is place in his Anointed Lead in Zion.

74. When I was led into my preparatory work, to become the Messenger of Christ, I was led by immediate revelation from heaven. And when you were fitting and preparing to become the Messengers of repentance, you were carried through your works preparation, by the same Spirit, revealed immediately to you from the spiritual world.

75. When I was sent forth as the voice of one crying in the wilderness, to warn souls concerning the coming of Christ, I received my directions as to what course to pursue and what testimony to deliver, from the same invisible world. And when you were sent forth of God, to deliver his word to the people, you were under the direction of the same Spirit.

76. But when I had baptized Christ and had introduced him as the Savior of the world, my revelation from the spiritual world ceased. And why was this? Why? The answer is plain. It was because I beheld the Spirit of God descend from heaven and remain upon him; which was designed to teach me, that in the future, I was to look to Christ as my Leader and Instructor in all things.

77. And as you have received faith in the gospel of Christ's Second Appearing, this faith, if you let it have its full operation, will teach you this important lesson.

78. It will show you, if you allow it to operate in a spirit of honesty upon your conscience, that as I was to look to Christ to lead me and instruct me in all things in the first dispensation of the gospel, even so you must look to God's chosen and Anointed Leaders, to lead and instruct you in all spiritual and temporal things, in the second dispensation.

79. Although I had no immediate revelation from heaven respecting my entering into the gospel, yet after I had proclaimed Christ to the lost world, I had many heavenly sensations and many seasons of comfort, accompanied by many strong operations of faith.

80. But these gifts only served to show, that the Holy Spirit was striving with me, to turn me into the right course. And, although, after you enter into the gospel, you may still have many strong operations of the Spirit, they are only given to you to lead you forward into full subjection and true gospel humility.

81. And if you submit all your gifts, whether visions, revelations, or any other manifestation, to the examination and judgment of your Leaders in the gospel, they will bring them all into gospel order. They will place you under the ministration of pure orderly spirits and will deliver you from the influence of every spirit that is false and disorderly.

82. For to the faithful Lead in Zion, hath God given power and authority, to judge the spirits who administer from the spiritual world and to keep the Church of God on earth, united to the true Zion of God in the Eternal world.

83. But if they see that your gifts do not lead you aright and declare plainly to you that they are administrated from disorderly spirits and disown them, then cast them behind you and bow your spirits to be led by their counsel and Wisdom and you will be led forward in the path of happiness and safety.

84. And, if at such times, you feel opposed to their instructions and incline to follow your own ways and desires, remember the glory and honor I lost, by pursuing this course. Remember the doubts and darkness and the sorrowful end of John the Baptist; and let this teach you the true path of obedience and the true fear of God, which is the beginning of all true wisdom.

Chapter 7

Conclusion

1. I now wish to point the attention of all classes of Believers for a few moments, to those who have been called by the Spirit of God, to help enlighten and awaken souls in a measure, by teaching higher standards, in order to prepare them for the gospel when it reaches their followers, yet when the true and perfected gospel call reaches them (the ones called to awaken others to become better), they hear the sound thereof with reluctance and finally refuse its merciful offers with obstinacy.

2. I wish all to consider what I am about to say and learn the dreadful fate that awaits such souls even in this world. I shall illustrate this by God's dealings with me in the latter days that I remained on earth.

3. When my disciples returned to me the word of the Savior, as I lay bound in prison, the Holy Spirit that accompanied the word from him entered into my soul and enlightened me to see that instead of standing as a helper to Christ, after I introduced him to the children of men, that I had, from that period forward, been standing in his way.

4. It was revealed to me that instead of helping souls into his kingdom, that I had, by my example and in many respects by the indifference I had manifested towards him, kept back many souls from entering the gospel and had thus helped shut the door of God's mercy against them.

5. And thus spake the voice of truth to me at that fatal period. O thou that might have won a crown of glory that would almost have equaled the glory that now crowns the Son of God, but thy fatal error of doubtful hesitation, has robbed thee of this immortal treasure. And now behold! God is about to call thee into judgment for thy transgressions.

6. I was then sensible that these calamities that befell me were the judgments of God for my disobedience. And that these were only the beginning of my sorrows.

7. For a moment observe and consider; during the whole of Christ's mission on earth he received no real help from me after his introduction among men; and by not rendering this assistance, I had walked in disobedience to my faith from the time that Christ began to open his testimony. And as I had thus stood in the way of the Savior; God now determined that I should not continue to stand in the way of his true followers.

8. According to the course of nature I might have lived to witness the crucifixion of Christ, the scenes on the day of Pentecost, the up building of the Church at Jerusalem and to have heard the offers of the gospel to

the Gentiles. And before these events took place, I might have clearly seen my errors and have repented of the same and sought my union with the followers of the Savior.

9. But Beloved Brethren and Sisters, the Spirit of God will not always strive with man. God had once enlightened my understanding and had fairly called me into the gospel and by not bowing in reverence to support the Savior's mission, I lost my strength and wisdom and my glory soon departed from me.

10. And in my downward course, I fell into the hands of my enemies, was awakened under judgment to see my fallen condition and bowed my head to the executioner at an age in life when I could have been the greatest support in Christ's Kingdom and the greatest benefit among the children of men.

11. And now, if all these calamities fell upon me for my disobedience at that early age in the first dispensation of god's mercy to fallen man, how much more distressing judgments, suppose ye, shall they be considered worthy of, who are sent before the different openings of the final work of judgment, to awaken souls and after they have awakened them refuse to obey the gospel when it reaches them.

12. Verily I say unto you, the reason souls have been saved from the *immediate judgments* of God up to the age, when this revelation was given, is solely because the light of the gospel was not suffered to shine into their hearts with such brightness, as it will hereafter.

13. All that has saved them from God's immediate strokes of heavy judgment was the fact that the age had not arrived that the gospel trumpet was to be sounded abroad to the Nations.

14. And although many who have already been called to this work, have out stood and resisted the light of the gospel when it reached them, for want of clearer evidence, yet many who have received the gospel light more clearly, have already fallen under judgment in proportion to their disobedience.

15. But behold I say the day is at hand when the loud calls of the Saints who sit in judgment will go through many portions of the earth like the sound of rolling thunder and the Spirit that accompanies their word shall pierce the souls of men like a burning flame!

16. And to prepare the way for this increasing work of judgment, many places will be visited with distressing calamities that will make the hearts of the inhabitants to faint, who are not cut off by the special judgments of God.

17. And behold I say that in such places as God intends to visit, not only in this, but in distant lands, many will be raised up to prophesy of Christ's coming to judge the Nations of the earth. I am commissioned to go forth among men, with many spirits and many mighty Angels to inspire the hearts of many to rise up and declare the coming of Christ to the people.

18. And after they have been thus Anointed and have done all that God requires of them, to prepare the hearts of the children of men for Christ's coming, God has commissioned me to declare that the day is at hand, that such souls will be left without excuse.

19. For when the gospel enters among them, the light thereof will shine so clearly and God's Power will be felt so manifestly, that all shall know that God has commissioned His saints, who sit in judgment to enter among them, with the glad tidings of salvation.

20. And these who have opened the way and have done the work to prepare souls for Christ's coming, shall have that evidence of gospel light and the power of God, that will establish their faith beyond a doubt, that the work of God which they have prophesied of has reached them, with many signs and wonders and a mighty shaking among the inhabitants of time.

21. And if such Leaders or Messengers shall dare rise up to oppose Christ at his coming, after having done their work, behold, I say, the day is at hand that God will suddenly stretch out his hand against them and cut them off in his judgment and cast them down in his fury; for the period has closed and the time has ended, that God will thus be mocked by His Prophets and Messengers.

22. God will clothe many with a Mighty spirit and Power to do a Mighty work, to prepare many souls to meet Christ at his coming; and when he comes, it will be in such a Mighty manner that, all who have been inspired to declare his coming to the people, will see him and know him at his appearing.

23. And then, unless they immediately comply with the offers of the gospel and lead in those whom God has called them to prepare, Verily I say many such messengers, will be cut off by the sword of the Mighty Angel of Judgment before the eyes of their people in so striking a manner, that many will fear and tremble and will know for a certainty, that God will no longer be mocked by Messengers that He hath sent forth.

24. They will see that God no longer intends to raise up and inspire and send forth Messengers and Prophets to prepare the souls of men for his coming and then have them stand in the way to oppose Him and keep back the souls of thousands, from entering his holy work when he visits them.

25. These sayings are unalterable truths; which I John, the Servant of Christ, am commissioned to declare to the inhabitants of Zion. For from henceforth, a swift and powerful work will God do among the inhabitants of time.

26. Now, Beloved Ministry and Elders and all the inhabitants of Zion; I have performed the only remaining obligation, which God in His Wisdom and Justice has required of me, as the last act of atonement I can offer to the inhabitants of time, for my former unwise example. This I have done cheerfully; and I thank my Heavenly Father for this great favor.

27. Dearly Beloved and Holy Anointed! And all the inhabitants of Zion, who will ever hear the words herein contained, receive with this solemn work, the pure and everlasting love of

John the Baptist

A
Roll from
Amos, a Jewish Priest
to the
Holy Anointed
at the
Church at Harvard “Lovely Vineyard”

Given by Inspiration to Elder William Leonard
of the First Order in the Church at Harvard.

January 15th-18th, 1842

Transcribed From the Original Handwritten Manuscript
By Elder Arnold Hadd of the First Order
at Zion’s Center of Union
Sabbathday Lake “Chosen Land”

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Address to the Holy Anointed

1. O Holy Anointed, blessed of God and of the Holy Savior of whom I am about to write; I feel very thankful for this privilege, though very unworthy. Yea, I feel unworthy to make a communication to any of blessed Mother Ann's children.

2. But this the Holy Savior gave me permission to do, to write a roll and give it to the Holy Anointed; wherein I feel it a duty and a privilege, to make known some things, which, being revealed on earth, my soul will feel in a measure relieved, as will also the rest of my companions, who are now here with me.

Presents himself as one of the Savior's greatest persecutors. Asks forgiveness of the Church and speaks of the great torments he has suffered in Eternity

3. The first thing which I wish to relate and which bears with the most weight on my mind and ever has since that horrid deed was committed, is this; I was one of the first and greatest of the persecutors of the Lord Jesus, even the Holy Son of God, the Savior of the world.

4. Yea, we are those who caused him to be slain. We are the ones who would not give place to Pilate; nay, we regarded not his sayings, though he used his utmost endeavors to calm our rage and fury and reasoned with us, with all the energy of his soul, yet we would not hear.

5. And when he saw that he could not prevail, he ceased to dispute with us and wept. And this increased our rage towards the Holy Savior and towards him; yea we laughed him to sorrow.

6. But of this very deed towards Pilate, have we made our acknowledgements and implored his forgiveness and this we were thankful to do.

7. And for this have we come; to beg and implore the forgiveness of all in this place, for that most horrific deed, which we were guilty of.

8. O ye Holy Anointed, do in mercy forgive us and may all the lovely ones under your care, extend their kind forgiving spirit towards us poor unworthy creatures. And if you can offer up one prayer to God for us, we shall be unspeakably thankful, for we know that we have committed that crime, which will forever debar us from the place which we might have had, had it not been for that awful transaction.

9. Therefore, do pray for us, that we may be in a measure reclaimed. And if you can forgive us, we humbly beseech you, so to do and we shall esteem it as a choice deed of love and charity, to the poor and needy.

10. We felt exceedingly thankful when we were called forth to judgment. Yea, we have suffered so much, we were willing to bow very low before our Holy Savior, if he would release us from our prisons of torment. But O! The extreme torment and torture which we were made to pass through, it is too horrid and awful to relate, nor could we do this, if we should try our utmost.

11. But righteous and just was our torment and pain, for justly did we deserve it. Yea, God is just and we along must bear it. And we wish to warn every soul not to do, in the least degree as we have done. Do not persecute the Holy Spirit of Christ, for the justice of God will as surely follow those who do this, as winter follows summer, or as day succeeds the night.

12. But stop, – We have not come here to teach, nay in no wise. But we have come with feelings quite different from that. Yea, our word here is to beg the forgiveness and prayers of all and to seek a little union and relation. We know that you cannot take us very near, nor do we ask for this, but we shall be thankful for the least notice that you feel as though you could bestow on us.

13. When our Holy Savior forgave us and released us from our greatest torment and misery, no human being on earth, or any spirit in heaven, that ever inhabited this world, could know except by Divine revelation, the gratitude and thankfulness that glowed in our hearts, towards the Holy Savior.

14. And blessed Mother Ann was present at the same time and to her we were thankful to bow in humble reverence, which privilege was granted to us by our Holy Savior. Not that we asked for it, for we felt too mean and low, to beg for the least notice or favor, besides that which our Holy Savior, in his compassionate spirit, chose to give. And herein, his mercy and charity, we thankfully acknowledge, has been boundless and great.

15. And it truly was astonishing to us, to see the persecutors of Blessed Mother Ann. They repented not, after all they had suffered. Yea, we trembled with horror at the sight, knowing the misery and torment they would have to endure, before they could have another offer of mercy and forgiveness. Yea, I can say we trembled at the thought.

16. But I must leave them and return to our own painful history, which according to God's own time and will shall be made known.

He speaks of perceiving the disaffection of Judas to his Lord. Agrees with him to betray him into his hands.

17. I was one among the Chief Priests and rulers that importuned with Judas to betray his Lord and Master into our hands, offering him money. And I was the man that delivered the money into his hands.

18. But sometime previous to this, did Judas (by his misbehavior toward his Master), show us, that he did not feel as the rest of his disciples did. Sometimes when he heard anything said against him, he would show that he liked what was said very well, for he would look at me and others and give a sort of smile and nod and it seemed sometimes as though he was will pleased, but did not dare say much openly.

19. But when he was with us alone (and for this he would seek opportunities), he would lead us to understand that he thought his Master was a little too firm and rigid and that he did not like his sentiments or teachings.

20. Then he would say, that his Master did not like him so well as he did the rest of his disciples and that he would reprove him more and often-times while in our presence, he seemed offended with his Master.

21. And we always listened to him and gave him our full attention. He knew just where to come to make his complaints, for we were glad to hear them and gather all the information we could against Jesus. He told us also that the other disciples would shun him and that they didn't enjoy his company.

22. And this I oftentimes observed, that they did not appear to feel for him as they did for each other. Truly he was a part of the reason many felt so much opposition towards the Holy Savior as they did. Yea, he certainly was the means of his receiving much slander among the people.

23. At length he talked of leaving him and said he was sorry he had joined himself to him and his followers, for he did not see that it would be of any use to him, for it had deprived him of a great deal of comfort that he should have taken, had it not been for him and he wished him out of the way.

24. At last having discoursed for some time about the Holy Savior, I proposed to him to deliver him into our hands, at the same time offering him money. At this he hesitated for some time and said he wanted time to think of it.

25. From here he went to the Passover and partook of the Lord's supper with the rest of his disciples. And when he returned, we saw vengeance in his countenance. He said that he had come to a conclusion to deliver his Master into our hands as quickly as he could; and said that he did not care what became of him, nor what kind of death we put him to, if we would only put him to death.

26. For said he, "I have been accused of betraying him and now I will do it; for I will not bear to be so insulted. And now you may give me the money as quick as you please, for I am ready to take it." And soon it was delivered to him.

27. Then he said he would do all he could to assist us in arresting his Master, for he thought he could be a great help to us and this we acknowledged.

28. After this we held a meeting for about an hour and a half, laying out the plan how he should be taken and executed. But among all, none was so barbarous and inhuman as Judas, insomuch that many who before were in favor of having him put to death, repented of their evil designs and peacefully left the multitude and went silently to their homes.

29. And some others; after seeing and hearing the tumult that was raised and to what extent Judas was enraged against his Master and his companions, advised the people to let that man alone and those that followed him.

30. Moreover some stated that they had known Judas before he pretended to follow that man and that he was not considered an upright man; for oftentimes he was a breaker of the law and a disturber of the peace, in the neighborhood where he lived and that they should not pay any attention to what he said and many, after hearing these things, would leave and have nothing more to do with it on either side.

31. Neither would they give their opinion concerning the matter, either for or against; and this caused a great tumult and uproar among the people.

The Savior is taken and brought before the Chief Priest. His examination & inhuman treatment, his meekness and resignation

32. But when it was agreed upon, which way he should be taken, we set out on our march to the spot, headed by Judas and I was the next that proceeded. But often did my heart burn within me, while we were marching to the spot.

33. As we drew near, Judas halted and we stilled the multitude. Judas said softly to me, that he would go forward with a few and take his Master by the hand and kiss him; and when the rest saw that this was done, they might follow on as quickly as possible and take him by force into their own hands, to do with him as it seemed good unto us, for that was all that he should do about it. To this I quickly consented and not a moment was lost.

34. We all soon came to the spot where the Holy Savior was and Judas was by his side, holding him by the hand. Never shall I forget the appearance of the Savior at this moment. His countenance was mild and his whole deportment bespoke his purity and innocence.

35. After we had secured him, we led him away, mocking him as we went, till we arrived at the place where we started from; where we found the chief Priests and rulers assembled, waiting for our arrival. Here we were greeted on all hands with, "Well done, well done! You have got the rebel at last. Seat yourselves and deliver him into our hands and we will see to him now and examine him and he may think himself a good fellow if he escapes our hands short of death.

36. We gave them an account of our proceedings, which they listened to with attention; then viewing him with a look of disdain and contempt; would say, "Ah! We have got you now and we will silence the racket which you have made among the people."

37. "Come, now we will examine him and we shall soon find out what great things he knows."

His barbarous treatment before and at his crucifixion.

38. In the course of his examination, they often spit in his face and smote him with their hands and sometimes they would strike him to the floor. At all this he changed not his countenance. He to all appearance was perfectly resigned. Not a murmur was heard from his lips, nor was a murmuring look seen on his countenance.

39. And when he was spit upon and smitten by the Chief Priest and Rulers and even knocked to the floor, the place would ring with laughter accompanied by the most insulting, sneering, contemptuous manners and gestures that could be imagined. Nay, you could not picture to yourselves, the meanness with which he was treated. It is out of the reach of human invention, it cannot be done.

40. And when the morning was come, they took counsel regarding what death he should be put to and many that were bystanders, were told if they wished to say, or do anything to him, before his death, they might have liberty.

41. To this, many consented and the place was soon in an uproar to know what should be done, which was soon agreed upon.

42. And when they had stripped him of his garments, they put upon him the scarlet robe, as a mark of contempt, derision and guilt and others plaited a crown of thorns and put it on his head. And then commenced the most savage and inhuman sight, that ever my eyes beheld.

43. There was nothing that they could say or do, to afflict, torment, criticize and vex him, soul or body that wasn't done at this time. The most insulting speeches which their wit could suggest, were uttered, in a most vulgar and indecent manner. And I was one of the first and greatest of this disgraceful band.

44. Although I was not the first of the Chief Priests, yet I held a seat among them. And when others were giving their opinions concerning this blasphemer, as he was called by his persecutors, yea, I say, when some were a little more favorable, I would bite my lips with madness, that I was not suffered to speak, for at times I had to refrain from speaking because my rank would not admit of it.

45. This tumultuous mob consisted of all classes of people, from the priest to the beggar and from hoary heads to children, mocking and doing all they could to persecute the Holy Savior.

46. There were many in the multitude who took no part in it; but followed to see what would be done. And others would be seen to mourn and weep with inexpressible grief, beseeching of the mob to desist and let that man alone, for they believed that he was a righteous and just man.

47. But this only increased their rage and sometimes they would turn upon them with threats and with blows; and sometimes would they mock and ridicule them, till at last they saw it was of no use, for evil would prevail and persecution would accomplish its end, in abusing and putting to death the Lord Jesus.

48. Many in that day thought that if they could put him out of the way, his work would come to nothing. But how were they disappointed! For after his death it greatly increased.

49. This tumult lasted from two to three hours, until some of the most active mockers had wearied themselves, so that they were obliged to sit down and rest, while others more enduring than the rest, would hold out still longer. They kept this clamor going till all was satisfied. I was one that helped prepare the vinegar and gall to drink. This was done out of contempt.

50. The two thieves being crucified with him was done out of derision and spite. Everything was done and said, at his crucifixion, that could be said, to vent the rage and fury of his enemies and make it appear to bystanders, that he was the meanest and most degraded object, that ever inhabited mortal clay; and those who passed by did mock at him with the utmost disdain.

Seeing the darkness and hearing the Savior's humiliation; Amos becomes fully sensible that they have crucified the Messiah.

51. But when I saw the darkness, my heart trembled within me, for I had a secret feeling, that it was the promised Messiah. But I was determined to put a stop to the work, if possible, for I hated his testimony.

52. When he cried with a loud voice, I did fear and tremble, yet I was the one that carried the vinegar to him to drink. This I did to ridicule him.

53. But when he cried again with a load voice, my strength failed me. My heart beat with fear. I could go no further. I fell down and lay for sometime, like a dead man.

54. I then felt and knew, that I had been one of the foremost in crucifying the Lord Jesus. And at this very time, I would have given my life in a moment, if I could have retracted the deed.

His distress and horror on earth. His acknowledgment to the disciples. His death and great judgment in Eternity.

55. After the crucifixion, I lived for about two years. I could not associate with anyone, even my companions rejected me at times.

56. Sometimes I would go to his poor suffering disciples and make known to them my feelings; and they would tell me, that we had deprived them of their blessed Lord and Master and that it was out of their power to help us; and that we should have to suffer it out; which has been verified.

57. They would often say that they would forgive us and sometimes would they pray for God to forgive us; and this we would be exceedingly thankful for.

58. But my judgment and condemnation daily increased, until death put an end to my days. And I found that this did not release my suffering spirit, for I was cast into still greater torment and misery.

59. And there I had to suffer with my companions in guilt, until we were summoned by an Angel to appear before the Holy Savior.

60. As I was one of the first and greatest persecutors of the Savior, my torment and misery was the greatest. And when the time came for us to be judged, we were willing and thankful, to make any acknowledgements that were required and this we did, before millions of Holy Angels. Nay, we could not find forgiveness in any other way, for we had sinned against God and all the Holy Angels.

61. When they said they would forgive us, we bowed even lower. And now if those on earth can forgive us, we are willing and glad to make any acknowledgements we can, to obtain their mercy, charity, forgiveness and prayers. Yea, we beseech you to remember and pray for us.

Farewell

This communication was read to the Brethren and Sisters in the Church; Thursday evening January 19th, 1843. The writer and his company were seen in meeting and when the Brethren and Sisters said they would forgive them and kneeled in prayer for them, they returned thanks very humbly for the same. They looked poor and very much worn down.

Shaker Communities

THE PROPHECY

A Worldwide Kingdom of God and Zion of His Likeness on Earth (Daniel 2:44).

FOUNDER

Ann Lee, the Bride of Christ (1736-1784) of Manchester, England.

BASIC PRINCIPLES

Virgin Purity, Peace, Justice and Love

Expressed Through: Celibate Life, Complete Confession and Forsaking of all Sin,
Non Resistance, Community of Goods and Divine Order.

BELIEFS

Duality of the Deity, Father and Mother God (Power and Wisdom). The Mighty Dual Spirit, Creator of Life, Light, Truth and Love. Duality of the Christ Spirit, as manifested by Jesus Christ and Ann Lee, Immortal Life, Progress of the Soul, Faithfulness, Lawfulness, Equality of the Genders, Equality in Labor, Equality in Property, Temperance in all things, Justice and Kindness to all Living Beings.

GOVERNMENT

The Head of the Shaker Order is Christ.
Represented in a Dual Order of Leaders, Ministry Elders and Trustees.

COMMUNITY

Serious Minded and Competent individuals who vow to never deny the Father God, the Mother Wisdom, the Son Jesus Christ or the Daughter Ann Lee.

SHAKER MOTTO

Hands to work, and Hearts to God.—ANN LEE

Zion's Center Of Union

