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THE
LIFE AND GOSPEL EXPERIENCE
OF
MOTHER ANN LEE.

"The kingdom of God is righteousness and peace, and
joy in the Holy Spirit."

BY
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PREFACE.

MORE than a century has already passed since the witnesses of this gospel testimony received the revelation of the word of God. It became a fire of inspiration in their souls, and carried them into an element so far above that which was earthly and sensual that they freely consecrated their lives to the gospel cause. In this they were able, more effectually, to become the servants of the living God.

It was not a new order of life to be a witness of the truth; the world has been favored with this class from the days of "righteous Abel," and the spirit that leads men to recognize the humanity of man has gradually won a permanent place in the race. Judges, prophets, and apostles have all been active workers to establish the religious element among men and to make their lives of practical righteousness.

It was a work that came as gradually as the rising of the morning sun, and like that beautiful gift from the hand of God, its light and warmth gave hope and courage to those who were watching and praying for a full

deliverance from the entanglements of a worldly life. Many have desired to see the day that would bring to them the gift of salvation, and the power of the Holy Spirit, which would enable them to walk in the testimony of Christ Jesus.

The publishing of God's word, from the first message, has awakened the spirit of persecution, and these witnesses of this last great work were destined, as those before them, to walk in the midst of deep sorrow. Jesus was a witness of God, in advance of either Moses or John the Baptist, and taught a more beautiful ideal of Deity, and a far more consistent form of duty for man to exercise toward man.

The inspiration of this wonderful gift of God that had illumined the mind of Jesus was signally revived in the life of Ann Lee, and by her it was denominated a revelation from our Heavenly Father. Like every religious dispensation that had been revealed, it had to encounter much cruel opposition. The self-denial which was demanded of the order separated them from the world, and the legitimate result of this act was, as has been testified by Jesus,—“Ye are not of the world, therefore the world hateth you.”

Ann Lee and the Elders experienced this fact, as the record of their gospel travel so vividly represents.

It is well to keep before the world “the reason for

the hope that is in us," and to present this so clearly that there need be no mistake in the forming of a correct understanding. "By this we know that we love the children of God, when we love God and keep his commandments."

The interest which we manifest in the keeping of the laws of God will go far in determining the depth of our honesty. There is, among all classes of men, a general understanding of what sin is, and the duty devolving upon mankind to suppress it, "for sin is a transgression of the law," or a transgression of the light which has been received into the mind.

As it was the mission of Jesus to preach a system of righteousness more exalted toward the realms of spirituality than was ever before known, so it was within his mission to publish a new commandment, and, at the same time, zealously to stimulate his followers to fulfil in their lives the Mosaic commandments and the God-given testimonies of the prophets.

As a faithfulness in this work of self-discipline was necessary to lead the soul to God, so it was equally necessary to establish the soul in the Christ life,—a state or condition where one can with confidence say, as did the apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height,

nor depth, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Jesus the Christ gave to the world, and illustrated in his life, the grandest ideal and conception of human society of which the world has ever dreamed—a social and religious fabric to be reared on the eternal principles He ennnciated ; of which his immediate followers only had a blessed foretaste in the Pentecostal Christian church, in whose decline we see aptly illustrated the tendencies of human nature to drift with surrounding circumstances, and gradually lower the high standard, raised by those whose souls were inspired by lofty principles and whose lives were examples of heroic sacrifice.

If our eyes are closed we may not see the beautiful treasures of God's love that are over and around us, and if our ears are dull of hearing, we may not even recognize the voices of the good angels as they pass above us. We need, in its fullest sense, ministrations which shall lift us from worldly, sensual relations, into those which are spiritual and heavenly.

“Jesus walked in lonely ways. He knew no home, and there were few to call him friend. His deeds were lowly, but his soul was deeply toned to human needs. He was but a man, but possessed a soul so rich in gen-

tleness and charity, so full of love to all mankind, that God could dwell within and work great and mighty deeds. Pure and stainless was his life,—beautiful, true, and good ; and yet we crown him every day with thorns. Oh, how we pierce his hands and feet and kiss him crucified !”

“When shall we learn to love him as we ought ? Not until we feel the need of living lives of goodness, truth, and love. It was his life, and not his death, that makes us blessed. He is our light to heaven’s courts, and when we walk among the poor and lonely we shall feel him by our side.”

“That Mother Ann Lee was the chosen witness of God to usher in a new dispensation of the gospel, to rend the veil of the flesh, which separated the soul from God, to enter into the holy of holies, and become the first spiritual mother of all the children of the resurrection, we most firmly believe.”

“That the elders with her were true and faithful ministers of the gospel, and through their labors and sufferings with Mother Ann the testimony of eternal life has been revealed and confirmed unto us ; that a foundation has been laid for the salvation and redemption of man, and that the spiritual Zion, now established on earth, first originated from these faithful witnesses.”

“ Go work with ardent courage,
 And sow with willing hand
 The seed o'er barren deserts,
 And o'er the fertile land.

“ And, lo! earth yet shall blossom,
 Though the brighter morn delays;
 For God perfects the harvest,
 Yea, ‘after many days.’”

The gospel mission of Ann Lee was in the work of regeneration, a representation of the virgin character, and a pattern of righteousness. “Blessed are the pure in heart; for they shall see God.” It accords with the mind of the apostle, who says,—“God hath not called us unto uncleanness, but unto holiness, without which no man can see the Lord.” A virgin life is a life of purity, undefiled by sinful indulgencies, and unmixed with corrupt practices.

Blest by the spirit and power of God, she was able to take up a full cross against every evil propensity, and became a guide and a protector to all who sought to be delivered from the works of darkness.

Her testimony to those who would receive her mission was,—“Deny yourselves of all ungodliness and every worldly lust, for whatsoever a man soweth that also shall he reap.”

She accepted, through divine favor, the spirit of Christ, and gave to mankind the renewed revelation in her example of righteousness, which was a present salvation from all sin.

This devoted sacrifice for the good of other souls, this anxiety and constant care for the spiritual protection and happiness of others, made MOTHER ANN LEE, in the deepest sense of the term, a mother in Israel.

Those who make the traditions of men of more value than the living testimony of the present, may find it difficult to keep any word of God, except that which may have come to them from a past age.

But the gospel of Christ is the power of God unto salvation, and the spirit of Christ is the same, even though it should be revealed through a man, a woman, or a child. The Primitive Church, showing plainly a manifestation of the spirit of Christ and the purifying gospel work as taught by Ann Lee, is to our minds a manifestation of that same spirit of Christ revealed through one of the daughters of man ; a deeper work of the Christ spirit which was to come without sin unto salvation.

Believing that many would be interested in a brief account of the experience of Mother Ann Lee, has induced us to collect these notes for presentation.

It is creditable to be well informed, and an honest

statement of facts leads us readily to the desired point.

The appellation of "Shakers" was given to the order as an epithet of opprobrium, but is not particularly objected to by the Society. They, however, designate themselves as the "United Society of Believers,"—believers in the life and testimony of Jesus Christ, as revealed through the ministration of Ann Lee.

The basis upon which the Shaker church was established has been successfully maintained for more than a hundred years, and is easily comprehended as a system of religious communism.

Separation from the world, confession of sin, purity of spirit, and a united inheritance are the essentials.

HENRY C. BLINN.

East Canterbury, Merrimack Co., N. H., 1901.

EXPERIENCE
OF
MOTHER ANN LEE.

I.

Ann Lee was born on the 29th of February, 1736, in the township of Manchester, England. Her father, John Lee, was an honest and industrious man, while her mother was esteemed a very good and pious woman.

During her childhood, Ann was employed in a cotton factory, and subsequently in the Manchester Infirmary. She was peculiarly distinguished for her neatness, faithfulness, and economy. Her privileges for obtaining an education were very limited, and she passed through childhood into the riper years of womanhood with but few of the advantages of the educated class.

At an early age she was peculiarly favored with

religious impressions, and often a witness of heavenly visions. Experience and age brought to her mind a knowledge of the deep depravity of mankind, which she often referred to her mother and earnestly prayed that she might be protected from the snares of sin.

As years passed on she failed to find those who could assist her in the pursuit of true holiness, or to withstand the example of the children of this world, and she was induced to enter the marriage relation, and became the mother of four children; but the convictions of her youth often returned upon her with great force. Again the spirit of God was writing the law of loving-kindness in her heart, which brought great tribulation of soul, and through this, her cries for deliverance from evil were continuous.

Day and night she gave herself no rest, till she felt a releasement in the refreshing manifestations of the love of God.

It was during the year 1747 that a small body of people, who had been baptized into the divine Spirit as the chosen worshipers of God, were led to form themselves into a society under the ministry of James and Jane Wardley, of Manchester, England.

“As these people had been favored with a greater

degree of divine light, and a more clear and pointed testimony against sin than had hitherto been made manifest, Ann readily embraced their testimony. As their light had led them to the open confession of every known sin, and to the taking up of a full cross against all evil, they were thereby endowed with great power of God over sin. By this means Ann found a good degree of protection, which she had so long desired and so earnestly sought.

“By faithful obedience to the instructions of her leaders, she attained to the full knowledge and experience in spiritual things which they had found.”

These leaders were sincerely devoted to the cause of truth, and were most signally blest with manifestations of spiritual light. In public testimony they expressed themselves clearly and powerfully against the sins of the world. Both possessed great meekness, and were very plain and neat in their apparel and unassuming in their manners.

This little society held to no special forms, nor adopted any creed, either as a rule of faith, or as an order of worship. The outpouring of the holy Spirit upon honest, prayerful souls, served as the only guide. They affirmed that the work of God had com-

menced and would increase till every divine promise was fulfilled.

It was in September, 1758, that Ann Lee accepted fully the spiritual testimony of James and Jane Wardley. For several years Ann's fastings and cries to God for deliverance from the nature of sin, brought severe tribulation upon her mind, while the manifestations she received from time to time were communicated to the society, which proved a light to their understanding, an encouragement to their faith, and assisted to increase and confirm their testimony.

In 1770, through the inquisitorial spirit of the dominant English church, Ann Lee was cast into prison and in one instance nearly reduced to starvation, with the hope of suppressing the testimony which she held before the world. The dark and dismal cell became the illuminated abode of spiritual life and joy. In this place she received a deeper revelation of the Divine Presence, and the mysteries of the heavenly world were clearly opened to her understanding.

On her releasement from the prison, she made known the revelation which had been so wonderfully displayed. The society accepted it as light from

God, and from this time acknowledged her as the first visible leader of the church of God upon the earth. The continued word which was now revealed to Ann and through her administered to those who received her heavenly mission, enabled them in a great measure to have power over sin, and filled them with visions and revelations to that degree, that they readily acknowledged her as their spiritual mother in Christ, and from this time she was known to them as MOTHER ANN LEE.

Through the power of this revelation she was made able to bear an open testimony against every licentious indulgence, as well as against every secret act of wickedness which had been deceitfully covered, under a fair outside profession of sanctity. This testimony she maintained with a fervent zeal, and this, with the wonderful operations of the spirit of God which prevailed in their religious service, so excited the malignant feelings of professors and profane, that it resulted in open persecution. She was often shamefully and cruelly treated, and several times her life was in great jeopardy from her enraged enemies.

Her last imprisonment in England was under pretense of her having profaned the Sabbath. This

appears to have been a preconcerted plan of her enemies, to prevent her and her little family from worshipping God on that day.

A number of spies had been placed in the streets, under the pretense of preventing people from profaning the Lord's Day. The Believers assembled that morning at the house of John Lee, and began their worship as usual. The spies gave the alarm and a mob was soon raised, headed by the principal warden. They surrounded the house, burst open the doors, and ascending the stairs, entered the room where the Believers were engaged in divine service.

The worshipers were seized without ceremony and immediately dragged down the stairs, and some of them very much abused. They were all, excepting three persons, hurried away to the stone prison and put in close confinement. This company was released the next morning, except Mother Ann and John Lee, her father, who were removed to another place of confinement and held as prisoners for several weeks.

The persecutions which they suffered while in England were of a very severe character. Even one of her own brothers cruelly abused her on account of her religious testimony.

By special revelation, Mother Ann was directed to repair to America, and at the same time she received the Divine promise that the work of God would greatly increase, and the Millennial Church be established in this country.

The society accepted the ministration, and permission was given for those who were able, or who felt a special impression on their own part, to accompany her. Arrangements were soon made to settle all the affairs of business, and on the 19th of May, 1774, Mother Ann Lee, Father William Lee, Father James Whittaker, Elder John Hocknell, Richard Hocknell, James Shepard, Mary Partington, Nancy Lee, and Abram Stanley, embarked from Liverpool, on board the ship, *Mariah*, for New York, and after a stormy and dangerous passage of two months and seventeen days, reached the city of New York.

Mother Ann informed the captain that he should not have any cause to fault them, except it might be concerning the worship of their God; that they should, in obedience to their spiritual impressions, praise the Lord in songs and dances. For a time the captain was very much offended, but Mother Ann, having placed her trust in a power that was more than

human, was not willing to be restrained through fear of man, and accordingly was obedient to the divine influence which she received.

During the voyage they encountered a severe storm. The vessel leaked so badly that the captain gave up all hope of reaching the port. Mother Ann, however, maintained her confidence in an overruling Providence, and said, "Captain, be of good cheer, there shall not a hair of our heads perish; we shall all arrive safe in America. Two bright angels are standing by the mast through whom I received this assuring promise."

She then encouraged the seamen, and with her companions zealously assisted at the pumps.

The danger of the storm having passed, they became free and full in their thanksgivings for this especial protection, and from this date were left unmolested to engage in the worship of God, as their consciences should dictate. It was, indeed, a perilous voyage, and although made in an old, leaky ship, which had been condemned as unsafe, they all reached New York on the 6th of August, 1774.

After Mother and her little family arrived in this country, they suffered many privations, as they were

strangers, in a strange land, and dependent wholly upon their daily labor for subsistence. Mother Ann chose to rely upon the mercy of God rather than to solicit the charity or accept the worldly advantages which were several times made to her, their faith forbidding them to seek the friendship of the world. For two years they were obliged to find employment in different places before they felt able to move to their anticipated home near Albany.

In the autumn of 1775, Abram Stanley, the husband of Ann Lee, was visited with a severe sickness. Their earnings now ceased and they were reduced to very low circumstances. Mother Ann was seemingly destined to drink deeply of the cup of affliction, before her testimony could be opened in America.

Through the time of Abram Stanley's confinement to the sick chamber, Mother Ann and her sisters gave very close attention to all his needs, and performed all necessary duties with the utmost care and kindness, till his health was restored.

Abram Stanley had no sympathy with the mission of righteousness which so fully impressed the mind of Mother Ann, and was determined to pursue the course of this world. Finding that he could not induce her

to return to a private, selfish relation, he accepted the society of another woman, to whom he was subsequently married. By this act he ended all connection that had been formed at a previous date with Ann Lee.

During the time that the Believers were obliged to remain in the city of New York and vicinity, John Hocknell, who was possessed of considerable property, purchased a section of land, a few miles from Albany, which subsequently made a home for the infant society. It is said to have been an inspirational guidance, that led to the selection of the place.

In 1776 the Believers were able to form a settlement in this wilderness of Watervliet, when the work of clearing the land, and erecting suitable buildings for a comfortable home, occupied most of their time during the summer season. To be able to secure a place where they could enjoy their faith unmolested, and even share the blessings of peace, amidst the tumults of war, in which the country was at this time involved, was a blessing for which they rendered many prayers of thankfulness and love.

In this new home they waited with all patience for the time when God should inspire them to preach the testimony of the everlasting gospel, to a lost and sin-

ful world. For three years and one half they toiled diligently in making improvements in their houses and lands, and in providing a comfortable subsistence for themselves and their friends. They attended faithfully to their religious devotions, and in this were encouraged by Mother Ann, who informed them that the time was near when many would come and embrace the gospel, and recommended them to make due preparations for the event.

The new converts expected from day to day to see the fulfilment of this prophecy, but as it delayed its coming from month to month, they grew weary of waiting and became more or less discouraged.

Mother Ann, above all others, maintained her confidence in the promises of God, and spoke words of patience and courage to the little family, "for," said she, "the appointed time will come, and that time draws nigh. God has not sent us into this land in vain. Our mission is to preach the gospel of Christ."

Mother Ann now recommended the Brethren to add largely to their store of provisions, which called forth this enquiry, "What is to be done with all this, seeing we are so retired from the world, and have so small prospect of any company to consume it?"

This manifestation of a reasonable doubt was soon expelled by Mother Ann, who replied, “ We shall have a great deal of company, before the close of another year. I see large numbers of people coming, and they will accept and obey the gospel.”

The summer passed on without any special change in the family of Believers. Visions and revelations were the only comforting assurances that they now received of the promised revival.

The severity of a northern winter settled down upon them and they could not expect, at this inclement season of the year, to be able to do much more than to provide themselves with security against the pitiless storms that were sure to visit them.

From time to time they were encouraged to wait with patience, as Mother Ann said to them,—“ I certainly know the time of gathering will come, and it is near at hand.”

This anxiety manifested by the Believers was by no means peculiar to them. Many of those who watch and pray are liable to faint if hope is long deferred. This same anxiety filled the minds of the disciples as Jesus spoke to them of the many wonderful things that would take place in the city of Jerusalem. “ Tell us,”

said they, "when these things shall be, and what shall be the sign of their coming, and of the end of the world?"

In one of the hours of anxiety and suffering which Mother Ann seemed destined to share, she cried out in her anguish as she stood by the creek that ran by the side of their dwelling, "O that the fishes of the sea, and the fowls of the air and all things that have life and breath, yea, all the trees of the forest and grass of the fields would pray to God for me." These words were accompanied with tears and heartfelt agony, and all who were present shared in the same gift.

Those who came to America with Mother Ann expected that the gospel testimony would soon be preached and then accepted by the people of this country. But after waiting several years without the addition of one individual to the faith, they were brought under trials and doubts. Mother Ann's confidence in God was unshaken, and she would often encourage the others to be patient, and wait till the appointed time. She would say, "O my dear children! hold fast and be not discouraged. God has not sent us to this land in vain, but he has sent us to bring the gospel of Christ to this nation, and many will embrace it, for the time draws nigh."

II.

In 1779 a remarkable religious revival commenced in New Lebanon, N. Y., and in the adjacent towns. Preachers and people were awakened, and many were wrought upon in body and spirit, while being convicted of the special call of God to their souls. Gifts of visions and of prophecies gave them warnings that their redemption was drawing nigh, and that the Second Coming of Christ was even at their door.

While engaged in divine service, they proclaimed a strong testimony against all sin, and through the gifts of the spirit manifested the most convincing proofs of a pure and living work of God.

This was the commencement of that great work which they had been waiting to see and which soon after filled the neighboring country with anxiety and alarm. Enquiries were made and people began to visit the Church from different places, particularly from New Lebanon. When they came to see Mother Ann and the Elders, they were filled with wonder and admiration at the gifts and operations which they were under, and the clear and pointed plainness of the testimony against all sin.

The gifts of the Holy Spirit were evidently among

the Believers, and these they manifested in their daily lives and conversation. During the season of religious devotion they were blessed with manifold gifts, each in its time and order. Some were in the making of exhortations, or shaking, singing, prophesying, or speaking as the spirit gave utterance.

The people asked Mother Ann and the Elders why they maintained such a singular faith and manner of living.

The Elders replied, "We have been laboring for years in the work of regeneration, and have actually risen with Christ and travel with him in the resurrection."

People.—"If you have attained to that of God which we have not we should be glad to share with you. for we want to find the best way to be saved from that which is wrong."

Elders.—"If you are ever saved through Christ, it must be by walking as he walked, and if you have committed sins, you must confess them to those witnesses in whom Christ has taken up his abode."

People.—"We have had the power of God upon us and received light and conviction, and have felt great tribulation for our sins; after which we have felt

great love and releasement, and we think we were converted and born of God. Is not this the Christ?"

Elders.—“The gifts and calling of God are given to souls in nature’s darkness, not because they have repented, but they are intended to lead souls to repentance.”

People.—“What is repentance?”

Elders.—“To cease committing sin is the only repentance which God accepts, and this no one can do short of making an honest confession of all sin to the chosen witnesses of God.”

People.—“It is God, alone, that can forgive sins; where then is the necessity of confessing them to man?”

Elders.—“God has established that order for all souls who have committed sin, that they must confess their sins before his chosen witnesses, as will be seen by the Mosiac law, and the case of Achan before Joshua, also the baptism of John when the people came and confessed their sins and showed their deeds. All souls that commit sin are lost from God, and cannot know God. They that know God as he is, do not commit sin, for it is eternal life to know God, and Jesus Christ whom he has sent.

“ But those that commit sin are bound in death, and are not able to come to God, without help. When they come to Christ’s witnesses and honestly confess their sins, they find a relation to those witnesses that gives them a relation to Christ, and in this sense, these witnesses become mediators between Christ and lost souls.”

People.—“ Are you perfect? Do you live without sin?”

Elders.—“ The power of God revealed in this day does enable souls to cease from sin, and we have received that power; we have actually left off the committing of sin that we may live in daily obedience to the will of God.”

People.—“ Solomon was called a wise man, and he said, ‘ There is not a just man upon earth that doeth good and sinneth not.’ ”

Elders.—“ Solomon was under the law of sin, and it is evident that he committed sin. He did not know Christ, for Christ had not then been revealed. Whatsoever the Law saith, it saith to them that are under the law, but when Christ came, those that believed and obeyed him ceased from sin. Those that are in Christ are not under the law of sin, because they do

not commit sin; therefore there is no law that can either justify or condemn them but the law of Christ. Christ has delivered them from the law of sin and given them the law of righteousness and made them able to walk in it. They that commit sin are always in danger of the judgment of God.

“If we should be overcome and commit sin, our case would be deplorable because we have tasted of the good word of God, and received of the powers of the world to come; therefore if we should fall away it would be impossible for us to be renewed again to repentance.”

In 1780 some of these people providentially visited Mother Ann and her little family, and were soon convinced that they were engaged in the very work for which they, themselves, had been so earnestly praying and anticipating for so long a time. Others were induced to visit Mother and the Elders, to hear the new and living word, and to witness the operation of divine power among them. Some were so confirmed in their minds that the work was of God that they verily believed Christ had again appeared on the earth. Persons from almost every denomination embraced the faith of the Society and accepted the cross of Christ.

Among the historical sketches published in the *Millionaire*, and having reference to the Shakers, we find the following: "A large company of young persons went from New Lebanon to the wilderness of Niskayuna to see an isolated band of foreigners. They were of the best class in society, most of them with brilliant expectations for the future. Some were pledged to each other in marriage, or on the eve of becoming so; full of mirth and hilarity, as the merry bells chimed to the swift movements of the spirited horses. Their long ride over a hilly country was not tedious, being enlivened by youthful happiness and the expectation of seeing something new. On their arrival at the log house, in the wilderness, they were welcomed as expected guests,—as such they really were; Mother Ann having seen distinctly, as the 'shadows which coming events cast before,' the whole procedure.

"Before their visit had closed, a part of the company had confessed their sins, which was the initiatory step to becoming disciples of these strange and humble foreigners, and all were deeply impressed that there was a power vested in them which they had never before witnessed. Our narrator says, 'All of the

company became the disciples of Ann Lee, and remained faithful Believers through life.'”

While Mother Ann and her little family were laboring in the wilderness of Niskaynna, and preparing for the opening of the gospel, they were little noticed or known, even by the people who were near residents. But when the revival opened, inquiries were soon made, and people began to visit Mother and the Elders from the several adjoining towns, and particularly from New Lebanon.

When they came to see Mother and the Elders, they were filled with wonder and admiration at the power and operations which they were under, and the clear and pointed plainness of their testimony against every evil work.

The extraordinary intelligence which was circulated concerning this strange religion and the wonderful spirit that attended the subjects of it, drew many discerning and inquiring minds to search into the truth of these things. Many inquiries were made, from time to time, by these individuals, during their interviews with Mother Ann and the Elders.

Joseph Meacham and Calvin Harlow were among the first that visited the little Church for the purpose

of becoming better informed in regard to the religious belief of the order. After many extended conversations, as well as critical inquiries on the several doctrinal points which made this people so marked in their lives, and so different from the other Christian denominations, these two visitors became convinced that the work was more in accordance with the gospel of Christ than any with which they had formerly been acquainted.

The Elders very kindly gave plain and satisfactory answers to all the inquiries that were made. Among other subjects this was presented to Mother Ann, by Joseph Meacham :

“St. Paul says,—‘Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for a woman to speak in the church.’ But you not only speak, but seem to be an Elder in your church. How do you reconcile this with the Apostle’s doctrine?”

Mother Ann replied, “The order of man in the natural creation is a figure of the order of God in the

spiritual creation. As the order of nature requires the coöperation of the man and the woman, so when they stand in their proper place the man is the first and the woman the second in the government of the family. He is the father and she is the mother, and all the children must be subject to the parents. When the man is from home the right of government belongs to the woman, so is the family of Christ."

In this reply Joseph and Calvin saw clearly that the new creation could not be perfect, in its order, without a father and a mother. As the natural creation was the offspring of natural parents, so the spiritual creation must be the offspring of spiritual parents.

Joseph, having received from Mother Ann an established and well-grounded faith, set out with his whole heart to obey the testimony. After the decease of Mother Ann and the Elders he was chosen as the senior Elder and soon after began the organization of the several churches or societies, that the people might enjoy the privileges of a life in a community and be better able to live in harmony with the gospel of our divine Teacher, Christ.

Elder Joseph was unwearied and remarkably faith-

ful in all the duties that fell to his charge, and left nothing unfinished that was for the peace and prosperity of the sacred cause.

JOHN HOCKNELL, soon after the Believers reached Albany, purchased a place in Niskayuna for their future residence.

He then returned to England in order to settle his business and bring over his family. During his absence Mother Ann visited the Believers, but still continued her residence in New York. John returned Dec. 25, 1775, and soon moved to Niskayuna.

Elder John Hocknell is justly ranked among the first founders of the United Society, and one of the principal supporters of the gospel testimony in America. He was born in Cheshire, England, was a man of respectable character, and a member of the Methodist church. On receiving the faith as made known through Mother Ann and the Elders he became a zealous and faithful Believer.

He was gifted in visions and revelations, and was an especial medium in the gift of healing. His wealth permitted him to be of great help to the Believers, even in a temporal view, and it was through his

liberality that the little company was enabled to cross the ocean, from England to America, and subsequently to establish themselves in a permanent home in this country.

Elder John Hocknell was at this date a very powerful healing medium, although this class of physicians were rarely consulted by the sick or afflicted.

It seems that Hezekiah Hammond was in a feeble state of health. A violent cough foreboded consumption. Elder Hocknell entered the patient's room, and while under singular operations administered a gift of healing, so that the cough left him and Hezekiah returned home.

After a few days he reported himself healed of the cough, but he believed the disorder had broken out in his hands. Elder Hocknell then remarked, "Your cough has been healed by the gift of God, but the disorder has come on your hands. God has a work for you to do, and when you have finished that work your cough will return to you again and take you from this world."

Hezekiah was a faithful laborer for many years. He enjoyed good health till the Society was organized, and his work among the people ceased. The consump-

tive cough returned, and after a few months he gradually passed away. Elder Hocknell was known as a very honest, conscientious and upright man, and faithfully maintained this name through life. He deceased Feb. 27, 1799, at the age of 76 years.

DAVID MEACHAM was a resident of the town of Enfield, in the state of Connecticut, where he owned a farm. He was a man of religious impressions, and hearing of the revival of the word of God among a people in the vicinity of Albany, he made arrangements to visit them in the month of January, 1781. Mother Ann and the Elders received him very kindly, and soon made a favorable impression upon his mind, through the intelligence of their profession.

During this visit David became as one of the family, and saw the people in all their daily duties. In the religious service he became fully convinced that the spirit of the *living* Christ had taken up its abode with them. Their testimony was pointed against the sins of the world, and an encouragement for truth and righteousness.

At the close of the service he obtained an interview with Mother Ann and the Elders, and more particu-

larly informed them of the object of his visit. Mother Ann remarked, "David, God has called you to take up your cross and to obey the gospel of Christ. You should make an honest confession of your sins to God, and then forsake them forever; and in obedience to this spiritual light, God will have mercy on your soul."

David accepted the gift. It was a revelation of the spirit of God to his soul. He now saw with distinctness the straight and narrow path in which he must walk, as an evidence that he had renewed his life to God. On the following day, Mother Ann again spoke to him in reference to his privilege. "If you are faithful to take up a full cross against all sin, God will make you able to preach the gospel to the children of this world. You will meet with a great deal of opposition, even in your own home, but you must not be ashamed to own and to testify to your faith before all men. God has called you in relation to the people where you live, and if you are faithful, he will raise up those who will love and honor him."

On his return home David met his father, who was an Elder in the Baptist church, and informed him of the journey that he had made. An inquiry was soon

made about the religious people in Watervliet, and what he thought of them. David replied, "They are the only people of God, and the true church of Christ upon the earth."

This sudden departure from the religion of his father was received with astonishment. "My son," said he, "you are deceived; you are deluded." Several ministers were called in conference with a hope of reclaiming the young man, but to no purpose. After several months of spiritual warfare with the priests and people, and the severe opposition of his father, he had the great satisfaction of seeing the blessed fruits of his consecrated labors. The testimony of the gospel found a permanent foundation in the hearts of many of the people in and near the town of Enfield. It was a feast of good things to David, as he could, with joy, witness the passing away of the old heavens and earth in the midst of so great a noise.

III.

In May, 1780, Mother Ann and the Elders visited the towns of Washington, Grafton, and Harvard in Massachusetts, and Enfield in Connecticut. David

had long wanted the Elders to visit his home and the pleasant anticipation was about to be realized. He had hoped to enjoy the company of his gospel friends for a few days, but in this he was to be disappointed. The Elders had been in the place but a short time before there were rumors that a mob was gathering to molest them. To prevent anything unpleasant, the Elders thought it prudent to leave the place as soon as they could conveniently.

The Elders made another visit to Enfield on the first of March, 1782, and remained ten days. A part of this time passed very pleasantly and satisfactorily, but on the second week a mob of two hundred persons stationed themselves before the house and threatened violence to the persons of the Elders unless they left the place immediately.

In October, 1782, the Elders made a third visit to Enfield under the charge of David Meacham. Soon after reaching his house, however, a fierce mob from the town of Somers surrounded the building and inhumanly committed many acts of violence. This might, very properly, be recorded as a religious persecution, as the leaders of the mob were *baptized professors* of the church, and respectable (?) men in society.

In June, 1783, David was in company with the Elders in the town of Shirley, Mass., when a mob had gathered to molest the Believers. He passed among them without fear, and through the kindness of his remarks obtained a good influence over many minds that had come to do mischief. The leaders of the mob on learning this drove him into the house and forbade his preaching to any of the company.

David followed the mob at the time that Father James Whittaker was tied to a tree in the town of Harvard and so inhumanly scourged with rods. During this shameful proceeding, David was thrown to the ground and held there, by several of the persecutors, till the whipping was finished.

He was also at the trial of Mother Aun and the Elders before Eleazer Grant, a justice of the peace in New Lebanon. In order to get David out of the way a warrant was issued to seize him, under the pretense that he had cruelly abused one of his own children. This malicious act soon ended in a mock trial and David was set free.

This very worthy Believer occupied an honorable position among his townsmen, as upright and honest, and by his wealth stood independent of any favors

that might be offered. On his acceptance of the armor of God, he became a bold and valiant soldier of the cross of Christ, and was for many years, at a subsequent date, the senior trustee in the Church of the Society at New Lebanon, N. Y.

JOHN FARRINGTON resided in the town of New Lebanon, N. Y. At the age of twenty years he made a visit to Watervliet to see Mother Ann and the Elders, of whom he had heard so much. He was at this time under deep religious impressions, and receiving the full approbation of his parents, he went to test the "virtue and efficacy" of the religion of the Elders. This was in May, 1780.

John made a visit of several days, during which time he was deeply interested in all that he saw and heard among this new order of people. The testimony of confessing and forsaking all sin had been clearly set forth by the Elders so that every one present knew what it was to bring their deeds to the light and to be joined to the Lord in one spirit.

He subsequently reported that he had enjoyed everything that met his observation, and was really baptized into a new spirit. He now made arrange-

ments to return to his home in New Lebanon, and informed the Elders that he should try and amend his life.

To this the Believers replied, "All of your promises and resolutions to that end are very commendable, but by an honest confession of all sin, you will be better able to bear your cross and to renew your life to God."

The love and confidence which had grown in the mind of this young Believer toward Mother Ann and the Elders, gave him all assurance in their word, as his trustworthy, spiritual advisers. He had also become convinced that this was the requirement of God, and said he, "I undertook it and made as honest a confession of all sin as I was able at that time."

He then returned to his parents and became a zealous advocate of the word of God, and an able supporter of the principles that governed the work. "Mother Ann's industry, prudence, and economy," said he, "were equal to her humility and charity; so that in all things she was a pattern of godliness and gave the evidence that she was a Mother, indeed, in every good word and work. As the Lord Jesus set an example of righteousness to all men, and instructed his disciples to follow in his footsteps in order to find

acceptance with God, so Mother Ann set an example of righteousness to all women and instructed all her followers to take up the same cross in order to find their relation to Christ."

The incident related of John Farrington which took place while Mother Ann and the Elders were visiting at the home of his father is peculiarly characteristic of the man. He did not hesitate to face a mob of lawless characters that were in front of his father's house. When they seized him, instead of fighting them, he cried out, "Love, love," and his tormentors cried mockingly, "Love, love." As they increased their grip, John cried still louder, "More love." This so frustrated those who had John in charge that they allowed him his freedom. He then delivered his message to them, and went into the house.

When the Church was organized at New Lebanon, and the people established in the community relation, John Farrington was appointed the senior Elder, and for many years commanded the love and respect of all who lived in the Society, and to a great extent, of those who were not of the order.

Elder John Farrington writes, "In consequence of an extraordinary revival of religion which took place

at New Lebanon, in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation.”

“I closely observed the operations of this revival, but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the Scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abiding comfort. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion unless I could live in accordance with it.”

“In the spring of 1780 I received intelligence of a singular sect of Christians who had come from England and now lived near Albany. In agreement with my parents, I went to see them. I tarried several days, and saw, with much admiration, the wonderful displays of divine power. I now felt able to return home and say, as did the woman of Samaria on her interview with Jesus: ‘I have seen a woman who was able to tell me all that I ever did in my life.’ Mother Ann was ever faithful in good works; she often deprived herself of comforts that she might be better able to comfort others. I bless God that I have lived

to see the fulfillment of those blessed promises given us by the faithful messengers of truth."

EBENEZER COOLEY saw in vision a woman whose appearance was glorious, and her face shone as bright as the sun. In the beginning of the year 1781 he visited the Church at Watervliet, N. Y., and when he saw Mother Ann he knew her to be the same woman whom he had seen in a vision. Mother Ann spoke to him, and said: "I have seen you in vision. You must go forth and preach the gospel. You ought to have been prepared before this time."

This strengthened his faith, and after having confessed his sins and been instructed what to do to be saved he was filled with the holy spirit, and became a powerful preacher of the gospel of Christ. Under his ministration many were converted to the faith.

Ebenezer Cooley and Israel Chauncy were the first ministers from the Society of New Lebanon that preached the gospel in the state of New Hampshire. Their first visit was in September, 1782, and their first meeting was held in the Free Baptist church at Loudon Centre, N. H. Ebenezer became a member of the Society at New Lebanon, and for several years officiated as the senior Elder in the novitiate order.

HEZEKIAH HAMMOND, of New Lebanon, was much opposed to the testimony of the gospel, and was not willing that any of his family should go and see the Believers.

Subsequently inspired by a visionary dream he resolved to go and see Mother Ann and the Elders for himself. In June, 1780, he went to Watervliet, N.Y., and remained over the Sabbath.

On Monday he sent for his horse, and made arrangements to return to his home.

Father William Lee spoke to Hezekiah about the sin of unbelief, but without effect. Mother Ann then spoke to him about his receiving the word of God, and that he should give it his attention.

Hezekiah stood in silence for a short time and then said, "The hand of the Lord is upon me. I cannot go home at present."

Accepting the faith he made an honest confession of his sins to God, and then returned to his home to consummate the work which God had placed in his soul. Becoming established in the faith, he gathered his whole family to the gospel, and remained faithful unto death.

Hezekiah was a preacher of the word of God and on

this account was dreaded by the enemies of the cross of Christ. He was brought before the commissioners in Albany, in 1780, and being found a fearless preacher of the Divine Spirit, he was charged with being an enemy to the country, and with others committed to prison.

In August, 1783, Mother Ann and the Elders called at the home of Hezekiah, in the town of New Lebanon, N. Y., and made a visit of a few hours.

ISRAEL CHAUNCY, of New Lebanon, visited Mother Ann and the Elders at Watervliet, N. Y., in June, 1780. While he was absent, his wife, Elizabeth, had a remarkable vision, during which she saw Mother Ann and the Elders at Watervliet, and Israel was with them in the worship of God. Israel appeared to be in great tribulation, and putting up his hands, she heard him say, "Pray for me. Forgive me, for thou knowest all the sins that I have committed from my youth up to this day." She then heard, in vision, Mother and the Elders say,—“Thy sins are gone, open beforehand to judgment.” Mother Ann then took Elizabeth by the hand and immediately the vision ceased, and she found herself in her own house.

When Israel returned, the vision was related to him. "It is a true vision of God," said he, "and these things were shown to you as plainly as though you had been there, in person."

On hearing his report the whole family were filled with the spirit of God, and with great joy.

A few days after this, Israel and Elizabeth made a visit to the church, and Mother Ann met them at the door. Elizabeth knew her to be the same woman that she had seen in vision. On the second night after their arrival they enjoyed a beautiful meeting.

Israel and Elizabeth embraced the faith and entered the gospel work by a full confession of all sin. At the time of their departure, Mother Ann said to them, —"Now you must go home and set your house in order, for there will be great numbers of people who will soon come to visit you. You have begun to bear for other souls, and you must never fail."

They gave themselves wholly to the work of God and were faithful ministers of the gospel of glad tidings.

NATHAN AND HANNAH GOODRICH made a visit to Watervliet, in June, 1780, to see Mother Ann and the Elders. They arrived at the place while the family

were engaged in their religious service. Some one was delivering an exhortation and urging the necessity of a living, practical righteousness. The first words that they heard, were,—“Strip off your pride and shake off the abominations of your heart.”

Nathan and Hannah entered the meeting and were convinced by what they saw and heard that it was God’s work, and that these people were his living witnesses. Before the close of their visit, both accepted the faith and lived to become earnest and able advocates of the cross of Christ.

ESTHER BRACKETT visited Mother Ann and the Elders while they were imprisoned at Albany. While engaged in conversation, Mother Ann said to her,—“You must be born again or you cannot be saved from sin. He that is born of God cannot commit sin. You must become as a little child.”

“The signs spoken of by Christ follow them that believe. They shall speak with new tongues, the sick are healed, and the spirit of God is made known by divers operations. Search the Scriptures, and labor to get an understanding of them. God is merciful and will give to them that ask.”

“I have suffered many things for my faith, and you must do the same, if you would be saved.”

JOHN DEMMING of Hancock, Mass., visited the Church at Watervliet in June, 1780. He accepted the faith and promised to obey the gospel testimony. He then informed Mother Ann that he was poor and in debt, and knew of no way to pay his creditors. Some of his family had been sick and the physician's bill was quite large.

Mother Ann said to him, “If you are faithful to obey the gospel, God will bless you and make you prosperous. Return to your home, put your hands at work and your heart to God. Teach your family to be industrious and you will be able to pay your debts, and none of your creditors will trouble you.

“Instead of applying to physicians, take faith in the power of God, and your family will be healed.”

Among many other things Mother gave him this advice, “You must never cut your nails, nor trim your beard, nor scour your buckles, nor do any such thing on the Sabbath, unless in case of great necessity.”

After tarrying several days, Mother Ann said to

him, "Now you must go home and take care of your sick child." Till now John had thought that Mother Ann had forgotten what he had said about the little child. He reached home and found she had recovered.

John accepted the admonition and went home in obedience, and found all the promises fulfilled in a remarkable manner. In a short time he was able to pay all his debts; his physician's bills grew less, and a general prosperity attended him.

HANNAH SHAPLEY, of New Lebanon, visited Mother Ann and the Elders, in June, 1780. Hannah was convicted of sin and received faith in the testimony. She confessed to Mother Ann that she had not lived to the light that she had received. Mother then said to her, "You must begin at the top twigs and crop them off, and continue the work until you come to the root, and then you must dig that up, that there may never be a future growth."

Hannah carefully and faithfully regarded the word of God that was spoken to her. She accepted the faith and the cross of Christ.

ASA ALLEN made a visit to see Mother Ann and the Elders while they were at Stafford, in October, 1782. He had heard many strange reports about the people, and concluded to see and hear and judge for himself. After a short visit he returned home. The next day he went again. As the door was open he saw the Believers rise from the table and then kneel in thankfulness to God for his mercies.

Soon after this Mother spoke to Asa, "We are of that Community that worship God in the spirit and rejoice in Jesus Christ, and have no confidence in the flesh."

"We can testify to all souls that God has laid a sure foundation of an everlasting Kingdom of righteousness and peace, which can never be moved nor shaken. He that is to rule therein is Christ, and of the increase of his government and kingdom there shall be no end."

Asa became convinced that he had heard the word of God, and was desirous to find a relation to the Kingdom of Christ. The Elders then answered him in these words :

"The first offering that God accepts is a true confession of all sins and then they must be forsaken forever."

Asa accepted the gift and set out to obey the gospel. Mother Ann then said to him, "Those who through faith and obedience find a just relation to Christ thus revealed, will of all souls be the most blessed. I see it. I know it. God will pour his blessing upon them."

SAMUEL FITCH was one of the first persons that visited Mother Ann and the Elders at Watervliet, N. Y. He arrived at evening and tarried over night.

Mother Ann related to him the manner in which the spirit of God wrought upon her, in the first of her faith, and of the remarkable dealings and manifestations of God to her, from time to time.

"I saw by revelation the loss of all mankind, not only the present generation, but those of past ages. I saw them clothed in blackness and darkness. I have seen souls in the regions of darkness, in agony and distress. I have seen the dead rise and come to judgment and receive the gospel, and travel in the regeneration."

Samuel was convinced that Mother and the Elders had the power and the revelation of God. He confessed his sins and became an active and zealous laborer in the vineyard of Christ.

He visited Mother Ann at the time she was imprisoned at Poughkeepsie, and manifested great solicitude for the safety and protection of Believers.

While on their extended missionary tour to the Eastern states in 1783, Mother Ann and the Elders visited Samuel at his own home in Richmond, Mass., on the twenty-fourth of July, and remained there several days. A great many people called to see the Believers at this place, and fortunately nothing serious occurred to disturb them. A few days after this, however, while the Elders were present, a furious mob threatened to break into the house, but were prevented by Samuel and other Brethren.

A warrant was obtained and Samuel with others of the Believers were apprehended and committed to Barrington jail to be tried by the county court. The result of this second trial has not been left on record, but we may well suppose that like many others of a similar kind, it ended in a farce.

ABEL ALLEN saw Mother Ann and the Elders at Harvard. Mother enquired concerning his family and also of others. She then said, "Go home, cry to God and put your things in order, then visit your rel-

atives, for you may be the instrument of bringing them into the faith." Before he left the place, three men came to inform the Brethren that they were sent by a mob of three thousand men to warn them to leave the town immediately, otherwise they would come and drive them out. .

Abel left for home at evening, and, after walking three miles, called at the home of a friend and remained there till morning. His mind was now filled with doubt. Soon after, Mother and the Elders arrived, having fled from their persecutors. Joseph Meacham, who was on a journey, was impressed to call at this same house. Abel's doubts increased, and Mother Ann, coming into the room with a lighted lamp, walked around the place, while Abel thought to keep from her sight.

Joseph now entered the room, and Mother Ann spoke to him: "Joseph, how came you here tonight?" "I had a gift to come," said Joseph. "So you had," replied Mother. She continued walking for some time and then, turning to Abel, said, "I would not give way to unbelief nor to any false reports." These words were spoken with power, and Abel's darkness, doubts, and unbelief were instantly

banished from his mind. He reached home and visited his relations in Tyringham, who all accepted the faith in the gospel and continued steadfast through life.

JOB BISHOP was born in New Lebanon, N. Y., September 29, 1760. In 1779 he became quite interested in a religious revival, of which he writes: "I entered fully into the spirit of the work and received great light. Although zealous prayers and religious exercises often had the effect to produce spiritual impressions, yet they were not permanent, and left me a subject to temptations. We passed the winter exhorting each other to faithfulness, while we anxiously waited for the accomplishment of the prophetic spirit of the revival.

"In the spring of 1780 we learned of a people near the city of Albany, N. Y., who were reported to have received a singular kind of religion, and that they possessed a large degree of divine light and spiritual power. Many went out to see them and returned fully persuaded that they were the true witnesses of God. The work increased and I felt a great desire to satisfy myself concerning these strangers and their religion.

“In June, in company with several others, I made them a visit. We arrived on Saturday evening and remained till Monday. We attended their meetings. The singing was inspiring, the speaking powerful and heart-searching. The wisdom of their instruction, the purity of their doctrine, and the Christ-like simplicity of their deportment all reminded me of the apostolic faith. I saw that the work was of God, and my salvation depended upon it.

“The cross that was before me was an evidence of the spirit of the testimony. On the one hand, the prospects of the world were flattering to my mind. I was in the prime of life and in the vigor of health. My reputation was fair, and my hopes not unpromising.

“On the other hand, religion had been my pursuit. The revival had raised my hopes and directed my faith to a greater and more glorious work. I subsequently made another visit and was received with kindness. I confessed my sins to God, and with a fixed resolution accepted the cross of Christ. I was now taught to rectify every wrong that I had committed, to forsake all sin and to take up a daily cross.

“I also became better acquainted with Mother Ann

and the Elders who were with her, and am a witness of the purity of life which they constantly maintained. The doctrine they taught was strictly conformable to the precepts and example of Jesus Christ. By obeying their instruction I experienced the truth of their testimony. I was blessed with heavenly visions and felt my faith established on a sure foundation.

“ I visited Mother Ann and the Elders many times at Watervliet, Harvard, Ashfield, Hancock, and New Lebanon, and freely associated with all the leading members of the Society. To my great satisfaction I have seen that the principles which were first taught by Mother Ann have been faithfully kept by her successors.”

Job Bishop was among the itinerant ministers who visited New Hampshire several times between the years 1782 and 1792, and he was finally chosen as a minister over the bishopric of Canterbury and Enfield. In his ministrations, Father Job always spoke in the spirit of loving-kindness. He manifested at all times a great degree of patience and was constant in his exhortations for every one to accept the beautiful cross of Christ. Even the little children shared largely in his parental care and looked upon him with reverence

and respect. They sensibly felt through him an inspiration of holiness, to which in more mature years they affectionately bore witness.

During a term of more than forty years Father Job Bishop gave his whole life to the interests of the societies of New Hampshire. He allowed no object of minor consideration to absorb his time or to detract from the loyalty which he owed to God.

Abundantly gifted in the manifestation of spirit power, he was a firm believer that the pure in heart only could see God, that those who really hunger and thirst after righteousness are the ones that are filled with the treasures of Christ's kingdom.

The death of Father Job Bishop occurred in Canterbury on the 5th of December, 1831, at the age of 70 years, 2 months, and 6 days.

ELIJAH WILDS.—“ In 1781 I heard of a new sect of people who were at the Square House in Harvard. I went to see them. The power of their testimony and the spirit of good lives which I felt from them, convinced me that Mother Ann was a person to administer eternal life to the children of this world.

“ They taught me the necessity of righting all my

wrongs by making restitution where I had done injury to any one, and of living a pure and holy life. Mother and the Elders were entertained while visiting this vicinity. I often visited Mother and the Elders at New Lebanon and Watervliet and in many other places. I always found them engaged in the same kind of labors, pulling down the strongholds of sin and building up Zion.

“They were prudent, temperate, and charitable; wise, chaste, and discreet in their language and deportment. In consequence of Mother’s testimony against all sin and every kind of impurity of the flesh and spirit, and the great conviction it produced among the people in this vicinity, a tumultuous mob was raised mostly from the town of Harvard, and consisting altogether of the enemies of the cross. ⁴

“They came on Sabbath evening, June 1, 1783, and surrounded the house. Some of the leaders had been captains in the militia and still bore that title. About one hundred men followed them for the evident purpose of abusing Mother Ann and the Elders. They surrounded the house all night and would suffer no one to go out.

“When daylight appeared, the leaders of the mob

called for Mother Ann and the Elders to come out to them, but they did not think proper to comply. By permission the leaders now entered the house, when Mother and the Elders requested us to prepare some breakfast for them, and these men sat down to eat. Mother then advised me to carry some food to those who were in the dooryard. All ate freely. After this the Elders went among the men, and Elder James addressed them as follows :

“ ‘Why have you come here to abuse or hurt us? What have we done? Have we injured your persons or property? If we have make us sensible of it, and we will make restitution.’

“ ‘These words so enraged the mob that they seized him by one arm and the brethren by the other and held him till he cried out, ‘Lord, have mercy! You will pull me to pieces.’

“ ‘At this cry the hands of the mob were loosed from him; and Thomas Buckmore came forward, commanded the peace and ordered the mob to disperse. The mob then requested that the two Elders, William Lee and James Whittaker, would go with them to the house of Jeremiah Willard, and promised that they should not be hurt.

“Wishing to save Mother Ann from the mob, the brethren consented to go. At evening the Elders returned, and we soon learned that they had been shamefully abused. From the shoulders to the waist, the flesh was lacerated to a jelly. Mother and the whole company present kneeled in prayer to God to forgive their wicked persecutors.”

PETER AYERS was born in Voluntown, Conn., Sept. 12, 1760. His first visit to Mother Ann was in May, 1780. “Previous to this time,” he says, “I had convictions in my own mind, but was firmly grounded when I came into the presence of Mother Ann and the Elders. At the time of my first visit to this religious order I thought I would take express pains in regard to myself and not be deceived by any one. My visit was largely one of curiosity, as I supposed the people to be more or less deluded. In order to be doubly guarded, I concluded to take some food with me that I need not be obliged to accept an invitation to eat at their table.

“I was kindly received and conversed freely with several of the Shakers upon matters of common interest, till the first half of the day had nearly passed

away. Being at this time in conversation with Elder John Hoeknell, he extended an invitation for me to dine with them, when Mother Ann immediately remarked, 'We will let our brother Peter take the food which he has brought with him, as he prefers to do that rather than to dine with us.'

"How Mother knew my mind I was unable to tell, as I was very careful of my words in regard to the course I had chosen to follow. They then invited me to remain with them over the Sabbath, and Elder John Hoeknell spoke very kindly and seriously: 'Young man, you should confess your sins to God, and live a new life.'

"Subsequently, I visited Mother Ann and the Elders three times before I fully concluded to abide by their counsels. I became persuaded that they were the people of God, and I accepted their testimony. I saw Mother Ann and the Elders at Stephentown and attended worship with them.

"Several persons stood by the door as spectators, and Mother invited them to come in and take part in the service. I was at a meeting in Hancock, Mass., at the house of Stephen Fitch, and a mob gathered around the house while Father William Lee was

speaking. Several of the brethren went out among the mob, but Elder John Hocknell advised us to return to the house.

“Mother Ann spoke kindly to these persecutors; but they were very unreasonable in their replies and in their false accusations. It was of but little consequence to this reckless mob what were the words or actions if they could only find some pretext whereby to accuse Mother Ann and her followers.”

“They asked Father William what he had to say. ‘I am clear of your charges before God and his angels.’ Mother Ann, Father William, and Hannah Kendall, were, however, arrested and tried and fined \$6.25 each. Such was the injustice of a hypocritical and sectarian jury.”

Peter lived in the society at Canterbury for several years. He peacefully breathed his last on the 14th of September, 1857, having reached the 97th year of his age.

JOHN WARDLEY. After he had accepted the faith of the Believers, he made a journey to Ashfield, Mass., to have an interview with Mother Ann and the Elders, who were holding meetings in that place. While there

he asked the advice of Mother Ann in reference to the settlement of his temporal affairs, as he was quite anxious to enter the family of Believers. Mother Ann asked, "Are your parents still living?" John replied, "My mother has passed away, but I am living with my father in the town of Sutton, N. H." "Then," said Mother Ann, "I advise you, young man, to return to your home and honestly to confess your sins to your father, and then you will be able to hold your testimony. Own the gospel of Christ wherever you go and that will give you strength and protection. If you are ashamed to own Christ before men, he will not own you before God and his angels."

Brother John passed away October 23, 1852, in the 96th year of his age.

BENJAMIN WHITCHER was born in Stratham, N. H., March 8, 1750. "Although I was not brought up under the religious discipline of any organized society, yet the principles of strict morality were ever enjoined upon me by my parents. In 1776 I became a member of the Freewill church. I also became deeply interested in the account of the Shakers.

"From the autumn of 1782, I became personally

acquainted with the leading characters of the society at Watervliet, N. Y. I visited them at Ashfield and at Shirley, always spending several days with them and attending all their religious meetings.

“Having known Mother Ann Lee, Elder William Lee, Elder James Whittaker, and others so familiarly, makes me able to bear witness of their piety and morality, as well as of the purity of their doctrines. They were meek and humble, kind and benevolent, just and upright in their deportment.

“They were industrious and prudent in all temporal concerns, and wisely temperate in all things. I saw nothing, at any time, but what an enlightened conscience could approve.

“Although they were greatly persecuted for their testimony, and suffered severe personal abuse, yet they reviled not, nor did they seek the least revenge. They were often filled with godly sorrow, and poured forth their prayers and tears to God for the protection and salvation of souls.”

“In this, their hearts were often filled with joy and thanksgiving to God for the merciful display of His power and goodness. They were zealous, powerful, and joyful in the worship of God. They were very

kind and charitable to the poor and needy of all classes, and always taught this to their followers as a necessary and abiding principle of righteousness. They could, with the greatest propriety, say to their people, 'Be ye followers of us, even as we follow Christ.'"

After accepting the testimony of renewed light and learning from Mother Ann and the Elders, the benefits of a spirit of universal interest for all, he opened his house to all who accepted the same form of faith, till numbered in his family were not less than forty-three persons. All sat at one common table, and were engaged in the business of the place, either in the house or on the farm.

When the ministers from New Lebanon made their visits, the meetings were held every day, both morning and evening, during their sojourn, which was usually eight or ten days. For ten years Benjamin and Mary Witcher continued as the faithful servants of the Lord in providing for others, as well as, and often better than, for themselves.

That remarkable revival of religion of 1776 enlisted the interest of Mary Witcher, and paved the way for their acceptance of the testimony of Mother Ann Lee. As a companion of Benjamin Witcher,

Mary stood in every respect his equal,—an economist in the things of this life, a guide to the family, a protector among those who sought the hospitality of their home, and as a conscientious, devoted, and Christian parent. The best witness of the goodness of her heart and of her motherly affection, is that her three sons and her daughter, through a long life, always spoke of her as a kind and affectionate guardian.

MOTHER ANN and the Elders would occasionally relate to the Brethren and Sisters some of their own experience and the sufferings through which they passed in the earlier part of their faith.

Mother Ann's experience in particular, as it evidenced her indefatigable zeal and invincible fortitude of soul, was very instructive and interesting. To those who accepted the faith it had a great effect in stimulating them to faithfulness in the way of God.

Just previous to the imprisonment of the Believers, in Albany, they were all under much tribulation, as they expected that Mother Ann and the Elders would be driven from their home. Their meetings were seasons of prayer and sadness. At this time Mother Ann entered the room, and said to the Brethren and

Sisters “The wicked men of Albany are plotting against us; they are making an effort to drive us from our home, and it is unknown to me whether I shall ever see you again in this world.”

To a company that visited Watervliet in 1780, she said, “I love the day when I first received the gospel; I call it my spiritual birthday. At that time I prayed earnestly to God, day and night. I was, at times, under great tribulation, so that I could not rest. I prayed to feel a sense of the sufferings of those who were in distress, that I might keep my soul awake to God.

“I made a confession of all sin to my Elders, one by one, and repented of them in the same manner. I then labored to overcome the nature of sin for myself. It was made known to me by the revelation of God that he would support me through all trials, and establish me an Elder in the Church.

“When I set out to serve God, I served Him day and night, and prayed for deliverance from everything that was offensive in his sight. Many times when I was about my work I felt the blessed gifts of sorrow. If I was weary and in need of rest, I labored for the spirit of God to aid me, that I might feel refreshed.

“I strove to be temperate in all that I ate and drank, that my soul might hunger for nothing but God. The Lord revealed to me the depth of man’s loss, what it was and the way of redemption. Then I was able to bear an open testimony against all sin, and I felt the love of God flow into my soul like a fountain of living water.

“Before I found Christ, I found that I had a deceitful heart and was very wicked, so that I could not trust to my own soul, and I made this promise to my God: ‘I will not allow my soul to rest till I have received a baptism into the spirit of Christ Jesus.’

“I cannot deny this manifestation of the goodness of God, but I must dwell in the light forevermore.”

IV.

PERSECUTIONS THAT FELL TO THE LOT OF MOTHER ANN AND THE ELDERS WHILE THEY RESIDED IN ENGLAND.

The apostle has very kindly left us this assurance, “All that will live godly in Christ Jesus shall suffer persecution.”

Mother Ann and the Elders learned by a long and

painful experience the truthfulness of this apostolic assertion.

So soon as they left the ordinary course of the world and gave their souls in prayer to God, that they might become purified temples for the holy spirit to dwell in, the enemies of the cross of Christ began to annoy them and finally to persecute them in a malicious and savage spirit.

Some of these instances that occurred while they lived in England were related by the Elders to the Believers in this country.

They are striking evidences of the inveterate hatred of a lost world, against every increasing manifestation of Divine Light. An attempt was made upon the life of Mother Ann, but it does not appear that this was done by any legal process. It is supposed that it was stimulated by the connivance of some of the officers of the stone prison with the designs of her enemies.

Mother Ann was confined in a small cell of the prison with the evident intention of starving her to death, as none of the officers of the prison visited her during this time. Here she was kept fourteen days without any kind of sustenance, except what was conveyed to her, privately, through the

keyhole of the door, after the first two days, once in twenty-four hours.

This act of great kindness was done by one of the Believers, who found access to the door of her prison, and inserted the stem of a pipe through the keyhole. Into the bowl of this pipe he poured a small quantity of milk, mixed with a little wine, which was her only temporal support during the whole time of the imprisonment.

At the end of fourteen days the door was unlocked, and to the great surprise of her enemies, she was not only alive, but as well as when she entered the prison. Some who were present and saw Mother Ann in such perfect health said that a supernatural power attended her, and declared that it was wrong to imprison or to oppress such persons.

Speaking of this instance Mother Ann remarked, "Because I bore a testimony against their sins, and told them of their wicked lives, they hated me.

"You must all be faithful, and they will hate you as they have hated me, for wicked men and women will always hate those who take up their crosses against the sins of the world."

Elder John Hocknell remarked that the people were

astonished when they saw Mother Ann walk so actively after such an imprisonment.

Elder James Whittaker, speaking of this persecution, said: "I was young at that time, and had but little acquaintance with Mother Ann, but I could not rest as I wanted to do something for her. At length I thought what I might do, and bought a bottle which I could carry in my pocket. I then bought some wine and some milk, and a pipe with a long stem. At night I waited till all were asleep, then went to the prison and accomplished my mission of mercy as God had led me. This I did several times, and I know I received a blessing of God."

Mother Ann relates that one of her brothers was very much opposed to her religious teaching. He spoke in very rough terms to her about it, and she said, "I felt no liberty to answer him." "Will you not answer me?" said he. "At this he became so angry that he obtained a staff and abusively used it upon my person, but I sensibly saw the bright rays of the glory of God which shielded me from harm; I cried to God for his healing power and it came like balsam to my soul.

"A mob arose at one time and seemed determined

to put an end to my existence. They carried me into the highway, and ordered me to advance. I made the attempt but was thrown to the ground. When I arose and began to walk they struck and kicked me every few steps for more than a mile. I was so faint that I thought they would take my life.

“While I was suffering from this merciless mob not one friend was allowed to be with me; but God, in his mercy, remembered me, and sent a man who was instrumental in my deliverance.

“This man was impressed to go somewhere, but he could not tell where, nor for what purpose. Having ordered his horse he rode hastily, as for the saving of his own life, and soon came to a large concourse of people. He then inquired about their business. On being informed he rode to the place where I was and, commanding the mob to desist, reprovved them for their cruel conduct, and ordered them to disperse immediately. He then inquired if I had any friends present, if not he would care for me himself.

“Elder John Hocknell soon arrived and stated that he was my friend. Thus God made use of this noble man to do his will. ‘And the earth opened her mouth and helped the woman.’”

Elder John Hocknell remarked, "I followed closely in the rear of the mob, through the hope of rendering some assistance to Mother Ann. I had not proceeded far when I was seized by several persons and rudely thrown into a cesspool. It was with much difficulty that I escaped from this unpleasant place. On obtaining my freedom I went immediately into a bath and then secured a change of garments. In a short time I was again on the road and soon overtook the mob. They had supposed that I should not be seen again, and my presence aroused their savage natures, so that they beat and abused me severely, then threw me into a slough.

"Although I was in pain and my head and face much bruised and bloody, I prayed to bear it all with patience. After these inhuman creatures left me, a poor woman came and bound up my head. I took another bath and again changed my garments, and once more went in search of Mother Ann. When I came to the place where she was, the noble man was reproving and dispersing the mob. Agreeably to his orders I took good care of Mother Ann. We went and obtained some food and then returned home in peace."

Other instances of persecution were related by Mother Ann. "Once," said she, "I hid myself from a mob in a large quantity of wool that was in the attic of a house. I heard the mob inquire for me, and then threaten to search the place. The man gave them liberty and they came into the loft where I had made my hiding place. I heard them say, 'She is not here. There is nothing here but wool!' So they left the house and I went down and rested in peace that night.

"At one time I was accused of blasphemy. My accusers told me that my tongue must be bored through with a hot iron and that I must be branded on the cheek. I was then arraigned before the ministers of the church. They wanted me to talk to them as I had talked to others. I told them that they must wait, for it was the operation of the spirit of God. After a consultation among themselves they warned the people not to hurt me. A mob, however, is never satisfied, and some of them said that the Shakers should be stoned to death.

"Father William, Father James, Daniel Whittaker, James Shepard, and myself were then led into a valley to be stoned. Daniel Whittaker receiving a wound

on the head, threw the mob into a contention, and through fear of the civil law they soon dispersed.

“While they were throwing the stones I felt myself surrounded by the spirit of God and my soul was filled with love. I knew that they could not kill me because my work upon the earth was not done.

“At one time I was severely bruised by being dragged from the house by wicked men, and forced into a rude cart. They then drove through several of the streets, and across the lots, and allowed me to be shamefully abused by the people, who threw mud and filth at me till we arrived at the court-house. The court was in session and I was taken before the judges who gave me the liberty to speak my faith unmolested. The case was then dismissed.

“Sometimes the mobs would throw stones in at the windows, and disturb the worship, and often put the family to much cost and trouble.”

At one time an attempt was made to seize Mother Ann and the principal members of the Society while they were engaged in the worship of God, that they might have a lawful pretence to punish them for breaking the Sabbath. For this purpose several church officers and spies had been placed in the streets

as watchmen, under the plea of more carefully guarding the Sabbath.

Mother Ann being forewarned of God, had sent Father William out of the town early in the morning. The Believers assembled and began their worship, which was attended with a manifestation of the power of God. The report was heard, the rumor spread, and anti-Christ was roused. It was at the time of the morning service, and several of the church officers came with a strong party to seize the offenders.

Mother Ann and her little family were worshipping God in the upper part of the house. The mob surrounded the place, burst open the doors, ascended the stairs and seized all the company, but were greatly disappointed in not finding William Lee. A search was made but it did not prove successful.

Mary Hocknell was closely interrogated and threatened by the mob, to make her tell where William Lee could be found, but she refused to answer. After being shamefully abused she was taken before the officers of the church. Here she was again examined, threatened, coaxed, flattered, and money offered to her, but all in vain. Escaping from her persecutors, Mary returned to the family.

Mother Ann and those who were with her were conveyed to the prison, where they continued to sing and shout and glorify God, so as to be heard at a great distance. The next morning they were all released except Mother Ann and John Lee. These were taken to another prison and kept in confinement for several weeks. Mary Hocknell frequently carried food and articles of clothing to them.

In this prison Mother Ann received the revelations of God. Deep and important mysteries were revealed to her, and by the power and authority of the Holy Spirit she was commissioned to lead the Society.

When she was released from this imprisonment she took Mary Hocknell with her, collected the Society together, and opened her revelations with the most astonishing power of God. All admitted that the candle of the Lord was in her hand, and that she was able, by the light thereof, to search every heart and try every soul. From this time Mother Ann took charge of the Society and was received and acknowledged as the first pillar of the church of God on earth.

COMING TO AMERICA.

In referring to the passage to America, Mother Ann remarked, "It was revealed to me that I must come

to America. A meeting was appointed for the occasion. Many gifts were presented in confirmation of our coming, as prophecies, revelations, visions, and dreams. In the zeal of the meeting, a great deal of patience had to be exercised in waiting for each other to manifest their gifts. It was a joyful meeting and continued for several hours.

“Elder John Hocknell then went in search of a vessel in which to embark. He found one that was said to be condemned. I told him that God would not condemn it when we were in it. While we were on the voyage I was constrained to testify against the wickedness of the seamen, for which they threatened to throw me overboard. I had no occasion to fear them, for my trust was in God, and they were not suffered to harm me during the passage.”

V.

MANIFESTATIONS OF THE SPIRIT OF GOD THROUGH MOTHER ANN.

Those who heard the testimony of Ann Lee and learned of the heart-searching power of her spirit, admitted that she was an eminent witness of the work

of God. "Her words were like flames of fire, and her voice like peals of thunder!" Well, said the prophet, "Who shall abide the day of his [Christ's] coming? For it is like a refiner's fire and like fuller's soap."

"The Lord who brought me over the great waters," said Mother Ann, "has redeemed my soul. I hear the angels sing; I see the glory of God as the sun in its brightness; I see souls coming into the first resurrection."

The way of God will grow more and more into a life of spiritual discipline, and so exact that a wilful departure will bring its own condemnation.

Mother Ann and the Elders abounded in visions, prophecies, and revelations. These were administered to those that embraced the testimony. They were given to strengthen, confirm, and establish the faith which the people had received, and were preparatory to the substance which was to follow. These gifts were numerous and at that time very important, yet being for the most part mere outward signs and operations, they were considered of secondary importance, because they could not, of themselves, accomplish the real work of redemption. In proportion as the people

entered into the more enduring substance of the gospel, these outward gifts became less and less necessary for them.

On the return of Mother Ann from her imprisonment in Poughkeepsie, she spoke to the Believers as follows: "You are called in relation to the rest of mankind, and through your faith and obedience they must receive the gospel. Sorrow and suffering will never cease in the church till all souls have heard the gospel of salvation. This will be offered freely to every one, and will be a savor of life unto life or of death unto death.

"This testimony of Christ will overcome all nations. It will increase, and mankind will see the decayed foundation of anti-Christ's kingdom. God will draw the line between the righteous and the unrighteous. Fear not, neither be afraid, for God will deliver his people.

"Some among you may think that you will yet subdue and overcome the nations of the earth, but you are mistaken. They have that work to do for themselves. They will contend with each other until they become so humble that they will be willing to receive the gospel of Jesus Christ. They may build

up; but God will pull down. They may build upon a false foundation, but God will pull down, until they can build no more; but you can have nothing to do with it.

“After I have closed my work in this world there will be a great increase of the gospel. It will be as with a man who begins with the world and accumulates an interest. At his death he leaves his interest with those who will improve upon it and gather more.

“The time will come when the church will be gathered into order, but not till after my decease. The wisdom and knowledge and light of God will increase in the church till Zion travels to her full glory. Joseph Meacham will be a father to all the Believers in America, for God has called and anointed him for that place.

“When the ministration of those who came from England closes then you will see peaceable times. Then you can worship God under your own vines and fig trees, and none of the wicked shall make you afraid. Then you will not need to teach one another to know the Lord, for all the faithful will know Him.”

At the expiration of eight years the testimony closed, and then the persecution ceased. The Believers were able to worship God, unmolested, in their several places appointed for that purpose.

THE IMPRISONMENT OF THE BELIEVERS IN ALBANY.

Close upon this followed the spirit of persecution which charged Mother Ann as being an enemy to the country, because the testimony was against the spirit of war. As this occurred at the time of the Revolutionary struggle a very decided prejudice was aroused, and Mother and the Elders were accused of maintaining a secret correspondence with the enemy, and the charge of treason was publicly alleged against them.

The preaching of the gospel excited an alarm among the children of this world who viewed with unpleasant apprehension this new religion, embraced as it was with such enthusiastic zeal by so many persons.

As the testimony of the gospel was a testimony of peace, it gave occasion to the enemies of the cross of Christ to take advantage of the Believers as the country was in a war with Great Britain. They rep-

resented the Believers as enemies to the country, and this charge was made the pretext for many abuses which they were obliged to suffer.

The first open act of persecution that took place after the testimony was preached in America was in July, 1780. As many people from New Lebanon, Hancock, and other places resorted to Niskayuna to hear the word of God, those Believers who were able took with them provisions for their support. Evil-minded men in the vicinity of New Lebanon accused the Believers of acting against the civil government, which soon led to a cruel persecution.

David Darrow of New Lebanon, while driving a flock of sheep to Niskayuna, was seized by three men. The sheep were stolen and David was taken before Matthew Adgate, a justice of the peace under the royal government.

The charge of treason was brought against him, but as Adgate had no authority to try such cases David was sent under guard to Albany and delivered to the Committee of Safety, to be tried by them.

John Hocknell and Joseph Meacham were sent, by the Believers, to Albany to witness the course of the trial, but on their arrival they were held for examina-

tion before the committee. These accusers knew it was contrary to the faith of the Believers to bear arms and become soldiers, and on this account flattered themselves with the hope of confirming the charge of treason.

As the minds of the committee had already been impressed with this fact, they were ready to exert their authority, according to their discretion. After an examination the Brethren were ordered to promise obedience to the laws, without being informed what those laws should be.

The result was as might have been expected. The prisoners, whose faith and conscience bound them to obey every just and righteous law, without any external obligation, could not promise obedience to laws which were yet unknown, and which in all probability would be unjust and oppressive. Consequently the committee sent them to prison.

But the imprisonment of only three persons, David Darrow, Joseph Meacham, and John Hocknell, was not considered as being sufficient to stop the progress of the testimony of the word of God. They next seized Hezekiah Hammond and Joel Pratt, two influential preachers of the gospel of Christ, and committed them to prison.

An officer was sent to the home of the Believers and Mother Ann, Elder William Lee, and Elder James Whittaker were arrested and taken to Albany.

After passing a short examination before the committee and being charged as enemies to the country, they were committed to prison. This was a day of sadness for the little community, and their sorrows were in tears and prayers for the protection and safe return of these, their best gospel friends.

Mary Partington was permitted to accompany Mother Ann as her companion, and to assist her as best she could under these unpleasant conditions. Calvin Harlow also went to Albany to render what assistance he was able, to the Brethren.

The company were imprisoned in the old city hall, but after a few days were removed to a prison in the "Old Fort," where the Tories and prisoners of war were confined. All the leading characters of the gospel work were now under arrest by the instigation of evil-minded men, who had thought to suppress the testimony by persecution.

The Believers were still zealous in their religious service and in supporting the testimony of truth at all hazards. No outward opposition could lessen the

zeal of a people who had been awakened by the resurrection power of Christ, and who by their obedience to the truth had been made partakers of the power of salvation from all sin.

The next person to be arrested was Samuel Johnson of New Lebanon. It was during the hour of worship, on the Sabbath, and while Samuel was engaged in prayer. Several persons hurriedly entered the church and rudely dragged the praying brother from the meeting. After a mock trial before the justice, Adgate, he was taken to Albany and delivered to the committee for further trial.

Samuel had formerly been a minister in a Presbyterian church, and the crime for which he was charged was in saying: "People cannot follow Christ and live in wars and fightings."

The committee represented to him the danger of preaching such doctrines among the people. Samuel replied,—“ I speak what God gives me to speak. I have spoken no more.” The committee remarked, “The elect lady will be sent to the British army at New York,” and intimated that the society of Believers would be broken up.

“ She is the elect lady, indeed and in truth,” re-

plied Samuel, "but whether she lives or dies, I know that the work is of God, and that this testimony is the testimony of truth." Samuel then informed the committee that he received his light on the subject of war from the New Testament, and not from the Believers.

He was fully convinced in his own mind that those who follow Christ cannot live in wars and fightings. "Before receiving this conviction," said he, "I was very zealous in the cause of the country, but knowing the truth of Christ's word I could proceed no further."

The committee then informed Samuel that they would not suffer such doctrines to be preached among the people.

Samuel replied, "I shall speak what God gives me to speak; for I feel it my duty to obey God rather than man." This remark offended them very much, and they were on the point of condemning him to be executed as a traitor when Dr. Stringer, one of the committee, declared Samuel to be insane, and he was ordered to be imprisoned in the jail of the old city hall.

After the excitement was over, many candid and thoughtful men expressed their displeasure at the injustice of the proceedings.

However, this caused a more extensive circulation of the religious principles than would otherwise have been if the enemies of the cross had not resorted to persecution. A great many people visited the prisoners, and, after having heard their testimony of the work of God, were led to accept the truth, and to seek a privilege to make an honest confession of their sins to God, before his anointed witnesses.

In this way the truth prevailed against all opposition, and many were added to the faith. The word of God which could not be bound was preached to large assemblies through the grates of the prison, and the hearts of the hearers were touched to accept the testimony of truth. Many precious gifts of God, many divine lessons of instruction, and many heavenly visions were received by those confined within the prison.

Communication was allowed with the friends of the prisoners, and the privilege was granted to the Believers of administering to the necessities of their imprisoned gospel relation, so that in the midst of affliction they were blessed of God in the spirit of peace.

The persecutors of Mother Ann, considering her the grand actress in these movements, directed their

malice more particularly against her, and were anxious to banish her to the British army then stationed in New York. The committee, however, decided to send her to Ponghkeepsie. She was taken from the prison in Albany, in the month of August, and conveyed on board a sloop, and sent down the river to Ponghkeepsie and imprisoned in the jail of that town. On this trip, Mary Partington was allowed to accompany Mother Ann.

During this term of imprisonment Mother Ann was treated, generally, with much kindness. As Mary was not considered a prisoner, she had full liberty to procure anything that was needed for their comfort. Mother Ann endured this injustice with marked patience and Christian resignation. Much of the time was spent in great suffering of soul and in prayer to God for the protection and prosperity of her spiritual children.

Elizur Goodrich, Samuel Fitch, and others visited the Sisters in prison, but through fear that the presence of strangers might excite alarm among the inhabitants of the town, they were advised not to tarry long, as it might bring on additional persecution.

Elizur was the messenger of kind and encouraging words from Mother Ann to the Elders who were still in the prison at Albany. When Elizur delivered his message, the Elders were so overjoyed that they exclaimed, "How beautiful are the feet of them that bring glad tidings of good things, and publish peace!" In thankfulness for this message they all knelt in prayer.

After an imprisonment of several weeks Mother Ann was removed to the house of James Boyd of Poughkeepsie, who had accepted faith in her testimony while she was in prison. and who had, with the assistance of Joseph Ellis, another young Believer, become responsible for her appearance at court so that she was permitted to leave the jail.

In the family of James Boyd, Mother Ann was treated with great kindness, and was free to testify her faith to those who came to see her. As the family were Believers, they felt it their right to hold their religious meetings as often as they thought best. Some of the lower class of the town, however, objected, and were excited to opposition and finally to persecution.

One night several of these sons of Belial, with

painted faces and costumes like Indians, surrounded the house while the family were engaged in worship. The menacing and yells of these false Indians foreboded a serious outbreak. They broke the windows with sticks and stones, and at the same time filled the air with threats of what they would do to the people. Papers of powder were thrown into the house, through hope that they would reach the fireplace and then explode. In this, however, they failed to do any harm.

James did not hesitate to face the mob and to give them a sharp reproof for their wicked proceedings. After a few more attempts to create a disturbance they withdrew from the place.

The Elders, and those who remained in prison at the old fort in Albany, were made to suffer by the persecuting spirit of their enemies, who endeavored to keep the Believers from visiting them. A division of soldiers was also quartered in the fort, which included the prison, and by this means the Brethren were confined to a very limited space and their situation became most uncomfortable.

In the month of November David Darrow was released on parole, and permitted to return home to

his family for a limited time. At the expiration of his term he returned to Albany, and appeared before the committee to deliver himself into their charge. But they now refused to receive him as a prisoner or to have any more to do with him. After visiting the Believers who were still confined in the fort as prisoners, David returned to his family.

The committee were earnestly entreated, even while walking the streets, for the releasement of Mother Ann and the Elders. Prayers were incessantly made for their liberty from imprisonment. Overcome by entreaty, the officers of the law opened the prison doors on the twentieth of December, and permitted the Elders and those with them to go free, without even a formal trial. For five months they had been confined within the walls of the prison, without the least shadow of evidence to justify the act.

The gospel light prevailed, however, in many souls against all opposition, and numbers were added to the church. The word of God could not be bound, but was often preached to large assemblies through the bars of the prison, and so powerful was the word of God that open confession of sin was often made in the presence of the multitude.

Believers without were also allowed the privilege of communication with those who were confined, and of administering freely to their necessities, so that in the midst of their afflictions they were blessed of God, and had comfort and consolation in the gospel.

With this, ended the first and only imprisonment that was imposed upon Mother Ann in America. This public arbitrary committal of an innocent people from no other cause than their religious faith, could but have a powerful effect upon an honest and impartial people, and interested many inquiring minds to search into the truth of the testimony.

During the winter and spring a great many who had accepted the faith visited Mother and the Elders. With the faithful, others came from mere motives of curiosity. All were received with great kindness, and were afforded the privilege of a careful investigation into the principles of the gospel work. Mockers and scoffers also made their visits to the Society, and accepted every occasion to scandalize the work and to injure the reputation of the Believers. They readily turned the evil imaginations of their own hearts on all that they saw and heard among the people, and from this class arose numerous slanderous reports which

have for many years been so industriously circulated about the Society, and also about many of its individual members.

The Elders went immediately to Poughkeepsie to see M^other Ann and to solicit her freedom. Elder James Whittaker presented himself on his knees before Governor Clinton, and prayerfully asked for assistance. The governor replied, "I will assist you as far as it is in my power. This is the first knowledge that I have received having reference to the imprisonment of yourself or of any of your people. Had I known it they should have been released, and I will give an order immediately to that effect."

All the Believers now returned to Watervliet, and were joyfully received by the Brethren and Sisters, after an absence of nearly five months. Although this persecution was for the purpose of suppressing the work of God in this country, it was by the overruling hand of Divine Providence made the occasion of the most extensive circulation of the truth, and laid the foundation for a great ingathering of souls. Visitors from various parts of the states of New York, Massachusetts, and Connecticut came to Watervliet to see and to hear the testimony of a people who had

been persecuted and imprisoned for Christ's sake, and by seeing and hearing for themselves they received faith in the work, and embraced the testimony.

Constant labors were now made in planting, nourishing, and building up the faith of the gospel, and in the destroying of sin, root and branch, that souls might be prepared for the Kingdom of Heaven. Those who had been the most active in the work, who had been faithful from the beginning, and who were deeply interested for the present prosperity, were Joseph Meacham, Calvin Harlow, Elizur Goodrich, Samuel Fitch, Israel Chauncy, Joshua Cogswell, and Hezekiah Hammond.

These spiritual labors continued through the winter and spring. During this time the increase of the work was beyond expression. The Believers increased in zeal, in light, and in understanding. Signs, prophecies, visions, and revelations from the spirit of God abounded. The purifying fire of the gospel searched the heart, while the increasing power of salvation, and the enduring substance of eternal life, evinced in every faithful soul the reality of the latter day of glory.

Mother Ann never repined at poverty, but always

disciplined herself to the attendant circumstances. She was often heard to speak to those of the faith in this manner: "You must be prudent and saving of every good thing with which God has blessed you, so that you may have wherewith to give to them that stand in need."

She was not only remarkable for her humility and charity and zeal to do good, but also for her temperance, industry, prudence, and good economy. Both by precept and example she endeavored to plant these qualities in the minds of her followers. In all things she was a pattern of godliness, and showed herself to be a mother indeed in every good word and work.

VI.

MOTHER ANN CONVERSES WITH ELEAZER GRANT.

Eleazer Grant, Elisha Gilbert, and Dr. Averill called at the house of John Spier, in New Lebanon, to see Mother Ann. They came as friends, and were treated in that manner. They informed Mother Ann that they understood by reports that the English people banished her and the Elders from their country on account of her testimony.

Elder James Whittaker made answer that they were not banished, but that they were persecuted and suffered many things for their testimony, both by mobs and by imprisonment; that for more than two years before they left England they lived in almost entire peace.

In the time of their persecution some who were friendly advised the Believers to take protection under the King. This they could not do. "We left our native land by the special gift of God, and came to America to bring the gospel of good news. While we were in England we knew by the revelation of God that he had a chosen people in America. We saw some of them in vision, and when we met them in this country we knew them."

"No one came to America with us except those who felt it to be a special gift to their own souls."

These men disputed that Mother Ann or the Elders had any knowledge of another world. To this she replied, "I see the heavenly hosts, I hear the angels sing, and I converse with them, daily." Mother Ann then directed her remarks particularly to Eleazer Grant, and said, "I was once as you are. I had feet, but they walked in forbidden paths. I had

hands, but they handled unclean things. I had eyes, but they saw nothing of God aright; but now my eyes see, my ears hear, and my hands handle the Word of Life."

The men left the place apparently well satisfied with what they had heard.

MOTHER ANN AND THE ELDERS GO ON A GOSPEL MISSION TO THE STATE OF MASSACHUSETTS.

On the 4th of May, 1781, Mother Ann Lee, Father William Lee, Father James Whittaker, Samuel Fitch, Mary Partington, and Margaret Leland left Water-vliet for the purpose of visiting some of the Believers in the state of Massachussetts. Daniel Wood, the brother of Margaret Leland, had already embraced the faith, and publicly preached the testimony of Christ to his friends and neighbors, and some of them had already received the faith.

Agreeably to a gift from Mother Ann, Daniel had been preparing the people for the reception of the Believers.

Before leaving home Mother Ann and the Elders had sent word to Benjamin Osborn, who resided on Tinconock Mountain (now Mt. Washington, Mass.),

that they should call at his house. They were joyfully received, and tarried in this place for ten days. On the Sabbath a large body of people came to see them and to hear the word of God.

They next visited David Meacham of Enfield, Conn., and remained in his house about a week, teaching and preaching, and although threatened with violence by the ungodly, they proceeded on their journey unmolested.

They called on John Maynard of Grafton, Mass., and remained with him three or four days; then at the house of Daniel Wood of Upton, about eight miles from Grafton, and remained there over the Sabbath. On Tuesday they reached the residence of Zaccheus Stevens of Harvard (Still River), and tarried about one week.

They next visited Isaac Willard of Harvard, and remained at his house one week. From there they went to the Square House, at Harvard, and made it their abode for about two years.*

Mother and the Elders passed through many

* This historical building was erected by the followers of Shadrach Ireland in 1769. The roof was square, hence its name. On the visit of Mother Ann and the Elders to Harvard in 1781 the house was bought for the use of Believers, and cost \$536.74.

scenes of tribulation and suffering in their labors to establish the gospel work in these several places. They spared no pains, day or night, in ministering to the wants of the needy and teaching the power of the resurrection life of Christ.

A few days previous to this date, Jonathan Slosson had been sent to the home of Benjamin Osborn, on Tuconock Mountain, with orders to wait for a further gift of God. The first visit was made at this place, where all of the Believers were very kindly received.

Several families had fully embraced the faith and testimony. On hearing of the arrival of Mother Ann and the Elders all the Believers in the neighborhood, and some from a distance, gathered to hear the word of God. Those who had believed were strengthened in the truth, while several more were added to the faith.

On the Sabbath there was a large body of people in attendance besides the Believers. The spirit of God was manifested by much outward operation and testimony against the sins of the world. A spirit of opposition was also present. Dr. Hollebert attempted to dispute with the Elders, but did not succeed: As they would not enter into a controversy

with him, he soon wearied himself, and left the place. Although there were many evil persons present, no acts of violence were committed.

After tarrying in this place ten days, Mother Ann and the Elders bade their dear friends farewell and passed on to Enfield, Conn., and called at the residence of David Meacham. Their arrival aroused the people of the town and the Believers were threatened with persecution by mob violence. They, however, remained in the place about one week, during which time many persons came to obtain information about the religious work. Several persons accepted the faith and made a confession of their sins to God.

This awakening enraged their ungodly neighbors, who to vent out their spirit of darkness were led to denounce the sacred testimony with the stigma of delusion. As the Believers had no desire to seek persecution they concluded to leave the place, and proceeded on their journey unmolested.

Meetings were held in all these places and the word of God was preached with zeal and power.

After arrangements had been made for the reception of Mother and the Elders, at the Square House in Harvard, the company moved on to that

place and made it their residence. Here they were visited by persons from every section of the country where the testimony had extended. They continued to preach the gospel and to administer the power of salvation and eternal life to all who were willing to receive it.

Here Mother Ann found the place and the people which had been shown to her in vision while in England. During the residence of Mother Ann and the Elders in this place, the gospel word and work had a rapid and extensive circulation. They visited many places where the testimony had been preached, particularly Shirley, Littleton, and Petersham. The Believers passed through many scenes of tribulation and suffering in their labors to plant the gospel of Christ and to nourish and strengthen the faith of all who had accepted the cross. They spared no pains, day or night, in teaching and instructing the people and in ministering the power of resurrection to lost souls.

The blessing of God attended their labors, and multitudes followed them from place to place to hear the words of living truth and to partake of the power which accompanied their ministration. These things

so alarmed the spirit of evil that the Believers frequently suffered persecution and sometimes were abused shamefully. Soon after Mother Ann and the Elders reached Harvard these acts of persecution began to be manifested.

As many persons came through honest intentions, to seek after truth, so also many came from time to time with a caviling spirit, to search after evil and if possible to overthrow that which was good. At one meeting a large persecuting company assembled and even came armed with clubs and other weapons of cruelty. They pretended that they came to attend the meeting and to hear what the people had to say.

Being unwilling to admit such characters into the house, Elder James requested them to assemble in the yard. Taking his Bible he read selections to them after which he delivered a discourse, and then very kindly dismissed the company. This seemed to have a very salutary effect and they all retired without offering any abuse.

Near the close of the month of July, 1781, a report was circulated in the town of Harvard that the Shakers had come with seventy carriages and six hundred stands of arms; that they were enemies to the country

and had come to aid the British in the war against America. It was also asserted that a man by the name of Whitney had seen a chest of firearms at the Square House.

These reports alarmed the weak and ignorant and served as a pretext for the enemies of the truth, by whom they were fabricated, to vent their wicked spirit and to urge that the Shakers should be driven forcibly from the town.

Others of more candor and consideration were willing to inquire into the matter and ascertain the truth of such vague and doubtful reports. Ephraim Davis, captain of militia, soon after this, collected his company and informed them that he had heard such and such reports concerning the Shakers, and that he intended to go and see whether they were true or false. "If they are true," said he, "I shall see to them, but if they are false, I shall not molest them."

Their first request was to have an interview with the Elders to whom they stated a full account of the reports that were in circulation. Elder James Whitaker then suggested that he would speak to the assembly, to which the captain very readily consented.

“I understand from your committee that this large representation of the town of Harvard has been informed that the Shakers have in their possession concealed weapons of war, and that these weapons are in the Square House.

“You are incorrectly informed. We have no weapons of war. We are not enemies to the country. We are a harmless, inoffensive people. We do not want to injure any man either in person or property. We want no man’s silver or gold, but want only their souls to God. If you believe the reports you may have full liberty to search the house or any other building.”

This speech had a salutary effect on the candid part of the assembly, but those who were enemies of the cross, after searching, in vain, to find any weapons of military warfare, or anything to warrant the reports, were still unwilling to relinquish their design. Seeing the truth afforded no pretext to molest the people, they were determined to proceed upon any pretext which their enmity might suggest. In accordance with this state of feeling the committee ordered the Believers to leave the town.

Elder James Whittaker remarked, “We came here

peaceably, and we can say as did St. Paul, 'We dwell in our own hired house.' "

After the company had indulged in some more unkind words they began to leave the place, without having committed any violence. Some concluded to remain till evening, and said they should like to hear the Elders speak their faith. Elder James while addressing the company was interrupted by a rude fellow in the crowd. Elder William Lee requested them to be silent or peaceably withdraw. Elder James continuing his discourse spoke of the necessity of confessing and forsaking all sin, and closed with these words :

"If you believe and obey these words, it will be well with you, but if you disobey them you must answer to God in judgment."

At the Square House, where Mother Ann and the Elders had their residence, there had been no stores of provisions laid up, and though a large number of people came to visit them, and crowds were fed, almost daily, yet through the abounding goodness of God, they were never known to lack for food.

Mother Ann felt that it was the duty of Believers to provide for their temporal support, and not always be dependent upon the hand of Providence. She then

spoke to one of the Brethren concerning these things and reminded him of the small quantity of provisions on hand with which to feed so large a body of people.

“We are fed,” said Mother Ann, “by the hand of God. A great many people come to us bringing but little, yet they are fed and have plenty. It cannot always be like this.”

She then asked the Brethren to devise a plan to procure bread for the multitude. Although grain was scarce in Harvard, Jonathan Slosson knew that it was plenty in the town of New Lebanon, N. Y., and in Hancock and Richmond, Mass., and offered to go and solicit a contribution. Reuben Harrison was selected to accompany him. The Brethren called upon the Believers in the above-named places and made known the circumstances of the little church of Christ in Harvard. By the kindness and liberality of the Brethren and Sisters, a good supply of grain and other articles was obtained.

On the return of Jonathan and Reuben, Mother Ann and the Elders kneeled in thankfulness to God, for such a manifestation of faith and liberality in his people.

MOTHER ANN AND THE ELDERS VISIT PETERSHAM,
MASS.

In December, 1781, Mother Ann and the Elders made a journey to Petersham, which is forty miles west from Harvard. It was a long and wearisome journey and quite late in the evening when they reached the residence of Thomas Hammond. The whole family were anxiously watching in expectation of their arrival. "It is good to watch," said Mother, "and you should always watch and always pray."

The next day being the Sabbath a large company of people came to attend the meeting. Elder James Whittaker preached the gospel of Jesus Christ from these words: "Cleanse your hands, ye sinners, and purify your hearts, ye double minded: be afflicted and mourn and weep." James iv: 8, 9.

He urged the necessity of confessing, forsaking, and repenting of all sin. "What is cleansing the hands," said he, "but the confession of sin? And what is purifying the heart, but forsaking them? And what is being afflicted and mourning and weeping but repenting of sin?" His discourse continued nearly two hours.

This was the first visit that the Believers had made to the town of Petersham, and the people, generally,

manifested a desire to see and hear for themselves. As all conducted with civility they were allowed the full liberty of the meeting.

At the Monday evening service a large number of well-ordered, civil people attended, and also a company of lewd fellows who styled themselves the "Black Guard Committee."

Elder James gave notice that all who had come with an honest desire to obtain information, might walk into an adjoining room. Quite a number accepted the invitation and gave due respect to the occasion. The above-named committee, however, remained in the rear, as they had come, evidently, for no good purpose. Elder James opened the Bible and read a selection, and then began to speak. At this same time the committee began to crowd into the room and were gradually moving toward the place where Mother Ann and some of the Sisters were seated. As the attention of the assembly was so closely directed to the preacher, this movement of the mob had not attracted much notice:

Instantly the cry was heard, "Knock out the lights." In a moment the lights were extinguished except the one used by Elder James. The mob im-

mediately forced a passage from the door to that part of the room occupied by the Sisters. Three ruffianly characters, having their faces painted black, rushed forward and seized Mother Ann, and attempted to drag her from the room. In this attempt, however, they were foiled by the sudden appearance upon the scene of several able sisters, who succeeded in driving these white and black savages from the house.

After a few closing words from Elder James the meeting was dismissed and the people passed quietly and peacefully from the place. The mob had left the premises, and all danger apparently was at an end. Some entertained fears that the mob would return. The Believers that lived in the neighborhood also returned to their homes, leaving only a small company to remain in the house.

As the family were retiring to rest, the house was again assailed by some thirty persons belonging to the "Black Guard Committee." The doors were burst open and suddenly the house was filled with the uproar of this cruel and wicked horde.

David Hammond was knocked down and cruelly beaten. Mary was also subjected to the same inhuman treatment. Elder James was so abusively

beaten that for a time he was not expected to live. Several other persons suffered more or less abuse. As their object was to seize Mother Ann, they began a search through the premises. Not being able to obtain lamps and candles for this purpose, the mob caught burning sticks from the fire to be used as torches, and hurried through the house. They broke into the private chamber where Mother Ann had retired, and, seizing her by force, inhumanly dragged her from the house. With as little care as they would exercise over a beast, they threw her into a sleigh and drove away from the place. The conduct of this company of men, in acts of inhumanity and of indecency, was too disgraceful to comment upon.

In this situation, in December, a night cold and stormy, Mother Ann was obliged to ride a distance of three miles to Peckham's tavern. Elder William Lee and David Hammond followed the company, but were severely beaten with blows from their whips. The Brethren remonstrated with Peckham, who had hired these brutal men, against the ungodliness and cruelty of their behavior.

Being ashamed of their conduct and fearful of the consequences for a violation of the law, the men now

promised to release Mother Ann upon condition that David Hammond would sign an obligation not to prosecute them for what they had done. On account of the safety of Mother Ann he reluctantly yielded to their demands, and left them to answer at the bar of Divine Justice for a crime for which they were unwilling to appear before an earthly tribunal.

Mother Ann was accordingly released and, in company with the Brethren, taken back to the residence of David Hammond by the same men that carried her away. On her arrival at the house she sang for joy at the thought of her restoration. The "Black Guard" had now white faces, and were ashamed of their conduct, and confessed that Mother Ann had been shamefully abused. They admitted that they were sorry for the deeds done and desired her forgiveness.

Mother Ann replied, "I can freely forgive you, and I pray God to forgive you." After their departure, Mother Ann related the wicked abuse to which she was subjected by these merciless men. "I thought," said she, "that they would take my life, as they dragged me from the house and threw me into the sleigh. But I was kindly treated at the house

where they carried me. The woman in charge offered me some drink and a place in a comfortable room. One of the men that carried me away gave me a kerchief to throw over my head, and another loaned me a garment to wear home."

The forgiving spirit in Mother Ann was ready to acknowledge any kindness even if found in her worst enemies. Elder James, who had been so severely beaten, had partially recovered, and in referring to the act said he could pray for them, and kneeling said, "Father, forgive them, for they know not what they do."

Some of this abusive company who were supposed to be very respectable members of a respectable Christian society, were found to be the instigators and leaders of this cruel mob. Sanders, the deacon of a Presbyterian church, and Peckham, the sheriff of the county, with John Hawksy, were the persecutors of Mother Ann.

The people of Petersham seemed to be very much enraged. There was nothing too bad for professor or profane to say or do against the Believers in general and against Mother Ann Lee in particular. The priest in his pulpit was as active in his accusations and as slanderous in his speech as were those who

made no profession of religion. The general cry was, "Witchcraft and delusion."

Mother Ann and those who traveled with her visited many who had embraced the faith, encouraging and confirming them in their gospel mission, by the manifestations of the spirit of God, which so fully attended their ministry. A large number of visitors from various parts of the country called to see them, some of whom accepted the doctrine, while others, as is natural, became alarmed at the danger of losing their interest in the kingdoms of this world.

Religious intolerance was at work and the spirit of persecution aroused, so that evil reports and wicked devices were called forth to traduce the character of Mother Ann, and to injure the reputation of her followers.

At Harvard and Petersham they were subjected to much personal injury and were often driven from place to place in the most cruel, abusive manner. Many of those who accepted the testimony, although good and worthy citizens, were also subjected to this same persecuting spirit. Some of these sufferers carried through life the wounds or scars which they received from their cruel and inhuman persecutors.

Those who accepted the word of truth were taught how to bear their crosses, how to overcome their evil passions, and how to gain victory over the nature of evil in their own souls. They were taught to grow in love and harmony, and to obtain that abiding treasure which would support them through all the burdens of life and prepare them for the everlasting kingdom of Christ.

In times of tribulation Mother Ann was often heard to say, "There is no sorrow like my sorrow." "Once I served God through fear; but I serve him now through love." To some of the Believers who visited her she would say, "The gospel is the greatest treasure that you can possess; go home and be faithful; put your hands at work, and your heart to God. Beware of covetousness, which is as the sin of witchcraft; if you have anything to spare give it to the poor."

To those who were rich in the treasures of this world, she would say, "How many poor souls there are in the world who suffer from hunger and cold, and here you have an abundance. How thankful you ought to be to God for his tender mercies toward you."

VII.

MOTHER ANN AND THE ELDERS RETURN TO HARVARD.

Soon after the sad termination of the visit to the town of Petersham, Mother Ann and the Elders returned to Harvard for their home, and from that place made occasional visits to the Believers in Shirley, Woburn, and other places, confirming them in their most holy faith. The opposition in and about Harvard continued to manifest itself and frequently brought severe sufferings upon the Believers. Threats were made by secret as well as by open enemies and individuals were subjected to abuse, such as stoning, pilfering, cheating, mocking and other acts of meanness, and yet no general persecution had been experienced.

As the gospel increased and the testimony of truth prevailed, those who were opposed began to be more and more alarmed. Antichrist could not endure a religion which threatened the destruction of the foundation of his kingdom. He could not allow so many of his subjects to pass from darkness to light, by converting them from the error of their ways.

As the Believers were averse to war and fighting,

and as this principle had been inculcated by Mother Ann and the Elders, it was conspicuously brought forward as a suspicious evidence of their hostility against the best interests of the public.

Through pretence of fear for the safety of the country this was made the foundation for a general alarm, and measures were taken to prevent the apprehended danger. The worldly-wise men finally decided that Mother Ann and the Elders must be driven from the town of Harvard. Arrangements were accordingly made and in January, 1782, a captain of the militia with a company of men presented themselves before the residence of the Believers, and there received orders to drive the Shakers from the town unless they would promise to leave by a specified time. On the arrival of this lawless gang the Believers were assembled for worship in the Square House. The militia were stationed around the building, with clubs poised on their shoulders after the manner of muskets, evidently thinking that by this manœuvre they could frighten the Believers.

The captain at once obtained peaceful admittance into the house, and with a show of authority requested Mother Ann and the Elders to leave the

town. Mother Ann replied, "I expect to go to-morrow, if it is God's will."

"Very well," said the captain, "if you are going so soon as that, I shall let you alone."

Soon after this, while taking his leave, he again promised not to molest her, as she was going away to-morrow.

"Yea," said Mother, "I expect to go to-morrow, if it is God's will, and I shall return the next day, if it is God's will."

The captain left the house to join his company. During this interview, several of the soldiers had entered the room where the family were engaged in worship. Some of them manifested an unbecoming rudeness by entering the apartments where they were not welcomed. The Brethren zealously defended their home as best they could from the advances of such a lawless class of men.

Daniel Wood, who stood guard before one of the doors, was abusively treated by a violent man in the company. He was beaten over the head with a club and left helpless and bleeding profusely. The captain, on seeing this, made inquiries into the cause. "One of your men did it," replied Daniel. The cap-

tain ordered his men to leave the house immediately. They soon passed out and the whole company left the place without offering any further abuse at this time. The next day Mother and the Elders went from Harvard, but returned again in a few days to see the Believers at the Square House. As they had been so unkindly threatened for some time and disturbed with mobs, and feeling that their way was nearly hedged up for usefulness in Harvard, they were brought under severe suffering of soul. Through the ministration of the spirit they were warned of God to leave their home in Harvard, and at once assembled the Believers, and encouraged them to remain steadfast and faithful to the cross of Christ.

This was a day of deep tribulation. Strong hearts were bowed in sorrow. Men who for years had bravely battled with carnal weapons against the enemies of their country, and who gloried in the salvation which their own arms had wrought for the nation, had now laid aside all their weapons of war that they might "put on the whole armor of God, and be able to fight against the powers of darkness." They were learning a Christian experience. "My kingdom," said Jesus, "is not of this world, therefore my soldiers will not fight."

The assembly were all on their knees in fervent prayer for protection. Mother Ann was in prayer with her children. "I should be willing to die," said she, "and go to our Lord and Christ if you could do without me." All well knew that she was called of God to preserve her life that she might do good to the whole household of faith. This was an affecting and sad season for all, and many of the Believers at this time consecrated anew their lives to God.

After the last farewell was spoken, Mother Ann and the Elders and Mary Partington journeyed as far as the residence of Zaccheus Stevens. Early the following morning the mob came to the Square House and were sadly disappointed in not finding Mother Ann and the Elders. The leader of the company ordered a barrel to be placed by the door of the dwelling, upon which he called the Brethren and Sisters, one at a time, for examination, that he might be able to gain some information concerning the Believers who had left Harvard.

The mob then proceeded to the home of Isaac Willard and began to search the premises. Isaac did not stand in fear of this lawless crowd, and forbade them to open a door in his house or they should suffer the

full penalty of the law. They quite well understood the man with whom they were dealing, and soon dispersed.

Mother Ann and the Elders proceeded to Enfield, Conn., and arrived at the residence of David Meacham on the first of March. At this place they were obliged to pass through new scenes of suffering. Many Believers called to see them and also many strangers. The ministration of the Elders was for the encouragement of all who had received faith in the gospel work. While this word of God was being received with joy and zeal by the Believers, it did not fail to awaken the jealous fears and arouse the persecuting spirit of the workers of unrighteousness.

By a preconcerted plan a mob of two hundred men and boys stood before the house of David Meacham, under the direction of a militia captain by the name of Bush and a lieutenant named Terry. The captain ordered Mother Ann and the Elders to leave the town within one hour or they would be carried out by force.

Elder James Whittaker addressed the company as follows: "We came to this place peaceably, to visit the Brethren and Sisters, but since you have judged yourselves unworthy of the gospel of Christ we will go to some other place."

As it was considered prudent to leave Enfield, the Believers passed on to the ferry, some eight miles distant, followed closely by the mob. On their way to the ferry Mother Ann and her companions realized that they were surrounded by a host of angels, which so encouraged them that they broke forth in songs of praise and thanksgiving, while their wicked persecutors followed on in gloomy silence.

As they were passing through a village near the ferry a noisy rabble gathered and mingled with the mob, using very threatening and abusive language. At this instant a young American officer who was on the main street observed the mob, and on inquiry was informed that they were driving the "elect lady" and her followers out of the town. The officer was well armed, and mounted on a spirited horse. He was an entire stranger to the Believers, but he saw that they were peaceable, and were patiently enduring the insulting language of the mob without making any reply.

He immediately rode to the side of Mother Ann's carriage, and accompanied her to the ferry. He seemed to have no fear of the mob, and after speaking to Mother Ann very kindly conducted her to the

boat, assuring her that she should not be harmed. The wonder-stricken mob, who had a short time before been so liberal with their threats, were suddenly as quiet as though they had been paralyzed. As the boat was pushing from the shore, the bravado spirit welled up in the breast of one man, and he relieved himself by this speech :

“ We forbid that woman, Ann Lee, and those Elders ever to enter the town of Enfield again. You are very fortunate in escaping punishment at this time, and if you should ever come again you may expect to get a tarring, feathering, and ducking.” His threat was about the value of so much wind, and the Believers were not in the least intimidated.

The officer ordered the speech to be closed, and after a few timely words the mob dispersed. He then jumped on board the boat and crossed the river with the Believers. On landing he was made the recipient of grateful acknowledgments from Mother Ann and her companions for his great kindness to them in their affliction.

Such a manifestation of regard to those who were entire strangers was not often to be met on the journey of life. Such generosity on his part to protect

the Believers from the abuse of an angry mob was, indeed, a miraculous interposition of Divine Providence. Leaving the boat, the young man passed on his way. Subsequently it was ascertained that the young officer was Elijah Jones of Lansingburgh, N. Y. He was, at the time of this incident, a lieutenant in a regiment of dragoons. Being out on business he was providentially led through the town just at the time of the above-mentioned occurrence, and was an instrument in the hands of God to protect the Believers from the cruelty of mob violence.

Mother Ann, in speaking of this remarkable deliverance, would often say: "God sent that young man to aid in our protection and deliverance."

MOTHER ANN AND THE ELDERS VISIT ASHFIELD, MASS.

The Believers passed on to West Springfield, and then recrossed the river and entered Kingston. David Meacham, who had accompanied them to this place, returned to his home in Enfield to obtain a carriage for the better accommodation of the company. At Kingston they made a tarry over one day, the Sabbath, and then moved on to Granby and visited some Believers in that place. They then entered the town of Belcher and on to the town of Montague.

In Montague they stopped at the home of Peter Bishop, whose family had accepted the faith. Peter was surrounded by unbelieving neighbors, and some of these were very unkind to them on account of their faith. This little family of the church of Christ were often exposed to the abuse and injustice of those who threatened to starve them by withholding from them all opportunity of earning their living. Their occupation was weaving, coloring, and pressing cloth.*

Mother Ann made inquiries of Abigail (the mother of the family) concerning their temporal circumstances. Abigail replied, "We have but little," and then related how they were threatened by some of their neighbors.

Mother Ann, in reply to this, said, "Keep your faith in God: I pray that your morsel of meal may be like that of the widow, and like the cruse of oil that did not fail in the time of famine. Trust in God and you will never want for bread. The children of this world will feed you; they will make good measure, pressed down, heaped up and running over, will men measure unto you."

*This little incident has in it a peculiarly interesting phase, as it represents a system of religious boycotting that occurred more than one hundred years ago.

Abigail received new courage to trust in the word of God. A few days after this, a man came to the house and brought some grain, with which to pay a debt. As he measured the grain, Abigail observed that he heaped every measure and pressed it down, and then filled it till it ran over. She now rejoiced at God's abounding goodness, and in the fulfilment of the word spoken to her by Mother Ann. From this date the family always had a plenty and the neighbors became better friends.

The Believers remained in Montague only one night and then traveled on to Sunderland. Crossing the river, they went to Ashfield and tarried at the house of Asa Bacon. This was a place of retirement. They were away from the clamor of riotous mobs, and the retreat seemed like a great blessing of God. For two months they enjoyed this quiet, having requested the Believers not to disturb them by frequent visits, lest it should create a disturbance among the people and bring on a persecution.

They went from this place to Shelburne and called at the home of Aaron Wood. The Believers had been particularly requested to come and see Aaron, and had extended some encouragement to the family. As

it was distant only five miles they concluded to walk. In the company were Mother Ann, Mary Partington, Elder William Lee, Elder James Whittaker, and two Brethren.

It was a joyful visit to the whole family, and especially to good brother Aaron. His life was in God, and to this work of the gospel of Christ he devoted both soul and body. As a special ministration he had received many beautiful gifts of the spirit. The company tarried in this place several days and then returned to Ashfield.

On the 20th of May they returned to Harvard, and during the summer visited Shirley and Woburn, teaching, strengthening, and encouraging the Believers to a faithfulness in the work of God. But the spirit of opposition was still restless. The enemies of the cross still thirsted for persecution. The stale charge of foes to the country, firearms and implements of war, was again renewed as a pretext; nor could they be satisfied short of expelling the testimony with all its witnesses from the country.

In the month of July a number of men convened and appointed a committee to post advertisements in several towns and notify the people to meet on Har-

vard Common, and arrange to drive off the Shakers. The advertisements were posted, and the people met on the day appointed. Deacon Fairbanks of the Presbyterian church, accounted the best church member and the greatest Christian in the town of Harvard, sent two barrels of cider to the meeting that the mob might have something to stimulate their zeal.

As it was time for the ministers to hold their meeting, the mob were requested to wait till the Shakers had been seen by them. A committee of four evangelical pastors were appointed, who went to the Square House to confer with the Elders. Zabdiel Adams from Lunenburg was the speaker. He asked if there was liberty to suggest a few questions. "Yea," replied Elder James, "any civil questions."

Adams then observed that the people were apprehensive that war-like stores were laid up in this house (Square House), and manifested much concern about it. Elder James, who was convinced that they did not believe the charge which they had made, and that it was a mere pretext, replied, "There is liberty to search the house, if you can do it and not wrong your consciences. I repeat, there is liberty to search the

house from attic to cellar, if you can do it and not wrong your consciences."

Adams, then, addressing the Believers, asked, "Are you willing to take up arms against Britain?"

Father William replied, "I have never killed a creature with a gun in my life."

"But," said Adams, "are you friends to America?"

"Yea," replied Elder James, "we are friends to all the souls of men."

"But supposing," said Adams, "one of your people should go into the war and should live to return home again, would he not have to confess it as a sin?"

"Yea, surely," replied Elder James, "if he himself believes it to be a sin; but we do not bind men's consciences."

Adams, then turning to Aaron Jewett, said, "When you confessed your sins, did you not confess your going into the army as a sin?"

Aaron replied, "I was so far from confessing it as a sin, that I never once thought of it."

Many other inquiries were made, which were all promptly and judiciously answered by Elder James and others. The principal object of these interrogations seemed to be to find out the opinion of the

Elders respecting the war, in order to satisfy themselves concerning the general rumors that the Believers were enemies to the country. Elder James answered them plainly and pointedly respecting this matter, that Believers had nothing to do with the war one way or the other, but said he, "We will fight your enemy, and the enemy of all mankind; that is, the spirit of evil." After a lengthy conversation on the subject, Elder James suggested that the Believers should sing a hymn, and there was soon a union gift. He then invited the ministers to dine at the Square House, but they declined, as they must return to the mob that was waiting to hear the report. It was subsequently learned that all were advised to relinquish their design and let the Shakers alone.

One of the ministers asked Adams what he thought of the Shakers. He replied, "I think the people better let the Shakers alone." This advice occasioned considerable confusion among the restless characters that formed the mob. Some were urged to proceed, but as the town officers had asked for paper and ink, it was rumored that they expected to take down the names of all present. This gave them a fright and they began to disperse without doing any violence.

VIII.

THE BELIEVERS DRIVEN FROM HARVARD, MASS., AUGUST,
1782, AND CRUELLY ABUSED.

As all previous attempts to expel the witnesses of truth from the town of Harvard had signally failed, a class of malicious minds that were filled, and intent upon "breathing out of threatenings and slaughter," made renewed and determined attempts by the aid of mob violence to consummate their wicked design.

It was near the close of the harvest season that a large number of Believers from New Lebanon, Hancock, and other places had gathered to the church in Harvard, that they might attend the meetings that would be held in that place. This large body of people in their attendance upon the services of their worship, with a testimony that was like the two-edged sword against the sins of the world, and their many manifestations of the gifts of the holy spirit, all conspired to increase the persecuting spirit of those who hated the word of God.

Under the cover of this large gathering a lawless class of men found a favorable opportunity for executing their nefarious work. As their especial hatred

was against Mother Ann and the Elders, it was a source of great disquietude to find that these leaders were not among the Believers at Harvard.

Through the kindness of an overruling Providence Mother Ann had received a warning that her safety depended on her immediate removal to another section of the state. She had seen, in vision, the gathering of the mob, had seen them marching toward the Square House, and learned that their hearts were as the heart of Cain. Accepting this warning as from God, Mother Ann and the Elders arranged to leave the town of Harvard for a short season, and accept a home among the Believers in another place.

Previous to the time of departure the company assembled to receive the farewell blessing of each other, and to renew the bonds of love and friendship for their spiritual Parents in the church of Christ. All were bowed in prayer. Tears of sorrow and anxious hope were poured out in humble petitions to the Father of mercies, for the protection of Mother Ann and the Elders. Among this company were to be found many stout-hearted men; men that feared no danger, and who never quailed before the face of man. Some of them were battle-scarred veterans who had passed

through the war of the Revolution and had offered their lives a living sacrifice, that liberty of conscience might be the free gift of the nation. But in this contest their weapons were not carnal, they could use only the testimony of Jesus Christ, the Peacemaker, and then patiently bear the persecution that was inflicted upon them.

At this time, however, a blessing was administered to them, as Mother Ann addressed the assembly. "Brethren and Sisters, be of good cheer, my spirit shall be with you." There was time for only a few words, and the meeting was closed. The Elders hurriedly mounted their horses, in preparation for their journey.

At this moment a company of Believers arrived from a distant part of the state. The Elders alighted from their horses as the whole company kneeled in prayer, and asked a blessing upon every one who had received the gospel into an honest heart. It was the baptism of the Holy Spirit, and they covenanted anew in their zealous and simple petitions, that the spirit of truth might guide them in the path of duty and obedience. Soon the last petition was made, the last farewell was said, and the Elders hurriedly remounted their horses,

and were soon away on the road, with the hope of reaching the residence of Abel Jewett in the town of Littleton. It was near the close of the day when Brother Abel welcomed the messengers of God.

In the morning they continued their journey till they reached the home of Nathan Kendall in Woburn. Here they felt a peaceful rest, and the assurance that they had escaped the cruel rage of their wicked persecutors.

After the departure of the Elders, the Believers at the dwelling in Harvard returned to their several duties about the farm and the house. It was a time of sadness, of gloomy forebodings. Their property and their lives were in danger, if a company of lawless characters should enter their possessions. The Believers gave their thoughts to prayer, as they asked that the spirit of peace might abound.

On the Sabbath, public worship was held at the Square House. A large body of Believers were present from Harvard and the adjoining towns, and several from other states. The spirit of God was manifested in the assembly as they gave their souls in earnest prayer and spoke and sang and shouted as they were led by the divine light that had separated them

from the children of this world. The influence of the gift of God was not wholly confined to those who had professed faith in the testimony of Mother Ann, but many who were strangers to the family shared in the blessings of the meeting, and as the Believers kneeled in prayer the spectators united with them.

This season of spiritual service gave joy to the faithful seeker after righteousness, as their songs of praise and their shouts of victory ascended to Him who could read the aspiration of each heart. The meeting continued most of the day and evening with short intermissions. After its dismissal, those living in the vicinity returned to their homes, while many of the Believers accommodated invited guests.

While these disciples of our Lord were engaged in their religious service, and proclaiming the testimony of the sharp sword, against the sins of the world, the enemies of the cross of Christ were busily employed in collecting their forces for an anticipated assault upon the Brethren and Sisters.*

At an early hour on the morning of August 19th, the

* It was subsequently learned that the mob had designed to keep their plans a secret from the Believers, but signally failed, as has already been shown.

mob began to assemble near the Square House, while several were already within the boundaries of the yard. An aged brother having occasion to open the door, several persons pushed their way into the house and conducted themselves very rudely. They assumed the right to make a search, and passed from room to room, threatening violence to any one who opposed their progress. They were disappointed and vexed as they had failed to find the object of their search. They roughly demanded that the Elders should come forward and give themselves up to the officers of their party.

Lucy Wright, a young sister, stood fearless before them, and endeavored, by kind and gentle words, to calm their ferocious spirits, informing them that Mother Ann and the Elders were not in the house. Her words to them were idle tales, and they refused to listen. They even threatened her with violence unless she remained quiet. From this interview the Believers understood quite well the object of the search, and Lucy immediately planned to escape from the place. She informed Mary Partington of the case and then taking some milk pails, they passed safely through the mob on their way to the barn, ostensibly for the pur-

pose of obtaining some milk. Safely within the barn, the pails were carefully laid aside, and the two sisters took their flight across the fields to the residence of Solomon Cooper.

Messages were immediately dispatched to the several families of Believers, with all needed information, and many of them were soon upon the scene of action. The mob had gathered in front of the Square House, armed with whips, canes, and cudgels, and were evidently bent on mischief. Up to this time no violence of magnitude had been committed and the Brethren and Sisters as they arrived from their homes were allowed to pass into the house without molestation. The mob was estimated to number about four hundred, and in this unchristian and lawless crowd were "ministers and deacons and men honorable (?) in society."

Elder John Hocknell, who had the management of the place, directed the Believers to assemble in one of the large rooms, and unite in prayer to God for protection and for wisdom to guide them in the path of their duty, in this hour of their great affliction.

So soon as the mob discovered the position that the Believers had taken, they burst open the doors and, roughly seizing the Brethren and Sisters by their gar-

ments or by the hair of the head, inhumanly dragged them from the house and delivered them into the custody of the party who remained in front of the building. Resistance was of but little use, and the proceedings were very much as one might expect from a persecuting, licentious class. While engaged in this transaction they seemed to be divested of the feelings of our common humanity.

The Believers were overpowered, and in some things must submit to this mob rule. Orders were now given by these disciples of Torquemada for all who lived in the vicinity to return to their own homes, while those from distant parts of the state should leave the town at an hour which they would designate. This order was accompanied by a severe threat, in case any of those from a distance should again be seen in the town of Harvard.

Some of the Believers attempted to address the crowd, but were soon admonished to hold their peace, as some ruffian would deal them a severe blow with a whip or a cane. One hour was allowed the Believers in which to make preparations for their journey. The time was very limited in which to do the many needful duties, especially when we consider that more than

a hundred people, of all ages, were in the place, and many of them fifty or more miles from home. At the expiration of the hour the Believers were ordered to march. The Sisters were permitted to ride in a carriage or on horseback, but the Brethren were forbidden this privilege, although many of them had horses.

About one half of the mob formed the advance guard. Next came the Believers, while the remainder of the mob brought up the rear. The Brethren who lived in the town of Harvard were determined to follow their Brethren and Sisters, although forbidden by the leaders of the mob. As this large body of religious persecutors were nearly all on horseback, they obliged the Believers to move along with considerable speed. The infirm and those advanced in age who did not walk so fast as their inhuman drivers thought proper, were rudely and cruelly admonished by a severe stroke of a whip or some other instrument of torture.

If any one attempted to admonish these persecutors for their cruelty, a blow from a lash or stick on his head or face soon convinced him of the danger of reasoning with an unprincipled mob, whose loving kindness is bitter and whose tender mercies are cruel.

Several of the Believers, on that day, found by sad experience that it was in vain to attempt to moderate the cruelty of such savage hearts.

Quite soon after the procession had started one of the Believers attempted to repeat a prayer, but a number of cruel blows over the head and face forbade his proceeding. Prayers were not allowed.

When the company reached the dwelling of Jeremiah Willard, two of the Brethren from his place came out to speak to their friends. As Abijah Wooster was shaking hands with one in the ranks, a man by the name of Houghton rode up and struck Abijah a severe blow on the head with a goad. Abijah was then placed under guard, ordered into the ranks and marched along with the company.

At Still River the whole body were ordered to halt. They had marched three miles. "Now we will have a little diversion," said one of the leaders, and orders were given that James Shepard should be soundly whipped.* A ring was soon formed and sticks cut from the bushes, preparatory to the whipping. Sev-

* James was the only person in the company that came with the Believers from England and as they had been disappointed in not finding Mother Ann and the Elders, their enmity was turned toward this poor man, and they resolved to whip him for all the others.

eral persons were appointed to the work and directed to give the prisoner a certain number of strokes. James was ordered to take off his coat and vest. He then kneeled and prayed, "Be of good cheèr, Brethren, for it is your Heavenly Father's good pleasure to give you the kingdom."

On hearing these words, one man, Isaiah Whitney, without waiting for orders, gave James several severe strokes with his horsewhip. Eleazer Rand and Jonathan Slosson arrived at the time of the whipping. Eleazer immediately placed himself between James and his persecutors. This act of Christian kindness so enraged the mob that they beat him with their clubs, canes, and whips most unmercifully. Others of the Brethren followed the example of Eleazer till the confusion of the scene brought this act of cruelty to an end.

William Morey did not hesitate to reprove Farnsworth, the captain of the mob, for permitting such acts of inhumanity, such abusive conduct, and such shocking cruelty. Farnsworth was so enraged at this reproof that he struck William in the face with great violence and broke out several of his teeth.

This scene over, the Believers were again placed in

marching order and driven with greater speed than before for a distance of three more miles, which brought them to the line between Harvard and Bolton. At this place the Brethren from Harvard called at the house of Zaccheus Stevens, which was near the boundary line. Several Sisters came to the door and begged of the Brethren not to leave their gospel friends so long as they were driven by those cruel persecutors. It was a word in due season, and the response came :

“ We will go with our gospel friends as far as the mob goes.”

At the town line a strong guard was placed to prevent the Brethren from Harvard advancing. They were sternly forbidden passing over the line. These Brethren, however, claimed a perfect right to travel on the highway, and were determined to proceed. Being opposed by the mob, they cried out :

“ Are you highway robbers? We will go as far as you go, and will not leave our Brethren and Sisters in your merciless hands.”

“ If you attempt to cross the boundary line of the town,” said the captain, “ we will spill your blood in the sand.”

Regardless of the threats, the Brethren from Harvard proceeded, but were inhumanly beaten with clubs by the captain and his guards. Eleazer, at this time, received a blow that broke his arm. Frightened at their own cruel deeds, the guards fled, and the Harvard Brethren went on and joined the body of Believers.

From the place where the mob halted to whip James Shepard to the town of Lancaster was one continued scene of cruelty and abuse,—horsewhipping, pounding, beating with clubs, collaring, pushing off from bridges into the water, frightening the horses that were guided by the Sisters, and every kind of abuse that their malicious minds could invent without the taking of life. Indeed, it seemed miraculous that none lost their lives while subjected to such cruel and continued persecutions.

One of the Brethren, Jonathan Bridges, for neglect to march at their required speed, was whipped nearly every step for the distance of a quarter of a mile. Jonathan at last became so faint that he fell by the side of the road.

As Eleazer Rand was repeating the words "O Lord," a man named Priest seized him by the collar,

shook him severely, and commanded him to hold his tongue.

“I have the right, and I will pray,” said Eleazer.

Eleazer was now cruelly pushed for a rod or more, and then hurled against a stone wall.

“Did you stop the dog from praying?” asked Houghton.

“No,” said Priest, “I could not unless I had killed him.”

If any of the aged Brethren attempted to mount a horse, to obtain some relief while on this wearisome journey, some one from the persecutors' ranks would immediately ride up to him, and with the butt of his whip-stock, soon force him to dismount.

At Lancaster the leaders of the mob held consultation, and then dismissed the Believers with this injunction :

“If any of you shall ever be seen again in Haryard, any person of this party present shall have full power to tie you up and whip you, without judge or jury.” And then added, “We now have a further work to do with these Harvard Shakers.”

After this dismissal, the Believers found a resting-place under the shade of a large, beautiful elm, and

once more having the divine right to breathe freely, they expressed their gratitude and thankfulness by uniting in prayer and giving thanks to God that they were counted worthy to suffer persecution for the testimony of the gospel. It was the outpouring of a thankful spirit from many honest hearts, after having suffered such cruel persecutions from the hands of those who denominated themselves the followers of Christ and advocates of religious liberty.

Perhaps they were too soon in their demonstrations of thankfulness. The mob heard the prayers. These were piercing reproofs to guilty consciences. The mob was provoked, and again rushed upon the Believers and commenced another inhuman scene of cruelty. Neither age nor sex was regarded in this indiscriminate lashing and beating. It was done, seemingly, with as little regard for the feelings of men and women as though it had been a herd of swine. After this burst of fury had been exhausted the mob retired from the place.

Once more the Believers were permitted to breathe freely, and yet they were not quite sure that the blessed relief was more than a present blessing. They could now hold communion with the apostle when he

said, "We are troubled on every side, yet not distressed; we are perplexed, but not altogether without help or means; persecuted, but not forsaken; cast down, but not destroyed."

The Harvard Brethren now bade their gospel friends an affectionate farewell, and the wish, "God bless you," went up from every heart as the parties began their journeys toward their own homes.

Those returning to Harvard were beaten more or less by the mob while on their way home. An aged brother, Jonathan Clark, was struck several times with the butt of a loaded whip-stock by a man named Jonathan Houghton. On entering the town of Harvard, the mob stopped at Captain Pollard's and formed a ring. Up to to this time they had kept Abijah Wooster under guard. He was now charged with going about and breaking up families and churches, and it was declared that he should be whipped. By vote of the mob Jonathan Houghton and Elijah Priest were appointed to be the whippers, after several nominations. It was decided by vote that he should receive twenty lashes. He was immediately stripped to the waist and tied to a tree, when Houghton laid on his ten strokes. Suddenly a re-

spectable and humane citizen, James Haskell, rode to the place, and seeing this case of cruelty, dismounted from his horse, and throwing off his coat and vest, cried out :

“Here! here! If there are any more stripes to be given, let me take the rest.”

On hearing these words from Haskell the mob did not dare to proceed, and Abijah was immediately set free. Having put on his garments, he began to sing, which he continued to do till he reached the house of Zacchens Stevens. There were persons in the company who made no profession of a religious faith, who were so affected with the sufferings of Abijah that they could not refrain from weeping. At this place the mob dispersed and were not seen again.

Many of the citizens of the town of Harvard were much displeased with the proceedings of this churchal persecution. Not only in Harvard but through the whole course of the seven miles, which the Believers were driven, many were greatly dissatisfied with the abusive conduct of the mob. Some ventured to remonstrate against the cruelty, but were generally answered by curses and a reminder that they might possibly be served in the same manner.

It will be well to remark that the conduct and testimony of some of the young Believers, while on the road, had a tendency to exasperate the mob to greater acts of cruelty than they probably would have committed had strict silence been maintained. Many of them had accepted the faith but a few months, and were full of zeal, and being divested of all fear of man, they would sing, and shout and pray, and praise God that they were counted worthy to suffer for Christ's sake and the gospel.

IX.

MOTHER ANN AND THE ELDERS VISIT THE TOWNS OF NORTON, STONINGTON, PRESTON, AND OTHER PLACES.

While the Believers in Harvard were suffering at the hands of cruel persecutors, Mother Ann and the Elders were holding religious services in Woburn. After closing the meetings in this place, they passed on to the town of Norton, and made their home with William Morey about one week. Their next visit was with Morell Baker of Rehoboth, where they remained over the Sabbath, and then returned to Nor-

ton. They remained in this vicinity some three weeks. Meetings were held, the several families of Believers were visited, and the testimony of life and peace was presented to the world.

From Norton they passed on to Stonington, Conn., and dwelt in the house of Joshua Birch. For three weeks they held meetings and preached, prayed, and sang, and conversed upon gospel truths with all who came to see them. In this work they were liberally aided by the several families of Believers. The gospel of Jesus Christ was the subject upon which they preached, by which they could show that the present manifestation of the work of God required an honest confession of sin, and then power to forsake it. Those who would follow Christ in the regeneration, must take up a full cross against the lusts of the flesh, and the pride of this life.

To some of the people this doctrine was very distasteful, especially to that class that wished to be Christians without bearing the cross of Christ. Many were so bound down by old traditions that they could not endure to have their false foundations uncovered, nor to have their sins exposed before the light of gospel truth. In this the words of the Apostle become

verified: "All that will live godly in Christ Jesus shall suffer persecution."

Not only did the Believers suffer from cruel persecutions, but were often disturbed by busybodies and mischief-makers. Simeon Brown of Stonington, the son of a Baptist minister, was of this last class. In company with others, he would visit the place of worship and threaten and revile the worshipers. One of the company by the name of Minor was very free with his threatening language, and ordered the Believers to leave the town within twenty-four hours, or he would not be responsible for the consequences.

As the Believers had already arranged to leave the town of Stonington on Friday, the threats did not surprise them nor produce much fear.

Near the close of the month of October, 1782, Mother Ann and the Elders reached Preston, and were entertained at the home of Elias Brown. The Elders were treated with marked consideration and kindness.

From this place they passed to the town of Windham, and by request called at the residence of a friend by the name of Abbey. Although he was not a believer in the faith preached by the Elders, he said

his house was open, and gave them a most cordial welcome. This manifestation of peculiar kindness was so different from the treatment which they had received in some places that the Elders felt as did Jesus on his visit to Zaccheus: "This day has salvation come to this house."

Public worship was held on the Sabbath before a large assembly, and the gospel preached with great plainness, and the necessity of confessing and forsaking all sin was clearly presented. The impossibility of following Christ without a full and final cross against the life of generation was declared with such plainness that the congregation gave marked attention. Several accepted the faith and became members of the church.

Quite a number of the Believers who had come to see Mother Ann and the Elders, now returned to their own homes. The meetings at this place were closed and the Elders continued their journey to Stafford, and called at the house of Ezekiel Slate, who with all his family, had, at an earlier date, embraced the testimony. A few days were spent in teaching and encouraging the Believers, but a class of malicious characters, from the town of Somers, learned of their

presence and formed a combination to take them by force, while passing through Somers to the home of David Meacham in Enfield, Conn.

David, however, learned of the design of this mob violence and informed the Elders of the fact. Upon further consideration, Mother Ann and the Elders concluded to travel as they had arranged, and accept the consequences. Calvin Harlow and David Meacham were on horseback, while Mother Ann, Mary Partington, and a brother were in a carriage. They passed through Somers without being molested, but were pursued by some thirty men on horseback. This company arrived at the home of David Meacham soon after the Believers had entered the dwelling. Captain Kibbee was their recognized leader.

As might be expected of a body of riotous characters, they soon broke into the house, and a reckless, savage violence marked all their actions. They demanded the presence of Mother Ann, but the family paid no attention to their threats. Supposing that Mother Ann was in an upper chamber, they began to force their way by beating the Brethren and Sisters, and dragging them in the most cruel and shameful manner from the house.

Mary Partington was forcibly carried out and placed upon a horse in front of one of the men. His attempt to carry her away, however, did not succeed. The man was unhorsed, and Mary was again allowed to return to the house. In this affray David Meacham was knocked down and severely wounded.

While the company were bewildered in this confusion, Mother Ann passed to an upper room without harm. With the screaming and crying and praying the captain of the mob became frustrated, and instead of reaching the upper rooms he and his party left the house.

John Booth, a constable of the town of Enfield, now appeared, and commanded the peace. At the same time he threatened the mob with the severity of the law for their riotous conduct. As these reckless characters were acting without law they would not listen to the officer, and, in turn, threatened to burn the house before morning.

The constable was so offended at this treatment that he came the next morning with other officers, and requested information of the violence and also the names of the rioters. In a few days they were summoned before the court at Hartford, Conn., and

required to settle the matter with David Meacham, or stand trial and suffer the penalty of the law. The leaders soon called upon David to learn upon what conditions he would settle the case.

David replied: "I do not want your money, nor do I wish to see you in prison, but if you will make a public confession of your conduct in your own church, according to the requirements of your own religion, I will be satisfied."

Although the leading rioters were professors of religion and members in good standing in the church, these terms were quite too humiliating to their pride. They preferred to stand trial, and were fined by the court in a sum proportioned, as the judges supposed, to the enormity of the crime. One of the company subsequently came to the Believers and made confession of his wicked conduct and asked their forgiveness.

This was the last act of the mobs, and of the riotous proceedings against the Believers in the state of Connecticut. Elder William Lee and Elder James Whittaker did not arrive till after the mob had dispersed. The Believers remained with David a few days, and then crossed the Connecticut river at New Providence and tarried four days with Joseph Ben

nett. Public service was held on the Sabbath and largely attended.

The public service that was held at the house of Joseph Bennett was addressed by Elder Calvin Harlow, who received the best of attention. In his delivery of the gospel testimony his voice was clear and pleasant, and the ministration was in such a loving spirit that many wept and prayed with heartfelt devotion.

A Baptist deacon was present who had been very much opposed to the testimony. At the close of the meeting he called and wished to converse with Mother Ann. At first he seemed much interested, and was pleased with the remarks that were made. Becoming more familiar, he addressed himself to Mother Ann, "Your children do not talk as you do. Why do they not talk as you do?"

Mother Ann replied: "You must not expect the children to be parents."

As the deacon did not wish to have his life brought into the light of the testimony of Christ, nor his Christianity offended, he soon retired.

At a subsequent date two men called to see the Believers, but, as they were entire strangers, they did

not know Mother Ann, although she was then present in the company.

After an introduction, one of the men remarked: "Is there not a woman here that is the head of the church?"

"No," replied Mother Ann, "Christ is the head of the church."

Elder William Lee then added: "We do not allow either man or woman to be the head of the church; Christ is the head of the church."

"But," continued the man, "there is a woman here that teaches, is there not?"

Elder William replied: "We do not allow either man or woman to teach except they have the spirit of Christ in them. Christ teaches through them, and with this spirit a man, woman, or child may teach."

Rumors having been received that a mob was collecting only a few miles distant some anxiety was manifested in the family, but the Elders were not disturbed in their minds, and very fortunately received no personal violence while they remained in the place.

The next journey of the Elders was to the town of Ashfield, and by invitation accepted a home in the family of Asa Bacon. Reaching this place on the

first of November, 1782, they remained till the next spring.

Ashfield was a central place, and on this account it was very convenient for the Believers to meet and hold their seasons of public worship. It was thought, also, that the place would be less liable to be disturbed by mobs. So soon as the Elders extended the liberty, a great number of people visited Ashfield from all parts of the country where the gospel had been preached.

It was estimated that not less than six hundred persons were there at one time. During this revival season the spirit and power of God was manifested in a marvelous manner. In their testimonies they exhorted each other "to contend earnestly for the faith that was once delivered unto the saints." The church of God must be a light to the world, and the people of God must live "soberly, righteously, and godly in this present world."

But as in the early days of the primitive church, men and women had crept into the fold of Christ; "ungodly men, turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

The voice of Mother Ann and the Elders against "principalities and powers, against the rulers of darkness of this world, and against spiritual wickedness in heavenly places," was like the roaring of thunder. Every heart was searched and the work of purification was manifested in great power.

Michael and his angels fought against the dragon and his angels, and so mighty was the noise of the battle that it was heard at the distance of several miles. The sound was like "the voice of many waters and as the voice of mighty thunders."

In these operations of the spirit all the combustible material of a depraved nature, "the lust of the flesh, the lust of the eyes, and the pride of life," were burned as in a furnace. The flames which issued from the souls and mouths of these messengers of God and passed among the assembly, burned and consumed everything that was not in accordance with the testimony of Jesus Christ. The Revelator says, "His eyes were as a flame of fire. His voice as the sound of many waters and out of his mouth went a sharp two-edged sword." Rev. i, 14-16.

The blessed effects of this purifying fire were soon to be seen and felt. When the evil influences were

rooted out, the good fruit had room to grow. The Believers learned lessons of meekness and humility. Peace, love, and harmony flowed in among them, and heavenly love and gospel union gained the preëminence and was cherished by every faithful Believer.

A spiritual light now began to shine more effectually upon them and wisdom and understanding to influence them in all their actions. As the rubbish of the old earth and heavens was purged out and burnt up, they began to see more clearly, and to understand what belonged to the new.

In all these things they saw that it was, indeed, a great thing to learn the way of God. As yet they had just entered the work, but the education was producing a remarkable increase of the gospel among the people.

As no previous preparation had been made for the entertainment of the Believers in Ashfield, consequently there were no stores of provisions laid up for the multitude, and though the quantity on hand was, sometimes, very small and great numbers of people were continually coming and going, yet with the blessing of God they knew no lack.

Multitudes have been fed many times, and under

the peculiar ministration of the gift have been well satisfied. Mother Ann would say to the people, "It is by the miracles of God that you have been fed, O ye of little faith."

The opposition to the work of the gospel had never been so great in Ashfield as in several other places, yet the Believers were sometimes disturbed by "lewd fellows of the baser sort," who came for carnal and mischievous purposes. The most of a disturbance was excited by Daniel Bacon. He and his family had accepted the faith, and for a season were quite zealous in leading a Christian life. Becoming weary of the cross, Daniel returned to the old inheritance, but his wife maintained her faith. In the month of March he brought his wife and child in a sleigh, and without going into the house he put them out, in a very rough and churlish manner, into the street before the house and immediately drove off.

When the Elders were informed of the fact, they said: "This is an evil snare, he has done this to produce trouble for us. She is his wife and we must not permit her to remain at our house." One of the Brethren was then sent to convey her and the child to her own home. Failing in his purpose, Daniel openly

came out and by slanderous reports gave the enemies of the cross a pretext to bring on a persecution.

This furnished a pretext for a lawless company to visit the Believers to inquire into the truth of the report. A large number of the people of Ashfield were very friendly and would have avoided anything that was likely to cause a disturbance. In the adjoining towns, however, there were many busybodies and calumniators who were active in circulating that which was false, and this class seized every opportunity to scandalize the character of Mother Ann and the Elders, and to bring a reproach upon her manner of life as well as upon the testimony she preached.

A few days subsequent to this action of Daniel Bacon, about sixty men collected in Shelburne and its vicinity. The people of Ashfield were informed of the fact and immediately appointed a committee to confer with the leaders of the mob and prevent, if possible, all riotous proceedings. The committee consisted of Thomas Stocking, a captain of militia, and two other respectable men. They called at the house of Asa Bacon and asked to see Mother Ann.

On coming to the door, she remarked, "I am a poor, inoffensive, weak woman. I have suffered so

much from the cruelty of mobs that it seems impossible that I could endure any more."

The committee replied, "You need not fear, madam; we have not come to hurt you, but to defend you." They then informed her of the anticipated uprising in Shelburne, and said, "We are not willing to have any mobs in Ashfield, and if you and the Elders will go to the residence of Philip Philips, you shall be welcome and shall be protected."

Mother Ann meditated upon the subject, and considering herself under the protection of the spirit of God, she did not choose to be under the protection of man, and very kindly declined the offer. She then invited the committee to dine with the family and treated them with the utmost kindness. After dinner the committee retired and met the mob about one half mile distant from the house.

Here they held a conference with the leaders of the company and found that their object was to search into the truth of some prevailing rumors, respecting the character of Mother Ann and the Elders. They had heard some infamous reports and concluded that the preaching of the Believers was an imposition upon the people. They strongly suspected her to be a

British emissary and working for seditious purposes.

The committee bore testimony of the peaceable deportment and harmless conduct of the people. The mob, however, could not be satisfied without a full examination of the Shakers for themselves. The committee then agreed that if the company would proceed no farther, Mother Ann should answer for herself upon conditions that she should receive no harm.

This seemed to satisfy the leaders of the mob, but a part of the company, not agreeing with the decision, pushed on, determining to reach the house of Asa Bacon. They hailed Ephraim Welch, who was standing at the door, with this inquiry:—

“Where is that woman you call Mother Ann?”

“I suppose she is in the house,” said he. “What do you want?”

“We hear that she ran away from her own country; that she has been cropped, and that a hole was burned through her tongue for blasphemy, and we want to see for ourselves.”

Ephraim soon informed the Believers of the company at the door, and after the Elders had held consultation it was thought best to meet them. Mother Ann accordingly stepped to the door and said:

“What may you want of me?”

They repeated the reports that they had heard as before, and said :—

“We have come to see for ourselves.”

“It is unkind in you,” said Mother, “but will you believe your own eyes?”

The speaker remarked, “We shall be obliged to believe.”

“Then come forward,” said Mother, “and see for yourselves.”

“Are my ears cropped?”

“Has my forehead been branded?”

“Has my tongue been burned with a hot iron?”

“Now with this evidence, what do you think of the reports?”

“I think,” said the speaker, “that they tell awful lies about you.”

Mother Ann then told them how foolish it was to give credit to such false and inconsistent reports, and how wrong it was to come and disturb the Believers in such a wicked manner. The party made an apology and left the place, apparently much chagrined at their own folly.

The Ashfield committee returned and informed the

Believers of their conference and agreement with the leaders of the mob, and then asked Mother Ann and the Elders to go to the house of a distant neighbor, and in this way prevent the mob from advancing. Agreeably to the wish of the committee several of the Brethren and Sisters made preparations for the trip.

Mother Ann, Elder William Lee, Elder James Whittaker, Calvin Harlow, Aaron Wood, Ephraim Welch, and others formed the company. On arriving at the house of Friend Smith they were very kindly received. The leader of the mob, Col. David Wells of Shelburne, soon entered upon the examination of the charges, very similar to those already mentioned, and found them fully refuted in all points. Many unkind accusations were brought against the Believers. One was :

“The Shakers have bought all the hay in the town, that was to be sold, and a poor man cannot get enough to keep his cow from starving.”

The next accusation was,—“They have also bought up all the grain, and the poor are left destitute of bread to eat.”

The committee replied, “The people of the town have a surplus of hay and find it to their advantage

to sell it to the Shakers, because they pay the money for it. We know of no such poor man in the town as has been mentioned, and if he can be produced he shall be supplied with hay."

The Believers had made the same offer, but the poor man was not found.

Of the second charge it was proved that the Shakers had not bought any grain in Ashfield. On the contrary they had sold some to the people of the town, which the Shakers had brought into the place.

The committee then bore testimony to the honesty and integrity of the Believers, in all their dealings with other people, and expressed an unwillingness to have them molested or to have the town disturbed on their account.

Having closed the examination, Mother Ann addressed herself to Colonel Wells in these words :

"Is it not a pity that a man, professing to be a gentleman and an officer of the United States, should give heed to such slanderous and inconsistent reports?"

"That you should come here at the head of a mob, away from your own town, to persecute an innocent people, is a very singular act."

The colonel did not accept the reproof kindly, and threatened to cane Mother Ann if she said any more.

Mother Ann replied, "An American gentleman, and are you threatening to cane a poor, weak woman? What a shame it would be!"

The colonel attempted no further opposition.

Elder James Whittaker made a few remarks to the assembly, and closed with these words: "I am called to stand in defense of the gospel, and that I will do to the losing of my life."

The mob then dispersed without committing any act of violence. In this way God protected his people from the snares of the wicked. The earth opened her mouth and swallowed up the flood of malicious lies and slanderous reports which the dragon had cast out against the woman.

X.

THE ELDERS RETURN TO HARVARD.

On the 30th of April, 1783, Mother Ann and the Elders left Ashfield, and passing through Petersham, tarried there one night. The next day they reached Harvard. They visited the Believers in that vicinity,

and in the neighboring towns. Destined as they were to suffer persecution, they were soon called to prepare for a new and trying scene.

Mother Ann was warned, in vision, several days before the event, which took place on the first of June. The Elders at this time were at the house of Jeremiah Willard. Elder James Whittaker made the remark, "There will be a great persecution, for I have seen the figure of a persecuting man." The circumstances which gave rise to this affliction were as follows: Sarah Turner had married a deaf man by the name of Jude Carter. Sarah, having gained a love for the Believers, was anxious to live their manner of life, and her husband appeared to be equally interested. Jude had a fancy for silver buckles on his shoes and also for silver knee buckles, but Sarah urged him to sell them and to buy something that would be of more use in the family. He replied, by signs, that other people wore silver buckles and it could be no harm for him to wear them. The next day they went to the city of Boston where he sold his buckles. On their return she prevailed on him to have his hair cut; he consented to have it cut as she directed, which was accordingly done. Jude seemed

quite well pleased with his new friends for a few hours, but suddenly becoming offended, he left the place without even giving his wife the knowledge of his departure. So soon as she learned what he had done, she returned to her home, accompanied by some of the Brethren and Sisters. In passing through the village of Harvard, Jude made a grievous complaint, by signs, that the Shakers had robbed him of his silver buckles, cut off his hair, and taken away his wife.

This furnished sufficient foundation for those who were watching for an occasion to persecute the Believers without inquiring into the true state of the case. Secret measures were taken to raise a mob, of which the Shakers had no knowledge till the people appeared in mob array at Elijah Wilds's, in Shirley, on Sabbath evening, June 1, 1783. They guarded every door and window, and no person was permitted to go in or out. The Believers were engaged in religious service, but retired from the room so soon as they learned of the presence of the mob. The leaders of this lawless company were Phineas Farnsworth, James Pollard, Elisha Follum, and Asa Houghton.

With them were a company of base characters from

the towns of Harvard, Roxbury, and Bolton. Like the men of Sodom they attempted to enter the house by pressing hard against the door. This the Brethren on the inside prevented. David Meacham was in an adjoining building. Seeing the mob, he attempted to force his way through the crowd and enter the main dwelling but was unable. He then attempted to reason with the mob on the impropriety and unlawfulness of such proceedings, and inquired the cause of their coming in such a manner. He urged, in his remarks, the testimony of truth, the liberty of conscience, and the duty of Christians.

A large number of persons gathered around him and gave good attention to what was said, which soon caused a disunion among themselves. The leaders of the mob on seeing the effect of David's lecture, took hold of him with violence and thrust him into the house with this remark : " You shall not preach any more to the people." Although the mob had ordered that no one should leave the house, they permitted one of the Believers to return to her home to take charge of her infant. After attending to this duty, and opportunity offering, she sent word to the officers of the town, of the lawless mob that was gathered at

the house of Elijah Wilds in Shirley. The mob continued at the place all night, with much railing and unbecoming behavior ; but committed no personal injury till the next morning.

At an early hour the leaders demanded that Mother Ann and the Elders should come out. This they refused to do, but consented that four persons might come in. Four accordingly entered the house.

They were soon invited to breakfast which invitation they quite readily accepted. Elijah Wilds, by advice of Mother Ann, carried bread and cheese to the mob, and many of them very readily accepted it. Elder James Whittaker, who was anxious to appeal to their better feelings, said, " I must go and speak the word of the Lord to this large company of men." He went from the house accompanied by some of the Brethren and spoke to them as follows : " Why have you come here in such numbers? What have we done? Have we hurt or injured your persons or property? If we have, make us sensible of it and we will make you due satisfaction."

At these words the mob broke into a rage and seized Elder James by the collar. The Brethren instantly stepped forth to rescue him from their merci-

less hands. In the struggle he cried out, "Father, Lord of heaven and earth, forgive them, O forgive them, for they know not what they do."

Thomas Buckmour, the grand juryman of the town, and James Parker, a justice of the peace, arrived at this time and immediately commanded the mob to desist from troubling the Shakers.

For a very brief time only the word from the officers quieted this lawless company. The mob still continued to increase and it was not till after several hours of contest with the Believers and the peace officers, that the leaders of the crowd consented to give up their unlawful demands, upon the following conditions: "If the two Elders, William Lee and James Whittaker, will go with us to Harvard, we will leave your Mother Ann, and withdraw in a peaceable manner."

"We promise, upon our honor, to treat the Elders with kindness and civility and they shall not be hurt." Upon these conditions the Elders consented to go with them. David Meacham, Calvin Harlow, and several other Brethren accompanied the Elders. On entering the town of Harvard the mob manifested a renewed degree of temper and commanded that all the

Shakers except the two Elders should return to Shirley. David Meacham and Calvin Harlow did not choose to obey this tyrannical order and refused to return. The mob immediately seized the horses upon which the Brethren rode, and would not allow them to advance. Calvin and David leaped from their horses, and forcing their way through the lawless crowd, hastened on to meet the Elders, who had called at the house of Jeremiah Willard. A faint hope had occupied the minds of the Believers, that in the house of an honorable and respected citizen they would be comparatively safe from all harm.

In this, however, they were again to be sadly disappointed. Regardless of the order by the owner of the residence, not to enter his house, and irrespective of the laws of civil society, the mob broke into the house and inhumanly dragged Jeremiah from it by his feet.

They then went through the building as only infuriated beings could go, and seized the Elders, forced them violently into the street, and to the place where the main body of the mob was stationed.

Plans were now laid for the execution of their premeditated designs, and the speaker announced:

“James Whittaker and William Lee shall be tied to a tree, and be whipped!”

David Meacham and Calvin Harlow were then seized and thrown upon the ground and held fast by ruffianly hands till the barbarous deed was accomplished.

Elder James was divested of his clothing to his waist, and tied to a tree, when Isaac Whitney, with sticks that had been cut for this special purpose, began the cruel work of scourging an innocent and God-fearing man. As the number of strokes had not been limited, the fearful, lacerating work continued till the flesh was bruised to a jelly, and his back was a gore of blood.

Satisfied with their own savagery, they untied the good Elder and allowed him to go. Still furious in their evil work, they seized Elder William Lee, intending to have him subjected to the same form of cruel treatment. Elder William asked the privilege to receive what his persecutors chose to inflict, while on his knees, and the whippers began as in the former case.

Elder James, already so cruelly beaten, placed himself so as to shield Elder William from the strokes.

Several others followed this genuine Christian example, and among the number was a woman of God, Bethiah Willard.

At this display of self-sacrifice the rage of the persecutors increased, and the Believers were inhumanly beaten, without regard to age or sex. Bethiah carried the wounds inflicted at that time on her head and face till the day of her death.

Evidently frightened at their own abusive treatment of these innocent people, the mob began to disperse, and soon left the suffering objects of their cruelty to take care of themselves. After these persecuting Christians had left the Believers, Elder James broke forth in the ministration of a new song, and all kneeled in prayer.

The company then went to the residence of Jeremiah Willard, and received the best of care. The Elders and the two Brethren who came from Shirley soon took their horses and returned, to report to other dear friends the severe persecution through which they had passed.

Elder James, in speaking to the Brethren and Sisters, said, "I have been abused, and it is not for any wrong that I have done to them. It is for the gos-

pel's sake. I have nothing against them for what they have done to me. They were ignorant and knew not what manner of spirit governed them."

All the Believers then kneeled in prayer to God, that he would forgive their bloody persecutors,—
 "Father, forgive them for they know not what they do." "This," said Mother Ann, "is the life of the gospel, and we should be thankful that we are counted worthy to suffer persecution for Christ's sake."

It was subsequently learned that no one in the mob was a resident of the town of Shirley. Many of the citizens were displeased with the transactions.

JOURNEY FROM HARVARD TO PETERSHAM.

On the 4th of July, 1783, Mother Ann and the Elders left the Believers in Harvard and made a journey to Petersham, Mass. They tarried with the family of David Hammond. Quite a little company of Believers went with them, who had come from different sections of the country.

On the third day after their arrival a body of people, who were returning from a funeral, gathered around the house, and in an unpleasant manner seemed determined to enter. It was a very singular

proceeding. David Hammond and others, who were standing in the halls of the dwelling, prevented their ingress. Elder James Whittaker, observing their riotous spirit, read to them the "Bill of Rights," which grants to Christians of every denomination equal rights and privileges in the exercise and enjoyment of their religious profession and worship.

He then reasoned with them for some time, and endeavored to show them that such proceedings were unchristian, unlawful, unmanly, and abusive.

Others of the Elders also addressed the company, and reminded them of the abuse which the Elders had suffered in Petersham at an earlier date. Mother Ann admitted several of the company into the house, and pointed out to them a narrow passage in the rear of the chimney, "Where," she said, "they thrust me through that place. It seemed as though they would press the breath from my body. I was never so abused in all my life."

Soon after this the company withdrew, but to their dishonor, be it said, they returned near the close of the day, with every indication that they were bent on mischief. Only a few of them were allowed to enter the house. Mother Ann and the Elders passed up

stairs into a chamber. The mob next attempted to reach the upper windows of the dwelling, but were not successful. Some of the Brethren reproved the mob for their ungodly behavior, but, as they seemed to be determined on acts of wickedness, it did little or no good. Stones and sticks were thrown in at the windows, and several persons were more or less injured; yet, in the midst of all the turmoil, the Believers began to sing a hymn of praise and prayer. Several were able to testify to their faith in the cross, and that in all boldness. The evil influence, however, predominated among the mob, and they became very noisy and abusive. One man, by the name of Witt, struck Brother Aaron Wood with a club so furiously that he fell to the ground and was unable to move.

At that moment some one cried out, "You have killed him;" and Elder James added, "Mark the man that killed Brother Aaron." Instantly the mob began to disperse, and ran in every direction, clambering over the walls and fences in such confusion that the scene became perfectly ludicrous.

The Believers, taking advantage of the hasty retreat, gave three cheering shouts which made the woods echo with joy.

There was no more harm that night, but on the following evening the house was again surrounded by a noisy rabble, who were mocking, hooting, and yelling like savages. A pistol was discharged in at the window, apparently with a view to frighten the Believers, but the singing and speaking proceeded as though nothing had happened.

Night after night these wicked people would gather around the house where the Believers were holding their meetings and create a disturbance by their unpleasant noises and rude behavior. This continued most of the time while they remained in Petersham.

Mother Ann and the Elders comforted the Brethren and Sisters, and counseled them to forget their troubles and to remember their sorrow no more.

At one time Elder William Lee discovered three men, as they came across the fields toward the house, and calling to the Brethren, advised them to take care of their things. "The wicked are coming," said he, "and the wicked will do wickedly."

Mother Ann called several of the Believers, and said to them, "Go quickly and see what they want, and just as you deal with them so Christ will deal with you."

These men appeared to have but little sense of the mission upon which they had been sent. They came in great zeal and running as fast as they could, shouting and making a great noise. They were strangers to the Believers. Suddenly they turned and ran from the house with utmost speed, and appeared to be very much frightened.

The next mission of Mother Ann and the Elders was to the town of Cheshire, where they arrived July 18, 1783, and called at the home of Joseph Bennett. They remained with his family over the Sabbath and held a public service. Large numbers came to attend the meeting. All the Elders addressed the assembly, and opened the gospel testimony with great clearness.

At the close of the service several persons came to the house and used very abusive language toward the Elders, and especially toward Mother Ann. One of the young sisters remarked, "She is my mother. She is my mother." This put them to silence, and they left the place very much ashamed of their conduct. After holding meetings in Cheshire about one week they went to the town of Richmond.

XI.

MOTHER ANN AND THE ELDERS ARRESTED AND TRIED
BEFORE A COURT OF JUSTICES.

The Believers entered Richmond, Mass., July 24, 1783, and were received with great joy by the Brethren and Sisters of this place, and also of Hancock. Their meetings were well attended and the general behavior of the strangers was remarkably good during the first evening. On the second day a number of persons came and conducted very rudely, but were kept out of the house by the Brethren.

A meeting was held on the 3d of August, and during the first part of the day the proceedings were very peaceful. Many, without doubt, came with honest intentions. Before the close of the day a change came over the people, and they manifested a very riotous disposition, scoffing and threatening, and some went so far as to beat and abuse the Believers.

On Monday the numbers increased and they conducted themselves in an unbecoming and malicious manner, making accusations against Mother Ann and the Elders. A Baptist minister by the name of Rathbun was the instigator and leader of this mob. He had at a former date accepted the faith of the Believ-

ers, but after a few months' trial had apostatized and become very unkind.

He entered the house with a part of his company, and began to revile Mother and the Elders, by calling them deceivers and false prophets. His own son who heard this reproachful language, reprov'd his father. "I think it is a shame," said he, "for a man of God, and a minister of the gospel of Jesus Christ, as you profess to be, to come here, at the head of a mob, to abuse an innocent people."

The reproof only aroused more anger and this minister not being able to say anything in the presence of the Elders, drew back to the door. He then mounted some steps and taking advantage of the position, he leveled several strokes, with a hickory staff, at his son's head, with such violence that his skull was laid bare nearly three inches in length. The next moment the cane was thrown upon the fire. The mob continued clamorous and abusive and seemed determined, by false accusations and hard speeches, to destroy, if possible, the testimony of the gospel. Mother Ann was taken into a carriage, unperceived by the mob, and returned to the home of Samuel Fitch. Soon after this the Elders walked out and passed on their

way, singing and shouting as though they were in a place of the utmost security.

One of the men who had been the most active in circulating slanderous reports about Father William Lee, came up and openly vented these lying accusations to his face. Father Lee paid no attention to him, but continued in the company of the Believers. The man then threatened to beat Father William if he was not away from the place in fifteen minutes. No attention, however, was paid to him, and the poor, miserable creature soon sneaked from sight.

The same evening the mob gathered at the house of Samuel Fitch and were very boisterous. The Brethren reproved them for their ungodly conduct, but it was not accepted. Some of the Believers were handled roughly and some of them knocked down. John Deming, Sr., received a severe stroke on the head which caused the blood to flow profusely.

This persecution brought much tribulation upon the Elders, and Mother Ann remarked, "I see a white hand stretched out toward me, which is a sign, and a promise of my protection." As this wicked company had influenced the civil authority, a warrant was issued to apprehend Mother Ann and the Elders, with

others of the Brethren. The warrant was by Samuel Brown and delivered to Philip Cook, who was a constable. It was served upon Mother Ann, Father William Lee, Elder James Whittaker, Elizur Goodrich, Samnel and Dyer Fitch. After these were taken the mob was dispersed. Receiving their word that they would appear the next day, the Believers were permitted to remain at the house.

The board of justices met in the church at Richmond. It consisted of Samuel Brown, J. Woodbridge, and James Gates. These judges were to try Mother Ann and her little company upon the charge of blasphemy and disorderly conduct. Many evidences were produced against them, and readily heard, but few witnesses that were brought forward in their defense could scarcely obtain a hearing. The riotous and abusive conduct of the mob, which created the disorder, was by a strange perversion of coincidences charged upon the Believers.

This was a manifestation of the spirit that governed this court. To prove the charge of blasphemy it was testified that Samnel Fitch had declared that "in Mother Ann dwells the fullness of the Godhead bodily." Samuel replied in his own defense, "We

read in the Scriptures that the fullness of the God-head dwelt in our Lord Jesus Christ bodily," and said he, "Except Christ be in you, ye are reprobates." The inference was at once perceived by the judges who found themselves unable to proceed with the charge, which must, in the issue, prove themselves reprobates.

Samuel then took the liberty to warn the judges as follows: "Take heed what ye do to this Christian people, for they are God's anointed ones whom he hath sent to America." This admonition was highly offensive to the judges, and they privately consulted what they should do with these Shakers. It was admitted that they appeared conscientious and acted upon religious principles, yet they deluded the people and disturbed the inhabitants of the town, and they must be taken care of or they would turn the world upside down.

After a long deliberation it was decided that Mother Ann and the Elders should be fined the sum of twenty dollars as disturbers of the peace, and then leave the state. The money was immediately advanced by the Brethren, so that they might be set at liberty; but as to leaving the state, they chose to obey God rather

than man, and accordingly continued their labors among the people.

Samuel and Dyer Fitch and Elizur Goodrich, being inhabitants of the town, were required to give bonds for their good behavior and for their appearance in the county court in Barrington.

These Brethren, however, insisted that they had not trespassed, but had a right to worship God in their own homes, without molestation. They could not consent to give bonds, as they might be charged by their adversaries with breaking the peace whenever they attempted to worship God. They were therefore committed to Barrington jail to be tried by the court.

Mother Ann and the Elders moved on to Hancock, and remained over the Sabbath with Nathan Goodrich. The assembly that came to the worship on the Sabbath was so large that they were obliged to hold their religious services in three several places.

The gospel was preached by the Elders and others and the meetings were attended with manifestations of the Holy Spirit. Some persons were present who "breathed out threatenings," but it fortunately ended wholly in words.

Mother Ann and the Elders now arranged to make a visit to the Brethren who had been committed to prison in Barrington. On reaching the place of their confinement they made this salutation, "We have come to see Christ in prison." The Elders remained two days, and ministered comfort to their Brethren in bonds, and then passed on to West Stockbridge, to the residence of Elijah Slosson. The whole family had accepted the faith of Believers, and at this time were very solicitous that the Elders should call and see them. They reached the place on Saturday and remained over the Sabbath. On this last day a religious service was held and a large body of Believers attended. These came from New Lebanon and Hancock and other places. Many not of the faith were also in attendance, and listened attentively to the services.

On this day not less than two hundred persons were provided with food by Elijah's family, so that the Believers said, "The Lord blessed the family of Elijah, and all that pertained unto him." More than one hundred horses were turned into a field of seven acres and the grass was entirely eaten away. Elijah for this free-will offering was made the jest of the

neighbors who laughed at him, and then asked, "What will you do now, after the Shakers' horses have eaten up all your pasture?" "Trust in God," replied Elijah, and this trust brought the blessing to his family. His field was not in the least injured, and his prosperity was more abundant. The Believers were always made welcome to share in his hospitality, and if any poor person came to his door, he was never sent away without some aid in food or clothing.

On the next Sabbath the Elders were at the house of Nathan Goodrich and held a public service. A large company of Believers were present, and at the same time several men who were disturbers of the peace. The Elders spoke to this unruly class with an authority which they regarded, and falling into confusion among themselves, they drove off without creating any marked disturbance.

During the time that Mother Ann and the Elders continued in Richmond and Hancock, they were visited by many Believers who were fed and nourished by the power and gifts of God, from their gospel Parents. A large share of the time was spent in religious service and some one expressed it in these

words, "We could hardly distinguish the days of the week, as every one seemed like the Sabbath."

While this company was rejoicing in the power of the resurrection, the spirit of opposition was not asleep. The preaching of the testimony of Jesus Christ produced a disturbance in the kingdom of darkness, and the sons of Belial were determined to redouble their efforts and drive the Believers out of the place by violence.

A mob collected on Friday, and came on like drunken madmen. Arriving at the house, they cried out, "Bring out those Europeans." Mother Ann and the Elders were now ordered to leave the place, and this was accompanied with threats and abusive language.

The Elders had arranged to go from the place the next day, and so informed the mob. Some reckless characters proposed to use violence, while others objected. This difference of opinion created confusion in their company, and the majority insisted that no violence should be used. The mob then dispersed and the Believers enjoyed the night in peace.

MOTHER ANN AND THE ELDERS VISIT NEW LEBANON,
N. Y. MEETING AT THE HOUSE OF JOHN BISHOP.
THEY VISIT JABEZ SPENCER IN STEPHENTOWN,
MASS., AND RETURN TO NEW LEBANON ON SATUR-
DAY, AUG. 23, 1783.

Mother Ann and the Elders, with a large company of Believers, left the house of Nathan Goodrich, to visit New Lebanon. They arrived at the residence of Israel Talcot, who lived on the mountain between New Lebanon and Hancock, a short time before noon. Abigail, the mother of a small family, was preparing the dinner, when Mother Ann said to her,—

“ Abigail, we shall all dine with you to-day.”

“ And I will arrange accordingly,” said Abigail, “ and enlarge the supply of food.”

“ Nay,” said Mother, “ there will be a great plenty.”

Between thirty and forty persons were provided with food that day and were satisfied. Abigail was greatly astonished that so many people were fed upon so small a quantity of food.

The Elders then passed on to David Shapley's and made a short call, and then to the house of John Bishop in New Lebanon.

At this time was fulfilled the prophecy which Mother Ann had made to John several years before this date, and while she was in the prison at Albany. It was a joyful day to John. Mother Ann walked through the house from room to room, singing a song of joy and blessing.

The next morning Mother Ann asked John if he had any suitable place on his farm where they could hold a meeting.

“There will be,” said she, “many more people here than you can accommodate in your house.”

“Yea,” replied John, “we will have the meeting in the orchard.”

It was estimated that some four hundred people were present.

A piece was sung by Elder William Lee, and the Believers enjoyed a beautiful season, in which was manifested the spirit of God in a gentle, inward power and gift.

Amos Rathbun asserts that he realized a great outpouring of the spirit of God. He saw with clearness the sad state of the children of men, and the gift of salvation that was offered by the gospel. He warned all against losing the day of their visitation.

Elder James came forward and said, "My name is James Whittaker. I have prayed for you, my friends, as earnestly as ever I prayed for my own soul."

He then spoke of the sinful state of man, and of the necessity of a restoration through Christ, in order to find salvation and redemption, now offered through the medium of the gospel.

"The time has fully come," said he, "according to the prophecy, for Christ to make his second appearance for the redemption of man, and we are the witnesses, through whom Christ has manifested himself in this day. The only means of salvation that will ever be offered to a lost world is to confess and forsake their sins, take up the cross and follow Christ in the regeneration." He spoke of the necessity of believing in these messengers whom God had sent, and declared that the only way that they could find the will of God was to find it in the followers of Christ. This was the way, according to the Scriptures, that God manifested Himself to the ancients, and that it was as much so at the present time.

Father James spoke of humility and self-abasement.

"You cannot blame me for abasing myself."

He declared the great riches he had found by the gospel, and the awful consequences that would follow those who rejected the day of their visitation.

Elder Joseph Meacham and Calvin Harlow made a few remarks in confirmation of the work of God. The power of the Holy Spirit was very great and the evidences of the testimony clear. Every mouth was stopped, and every tongue became dumb, and the assembly appeared as though arraigned before the bar of judgment. The Believers went forth in the worship of God with power and with spiritual gifts. There was no one to molest them or to make them afraid.

At the close of the service food was prepared for the Brethren and Sisters and for a large number of strangers. At the suggestion of Mother Ann, John Bishop gave a general invitation to all present to accept of his hospitality. Sixty persons were soon seated, and all amply supplied, as had been done for the Believers.

It was estimated that some two hundred people had been furnished with food. Concerning this visit, John gave the following statement: "I evidently felt the blessing of God rest upon my house and upon

all that I possessed. Though the temporal blessings are the least, and were at this time, yet as they are evidences of the good fountain from whence they flowed, I shall insert some of them in particular.

“There were about forty persons in the company that came with Mother Ann, and nearly all came on horseback. The horses were turned into a field that contained ten acres. At first I thought my feed would soon be gone, but concluded not to be over anxious, as I had the privilege of entertaining Mother Ann and the Elders. These horses and four cows remained in the field from Saturday p. m. till Monday noon following.

“The same day after they were taken out, I went to see the field, and as strange as it may seem, it was as fresh and as green as though a creature had not been in it for a week.

“Although the company had been amply supplied with milk for drink, the dairy did not show the loss, as there was as much butter made as usual.

“These things may appear impossible, but I feel confident that they were effected by the same power as that which fed the five thousand.”

Mother Ann and the Elders now visited several

families of Believers, among whom were Hezekiah Hammond, George Darrow, and Reuben Wright.

A meeting was held in Reuben's house and the Believers were blest with wonderful power and zeal. Mother Ann, while kneeling, addressed the people present,—

“ God created my soul in innocence, but by sinning against His holy commandments, I was defiled and made unholly in His sight. While I was in this sad state, God was pleased to call me by the gospel of our Savior, Jesus Christ. By the gift of the Holy Spirit I was made able to see and feel the depth of my loss, and by this same power I was helped to travel out of it.

“ When I was despised and afflicted by my enemies, thou, O God, didst comfort me! When cruel persecutors rose against me, and put me in prison or in a dungeon, thou didst stretch forth thy hand for my deliverance.

“ I thank thee, O Father! Lord of heaven and earth, for the revelation of our Savior, Jesus Christ, which has shown to me the depth of man's loss, and the way of recovery by the gospel.

“ I crossed the great waters with a little company,

through many dangers and perils, and by the miraculous power of God, we arrived safely in this land. God has supported us by his special grace under all trials and afflictions, and given us strength and fortitude to stand in defense of the truth.

“ We thank thee, O God, for raising up so great a people in this land. Thou hast made us able to plant the gospel in the hearts of many, who now through love, glorify thy name. We pray God protect and strengthen thy chosen people, and keep them from all evil.”

Mother Ann and the Elders then visited the family of Josiah Skinner, where they held a meeting. It was a demonstration of great joy and not uncommon at this date, for those who had been baptized into the faith of the gospel, to shout and sing as they were journeying from town to town. It was the day of glad tidings and they were anxious for all to hear them.

While at the residence of John Spier, a mob surrounded the house and demanded admittance. They used much threatening and abusive language, and at length burst open the door and entered the dwelling. No further violence was attempted, and after they

had made all the threats of abuse that their wicked minds could suggest, they departed and the Believers retired to rest.

A visit was made to the residence of Nathan Farington by the urgent invitation of the family. As a meeting had been anticipated, a large company of Believers had assembled, but Elder William remarked, "As the house is not large enough for the people to serve God in, we had better go into the field."

Some of the people who were present thought Farington was very foolish to allow such a body of people to enter his field and ruin the crop of grass, but Nathan was full of faith, and only made answer, "You will see."

To the disappointment, however, of many who were present, more grass was obtained from the field than for many years of previous date.

Mother Ann and the Elders next visited Jabez Spencer of Stephentown. On Sabbath morning Capt. Ichabod Turner informed the Elders that a mob was gathering, but it would take several days for them to form into companies. The Elders said they expected to leave the place on Monday morning. Several ruffianly characters, however, came on the Sabbath

and maliciously struck some of the Brethren, but Jabez put the rioters out of the house, and they offered no further violence.

A large body of people attended the religious service. Some of the company manifested an opposition to the work, and charged Mother Ann and the Elders with being deceivers and false prophets.

Elder James Whittaker, in preaching, introduced his discourse with these words :

“O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?”
Acts xiii, 10.

A very gifted meeting followed, and the Believers continued in prayer and praise most of the night.

MOTHER ANN AND THE ELDERS CARRIED BEFORE
ELEAZER GRANT. SHE WAS TREATED CRUELLY, AND
DRIVEN FROM NEW LEBANON.

Mother Ann and the Elders reached New Lebanon September 2, 1783. The day following, a mob began to collect before the rising of the sun and surrounded the house. Many of the enemies of the cross of Christ in New Lebanon had learned of the arrival of

the Believers, and were watching for the first opportunity to express their malicious rage on the return of the Elders to this town.

The mob consisted of two companies. One was directed by N. Fitch, captain of militia, the other by T. Tanner, also a captain of militia. Others distinguished themselves, and appeared much more open in their abuse than the real leaders of the mob.

Presenting a warrant, they seized George Darrow and David Meacham, and charged them with having abused the daughter of David Meacham. This criminal act was chosen to cover the real object, which was to get these two men from the house and have them placed in confinement. This would prevent them from assisting Mother Ann and the Elders, who were stopping at the same place. They knew that the mob would have much more power to act if the Brethren were not present, as David was a man of great fortitude and influence, and George was the owner of the house.

These two Brethren were taken before a justice of the peace, Eleazer Grant, for trial, while David Darrow and Richard Spier were left in care of the dwelling. David and Richard informed the mob of their

authority to protect the house, and expostulated with them upon the unlawfulness of their conduct.

These evil-doers felt no disposition to parley about the matter, as they were determined on violence without regard to law or justice. The Believers collected as fast as the mob did, and went into the dwelling, which was soon filled. The building had three doors leading from the several rooms into the street or yard, and these were all guarded by the Believers. The mob commenced their acts of violence by attempting to force a passage into all the doors at once. The Brethren forbade their entrance, and again urged the unlawfulness of such proceedings, but in vain. Their conduct was like ravenous wolves.

They seized the Brethren, one after another, and dragged some of them from the house by their hair with the most savage violence. Richard Spier was forced three times from a door, and thrown forcibly upon the ground, while others were caught up by several of these savages and pitched head foremost, with great violence, into the yard or into pools of water. By this treatment, their clothes were often much defaced or sadly torn.

After a conflict of about twenty minutes the mob

obtained an entrance into the house. Mother Ann and some of the Sisters were in one of the back rooms, into which place these cruel men attempted to enter. Several Brethren stood guard at the door, but after a severe struggle the mob succeeded in breaking down the partition between the rooms, and, seizing Mother Ann, dragged her, in a shameful manner, through the house, and threw her, headlong, into a carriage. Two Sisters who followed her, however, succeeded in getting into the same carriage. Eliab Harlow acted as their guide. They had not driven more than three or four rods when some one cut off the reins. Eliab then led the horse a short distance, when the mob surrounded the carriage, and, beating him off, guided the horse themselves, and drove furiously to the residence of the justice, Eleazer Grant.

A young man was heard to remark: "These people have a power that we know nothing about. It is the power of God that carries that woman along in such a manner." He then invited Prudence Hammond to ride with him, as she was walking by the side of the carriage. Mother Ann cautioned Prudence not to be enticed, but to maintain her faith and endure to the end.

While crossing a narrow bridge upon the side of a

steep hill some reckless creatures from the body of the mob attempted to upset the carriage, but were prevented by one of the Brethren. The man who was the most active in this business fell down the precipice, and received some slight injuries. The same man attempted to pull Elder James Whittaker from his horse among the rocks by the roadside. One of the Brethren instantly caught Elder James, and partially saved him from the fall, which proved so severe as to fracture three of his ribs. It was with great difficulty that he was able to proceed on his journey.

The distance from the residence of George Darrow to that of Eleazer Grant was one and one half miles, and during the whole of this journey the mob strove to keep the Believers back by beating and abusing them, but were not able to effect their purpose. Mother Ann was very roughly forced into the house of Eleazer Grant, and her clothes badly torn, much to her own discomfort and sorrow. Elder James was strongly persuaded to enter a complaint against Thomas Law for his abusive treatment to the Believers while on the journey, but was dissuaded by Mother Ann, who counseled him to labor to be comfortable and peaceable.

The trial of George Darrow and David Meacham occupied several hours. The complaint, which originated in malice and was prosecuted through envy, ended in a sham or mock trial, and was evidently designed to cover greater deeds of persecution and personal abuse.

When Justice Grant had disposed of this case he had Mother Ann brought before him, and called upon her to hear the indictment, but instead of attending to the false accusations brought against her by her enemies, and which it was in vain to counterplead before a mob tribunal and before an unjust judge, whose only object was to persecute the Believers, she reproved him for sitting as a magistrate and suffering such riotous mobs to abuse innocent people, contrary to the law, without attempting to suppress them.

The justice, unable to bear this reproof, ordered his constable to take Mother Ann to a new house which he was then building, and put her under keepers. Three men, in a very abusive manner, led her to the new place of confinement.

Mother Ann felt extreme anguish from the cruel abuses of these men, and said to them, "Must I give up my life in your hands?" Regardless of her peti-

tion, they thrust her into a room, where she sat down and cried like a child.

The mob immediately surrounded the house and refused to let any of the Believers enter. Elder William Lee insisted on going in, at the same time declaring that Mother Ann was his sister. Two or three of the Sisters managed to enter the house, and soon found their way to the room where Mother Ann was confined.

In the meantime Grant and his wicked court consulted among themselves to know in what manner they should proceed, and having settled the point, Mother Ann was brought back to the first house.

Elder James Whittaker, during the time of this trial, had been kept under guard at the house where the court was sitting. He was called in, and a suit was entered against the two Believers for a breach of peace. They were accused of making disturbance and breaking the rest of the people by singing and shouting at a late hour in the night.

The justice inquired of them, "Did you not pass by Mr. A's house?" Elder James replied, "I never saw the man in my life, that I know of; but I have sung and served God a great deal."

They were then asked, "Did you not pass Mr. B's house?" and received the same reply as before.

Grant then made a pretense of binding them over to the county court, and said, "You must be taken to jail, or get bondsmen for your appearance."

David and George Darrow immediately offered themselves as bondsmen, and were accepted.

They then said, "The prisoners are ours, and we have a right to take them where we please."

It appears, however, that the prisoners were not given up to their bondsmen, but all went out, and Mother Ann and two Sisters stepped into the carriage. The Brethren who were bondsmen, considering themselves as having the right, attempted to lead the horse, but were prevented by the mob.

The justice of the peace came to the door, and addressed them as follows :

"As a magistrate of the state of New York, I desire that there may be no mobs nor riots." And then added, "Lay hands suddenly on *no man*."

These words he repeated several times, placing peculiar emphasis on the last two words—" *no man*."

Grant returned to the house and was seen no more that day. The speech was evidently intended as a

cloak, while it held a license to the mob to abuse Mother Ann at their pleasure, as she was *a woman*.

This was well understood by the mob, for they took hold with increased zeal and separated Mother Ann from the body of Believers, and would not suffer them to come near her. They now drove on with great violence towards Albany, still keeping the Brethren back and threatening and abusing every one that attempted to go forward. Many of the Believers were inhumanly beaten, and a like cruelty exercised upon their horses. After driving about seven miles, over a rough and muddy road, over stones and stumps, and seeking the worst places for Mother Ann's carriage, they reached Rany's tavern. The landlord, hearing the tumult and understanding the cause, came out, and with authority of spirit and severity of language reprimanded the mob for such shameful abuse toward an innocent and civil people. He threatened them with the utmost rigor of the law if they did not immediately disperse.

This severe rebuke from Rany greatly embarrassed the mob, and finding that they were near the boundary line of the town and night coming on they gave this order: "All who belong in Niskayuna may pass

on, while those who live in New Lebanon must go back.”

The Brethren, however, would not consent to this, but determined to keep the company of Mother Ann and the Elders.

After much wrangling among themselves, and the dealing of some blows upon the Believers, they wildly dispersed.

Mother Ann was very much exhausted, and passed the night under great distress and sufferings. Several families of Believers lived on the road over which they had traveled during the day, but the mob would not suffer her or the other Believers to stop for any refreshment. It was a long, sad, and perilous journey.

When daylight appeared, the Believers, who had taken lodgings where they best could be obtained, arose as sufferers in the affliction which the cross of Christ is sure to bring.

In all of this burden they made preparation for holding a religious meeting. They kneeled and wept with great sorrow. Elder James Whittaker made this remark, “If the Believers should hold their peace, I believe the very stones would cry to God.”

At the close of the service a supply of provisions was brought to them by some Brethren from New Lebanon, which was thankfully received, in a time of great need.

Mother Ann wept as she related the abuse she had suffered at the hands of these cruel persecutors. "So it has been with me almost continually since I left Niskayna, day and night,—day and night I have been in sorrow and persecutions."

In the afternoon they returned to the residence of Nathan Farrington, where they remained about two days. At this place Mother Ann said, "I feel now as though I could take some rest."

But the enemies of the work of God could never be at rest while Mother Ann was within their reach. In the evening, between thirty and forty heathenish creatures surrounded the house, and from the savageness of their manners they were styled "The Indian Club."

They demanded in abusive language to see *that woman*. Nathan inquired what they wanted of her. They said, "She is a witch and she shall not stay here."

Nathan replied, "She is a woman of God, and you shall not see her in such a manner."

The mob then threw stones and clubs at the house, and threatened to break down the doors. Nathan commanded them to desist and threatened them with the penalty of the law if they attempted to break into his residence. This for a moment checked their rage. Nathan endeavored to show them the wickedness and folly of such conduct. "I have lived as a neighbor with you for several years in peace, but now because I have joined the people of God, according to my faith, and confessed my sins, as you ought to do, you come here to break into my house and abuse me and my family."

But the mob were determined to break into the building, and setting reason and humanity at defiance they continued with horrid oaths and blasphemies, to throw stones and clubs.

Mother Ann now asked John Farrington if he could not go and send those men away.

"Yea, Mother," replied John.

"Go then and shame them, and tell them if they will go away and come to-morrow peaceably, that I will see them."

In the strength of the gift John went down, and had no sooner passed out of the door, when he was instantly seized by two ruffianly fellows.

“Love,” cried John.

“Love,” replied the men in a sneering voice, and immediately gripped him between them with such violence that it seemed as though they intended to squeeze the breath out of his body.

John held his breath, and as they slackened their arms he cried still louder, “More love!”

At this they renewed the grip, and cried out, “More love!”

This was repeated several times till the men wearied themselves while John received no harm.

“Now, if you have got through,” said John, “I want to reason with you, as you are reasonable men or ought to be. Why do you come here in such a manner, and in the night? It is a shame! I am ashamed of you, that men should behave so. Do for the honor of man withdraw peaceably, and if you will come again in the morning, when it is daytime, the woman that you are talking about will come and see you.”

These words, spoken with such confidence, van-

quished their rage. They immediately began to withdraw, and soon all were gone, so that the Believers enjoyed the night in peace.

The next morning six of the company called at the house. John met them at the door and then introduced to them Mother Ann and three of the Sisters. "This is the woman," said John, "that you were so anxious to see."

"What can you want of me?" said Mother Ann, "I am a poor, weak woman, I do not hurt any one."

The guilty men had not confidence to speak nor to look at her, but hung their heads and soon excused themselves. John invited them to take breakfast, but they declined.

From this place Mother Ann and the Elders went on to Niskayuna. All the Believers who had accompanied them were now dismissed, except Richard Spier, and returned to their several homes.

Having traveled but a few miles Elder William Lee called at the shop of a blacksmith, by the name of Johnson, and asked him to re-set a shoe on his horse, but the man, in a very rough and passionate manner, refused and seizing a pair of tongs, threw

them at Elder William with great violence. They fortunately missed the mark and struck the ground near his feet.

Richard Spier picked up the tongs and asked Johnson the reason for such conduct.

“I will kill all of them,” said Johnson, “if they do not leave the shop.”

The Believers thought it was a point of wisdom to move on, and soon reached the residence of Ebenezer Knapp, where they had been invited to stop. The family had made preparations for the visit, and were pleased when they learned that Mother Ann and the Elders had decided to call upon them.

Soon after they had entered the house, Johnson, with about twenty characters as rough as himself, was before the dwelling and ordered Mother Ann and the Elders to leave the place in thirty minutes or they should suffer the consequences. These ruffianly fellows were armed with sticks and clubs, while some had heavy whips. They wound the lashes around their hands that they might the more effectively use their weapons of cruelty.

This threatened interference so disturbed the minds of the family and their guests that they were afraid to

sit at the table at the hour of noon. Elder William Lee went to the door and spoke to the mob without fear. "We came here peaceably to refresh ourselves," said he, "and we have concluded to remain here so long as we may choose, and you have no right to disturb us."

No further abuse was offered and the Believers soon made preparation to continue their journey. On their arrival at the ferry, opposite the city of Albany, they met a party of Indians, and by them the Believers were treated with civility and kindness. After crossing the river they entered the forest, northwest of Albany, where they felt assured that they could rest undisturbed for a few moments. Pursuing their journey through these wild woods, they arrived at Niskayna late in the evening on the fourth of September, 1783, after an absence of two years and four months.

The evangelizing mission of Mother Ann and the Elders has not its parallel on record. Their history tells of a *living sacrifice* of years on years; of lives consecrated to God's service in which there was not the shadow of turning. From the day that they received the divine call, while in England, till they

passed from the scenes of time, it was one long and perilous march through worldly persecution.

Remarkable stories have been told of men; of the tortures to which they have been subjected, and of the hair breadth escapes which came at the opportune moment and permitted them to do more and suffer more, while on the pilgrimage through this world, and no less of their suffering unto death in all the agonies that could be concentrated upon the hour of torture.

Many cases might also be enumerated where heathen and Christian savagery has been inflicted upon women by imprisonment, by the rack, and by burning at the stake. Remarkable instances of heroism and unshaken confidence in the cause of right have also been manifested, and have become the beautiful lessons which to this day enkindle thoughts and acts of self-sacrifice and of loving emulation.

But all these instances diminish before this "burning fiery furnace" into which Mother Ann and the Elders were cast, as they through a protracted period of fourteen years were thrown into jails and prisons and filthy dungeons. They were stoned by angry and malicious mobs; they were beaten with clubs and the flesh torn from their bodies by the cruel strokes of the

lash. They were deprived of their food, and of their rest, and suffered daily at the hands of religious fanatics an untold list of brutal indignities.

In all this they never wavered in their confidence before God, that he would be their Father, guide, and protector. They received much consolation in the testimony of Jesus. "Because you are not of the world, therefore, the world hateth you." "It hated me, even as it hateth you." "Be of good cheer, I have overcome the world."

These servants of the living God, even while under the lash of hard-hearted tormentors, would, in the exaltation of their minds, sing hymns of praise to God's glory, in that He had called them to suffer, that others might rejoice.

And there were times in which these three witnesses rejoiced and were made exceeding glad; times even when they could enjoy the fellowship and friendship of their gospel relation; when the songs of thanksgiving brought peace and assurance, and the voices of little children so captivated them that they would forget the trials and sorrows of the Christian martyr.

They were, in the best and most noble sense of the term, men and women, and eminently beautiful repre-

sentatives of the family of man,—kind, gentle, mirthful, and affectionate. Add to this the love and grace of God and we can readily see what made their company so much to be desired by their spiritual children.

On the extended mission which they made in the years 1782 and 1783, they passed through not less than thirty-six towns, in the states of New York, Massachusetts, and Connecticut. In many of these places they held religious services, which abounded in songs of praise and thanksgiving and in exhortations of “peace on earth, to men and women, good will.”

The mission was carried into effect when the American people were in a very excited state of mind, arising in part from the demoralized state of society, brought on by wars and fightings, and in part by the intolerance of bigoted religionists who were always ready to institute an inquisition and to tyrannize over all that did not subscribe to their churchal dogmas, and lastly to that sordid selfishness of the human heart that always makes “*might to be right*” as it dominates over the minds of men.

It is a source of congratulation that Mother Ann and the Elders were made able to pass through all these heavy burdens of mind and body as well as to

endure all the cruel persecutions that fell upon them, and then, at last, reach their own beloved home in the wilderness of Niskayuna, and be able to dwell in love and peace for a few days, surrounded by Brethren and Sisters, who had covenanted before God to be "faithful unto death." It has been a labor of love to bring this brief historical account of the missionary labors of Mother Ann and the Elders before our readers, having the assurance that it will awaken an interest in the minds of many to do more for the cause of righteousness and less for the selfish interests that "perish in their using."

XII.

INDUSTRY, PRUDENCE, CLEANLINESS, ECONOMY, ETC.

Mother Ann and the Elders instructed the Believers very carefully in regard to the management of their temporal duties. All should be industriously engaged, and while their hands were employed in manual labor they must also give their hearts to God. They should use the things of this world as not abusing them.

While they were instructed that nothing should be lost or wasted through carelessness, they were at the same time to avoid covetousness. A kind and char-

itable spirit should be manifested toward the poor and unfortunate children of this world.

They urged the necessity of this very important rule. Whatever may be your trials or privations, never run in debt to the world, as by so doing you make yourselves slaves to the world. These things were enjoined as essential to the securing of a spiritual blessing. It was held forth as a doctrinal truth that those who were unfaithful in their temporal interests, could not find the blessing and protection of God in their spiritual life.

All were stimulated to make a wise use of their time and talents in temporal duties as essentially necessary in order to inherit the true riches.

Mother Ann, while giving advice to one of the young Believers, remarked, "Be faithful to keep the gospel. Be neat and industrious. Have everything in your house arranged in order and in neatness. Prepare your food in that manner that those who partake of it may bless you with thankful hearts. Keep a strict watch over the words you speak, that you may not treat others unkindly nor cast on them unpleasant reflections. Let your words be few and seasoned with grace."

To another company she spoke as follows : “ Return to your homes and put your hands at work, and give your hearts to God, for if you are not faithful in the unrighteous mammon, how can you expect to be entrusted with the true riches ? ”

“ Many will come to the Church and receive the gifts of God and then through carelessness and idleness lose or waste them away. This is not right; you should be faithful, that when you come the next time you may bring spiritual strength and not bring weakness. ”

“ Let your apparel be modest as becomes the people of God, and teach the same to your families. Labor for a meek and quiet spirit that others may see your good works and be able to glorify your Father in heaven. Let the children of this world have all your jewelry, your gold beads, silver buckles, sleeve studs, rings, etc., as upon such things they place their hearts, but the children of God do not need them. ”

“ Remember the poor and needy, the widow and the fatherless, and give bread to the hungry and clothes to the destitute. Jesus has said, ‘ Give to him that asketh. ’ Put away all covetousness and be prepared for the gospel of Christ, for the time will come when

it will be preached to all nations, and ‘ many will come to Zion to hear the word of the Lord.’ ”

Some of the persons that visited Mother Ann and the Elders had entertained that singular notion that the end of the world was near at hand, and through this were neglecting their families and their property. Mother Ann said to them : “ Go to your homes, plough and plant your fields, set out your orchards, raise your stock, and make provisions for a livelihood as though you expected to live a thousand years, and gather something with which to do good. Take care of what you have ; provide places for all your things and learn to be neat and prudent.”

To a brother who had contracted a debt and thought he must sell his farm to cancel it, she said : “ You should not sell your farm that you may pay your debts. Nay. The people of God do not sell their farms to pay their debts, but they put their hands at work, and give their hearts to God, and gather something by their industry with which to pay their debts and keep their farms.

“ As you become involved in debt you not only bring yourself into bondage but also your family, and at the same time bring distress upon your creditors.

Such evil management will bring sad loss to the soul till the creditors all are paid, in full, and the soul finds repentance.

“As we have given our souls to God, let us kneel in prayer, asking that He will spare our lives till we have repented of all our sins, for those who leave this world in their sins, must pass through intense sufferings. Remember the cries of those who are in need and in affliction, that when you are in need God may hear your cries.

“You should walk uprightly like men and women of God. You ought to love and fear God in all you do. Open and shut the doors carefully, and walk with gentleness about the house.”

Mother Ann was very thoughtful about the preservation of the health of Believers, and counseled them to be temperate in all things.

“You should keep your health and strength, with which to serve God. Be charitable. If I owned the whole world I would turn it all into joyfulness, and not say to the poor, ‘Be ye warmed and be ye clothed,’ without giving them the means wherewith to do it.”

Father James Whittaker then took the Bible and read as follows: “Be ye doers of the word and not

hearers only, deceiving yourselves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds.

“ If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man’s religion is vain. Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.”

MIRACULOUS GIFTS.

In the history of the church of God from the earliest ages we have the record of gifts which have been held as miraculous. The healing of the sick has been a specialty. A faithfulness to the laws of God has sometimes been a requisite, and God has healed them, as was promised in Exod. xv, 26: “ If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his sight, and wilt give

ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians; for I am the Lord that healeth thee;" and in Dent. vii, 15: "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

Since this early date the sick have been healed by prayer, by the laying on of hands, by faith, by signs, by pilgrimages, and by the ministration of spirit influence. The prophets were gifted to heal the sick, and to give sight to the blind. Jesus gave this gift a prominent place in his ministry, and it continued to be one of importance with all of the apostles.

Many of these marvelous gifts attended the spiritual work of Mother Ann and the Elders, and were received as among the blessings of the gospel. The Believers, however, never placed these gifts so fully in the foreground as to exclude others of more value. They taught that the blessed fruits of the gospel, a practical righteousness and a victory over wrong, were the most powerful evidences in favor of its

truthfulness, and that honest, upright souls would not be anxious for outward demonstrations; that ten thousand outward or physical miracles would never redeem the soul to God. It was a love for the truth, and a spirit of obedience for the principles of righteousness that would establish the Believer upon a sure foundation. That these gifts of healing have been manifested by the righteous and as well by the unrighteous, and given occasion for controversy, which in the end has produced offenses against the sacred cause, a better test of a divine life is, "By their fruits ye shall know them, whether they be good or whether they be evil."

Multitudes of cases might be collected, bearing an extraordinary appearance, but the following may prove sufficient.

Noah Wheaten of New Lebanon was formerly the captain of a whale ship, a man of singular courage and invincible fortitude. In the year 1780, in July, he was clearing a piece of land about forty rods from his house. On going to a spring for some drink he jumped from a fence, and by mishap dislocated his ankle, and broke the outer bone of his leg just above the ankle joint. He crawled back to the place of his

work, as he was unwilling to go to the house on account of the enmity of his unbelieving neighbors, to whom he had often testified his faith, and now could expect from them nothing but derision.

The pain increased in the swollen ankle, as he continued in the woods for some two hours or more, and this was accompanied with great distress of mind. At length he crawled home on his hands and knees, under extreme mortification of spirit for this misfortune, yet he was full of faith and confidence in the gift of miracles which he had so strongly testified to his unbelieving neighbors. He now felt the trial of his faith, and was resolved not to mar his testimony by flinching from it.

He refused the assistance of a physician, or any attempt to set the bone, or even any outward application for the mitigating of the pain. Consequently his ankle and leg swelled greatly, and were excessively painful. While in this situation several of his unbelieving neighbors came to see him, and also many of the Believers. Confident of a miraculous cure to confirm his testimony to the friends present he would not submit to the ordinary means of relief. He remained as above from two o'clock p. m. till the

evening of the following day, during which time he was in prayer to God for a miraculous cure.

While the family were assembled for their evening worship, the spirit of God came upon him, and he was taken from his seat and whirled swiftly around on his feet like a top for nearly two hours, without the least pain or inconvenience. He then retired to rest, well and comfortable, and the next morning arose in health and took his team to plow in the field. The neighbors hearing of the miraculous cure came to see him, and to express their wonder at so remarkable an event.

While Phebe Spencer of New Lebanon, in the year 1781, was crossing a bridge, her horse broke through throwing her backwards, and falling upon the timbers broke two of her ribs on the right side. She was carried into the house in an insensible condition. The neighbors urged her to send for a physician, but she could feel no freedom to do it, although in extreme pain. Jabesh, her husband, was also asked to send for a physician, but hesitated on account of her objectionable feelings. The neighbors considered this unwillingness to be obstinate wilfulness, and that as she was a Shaker she would not receive any

assistance from the physicians. She still refused to accept medical aid and remained a sufferer until the next Tuesday, when her husband reminded her of the advice given by the Apostle James, "Is any sick among you, let him call for the Elders of the church." A proposition was then made to send for some of the Believers, to which Phebe consented.

At this time she was unable to rise from her bed. Hezekiah Hammond took hold of her hand, and told her to labor for the power of God, and take faith.

She was immediately released so far as to be able to breathe and speak without difficulty. The next day the whole family kneeled by the side of the bed and soon after she arose and sat in a chair. In a few minutes she stood up, the recipient of a healing gift. From this time she continued to improve, and did not show the least symptom of pain or inconvenience arising from the fall. This miraculous gift was accepted by the whole family.

Jonathan Turner, when nine years of age, was chopping wood, and by a stroke from the ax received a very bad wound on the top of his foot. He was carried to his home, the wound bleeding profusely. His mother was in distress as she did not know what

to do for it. She then retired to another room to pray, and receiving an answer to her prayers by being filled with the spirit of God, and feeling confident that it was a gift of healing for her son, she returned directly to the room and put her hand on the wound, and it instantly ceased bleeding. She now walked the floor, and again laid her hand on the wound; this she repeated seven times, during which time it closed up and was healed. The next morning no appearance of the wound was seen, except a small white seam. The boy was fully restored, and found no inconvenience from it afterwards.

Sarah Jewett of Littleton, by a sudden cold, lost her health and for some time was unable to take her food. At this time the Elders were on a visit to Littleton. Father William admonished her, saying, "You do not do as well as you know. Go," said he, "and sin no more, lest a worse thing come upon thee." From this date her health began to improve till she was better than ever before.

In 1783 Abiathar Babbitt was sick with the mumps, and having taken a sudden cold he was dangerously ill. Elder John Hocknell was sent to Petersham to see him, and soon ordered him to take the muffler from his

face, which Abiathar resented. Elder John then bade him run and leap, which he did with much difficulty. Elder John then bade him take faith and go to work. From that day he was healed of his disease.

Elizabeth Robinson of Harvard was suffering with a badly swollen and sore throat. Mother Ann laid her hand on it, and the throat was healed.

Lucy Prescott was afflicted with a severe cough, and was reduced to a low state of health. Mother Ann asked Lucy, "Are you not willing to suffer with me? I experience much suffering."

Lucy answered, "Yea, Mother, I am willing." Mother then gave her a little cordial, but Lucy hesitated to drink it as her stomach was so inflamed. Mother said to her, "Drink it; it will not hurt you," and from that time Lucy improved in health.

Moses Mixer had his ankle bones dislocated, and though they had been set by a skilful surgeon, yet he remained very weak. His friends prevailed on him to visit the Elders at Watervliet. He traveled some distance on foot which increased the swelling and made the ankle very painful. On reaching the house he was obliged to sit quietly for some time on account of the pain. Elder John Hocknell asked him why he retired

and then bade him take faith in God. As Elder John placed his hand upon the swollen limb the pain and swelling immediately left it, and from that moment he was able to walk with neither pain nor distress.

Daniel Goodrich went to Watervliet to see the Elders. Some of his children accompanied him. One of the little girls was carried as she by a fall had dislocated the hip, and they had fears that her leg would perish. Daniel was sadly afflicted by this circumstance and expressed the same to the Elders. Mother Ann soon after assembled his children in the room and spoke to them.

“O Daniel, God has given you a special gift of faith. Signs and operations will fail, but faith and obedience will carry you through. Bear your testimony, purge your house and your family from sin, and you will gather your whole family.”

Mother then took the little lame girl to her and placed her hands on the injured part and said, “Go home, Daniel, and be faithful. This your child will become well.” They soon left the place and the child was healed. The whole family embraced the faith of the gospel.

Zaccheus Stevens was on a visit to Watervliet with

Eleazer Rand. Zacchens was taken dangerously ill. He informed Mother Ann that he had a large amount of unsettled business. Mother Ann then told him that he must send Eleazer for his horse, as, said she, "You must take faith and leave to-morrow morning for your home, and you will recover your health."

This command was unexpected and seemed strange to Zacchens and to all who saw him. Eleazer thought it very singular to attempt a journey of one hundred and fifty miles, when a man was thought to be so near to death. In obedience to Mother Ann the two Brethren left the place the following morning and traveled thirty miles the first day, and on the whole journey Zacchens continued to increase in strength and arrived at his own house in Harvard, Mass., in comfortable health.

John Bishop of New Lebanon made a journey to Ashfield to see the Elders. The first day he walked ten miles and the next day thirty miles and reached the house of Asa Bacon not far from six o'clock p. m. As he was unaccustomed to traveling on foot, he felt very weary and lame. Mother Ann passing through the room, placed her hand on him, but did not speak to him. In a moment his weariness and lameness was

gone, and John remained in the meeting till twelve o'clock. He then walked half a mile to the residence of Moses Bacon, wrapped himself in his great coat, and making the floor his couch slept as comfortably as though he had been on a bed of feathers.

Zadock Wright visited the Believers at Ashfield. He was under deep anxiety of mind and felt very sad. Mother Ann, passing through the assembly, said to Zadock, "Repent," and the burden immediately left him.

Numerous instances like the foregoing were very common during the ministration of Mother Ann. Brethren and Sisters, who visited the church under tribulation and sufferings of either body or mind, were often instantly released and filled with prayer and praise.

GENERAL INSTRUCTION FOR BELIEVERS.

Mother Ann often renewed the promises of God and of Jesus Christ to those who were faithful to take up their crosses against the sins of the world. She often said, "Fear not, little flock, for it is your Heavenly Father's good pleasure to give you the kingdom."

"If you are faithful to take up your crosses against

all that is evil and follow Christ in the regeneration you will receive an hundredfold now in time, houses and lands, Brethren and Sisters, Fathers and Mothers and children, and in the world to come eternal life."

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy store."

To a company of young Believers she said, "You should love one another, and never have one hard or unkind feeling toward any one. You should live together every day as though it was the last day you should live in this world. Never forget one another, and never forget that you have been blest with a privilege among Believers.

"On your return home be diligent with your hands, for godliness does not lead to idleness. When you are at work, doing your duty in the gift of God, the wicked one can have no power over you because there is no room for temptation.

"Children should obey their parents for this is right. You should come to the requirement of the law. Christ did not come to destroy the law, but to fulfil it, and you should do the same. Arm yourselves with meekness and patience. If you improve in one talent God

will give you more. Be obedient. This is the way to find salvation.

“I have taught you the way of God; you must keep it. I am but one, I do my work and you must do your work. When I have finished my work I can help you no more. I wish you knew your day and privilege.

“You have a privilege that many souls have desired and could not obtain. If you take up your crosses while you have power to please yourselves, you offer to God the first fruits. Such souls will receive that honor and crown of glory which other souls can never obtain.

“All souls will have a privilege of this gospel, either in this world or in the world of spirits. You have your day now; you can travel out of your loss by obedience, by taking up the same cross that Jesus took up. Those who bear the cross in this life, and faithfully endure to the end, will be brighter and more glorious than the angels. They will be kings and priests unto God.”

Mother and the Elders always manifested great care and interest for the children and youth, and often counseled the parents concerning their children.

They took pleasure in speaking to the children of Believers, and teaching them to be obedient to their parents.

“Little children are nearer to the kingdom of God than those more advanced in years. Jesus took little children in his arms and blessed them and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

“Little children are simple and innocent and should be brought up in that manner. If they were brought up to be simple and obedient, they would receive good as easily as they would evil. God created the soul pure and innocent, and when souls shall be redeemed from their loss, they will be restored to God and will be pure and innocent.”

Little children were instructed to kneel and to pray before partaking of their meals.

“Keep your children neat and clean, and they will be blest with the gifts of God. Never call them bad names. Let your conversation before them be as becomes godliness. You should not talk about that which will excite their minds to evil. Set before them a godly example, as becomes the gospel of Christ.”

In the condemnation of sin, Mother Ann exercised a remarkable power, while at the same time great charity was manifested toward those poor souls who were blinded by the sins of the world. At times her spirit seemed like flames of fire, and her words penetrated to the heart.

“Love God, love the way of God: love the gospel. God feeds the hungry with good things, but the rich he sends away empty. If you are not fed, it is wherein you do not hunger and thirst after righteousness. Those who do shall be filled.

“You may be deceived as others have been. They think they have enough, and so do you, and at the same time you have no victory over sin.”

Two of the Brethren were unjustly accused and wronged by a merchant of Albany, and they threatened to prosecute him. Mother Ann said to them, “You should not touch the law. He that takes the sword shall perish by the sword. If you take the law you will lose the gift of God. Trust in God. What! build the things that God will destroy? Woe to the lawyers! They take away the key of knowledge.”

“Trust in God; He will deliver his people. Go in faith and God will deliver you. Bear this in mind,—

The law shall go forth from Zion and the word of the Lord from Jerusalem. Trust in that law and God will deliver you.

“All have the nature of sin. All are lost in that nature which was received from your forefathers. You were born in it; have been brought up in it and still persist to bring up your children in it. Your teachers never taught you a better way. They taught you as they lived.

“I know there are souls here that will receive the gospel. Now it is presented to you, and if you obey it, and take up your crosses against all sin you will find a victory. You ought to let your light shine that others may see your good works, your faith and repentance, that they may take knowledge of the way of God.”

To a company that came from a great distance, Mother Ann said, “Why do you come from such a distance, spending your time and money, to see me while you judge me in your hearts as no better than a witch? You that are guilty of this, should come forward and humbly confess it to God.” Three of the company came forward and confessed that they were guilty of the charge.

“ You are required to go and keep the way of God, and not return to your former sins. The labors of the people of God will not be lost, but will be a savor of life unto life or of death unto death to all souls.

“ Will you stand by me and be a witness for God? Let the word of God take deep root within. Plough up the fallow ground of the heart.”

EXHORTATIONS.

Mother and the Elders spared no pains to instruct the Believers in the things of God, and in the path of their duty. They were employed, day or night, when occasion offered, in giving counsel and instruction, where it was needed, whether in things temporal or spiritual. In all their labors they were careful to impress upon the people the absolute necessity of perfect obedience, in order that they might profit by their privilege and find justification before God.

At Watervliet Mother Ann spoke to an assembly and said, “ Hear ye my words, and understand. It is but a light thing to speak the word to the souls of men, to what it is really to help them. He that helps souls, must have the spirit of Christ to administer to them, and must take their infirmities upon him, and be able to suffer for and bear with them.

“Be obedient in all things both spiritual and temporal. If you are faithful you will have strength according to your day. Be free, and not be a stranger. A strange feeling never came from heaven.

“Never give offense to any one, nor take offense from any one.”

Mother Ann in bidding farewell to a company, said,—“Go and tell your Brethren these things which you see and hear. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them, and blessed is he whosoever shall not be offended in me.

“People see and judge according to the state they are in. When their senses are darkened and their minds under the influence of an evil spirit, they see and judge according to the dictates of that evil spirit; but when they are under the influence of the spirit of Christ, then they see and judge according to the truth.

“If you will take up your crosses against the works of generation and follow Christ in the regeneration, God will cleanse you from all unrighteousness.

“Be faithful to keep the way of God. If you are faithful you will be guarded by good angels.

“The head of a wicked man is as full of evil spirits as is a sponge full of water. The head of a good and faithful man is filled with good spirits, and he will be guarded by the angels of God. They will protect him day by day.

“Go and testify to the children of this world that Christ is reigning on earth, and that he has sons and daughters. The world know it not because they do not confess their sins to God.”

In bidding farewell to the Believers in Littleton, Mass., Mother Ann said, “We will return to our home in Watervliet, N. Y. We have great sufferings to pass through. We will suffer at our own home and not be burdensome to the Brethren and Sisters of this place.

“If you should be so persecuted as to have your houses torn down over your heads, and you cast into the fields, you must not neglect to meet together for the worship of God. We may never meet again, but God has raised up those from your own ranks who are able to guide you in the way of peace and holiness if you are faithful to obey them.”

Mother Ann taught the Believers to kneel and pray.

“The gift of prayer is with the gift of kneeling.

“You should never be idle. It is always good to kneel in prayer to God and ask for that which you may need. You should avoid confusion. Never ask for what you do not want, as that is taking God’s name in vain. Be fervent in spirit, and God will hear and bless you.

“Wait on God for the answer of your prayer. God has waited many years for you. He will bestow his gifts according to your needs.

“Brethren and Sisters, you are all the interest I have in this world.”

Although Mother Ann was a woman of few words, yet her soul was filled with wisdom, and her speaking was a demonstration of that spirit. Many precious words were spoken to the Brethren and Sisters by Mother Ann and the Elders, which left an indelible impression upon their minds.

God’s work upon the earth was not for one day nor for one year, and in answer to a young man who sought advice about the cultivation of fruit, Mother Ann said, “Yea, plant the plum stones, and do all

your work as though you had a thousand years to live on earth, and as you would if you knew you must die to-morrow."

A young woman solicited the privilege to live with Mother Ann, and received this clear and Christian response, "Live with me, my child? The foxes have holes and the birds of the air have nests, but I have not where to lay my head. Go, child, and I will go with you. If you go through the waters, the floods shall not overflow you, and if you go through the fire it shall not kindle upon you, and if you go to the ends of the earth, I will never leave you nor forsake you."

To one who asked Mother Ann if she felt any promise of God for her, she replied, "Yea, God's blessing be with you and rest upon you. God's everlasting grace and salvation be unto your soul, if you will obey. Go to your home and about your duties, and I will be present with you."

To a poor man who complained of his rich brother Mother replied, "That is the way of the world. The rich are covetous and will not help the poor, and the poor will envy them for it, therefore they are both wicked."

One of the Believers made reference to the faith

which he had received, to which Mother Ann replied, "I own your faith. Faith is the anchor of the soul. It is like an anchor to a ship. An anchor will hold a ship when the winds blow and the waves run high. In like manner faith will keep the soul in trials, temptations, and buffetings. Your spirit shall find a resting place with my spirit."

After Daniel Wood had accepted the faith of the Believers, the Elders said to him, "Daniel, your faith is like the faith of John the Baptist. You must go and prepare the way of the Lord. Go preach the gospel to the ends of the earth. Go first to your own family. Let them confess their sins that you may know what is done in your own house. Go and testify your faith to those you call your Brethren and let them accept the word of God."

To one of the young Sisters who came to Mother Ann for advice she said, "Elizabeth, I love you. You shall be my sister. I see the glory of God shine all over you so great that I cannot discern your body with my natural eyes. You must take good care of your little children and bring them up in the love and fear of God."

One of the Sisters remarked that she could not

understand the benefit of some of the gifts and operations that she had witnessed. Mother Ann replied, "You should rather labor for the gift of God in your own soul. Leave such gifts as you do not understand, as they are not for you. Great gifts may be manifested in the Church, and you may love the power of God."

One of the Brethren inquired of Mother Ann why some who were lame or sickly were not healed. Mother answered, "We can do nothing of ourselves. It is God that heals the sick, and it is God that makes us whole. We cannot do miracles any more than others. All that we can do is to be workers together with God."

To one of the Sisters Mother Ann said, "Jesus took up his cross against the spirit of the world, and did the will of his heavenly Father. You must take up your cross and live as he lived. Be not unbelieving, but believe and God will make you able. If you obey God, he will send his holy angels to guard you."

To one company she spoke as follows: "Go home and put your hands at work and give your hearts to God, for if you are not faithful in the un

righteous mammon, how can you expect the true riches?"

In the time of harvest, while some of the Brethren were reaping their wheat, Mother Ann sent Father James to teach them. He said to them, "Cut your grain clean; God has caused it to grow, and you should be careful to save it, for you cannot make one kernel grow, if you knew you must starve for the want of it."

The Elders in their exhortations were anxious for the protection of souls, and labored faithfully to honor their call. "Treasure up the gifts of God, and they will wake up in your soul when you need them. Labor to feel the life of God and to make his work your work, and his way your way. Let it be your inheritance, your treasure, your occupation, your daily calling. Do not fight human beings, you will spoil them. Fight the evil spirit. Fight that spirit that leads mankind into sin."

Elizabeth C— became a faithful young Sister, and often visited the Society at Watervliet, N. Y., to see the Brethren and Sisters. She was very anxious to live with Mother Ann, but the gift was for her to return to her own home. "They need you," said Mother.

Elizabeth prayed to be retained. "They need your help," said Mother, "the wicked people are all about them, and it is your duty to go to the family. Go and hold a testimony of light before the wicked, and God will be with you. You must not be discouraged, for I see your mission in heaven, and your soul will be released. Go in peace, and take my love. You can do more good there than you can with me."

On reaching home Elizabeth retained the gift, and fearlessly spoke the testimony of the work of Christ.

XIII.

Reference is occasionally made to the "Three Witnesses," to "Mother Ann and the Elders," and to the "First Elders." These terms are forms of expression that are used for acts of authority, and all include Mother Ann Lee, Father William Lee, and Father James Whittaker. These officiated as the leaders, the Elders or directors of those who accepted the faith of the Believers.

Although we have already made a brief reference to the life and character of Mother Ann, a few additional notes may not be out of place. In her personal

appearance she was of medium height, straight, and well proportioned. Her complexion was light and fair, her eyes blue, her countenance mild and expressive, but grave and solemn. She possessed a dignity of appearance that inspired confidence and commanded respect.

She possessed remarkable powers, and when under the operation of the Holy Spirit her countenance shone with the glory of God. Her words, though few, always seemed adapted to the occasion. She inspired the hearts of her faithful children, and elicited their highest admiration and respect.

Her admonitions were sharp, powerful, and penetrating, yet she always seemed anxious to preserve the good. She possessed a large degree of discernment and penetration in all her labors with the young Believers. Her mind rose superior to the ordinary passions of human nature, and her labor seemed to be to inspire their souls with divine and heavenly affections.

Mother Ann, in her ordinary manners, was meek, simple, and harmless. She was very just, upright, and conscientious in all her conduct, and very careful to wrong no one in any manner whatever. She was

always ready to acknowledge an act of kindness from any person. She often manifested with great humility and thankfulness her continual dependence on the gift of God, and humbly acknowledged His goodness and mercy to her under all her trials and sufferings.

In her daily deportment she manifested the most distinguishing marks of humiliation. She frequently waited on those who came to visit her, with the same attention as though she had been a mere servant in the family. In her instructions to the Believers she would say: "The gospel is the greatest treasure that souls can possess; go home and be faithful; put your hands to work, and give your heart to God." "I have taught you the way of God, you must keep it. I do my work, you must do your work."

Mother Ann taught the Believers not to place their faith upon the person of any man or woman, but upon the gift of God. "If you place your faith upon man or woman, and they fail, you will fail, but the gift of God can never fail."

So long as her strength remained she continued to exhort and comfort all who came to see her. She discovered no anxiety for herself; her principal concern

seemed to be to encourage her children to persevere in the way of God, to comfort them in their sorrow, and to reconcile them to her departure.

Having closed her personal work on the earth, and released from her sufferings, she calmly and peacefully resigned her soul to God, on the morning of September 8, 1784.

Her death occurred in the community at Water-vliet, N. Y. Her age was forty-eight years, six months, and eight days.

FATHER WILLIAM LEE.

William Lee was a son of John Lee. He was born in Manchester, England, in 1740. He was by trade a blacksmith, but subsequently became an officer of horse in the king's royal guard, called the "Oxford Blues."

He was of a commanding figure, medium height, large limbs, and a strong body. His hair was light chestnut and eyes blue. In faith he was firm, zealous, and powerful. He feared the face of no man. In times of mobs and persecutions he was always undaunted.

Elder William abounded in mercy, love, and

charity, but possessed a very powerful spirit, and maintained a decided testimony against every evil work. He was remarkable for tenderness of heart, and would often weep like a child for the sufferings and afflictions of God's people. He had been an able supporter to Mother Ann in the care of so large a body of Believers as had embraced the testimony.

From this date Mother Ann often reminded the people that her time was short, and exhorted them to faithfulness and perseverance in the way of God. The death of Father William was the means of preparing the minds of Believers for a still heavier trial which they knew they must soon experience in the loss of the visible presence of their beloved Mother Ann.

His death occurred in the community at Water-vliet, N. Y., July 21, 1784, at the age of forty-four years.

FATHER JAMES WHITTAKER.

James Whittaker was the son of Jonathan Whittaker, of Oldham, England. James was born Feb. 28, 1751, and received the testimony of the gospel in his childhood. He accompanied his mother to the meetings of James and Jane Wardley, and was faith-

ful to the counsels of his teachers. In his youth he was placed under the care of Mother Ann and given the best of instruction.

He accompanied Mother Ann and others to America, and was an active worker in the interest of the little community.

Father James was rather above the common stature, well proportioned, and a man of great activity. His complexion was fair, his eyes black, and his hair dark chestnut. His voice was clear, but mild and pleasant. He was inflexible in duty, and so winning in his manners that he often disarmed the most violent opposers of their rage.

He passed through many scenes of sorrow for the gospel of salvation. In warning and encouragement he would say, "Wherever you are, whatever may betide you, how dark soever things may appear, how unjustly soever you may suffer, keep your faith; for the time will come when all wrongs will be righted, and every one will receive a just reward."

James Whittaker succeeded Mother Ann in the ministry, and was henceforth known as Father James.

The Society having passed through much tribulation in preparing for the increasing work of God, and

having attained to a great degree of spiritual light, they were able to discern more clearly "between the precious and the vile," and to draw more carefully the line of separation, which was necessary to protect the people from the wickedness that was abroad in the world.

His death occurred in the community at Enfield, Conn., on July 20, 1787, at the age of thirty-six years, four months, and twenty-four days.

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