

**BIOGRAPHICAL ACCOUNT**  
of the  
**LIFE, CHARACTER AND MINISTRY**  
of  
**ELDER HENRY CLOUGH**

A Most Excellent Shaker Elder and Gospel Parent. Forever  
Blessed by Mother Ann and Her True Children. Beloved Elder of  
the Restored Church of Gospel Order.

**BY ELDER CALVIN GREEN**  
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**The Shakers of Sabbathday Lake "Chosen Land"  
707 Shaker Road  
New Gloucester, Maine 04260  
[www.maineshakers.com](http://www.maineshakers.com)**

**Have you already read the Biographic Memoir of Elder Calvin Green?**

## Preface

Am I called to start my own Shaker community? This is a question many minds have pondered over the past centuries. The Kingdom of God has been established on Earth for hundreds of years on a rock solid foundation most firm and unmovable by generations of obedient and faithful self denying Shakers. Starting a new Shaker community is a very serious calling. Visit us or any other authentic Shaker witnesses to confess your sins and become a true witness of Jesus of Nazareth, the Lamb of God (Second Adam) and Mother Ann Lee, the Bride of Christ (Second Eve). Enjoy this important biography on Beloved early Shaker Elder Henry Clough (acquainted with Mother Ann Lee). Remember, all true Shaker's have done these things below.

1. A full and honest confession of all sin since childhood at the judgment seat of Christ who is revealed in His true Shaker witnesses (John 17:23).  
  
Note: Your sins can either go before you in Mercy through honest confession or follow after you die in Judgment and condemnation.
2. Putting off all sin and taking up a daily cross of self denial and Virgin Purity.
3. Complete offering of your talents and all you possess to the continued upbuilding of God's Church and Zion on Earth wherever you may find a location (Acts 4:32).
4. Entering into God's Kingdom of community on Earth i.e. the Zion of His likeness (reaping one hundred fold on Earth and in the world to come Eternal Life).
5. Saying nothing you possess is your own while also owning all things in the Family of God, walking with your Brothers and Sisters in God's higher Kingdom Order of Grace, Power and a present tense Salvation. Daily thanking our Gospel Parents Jesus Christ and Ann Lee who gave their lives as an example to follow.

**Note: Anyone who knows exactly how they are connected to the Center of Union of Zion at Sabbathday Lake "Chosen Land" through an honest confession of sins, also being a member of a true Shaker Community is a true witness of Jesus Christ and Ann Lee the Bride.**

## Introduction

Among the assistant laborers with Father Joseph and Mother Lucy in the great work of gathering and establishing the Church in Gospel Order, Elder Henry was one of the most efficient, helpful, well-known and acknowledged in that day. In the early period at which he deceased no public records were kept by Believers, either biographic or historic, except some sketches in the daily journals of those times.

Subsequently much was written and published concerning our faith and principles along with many items and facts recorded concerning the lives and characters of those first Witnesses and Leaders who were the primary Agents in founding the System of Believers in this Day of Christ's Second Appearing. As our Gospel Parents stood first in the order of time and position, propriety dictated that an account of their lives, labors and sufferings for the Gospel's sake and the redemption of man, should be the first recorded.

For these reasons very little has been handed down to the present time respecting the character and labors of the subject of this memoir or placed on record for the benefit of future generations of Believers. But as the establishment of the institution of Believers in this day is the most important ever founded on Earth, it is doubtless that some account of so faithful and prominent a laborer in that work as was Elder Henry will be both useful and interesting to all truly devoted Shakers so long as this glorious Institution remains. The writer having been personally acquainted with this eminent pillar and having the means of a correct knowledge of the subject, has been induced by special request of several individuals (together with his own conviction of its importance), to write the following brief biography as supplementary to the biographic account of Father Joseph for the information and satisfaction of all who may ever feel interested in knowing and commemorating the character, trying labors and virtuous examples of the faithful Pillars of Zion.

**Elder Calvin Green**

# Chapter 1

## Section 1

### **Birth Parentage Early Education and Character.**

HENRY CLOUGH was born February 6<sup>th</sup>, 1754, in the town of Canterbury, Merrimack County, New Hampshire. His Parents were moral, religious and considered as among the first families of Canterbury, both in character and wealth. They belonged at that time to a sect called Arminians, out of which spring the Congregationalists of that Town (his entire family being members of this denomination).

Henry's father, Jeremiah Clough, was a Justice of the Peace and commonly known as old Esquire Clough. He was a farmer, owned much land and kept a public house some six or seven miles west of the Church in Canterbury township, in which many believe Henry was born. The knowledge of his Mother's name and the date of his Parents decease is now lost. At the close of his parents mortal existence, the report says that his Mother carried half a bushel of silver dollars.

The means of obtaining literary acquirements in those days were nominal compared with the educational systems that, in our times, hold out their inducements to which the poor and rich of the world are made freely welcome. There was however, a district school in the Township of Canterbury where Henry obtained all acquirements in the line of knowledge that the humble Institution afforded. As literary distinction was not the passion of his life, he sought no admission to any higher literary Institution.

Scholastic attainments in those days were not considered the emblem of manly dignity, but he was a man who had muscle, strong will, judgment, morality and religion. These qualities churned out a man that earned his bread by the sweat of his brow and honest toil instead of drawing it leach like from others by the plots and schemes of the brain. So instead of adopting a profession and becoming a mere parasite of Society as multitudes of young people do in this day, Henry followed the wise example of his Father and grew up an industrious, frugal, honest, moral, common sensed, plain hearted and sturdy landowner. He became one of a class who could meet difficulties and overcome them; who could face danger with the firmness of the granite hills upon which he was born and raised.

His manners were somewhat singular. He cared very little for outward appearance or fine dress and was entirely opposed to all useless decoration of

persons or things, especially the former. He was therefore contented with the necessities of life, which make the earthly pilgrimage pleasant and cheerful without excessive cares and anxiety. His attire was plain and adapted to his manner of life, modesty and virtue being his guide in all arrangements whether it pertained to his person or possessions.

Henry was very punctual in all his duties and the principle to do right because it is right, was his rule of action. In this he obeyed the counsel of his parents and followed the inward monitor which if pursued closely, leads to the fountain of wisdom and knowledge. In return, a blessing rested upon him as a continual inheritance which enabled him in the varied circumstances of life to reflect and judge with righteous judgment.

In personal appearance, Henry was about medium height and well proportioned. His hair was auburn, his countenance grave, indicative of serious meditation and his eyes penetrating. His general look however, was rather attractive. From childhood to adult years he was uncommonly serious, inclining to stillness, yet suitably conversational enough to render him agreeable.

In childhood and youth he was not inclined to the frivolous amusements commonly relished so highly by the young, but was sedate and contemplative, his reflections being chiefly exercised upon moral integrity and honesty of purpose. He arrived at mature years and withdrew from the vain amusements and fashions of the world, yet he was neither stoical nor miserly, his soul and feelings were reaching after the great and imperishable reward.

He was open and frank in the expression of his sentiments and despised deception or the taking advantage of circumstances to grind the faces of the poor. He was hospitable and charitable to those in need, bearing in mind that he who giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse (Proverbs 28:27). By obedience to this word, he prospered in the things of this life.

In seeking according to the best of his understanding the kingdom of heaven and its righteousness, as the first and enduring inheritance, all things needful were added to him and with all propriety he may be called a just man. He walked uprightly in his ways and accepted every new manifestation of the Truth revealed to him with fervency of Spirit.

He was not, however, led away by every wind of doctrine, but carefully examined into the merits of all that professed to emanate from the foundation of

wisdom and knowledge. When he ascertained that a new revelation or understanding of Truth possessed greater promise of immortality and Eternal Life

than he had already found, he conferred not with flesh and blood, but boldly entered the field with the enthusiasm and passion of a devoted soldier. In this, he showed his honesty of purpose and unwavering integrity of heart.

A trial in this respect presented itself when Henry was about 26 years of age and another when he was 28, both of which proved as the sequel will show that to obey Truth with singleness of heart was not a utopian idea with him as is too commonly the case with degenerate man, but that it formed the basis and superstructure of his spiritual building and the rule of conduct to which he ever firmly adhered to in all of his pursuits after happiness and enduring peace.

## **Section 2**

### **Origin of the New Lights or Freewill Baptists.**

#### **Henry joins their Society.**

#### **Shakerism introduced to New Hampshire.**

Near the close of the Revolutionary War, there was quite a religious awakening in the township of Canterbury and vicinity, out of which arose the New Lights or Free Will Baptists. The first Church of this Order was formed in New Durham, New Hampshire, in the year 1780, principally through the instrumentality of Benjamin Randall, who then resided in that town. Soon after, several branches were formed which united with this Church.

This spiritual movement was similar in its character and manner of operations to the preparatory work which preceded the opening of the Gospel in New Lebanon and the adjacent towns. The particular features of which were numerous prophecies of the near approach of Christ's Second Advent and a powerful testimony against sin and the fallen state of religious professions. A similar preparatory work preceded the opening of the Gospel in every place where Societies of Believers are located.

A portion of Esquire Clough's family took part in this revival and among them, Henry stood prominent. In this work he took an active part, becoming a zealous preacher and propagator of the New Light doctrine and was looked to as a

prominent guide among the people. Finding with this denomination a greater degree of the power of Godliness than was possessed by his Congregational brethren, out of a conscientious sense of duty which he owed to God and his own Soul, he pressed forward into the increasing manifestation of goodness and truth which had now broken upon his vision. He was then 26 years of age.

Henry continued steadfast in this work until the Gospel Testimony reached him which strikes at the root of all selfishness and which is like a refiner's fire and like fuller's soap to cleanse the Soul from the dross of sensuality and raise it into life, by the resurrection Power of God. The knowledge of Believers and something of the nature of their Testimony was made known to the New Lights by the following incident.

In the year 1782, a young peddler of this sect named Benjamin Thompson being on a peddling excursion near Albany became acquainted with a strange body of religionists called Shakers and on his return to Canterbury, reported this remarkable people to his brethren. His account of the Shaker Brethren deeply interested the New Lights and they forthwith commissioned Edward Lougee and John Shepherd as delegates to visit Harvard and investigate the religious principles of the Believers there.

They were favorably impressed by what they learned in their visit (especially Benjamin Thompson) and returned to their Church and reported success. These Freewill Baptists, receiving a new force of energy from this visit went into an operation to improve themselves by patching their old garment with new cloth, in adopting certain principles and customs of the Shakers such as the confession of sins committed since their conversions to the New Light Revival and their simple form of language, concluding that was all that was necessary. They still clung to their old Adamic relations many of them manifesting an unwillingness to sacrifice that Order of life. This operation effected a division in their Society and thus rent their old garment.

While the people were thus endeavoring to gain admittance to the fold by climbing up some other way instead of entering by the door, their attention was arrested by the appearance in their midst of two Shaker ministers, Ebenezer Cooley and Israel Chauncey, commissioned by Mother Ann to preach to them regarding the Gospel of Christ's Second Appearing, yea, that Gospel which is more effective in turning the world upside down and bringing it to an end and even more repugnant to every feeling of carnal man than that preached by Jesus of Nazareth in his first coming. Ebenezer was one of Mother's most efficient Ministers in preaching and gathering souls to the Gospel (more than any other in that opening).

Israel Chauncey was also a very efficient Preacher and successful gatherer of Souls.

These Ministers visited New Hampshire in 1782, six years after the revival commenced and opened the Testimony with a greater fullness and clarity to all who were desirous or willing to hear it than anything that had ever before been introduced to them. Such was the effect of their labors, that in about two years time 200 or so souls embraced the Gospel and many were of the first Families, i.e. Benjamin Whitcher Sr., Ezekiel Morrill, Henry Clough, Francis Winkley, Edmond Lougee, Jeremiah Williams and others.

Most of the principle leaders in the New Light Movement who visited Mother and the first Elders, were ministered to by them and became strong and abiding Pillars in Zion. They became greater Leaders of the people into the increase of Divine Knowledge and Wisdom, feeling of a truth, that judgment had begun with them in mercy and therefore they stood in no fear of retribution to come.

But like the net cast into the Sea which gathered of every kind of fish good and bad, a portion of those who first embraced the Faith, proved fit only for the Sea of nature and accordingly sought their natural element, putting off the judgment work until they should be met in that narrow place where there will be no turning and in which every Soul must give an account for the deeds done in the body, feeding in sorrow on the fruit of that sensual tree, which they themselves have reared and drinking of the water of that fountain, which they have impregnated with the gall of bitterness.

## **Section 3**

**Henry's temporal circumstances.**

**Reasons for embracing Shakerism.**

**His Industry. Father James' Gift. Anecdotes.**

At the time the Gospel was preached in Canterbury, Henry (though 28 years of age) had not yet entered the marriage state. But having his temporal conveniences adapted to that end he was upon the point of getting married. His soul had not yet been inspired to feel that the bonding of the flesh is the Covenant with death, which separates man from union with his Creator and that it contains

the germs of every vile passion that wrangles in the human breast, producing all the sorrows and afflictions that humanity is heir to.

But learning that the pure Gospel of Jesus Christ did not admit the relation of husband and wife and being convinced in his own mind that the sacrifice of all selfish property and an entire abstinence from the flesh was the only way to gain that purity and devotion which belongs to the Kingdom of Heaven, he made a full sacrifice for that Holy Prize by giving up all for it; Soul, Body, Spirit and property.

Henry was among the first to receive and obey the Gospel in Canterbury. Having proved himself an honest, candid, upright man in the natural order, when he was met by the self-denying Gospel which thwarts all worldly aspirations, he flinched not, but passed the fiery ordeal and was baptized into the quickening Spirit and filled with the Power of God, which conquers all evil and reigns triumphant over death and him that has the power of death.

To become like the Captain of our Salvation was the unyielding desire of his soul and as the light of Divine goodness illuminated his pathway and spread out to his view, new scenes of heavenly glory began to appear. So did his honest Spirit endure every conflict, bear every trial and make every sacrifice to obtain the rich and better inheritance.

Concerning forsaking the world to follow Christ in the regeneration he said, "I did not set out to obey the Gospel because I felt pressed with conviction for sin, nor because I was afraid of going to hell, but because the requirements of the Gospel appeared to me so reasonable. I obeyed it from a choice to do that which was evidently right. I was drawn into it and kept within it by my love for that which is right and good." This principle to do right for the sake of right was his motto and the pole star of his life.

At this time, Henry owned 400 acres of land with commodious buildings attached. In accord with his character as a man, he practically exemplified his faith by gathering thirty or more Believers onto his possessions where by his hospitality and benevolence, they enjoyed a home with the privilege of earning their living on his farm and for all the improvements they made, he liberally recompensed them.

Henry was esteemed as a leading, helpful and very useful minister among the people, but previous to the gathering of the Church at Canterbury in 1792, Benjamin Whitcher and Ezekiel Morrill were considered the Elders and teachers of the People when not under the direction of someone from the Ministry at New Lebanon.

Henry was one of the itinerant preachers and was very industrious and laborious with his hands when not engaged in Spiritual Labors. Father James early informed him that it was the Gift for him to leave off applying himself so closely to manual labor and devote himself to be a minister of the Gospel. He had such a special liking for hand labor and this cross was so great that he replied, "I cannot do it." Father James rejoined, "**There are but two ways for you. One is to delve with your hands as you have done and be lost; the other is to leave that and become a Preacher of the Gospel and be saved.**" Henry had so much faith in Father James that he submitted to his Gift and calling to Preach and was truly blessed of God in that calling.

It was not Father's aim to entertain a spirit of idleness in any wise as his own life testimony declares, but having devoted himself with every faculty of soul to the service of God in the up-building of Zion and the increase of the Gospel, it was given him to see the creation and adoption of souls to the Gospel work and to appoint to them the field wherein they could toil with the greatest benefit this example here mentioned being one.

Before being anointed to preach, Henry was unable to see or discern the Gift and calling of God to him. Father James, who stood as an Elder to the people saw it and having the Gift, conferred it upon Henry who through faith, received the baptism and by obedience was enabled to become a worthy and beloved Minister.

From the time of Father's imparting of the Gift, Henry devoted himself mostly to traveling and preaching the Gospel wherever he was called or the way was open. His zeal and exemplary devotion were very influential in preparing the people in those parts to be gathered into Gospel Order.

Henry was not considered eloquent in the common acceptance of the term, but he abounded in that spiritual pathos which seldomly failed to meet the state of his hearers. The Divine unction imparted to him by Father James combined with his unwavering integrity of character, made him a very powerful preacher. He was particularly gifted in breaking down and mortifying the flesh and all the haughty pride arising therefrom. His soul seemed filled with abhorrence to the flesh and all its works.

Sometimes when he had (apparently) been nearly exhausted of all of his power, in efforts to help souls to the liberty of the Gospel and to stimulate them to that labor of mind necessary to a fruitful travel in the Spirit, he would exclaim, "Hate the flesh therefore, I say!" This zeal was conspicuous throughout his entire ministration. He would sometimes say, "I would rather labor with three unmortified persons that are strong than with one Believer that is weak."

The Apostle Paul in writing to the Corinthians remarks, “I did not burden you nevertheless being crafty I caught you with guile.” So it was with Henry. He also obeyed the injunction, “Be instant in season and out of season,” as the following incident will show.

Having a brother who was a weak Believer brought extra labor upon Henry in watching over him for his protection. At a time when Henry was about to leave home to be absent overnight to assure himself as to whether C. was or was not gadding about, he placed a pair of tongs in C.’s bed which was a pretty sure evidence that he did not sleep in his own bed.

Just to show his aptness I will mention a case of admonition to his Mother for not being neat. Meeting his Mother one day he undertook to give her a Gospel Precept to teach her neatness. She exclaimed, “Why Henry! You are the nastiest child I ever had!” Henry replied, “I know it Mother, but I have confessed and forsaken it.”

*Note: Father James was an original witness with Mother Ann Lee herself. It was an honor and privilege for Henry to have been blessed by him. To learn more about Father James Whittaker, read Testimonies of Mother Ann Lee and the Elders with her.*

## Section 4

### **Henry Moves to New Lebanon. Established in the Meeting House. The Itinerant Ministry. Bishops appointed to the several Societies. Henry’s Spiritual Discernment.**

In compliance with Father Joseph’s Gift, Henry moved to New Lebanon in 1788 and made it his permanent home. Father called him with several others (both male and female), to live in the Meeting House. This chosen number composed the Itinerant Ministry, where all had either already been laborers among the people in various places, or were young, zealous and capable.

Elder Abraham Perkins observes, “I understand that at the time Elder Henry went to reside in New Lebanon, a sort of exchange was made by the Ministry. Father Job Bishop was sent east and Henry directed west. It appears that Elder Henry had often officiated as one of the Ministers to the people at Canterbury. When he gave them up to Father Job he playfully bent himself into as mean and humble a figure as he could, saying, “Job has got the People.”

The Itinerant Ministers were Joseph Meacham, David Meacham, Calvin Harlow, David Darrow, Henry Clough, Job Bishop, Elizur Goodrich, Eleazer Rand, Ebenezer Cooley, Israel Chauncey and John Farrington, as principals accompanied by others, as well as some very powerful singers.

From the time Henry moved to New Lebanon, he lived in the Meeting House as one of those whom Father Joseph called to be his messengers and Ministers, to go forth in the name of the Ministry and carry their Gift of ministering to the people in all parts as need required. Thus were they to help with him in keeping the Gospel and in gaining and establishing the true Order of God among Believers.

Each Society had their first Elders and Bishops selected by Divine Revelation from this number. And among them, none were more faithful and efficient in their calling than the subject of this Biography. In union with the leading authority of the Church, he was frequently commissioned in company with others to visit the Believers in those places where they were gathering into Order, to minister the Gospel and assist them in their spiritual travel.

According to the testimony of those who accompanied him in such labors, his Gift of wisdom and discernment in searching out the state of the people and bringing them under that degree of mortification and tribulation which would purge out evil was so wonderful and convincing that all honest souls were much benefited.

When this was effected, he would minister such life and solid power in the Gift of repentance as to melt every feeling soul in humble contrition before God. This opened heaven to their contrite Spirits, filled them with love, blessing and consolation, causing them to weep for joy and with grateful praises thank him who had raised their souls from death to be partakers of such great Salvation. He could not feel his ministration at an end until he could leave them in this state.

It is worthy of remark that all those who were sent out in those days to minister in this line proved faithful and useful in their calling according to their

ability. These ministrations from the Church at New Lebanon continued to each Society of Believers until their respective Leaders were appointed.

As each settlement of Believers entered into Church and Family relations, having their respective Bishops, Elders and other needful Officers to Lead and direct the people an Itinerant Ministry was rendered unnecessary so that in time it became extinct.

## **Section 5**

### **Establishing the Hancock & Harvard Bishoprics. Henry's Gift.**

The work of establishing the Parentage of the various Societies began in the year 1790. While the Believers in Hancock were concentrating in local position preparatory to forming a Society and before their Leaders were appointed sometime in the year 1790, three Messengers were sent by Father Joseph's Gift to minister to the Believers there and prepare them for further Order, Henry being one.

The people assembled in the Meeting House and were addressed by the two Brethren, Henry's Elders in the Faith. Both spoke at length teaching the principles of the Gospel and the necessity of an increase thereof. When they had finished they asked Henry if he felt to speak? He replied, "Nay." The next Meeting was similar, but he did not yet feel led to speak because it appeared that what had been already said should have been of much avail though it wasn't. Something was wrong and Zion could receive nothing further until the evil was removed.

Henry in the meantime was not an idle nor indifferent spectator. His soul was drawn out to discover the spiritual condition of the people. In the third meeting they attended, after being asked if he felt to speak, he answered, "I believe I do feel a few words." He led the people to understand that there was sin and evil among them that must be put away by confession and repentance before they could be justified or receive any further travel or blessing of God.

After meeting, the three messengers returned to their room in the Meeting House. The two Senior Elders then expressed their fears to Henry that by such hard doctrine he would be likely to discourage them. But while they were yet

conversing, one of the Brethren came and desired a privilege to open his mind and confess his sins and it was granted.

After this the Gift of confession and purging out sin and evil from the members prevailed in a wonderful manner in so much that the like was never before known among that group of Believers. This gathered the feelings of all in that place greatly to Henry. He felt the burden of that Society resting upon him and his feelings were so deeply in rapport with theirs that he felt it to be his duty to go and be their Elder.

When he returned home he opened the matter to Father Joseph who replied, "Well, if you can find no one who can take the feeling from you then you will have to go and take the charge, but if you can, then he is the one to take it."

Henry accordingly conversed with several Brethren upon the subject, such as appeared to be best qualified for such a place, but none of them took the feeling from him until he opened his feelings to Calvin Harlow, then his burden left him. By this he knew that Calvin was the one to whom that charge belonged. Elder Calvin had been for more than a year only a common, though much esteemed member of the Church. When Henry opened this to Father Joseph he answered, "Calvin is the one," and sent Henry there with him to establish him as the Elder of the Societies of Believers in Hancock, Tyringham and Enfield, Connecticut.

The people in these places had been prepared by previous labors to expect and desire such an Order and state. Sarah Harrison, one of those Sisters who were gathered into the Meeting House as helpers was appointed the Mother. These Societies were then organized after the pattern of the Society at New Lebanon and this was the Second Bishopric thus organized.

From this period those who were gathered into the Meeting House were sent out to various places and Henry became the most prominent special Agent and Minister from Father Joseph. He also had the immediate charge of what was then termed the Second Meeting being the Second Division of the Church. He was still very much employed in visiting and ministering to Believers in various places, laboring to hasten their travel and prepare them for a further increase in Order and his labors appeared to be effectual.

In the month of June 1791, Henry was sent with a Gift to establish Eleazer Rand as Father of the Societies at Harvard and Shirley. Soon after Hannah Kendall was appointed the Mother. Both of these had been gathered into the Meeting House as helpers and Mother Hannah had formerly traveled with and attended

more upon Mother Ann than any other woman. By their ministration these two Societies were organized and constituted a Bishopric.

## **Section 6**

**Elder Henry disposes of his Farm.**

**Father Job Bishop.**

**The Canterbury & Alfred Bishoprics established.**

The Church at Canterbury was gathered in the year 1792. The first number constituting the Church was 19 males and 9 females; during the year 68 were gathered, 34 of each sex. Until about this period, Elder Henry's possessions were occupied by a large family of Believers. He then sold his estate to Seth Turrell for 3,000 dollars. It was located about 3 miles south west of the Church and was never after owned by Believers.

This was a large property for a young man in that time. Elder Henry settled generously with his Brethren who had worked upon his place and then according to the Church record contributed \$176.32 towards building the Meeting House for that Society which they have occupied for more than 60 years. The remainder of his property he brought to New Lebanon and devoted to build up the Church in this place.

It has been related that when Elder Henry moved to New Lebanon, Job Bishop took his place at Canterbury as leader of the people there. Job had been a zealous laborer among the people even before Mother Ann's decease. He was very gifted and endowed in an eminent degree with a prophetic Spirit. Mother Ann used to call him her Prophet. He was also gathered as a minister into the Meeting House in the planting of the Church.

Father Joseph felt a Gift to send Job Bishop into the first family for a time to prepare by mortification, in order find his proper lot and Order in the Israel of God. He thus labored as a common member for some months. But in the spring of 1790, about May, Father Joseph again called him into spiritual labors and sent him on various journeys with others to minister to Believers in every place where they were gathered.

In the forepart of the year 1791, Job was sent to Canterbury to minister that Gift to them which would prepare them for gathering into Gospel Order and labor

to gather their feelings to him as their Leader. He went and labored to fulfill his mission, but could not gather the people into the necessary work, nor could he feel a Gift that satisfied him.

He returned home in great tribulation and informed Father Joseph. Father said, "Well, Henry may go with you and you may labor together and see if you can gain a Gift." They soon set out on horseback. The failure to find a Gift bore heavily on the mind of Job and brought him under heavy sufferings of soul. In laboring to find out the cause, he fell behind Henry until the cause of his difficulty was clearly revealed to him. He then spurred up his horse and riding up by the side of Henry he said, "Henry you are my Elder."

Henry stopped his horse and said, "Go Job, you will have a Gift now. It will be of no use for me to go any further." Job entreated him to go with him for he never loved him so well before. But Henry answered, "Nay it will be of no use," and then turned about and went home. Job continued on and labored with the people both at Canterbury and Enfield, New Hampshire and found an efficient and satisfactory Gift. The people gathered to him as their Leader and they became zealous to prepare and enter into the Church and Society of Gospel Order after the pattern set at New Lebanon.

From this time he was considered as the Leader and was much with them, but was not yet established as their Father and did not make it his abiding home. It had been revealed to him while he lived in the Meeting House that he should yet be the Elder of the Believers in New Hampshire. But he had learned that eventhough he was older than Henry in the Faith, Henry was called in the Order with Father Joseph and was therefore his Elder, standing between him and Father Joseph. He realized Henry consequently must be acknowledged as his Elder and as the medium of the Anointing from the Fountainhead. All Leaders in the different Branches of Zion must receive their Spiritual Anointing before they can be filled with power from on high to fulfill their calling.

The next spring, by Elder Henry's agency, Job was permanently established as the Father of those two Societies with their cordial union. About the same time Hannah Goodrich, a faithful, able Sister from Hancock, who had assisted in the Ministry there, was appointed the Mother to stand with him. By their labors and

ministration, in connection with their Assistants, those two Societies were well organized and constituted a Bishopric.

Father Job was always very careful to acknowledge the lead placed in Order before him whether old or young and in a special manner was extremely careful to

pattern the Gift and Order of things in the Mother Church and succeeded in a great degree in planting this feeling in his people.

It is worthy of particular remark that no Society has been established more permanently upon the foundation principles and Order of the Church and Society

at New Lebanon than those over which Father Job presided. There can be no doubt that the experience he had in finding the importance of the line of Order implanted an important principle in his soul that was a great benefit to him and his people.

This is evidently a most important lesson for all Believers. We may hereby learn that God works by a System of mediation in his own Appointed Order. However splendid the talents or great the Gift of any person, they can never gain their Order in the house of God nor be able to fulfill the duties of their calling without acknowledging in their real feelings the line of Order before them, whether that Order is in older or younger. After this, they receive their Spiritual Anointing and relation to the body of Christ in that line of Order. The writer feels to acknowledge that having an understanding of this circumstance while in early life has been an essential help to him in some heavy trials.

In the latter part of the year 1792, John Barnes, by the agency of Elder Henry was established as the Father of the Believers at Alfred and Sabbathday Pond now [Sabbathday Lake] New Gloucester, Maine. Sarah Kendall was soon after appointed the Mother. These two Societies were organized to constitute one Bishopric. This accomplished the Order of all the Societies then in the Land.

## **Section 7**

### **Fulfillment of Ancient Prophecy (Book of Daniel). Church established in Gospel Order.**

The year 1792 marks one of the most important eras in the progress of the work of God that ever took place. It completed the period of 1335 prophetic days or years, foretold to the Prophet Daniel as the waiting time for the Era of blessing when that work and Order of God should be established in which he should stand in his lot.

This period evidently completed the primary Order of the Church of Christ's Second Appearing both in Heaven and on Earth as is clearly verified by the events. For in the beginning of this year the Primary Order of Ministry was established in

its true Order, composed of four persons; two males and two females. Father Joseph was acknowledged as First Father in Church Relation and the primary builder of the Second Gospel Temple and Order of the City of God as a pattern for all Believers in Christ's Second Appearing to follow forever.

Previous to this, he was sometimes called Elder and not always Father. Elder Henry stood with him as helper and co-laborer though he had sometimes been called Elder Henry, yet he was not until this time permanently established with that Title. Mother Lucy Wright, in the line of the Female, stood in correspondent relation with Father Joseph as the first Eldress in Church relation and the first Mother in Gospel Order. Thankful Hamlin was her assistant.

After the Ministry Believers became established in their proper Order, the next step was to establish Family Order and appoint suitable leading Elders. By the Gift of the Ministry, that part of the Church which had been called the First Meeting was arranged and called the First Family and David Darrow was established as the Elder Brother and received that title. He was the first that was ever appointed to the lot and office of leading Elder in a Family among Believers. Ruth Farrington was established as the Elder Sister. She was the first ever established in that Order and Office or to receive that title.

Soon after, that part of the Church which had been termed the Second Meeting was arranged as the Second Family. Adonijah Jacobs was appointed the Elder Brother and Prudence Darrow was appointed the Elder Sister. The Family of elderly people was also established [called the Third Family of the Church, or Office Family; now Second Order] and Samuel Fitch was appointed the Elder and received that title. Deacons and Deaconesses were also appointed in each of the Families. During this year, the Orders of youth and children were also arranged and Elders appointed.

In course of the year also, those Families which were not constituted as part of the Church, but which were as suburbs to the Holy City were arranged into various minor families or Orders, with Leaders appointed in each. These all attended and constituted the public meeting and Rufus Clark was their presiding Elder.

By the close of this year, every Society of Believers in Christ's Second Appearing was established in Order and their respective leading Governments had been appointed and acknowledged. The fundamental principles of Government with Orders, Rules and Regulations adapted to every department and situation for guidance and protection were also made known by revelation and established.

It seems proper to remark here that we can find no other work which has ever taken place on earth to which the data concerning the times foretold by the Prophet Daniel will apply. “For then the Sanctuary was to be cleansed and at the end of the days blessings” and that Order of the work of God which had been patiently waited for in all ages was evidently brought forth and established.

The institution of Order was the best arranged system of Social Unity adapted to the true nature of God’s Creation both spiritually and temporally. Truly it was the most balanced and beautiful in the operation of its principles than anything ever exhibited on Earth. The writer has been an attentive and careful observer of its effects for many years and can testify with all confidence that wherever the established principles and genuine Order of this System have been sacredly kept, the blessing and prosperity of God has invariably attended.

Wherever the principles and Orders of the Church have been withdrawn, suffering, affliction and great loss in things spiritual and temporal has always followed. Notwithstanding all the circumstances the Believers have passed through, this System has stood the test better and longer than any other Sacred Institution (of males and females living, working, dwelling and worshipping together at all times) that ever existed among men, the Primitive Church not excluded [a timeless prophetic utterance which will never fail, from Elder Calvin Green]. This proves the superior Wisdom in which Zion was founded and the power by which it has been supported.

In arranging and establishing this System of Order in all its Branches, Elder Henry was a faithful minister and efficient co-laborer with Father Joseph and Mother Lucy. Father said there were but three who were able to be Builders in the Mother Church or House of God; namely Father Joseph, Mother Lucy and Elder Henry. This was understood to mean primary or leading Builders [**Note:** It is necessary when God sends an agent to perform any special work, that the agent should announce his or her mission to all concerned, otherwise they would not know what to look for. And if any are to be co-workers with the first agent it is equally necessary that such co-workers should be called and declared by the primary agent as an evidence to all concerned. This has been the manner of beginning all New Eras in the Divine Economy from the Beginning. Key examples and Eternal Witnesses: The Patriarchs, Moses, Samuel, other Prophets, Jesus Christ, the Apostles, Mother Ann and all other Gospel Parents].

The plan and Order of the Spiritual House of God which is the true Church of Christ was given by revelation first to Father Joseph. As a wise Master Builder through great labor and much tribulation, he laid the foundation of the whole House of Spiritual Israel. He was the first that gained the Order of Father in Church relation. I once heard him say that he was not the Father of our Gospel

Faith, but the Father of Church Order (that is the visible Father) **for he owned Jesus Christ as his invisible Father.**

As a co-worker with him in the line of the female, Mother Lucy Wright was the second and co-operating builder. Through much labor and tribulation, she founded and built up the correspondent place and Order of the female in the Church, which made her a visible Mother in Church relation.

It was the establishing and perfecting of this part of the spiritual building which made the Second Gospel Temple level and square (as prefigured by the Order of the Second Jewish Temple). Through Father Joseph in union with Mother Lucy, this correspondent relation was established in all of the Orders of Believers – a work which had never before been showcased in its true relation on Earth. Elder Sisters and Deaconesses were also appointed in their proper departments beside all of their male counterparts.

In all of this work, Elder Henry was co-laborer with Father Joseph and Mother Lucy as their first directive Agent. Thus by these three directing Agents of Christ, in the line of male and female, was the House of God founded and built up which is and will yet appear to all men to be the glory of all the Earth.

But there were many faithful workmen under the direction of these Master Builders who zealously labored and consecrated all they possessed to help build this Gospel Temple and establish Zion, “the City of the living God.” By their labors and Devotion, this glorious work was effected. These are the Primitive Fathers and Mothers of spiritual Israel. And may all their faithful children who possess their consecrated heritage feel fervent gratitude and “rise up and call them blessed” forever and support this genuine Gospel System throughout all ages.

It was the more immediate labor of Father Joseph and Mother Lucy to establish the Order and appoint Elders to direct, counsel and minister to the First Family in the line of their Order. The Order of the Second Family was arranged and their Elders were appointed by the Agency of Elder Henry and he continued as their general counselor. This was the case generally with all divisions of the Society.

With the primary Order of Believers now being established, Father Joseph, Mother Lucy and their helpers directed their zealous efforts to support, protect and invigorate the System in all of circles and departments with that growing life of the Gospel, which would enable every part and branch to bring forth fruit appropriate to their respective Orders.

Father Joseph said he gathered the Church by Revelation to be the Center of Union and to maintain the true Order of the Gospel for all other Believers and according to that Revelation he labored to gather such members as were suitable in talents and faith to fulfill that important calling. That they were chosen to be not only examples to all Believers, but also to keep the true Gospel and be foundational ministers thereof to all mankind.

He also said he felt that if the Church did not take charge of and bring up children they would not have their due proportion of the labors and trials of Believers. The children were gathered by the same Gift as the adult members of the Church and trained so as to prepare them in future time to be Leaders and Ministers of the Gospel, for on them, the full responsibility of upholding the Gospel Order must ultimately devolve. Father Joseph also maintained that none ought to abide in the Church (either old or young), who were not competent enough to support and honor the Order of this consecrated Institution.

Nevertheless if they had a measure of Faith and did not forfeit their right among Believers, they should be placed in some Order where the burdens and requirements were not so great and have a trial there, for some were not able in the Order of their Creation to bear, support or understand Church Order. This rule was observed and kept during his ministration. In his judgment the most favorable time for males to gather to Believers is when they are about 16 years of age, or near that and the same for females.

## Section 8

**Youth and Children: their Order, training and education. Labors of the Ministry to prevent Apostasy. Peaceful state of the Church. Father Joseph's Decease.**

From the beginning, the training and education of the rising generation in the life and principles of the Gospel of Christ's Second Appearing was a matter of deep concern and importance to the Parents and Leaders of this Community, especially Father Joseph and Mother Lucy. Elder Henry deeply participated in these labors for the children as well, because they all felt this to be a matter of primary importance.

A house was built to accommodate the youth and children of the Church where they were mostly gathered and formed into two Orders, with Elders appointed to lead in the Youth's Order and Caretakers in the Children's Order.

Elder Henry was their immediate counselor and he fervently labored to implant genuine faith along with the solid principles of the Gospel in their souls so as to prepare them to be suitable Agents and burden bearers in the House of God as well as Ministers of the Gospel to other souls when they should come to Zion for Salvation because an ingathering was then foreseen to be near at hand.

But notwithstanding all the many and faithful labors which were made on their behalf, some among the youth and children's Order would not cleave to the Gospel. Although they had a measure of Faith which prevented them from going directly and immediately to the world, they were unwilling to labor for that mortification of body and soul which was necessary to keep power over the propensities and depraved life of the world.

They would not yield subjection to good Order and Government. They grew coarse and vulgar in conversation and manners and tried to imitate the world in their appearance and conduct as much as they could while still thinking they would not be immediately rejected. Of course the worldly, fleshly nature grew stronger in them until it took the preeminence, darkened their faith and inevitably carried them to the world from whence such a spirit came. As Father Joseph said, "They grew up more in nature than in grace and if they thus continued on this path, must inevitably fall away to the world."

In the early part of the year 1795, Father Joseph felt a Gift to inform the Elder Brothers of the two Orders that he foresaw a great shaking among the young souls. He had sometimes felt that there would be such a breaking that scarcely two of them would be left together. He gave them a solemn warning and weighty admonition to duty, which had a serious effect for a time.

Elder Henry also labored faithfully to prevent the breaking if possible. He several times attended their meetings, faithfully warned them of danger, admonished that sense and conduct which would lead them to ruin and wisely instructed them in the principles and course of life that would establish them in the way of God. But some would not harken and hardened themselves in the spirit of the world and thus fell off to the wicked.

A few months after Father's warning, the apostate breaking began. The unfaithful and unwise conduct of two who were the Elders of these Orders proved to be one great cause of the apostasy. For although they were capable of their charge had they been true, yet after injuring and weakening the faith of those over

whom they were placed as Leaders, they both fell to the world near the close of the year 1795. They were the first and the falling away continued about a year, during which time a considerable number of the young ones went from the Church to the world.

Some of the first that went out were full of opposition and spread false and scandalous reports among the world against the Church and thereby aroused and strengthened that old enmity which had taken deep root among our near neighbors in the days of Mother Ann. They were willingly induced to believe that the young were held in bondage and took every means they could to liberate them as they pretended. They sought to allure and entice others away by offering large wages and assisting those who went to them, dressing them up in world's fashions and exhibiting them to the views of others. They even traversed our streets at nights seeking to allure and catch someone.

Our enemies flattered themselves that they could now break up the Church! The Shakers, they said, would run out and the consecrated interest would fall to them. This was their open boast. This by the treachery of Apostates, the envious Cain-like spirit of the world rose up with strong and oppressive power and this increased to such an extent that it felt very oppressive to Father Joseph's feeling spirit. For it was in direct opposition to the work of God of which he was the first Agent and Leader on Earth. The enmity also centered upon him.

Father Joseph felt that their inimical power must be taken away and set Elder Henry to labor for a Gift of God by which to effect it. He accordingly went and reasoned with the leaders of this inimical Clan, but could not then obtain a sufficient Gift to disarm them of their power. Elder Henry returned home and after opening the matter to Father Joseph, received strength and labored for a further Gift of Wisdom, which he obtained. He then went again to see the seat of enmity and felt a Gift to speak to them in that manner which set them at variance one with another, like the Jews in Paul's case. Part arose and strove for the Shakers, defending our cause and thought it wrong to fight against or to injure us, for they could find no fault with the moral conduct and honesty of our people. These maintained that the Shakers had a right to enjoy their religion unmolested as well as themselves.

This wise Gift by means of the division it caused in the enemy's camp paralyzed their opposition, disarmed and took away their weapons and their active enmity immediately ceased. They began to see the hypocrisy and malice of the Apostates and refused to assist them as they had done. They despised them more and more as they increasingly saw their depravity.

Those traitors to their faith who had stirred up the enmity proved shiftless, unreliable and dishonest. They grew more and more despised by all who knew

them and in the lapse of about a year, all left our vicinity. Our neighbors who at first had fostered them, found they were like the frozen adder warmed to life and were glad to be rid of them.

This was the first [general] apostasy that ever took place in this Society. But few individuals had ever fallen away to the world. The majority of the young after having withstood the corrupting influence of this Egyptian move and the allurements and opposition of the enemies of the work of God united with the Gift of God and became determined to cut off the power of the apostate spirit by purging its influence from among them.

In union with the faithful labors of Ministry and Elders, this was effected and but few fell away for many years and hardly any of the original stock ever went from the Church to the world thereafter. The Adversary greatly desired and made a peculiar effort to destroy the rising generation (knowing their future ordained work in pulling down his Kingdom). Such as stood this trial thenceforth stood firm, increased in travel, grew strong in the work of God, flinched from no trials or mortification and thus prepared themselves to fulfill that calling for which Father Joseph said they were gathered into the Church.

These all either became Pillars, Elders and Leading characters within the House of God or effective Ministers and Evangelists of the Gospel to the world. I am sure that this same important calling remains the true Order of the Church and ever will so long as it keeps its rectitude. This was Father Joseph's promise and I have never known his promises to fail.

After this Apostate spirit was overcome, the Church and Society enjoyed a good degree of peace and quietly increased in union, strength and power over their internal foes. By their evident honest and good works they disarmed the enmity of the world of its inimical power as far as they became known in truth. The leading characters and high officers among the world became friendly, having received a high opinion of the moral honesty and virtue of the People as a Society.

In this peaceable state, they grew and prospered in all things spiritual and temporal and were thus prepared for that opening of the Gospel which soon began to bud. At this period, a new era of progress began of the everlasting, increasing work of God among his people. Soon after the inimical power of the apostate spirit was defeated, Father Joseph finished his labors in time and was evidently called to the Mansions above in Higher Spheres, there to labor in a more important and far

more extensive work of God than was his calling in time. He truly left the Church increasing in the power and unity of the Spirit of Christ.

## **Section 9**

### **Ministration of Mother Lucy. Elder Calvin Harlow's decease. Elder Henry sent to put an end to Reuben Rathbun's rebellion.**

By the appointment of Father Joseph, Mother Lucy Wright, who stood in correspondent relation with him in his ministration, succeeded him as the first Leader among Believers and Elder Henry freely acknowledged and supported her in that Order. She was also cordially owned by all the faithful as the visible Mother and Leading Eldress to all Believers.

Elder Henry remained in the Ministry as her right hand Agent and in him she placed great confidence. He was in Union with her and was truly an able Minister and efficient Counselor from the Center of Union to Believers in all the Branches of Zion. After the leadership of the Branch Societies was established, the respective Ministries of the several Societies generally visited the Parent Society once a year and received needful counsel from the Center of Union.

Elder Henry's gift in this line was very useful and was acknowledged and highly esteemed by all lovers of genuine Gospel Principles. He several times visited other Societies to minister to and counsel them in difficult and doubtful cases, thus invigorating and supporting that Gospel Order which had been established in all the land of the Israel of God, that the sap of the true vine might flow to its Branches by this circulation of correspondent Union.

There were plots of the adversary also, designed to subvert the true Order of Zion in some cases causing much trouble which Elder Henry had to bear the primary burden in disconcerting and preventing. The following was a conspicuous case.

December 21<sup>st</sup>, 1795, Elder Calvin Harlow, the Father of the Bishopric which centered in Hancock, deceased after a protracted decline. In union with the Ministry at New Lebanon and by the general consent of that People, Mother Sarah

Harrison succeeded him as the first Leader of that Bishopric. But her ministration was short and she deceased on September 19, 1796.

It was Mother Lucy and Elder Henry's Gift that Nathaniel Deming who had lived in the Ministry with Father Calvin and Mother Sarah, should succeed her as the presiding Elder and Minister of that people and this was also the united feeling of the faithful in that Society. But Reuben Rathbun, who had been placed by Father Calvin as the Elder Brother in the Church, was opposed to this appointment. He had shown considerable zeal formerly and maintained a measure of union and obedience during Father Calvin's Ministry, but he was a very haughty and self-important person and having never subdued his self-exalted spirit by mortification and humiliation, he aspired Diotrephes like (3 John 1:9-11) to the leadership of the Society by self-appointment and cunning.

Seeing one younger than himself brought forward to stand before him aroused his unreconciled spirit to oppose the appointment. It was suffered to go on for a time, as though they were joint leaders, hoping that Reuben would see the need of submitting to that Gift which was before him. But as he saw there was no prospect of obtaining the Lead in union, he felt against the Order before him and determined to get the pre-eminence by intrigue or break up the Society.

With that purpose he pretended great love and friendship for the young and slyly spoke against the Order and Government of the Believers and insinuated that there was no need of being so strict – that they might live more after the fashions and customs of the world and be justified – they need not take up so much cross to be saved and proposed that if they would support him he would take the lead of the Society and bring in a new order of things – do away with those superstitious, arbitrary rules that had been imposed upon them and that they might even live after the flesh in a certain degree.

In this way he corrupted a number of the rising generation and in some degree deceived others and thereby caused a great division among the people and much tribulation for all those who were faithful. There were many who scanned his plans, discovered his aims and determined to frustrate it by supporting the Gift that was for them in the Order before them and such sought help from that quarter.

Jonathan Southwick, a good, honest Believer, had lived second with Reuben. He comprehended Reuben's corrupt plans and did all he could to hinder their effects. Nathaniel stood firm for the principles of the Gospel and Jonathan supported him as the Leader according to the Gift. This made a division between these two who stood as Elders to the Church. Reuben headed one party and Jonathan the other.

In union with Mother Lucy's Gift, the labor devolved upon Elder Henry to bring this matter to a crisis, to settle the division and establish that Order which is according to the nature of the Gospel. He went to Hancock, examined their state and received the Gift needful for them. He assembled the Church, laid open their condition and informed them of the Gift he felt.

Elder Henry then placed himself on the side of the room opposite the people and proposed to Jonathan to come and stand with him which the latter readily did. He then said, "all who feel to unite with Jonathan and support that Gift and Order which was appointed for you and which will be made known to you, may come over to this side and those who are determined to support Reuben may remain with him. One after another came over to Jonathan's side until very few were left with Reuben.

Reuben was so astonished in seeing the meager support he had and his feelings and expectations were so disappointed that he fell to the floor, acknowledged that he had been wrong, gave up his Eldership, cried aloud and placed himself behind all. Elder Henry then confirmed Nathaniel as the Elder of that people and in union appointed Brother Jonathan Southwick as the Elder Brother of the Church.

But Reuben was so far lost in the spirit of opposition and corruption that he could not be reclaimed. Elder Nathaniel bore so much with him that it seemed as though he would undo himself. Mother Lucy sent word to him by Elder Henry "not to drown himself, while trying to save one who was drowning." He united with the Gift that was for him and left Reuben to himself and he soon fell to the world and became a bitter enemy to the Gospel.

Reuben told a respectable neighbor, called General Roseter, that he was thankful he had come to see the delusion he had been under. The General replied, "Do you think you would have seen it this ten years if you could have got Nathaniel Deming's place?" Although the world understood his deception, still he tried to influence them all he could against Believers and against their Faith. He began to write a book defamatory of their Order and doctrines, but his career was cut short, for going from his writing to see a farmland which he had hired some men to clear out, the workman had set fire to some rubbish. The fire had run up a dry tree and burned into a limb. Reuben, not perceiving this limb, stepped under it and the limb fell and killed him on the spot. His book perished with him.

When he apostatized, those who could be reclaimed were gathered back into union, but a number of the young were so poisoned with his rebellion and flesh insinuations that they could not be reclaimed and therefore fell to the world with his spirit. But some of them are well known to have extremely lamented all their

lives that they were so deceived as to do that which they saw, when too late, was an irretrievable loss to them.

Thus by the ministration and Gift of Elder Henry that dangerous plan of the Adversary to destroy a Branch of Zion was defeated and a separation was made between the precious and the vile. Those who remained supported the Order of the Gospel and their established Leaders. The Spirit of Apostasy was disarmed of its power and secession in a great measure ceased. The Society enjoyed a good degree of peace and prosperity and soon after received some accession of numbers from the world who mostly proved good Believers. Though the number was small it was more than had been gathered in a dozen years previous.

## **Section 10**

### **Elder Henry's last journey to Watervliet. Decease & Funeral.**

The settlement of the difficulties at Hancock was nearly the last of Elder Henry's public labors in other Bishoprics. He continued a short time longer as Mother Lucy's assistant in ministration and counsel. He was very fervent in upholding and strengthening the established Order and Government of Believers by strictly maintaining and enforcing the genuine principles of the Gospel.

January 30<sup>th</sup>, 1798, in company with the rest of the Ministry, he made his last visit to Watervliet and returned to New Lebanon on February 3<sup>rd</sup>. It was during this period that his health began to seriously decline. By March 7<sup>th</sup>, he was taken very sick. Our Physicians attended him night and day and everything was done for his recovery that their care and attention could devise. The Physicians said the medicines given appeared to work favorably and as it did not seem that he had any disorder that might not be thrown off they had hopes of saving his life.

But he continued rapidly to fail and it appeared evident that his work on earth was done. On the 12<sup>th</sup> of March, only six days after he was taken ill, at half past 1 in the morning, he calmly departed this life and his Devoted Soul was removed to higher and more extensive labors at the age of 44 years and 34 days.

His funeral was attended by the Church, Elders and Leaders in the Family Orders. The Elders of the Church, particularly Elder Brother David Darrow, spoke

very feelingly. They plainly set forth the principles and Orders of the Gospel and fervently enjoined the great importance of Believers maintaining those principles and Orders in their purity which had been delivered to us by our Gospel Parents, unadulterated with the natural sense, spirit and wisdom of the world.

They also feelingly commended his faithfulness and called to mind the important and useful labors of the deceased Elder. They strongly urged all who remained to be faithful and upright in keeping the real Gospel and supporting the Order of God because such an important Pillar and most Faithful laborer among his people in the House of God had been taken away.

They further testified that the work of God would not run out because a faithful Elder had done his work and was called home to a higher life and Order, but rather that the work of God would increase. Everyone that would labor to be more faithful, would find increasing substance of the Gospel in their own souls.

The meeting was very solemn and weighty and the speaking impressive. It was a heavy trial to all Believers to part with the visible presence and help of such an able Leader and Faithful Laborer. Yet all who were established in the Spirit of the Gospel felt confident that the taking of any soul from the scenes of time could not take away the Union and strength of the wise from faithful souls who were still left in the earthly state, neither could it hinder the general progress of the work of Salvation and this has ever been verified to the understanding of all true Believers.

## **Chapter 2**

### **Character, Instructions and Peculiar Gifts of Elder Henry. Personal Incidents.**

### **Section 1**

#### **Elder Henry's turn of Mind. Of Superfluity. His charity. Counsel to John Brackett.**

Elder Henry was of that turn of mind in which the moral and religious faculties predominated. He was evidently absorbed in feelings of a higher Life for

his whole soul, strength and faculties were plainly devoted to the cause of the Gospel and the welfare of souls even to the seeming neglect of needful support and comfort of the physical body. Yet he did not recommend to others extreme austerity in these respects, but was kind and compassionate.

He was an example of frugality and prudence and was very industrious in hand labor when not employed in the duties of his spiritual calling. Frequently when visiting the shops and departments where the Brethren were busily engaged at work, he would say, "Happy are they that have employ", signifying that such as were not employed in some useful labor or were idle, would be tempted by evil to engage in something wrong. Also, that suitable employment was for the health and comfort of body and mind.

He was reserved in conversation, generally using but few words, yet free and social when propriety demanded it. In reproving sin and all manner of evil and in giving instruction, his speech was laconic and without bias of fear, favor or affection. He had a remarkable gift to speak directly to the purpose with such a force of spirit as would touch the heart of every feeling soul.

He was inflexible in maintaining a separation between Believers and the world in its full Order in all respects – that there should be no unnecessary union and correspondence allowed between them. He severely reprovved all seeking after the unsanctified fashions and customs of the world, whether by imitating their dress, their unchristian manner of conversation and behavior or superfluous decorations of persons and things.

In admonishing the rising generation in a meeting, when I was present, he said, "These things were for the purpose of causing the opposite sex to lust after them." He sharply reprovved such worldly desires and showed their tendency to draw the mind away from the spirit of the Gospel. He always said these things with such plainness and attended with so tender a Gospel feeling, that it made a powerful impression upon my memory and engraved this saving principle deeply in my soul.

Elder Henry was a true disciple of Mother Ann Lee and though severe in reproving sin, he abounded in charity, forbearance and love. His labor was to gather the wandering, comfort the afflicted and from the weary and heavy-laden he turned not away. In him the repentant soul found a true friend.

John Brackett came in great trouble of mind to see him one day and told him he was going away. Elder Henry asked him his reasons for going. John replied, "There are many things required of me that I cannot bear to come to."

Elder Henry spoke kindly and friendly to him and gave him good counsel. His tears flowed incessantly while he told John he must ask his children to pray for him as he had many that were faithful Believers, for said he, “The prayer of a child in the Kingdom of Heaven for a Parent is more than all the Angels in Heaven.”

Elder Henry was remarkably innocent in words and works. It was a favorite remark of his, “**Innocence is our best defense.**” Elder Brother Samuel Spier, was someone well acquainted with Elder Henry throughout his whole ministration and from whom I learned this statement, also said, “Elder Henry was as innocent a person as I ever saw. It seemed as if simple innocence was the ruling feeling of his soul and shone out in all his demeanor.”

## Section 2

### **Affection for and Instruction to the Young.**

Elder Henry was very fond of children and delighted to notice them and instill into their tender minds a love for the virtue of the Gospel. He was also greatly interested in the welfare of all the rising generation and often attended their Meeting in the Church, especially after the apostasy began to appear. He labored to open clearly to their understanding the nature of the Gospel and to bring to their view the inexpressible gain of faithful obedience thereto and the irremediable loss of falling therefrom by disobedience and thus losing their birthright which never could be regained.

In one of these discourses he said, “I want to open to you the greatest loss of the human race – that which mankind has groaned under for above five thousand years and could not rise from under its power – **it is simply that nature which leads to man and wife.** In this nature is found the whole depravity of mankind which held them in bondage until Christ appeared.

Even in Christ’s first Appearing they could not be redeemed from it. They could be but half saved because the Mother was not revealed. They had to give up their temporal lives and suffer martyrdom in order to be saved from falling under the power of that nature which is the life of the world.

But in this Day it is not necessary to give up the temporal life in order to be saved fully from the fleshly corrupt nature. For by finding Spiritual Parents and traveling in Church relation, a complete redemption may be gained from all

manner of defilement, by day and by night. This can be done, for it has already been done by a number of Believers while in this present life.”

This Instruction made a deep impression upon my mind and has awakened an earnest prayer in my soul that I might live to obtain this invaluable prize and strive in faithfulness by all the means in my power to gain it.

## **Section 3**

### **Testimony to the Youth.**

The following is part of Elder Henry’s address to the Youth in the 1<sup>st</sup> Order at New Lebanon, 1795 (then called the Second Family of the Church). He spake with great Power insomuch that it seemed the very house shook.

“I would have you all lay aside that which the whole world has groaned under from the beginning which is the Union of the flesh and seek after that heavenly Union which is Pure and Holy, free from the pollutions of the children of this world and be joined to the Lord in one Spirit free from sin and sinners.

But I say unto you there are some in this Family who are joined to the sinners of the old world, to those who rebelled in the days of Noah, Abraham and Moses and that slew the Prophets and to the Reprobates and Apostates that crucified Christ.

You will not only lose your own souls, but you will open a door for other souls that never had your privilege to stumble and fall backward to rise no more. But how many of you have committed the unpardonable sin that will be known in time to come! You have been called by the Gospel to be some of the first fruit unto God in Christ’s Second Coming and of that chosen number in the “First Order of Youth.”

But if you lose your birthright through heresy and unbelief you will never have another day, but other souls will be called in and take your places. They will come from the East and from the West, from the North and from the South and sit down with Abraham, Isaac and Jacob in the Kingdom of God and the children of the Kingdom will be cast out, rejected of God, to be despised and trodden under foot by men.

Reprobate silver will men call them and they will wander alone in darkness and find no rest. They will pray and desire to see one of the days of the Son of Man but will not be heard, for the Heavens over their heads will be as brass and the Earth under their feet iron, that no cry can penetrate through to God, for His patience and long suffering will have an end, but His Judgment shall remain.”

Written by Sister Thankful E. Goodrich.

## Section 4

### Revelation in the Church. Confession of Sin, etc.

After the gradual cessation of Father Joseph’s ministration owing to his decline in health and the orderly line of mediation having been established, some were weak enough to suppose that the Revelation of God had ceased - that the work of God was drawing to a close and that the Church would fail.

Elder Henry then attended a meeting in the Youth’s Order and spoke to the following effect. Some have become so lost and darkened by their fallen natures as to think there is now no revelation in the Church – that it has run out and the way of God is coming to an end. But the running out is in themselves and the Way of God will never run out.

You will find that the same revelation of God remains in the Church and that the same Testimony against sin and the mercy and charity of God to souls who confess and repent of their sins is in the Church which has been from the beginning. But souls in order to find the mercy and charity of God must confess their sins to their Elders in the line of Order, for there and only there is the Judgment Seat of Christ where the state of souls can be judged.

All who have not sinned away their Day and lost their relation to the work of God so that they cannot regain it by honestly coming to the Judgment Seat will find mercy, charity and forgiveness of God.

He further said, “Although some who have been favored with a great privilege have fallen from the Church, this does not alter the way of God, nor prove that it will not save all who are willing to obey it. It is their unfaithfulness by giving away to their fleshly natures, that caused them to lose their relation to the Church and fall to the world.” He exhorted us to understand and know for

certainty that all who were willing to obey the Gospel could do it and thereby gain Salvation from sin and a sinful nature.

## Section 5

### Vanity & Gloom not of Christ.

Elder Henry bore a strong Testimony against all vanity. All irritating, unbecoming or rude conversation including all levity and lightness, teaching that Believers ought to act and speak to each other in such a manner as to increase their love, union and good feelings. He strictly enjoined respectful words and behavior from those younger towards those older in years and would not allow any misconduct in this line to pass without due restitution.

Yet he was far from recommending a disconsolate, gloomy, deathlike sense. His Testimony was that we ought to be cheerful, for cheerfulness is like the breaking forth of the Sun, shining from the morning clouds to diffuse light and life to vivify all natural things. So cheerfulness springing forth from justification in the Gospel shines through the cloud of nature and diffuses light and life to vivify spiritual comforts and blessings to souls.

We ought not to feel as though the requirements of the Gospel are hard or that the Gospel is a gloomy sense of death, but we should cheerfully bear the cross and do our duty and sense that we gain thereby greater blessings than can be obtained in any other way.

Visiting a shop where some of the Brethren were at work he took up a book that lay on the work bench, looked at it and laid it down and said, "What book is that?" The eldest Brother in the shop answered that it was *Harvey's Meditations among the Tombs* and that he thought it was a good book. "I think," said Elder Henry, "you had better put it into the fire. I should think you were among the Tombs enough."

This Brother was a very honest hearted, good Believer, but subject to a gloomy, deathlike, melancholy feeling and that book was the essence of Antichristian, deathlike, gloomy religion and he thought for sure such a book must be good. These few words however contained a lesson of instruction to him as well as to all who would receive it as such. Elder Henry said that the change at death was not more to Believers in general than the change from one Order to another.

## Section 6

### Order, the Medium of Blessing & Protection. Of Special Impressions Concerning Brutes.

Elder Henry was very punctual in maintaining and supporting all the Orders that had been given, of which the following is an example.

In the forepart of the gathering of the Church there were some bitter enemies that would have done harm if they could have gotten into the Meeting House. Hence, Father gave it for an abiding Order that the doors should be kept fastened when not in immediate use.

At a certain time, when Father and Mother went to Watervliet, leaving a number of persons in the Meeting House, Elder Henry being in the chamber sensed a strange feeling as if they carried all blessing away. He labored to know what it could mean. The feeling increased until it seemed to him the world was entering the House.

He was so strongly impressed with this feeling that he went downstairs, but found no one there, yet the sensation continued. He walked the floor in a deep labor of mind to ascertain the cause. Finally turning his eyes towards the door as he walked back and forth, he noticed that it was unfastened. He put forth his finger and fastened the door by turning the button lock and his anxiety of mind immediately left him. Peace and blessing returned.

He said this showed that all we could do and all of our labors in our own way would not effect as much good as to turn a single button lock in Order for all his labor availed nothing until the button lock was turned. **This also taught another important lesson, that when one is impressed that something is wrong and they do not know the reason, they should never cease laboring to know what the cause is until they find whether they are not out of Order in some way or thing that caused it. And if they find this to be the case, they must rectify it before they can be restored to a blessing.**

Elder Henry was strictly punctual to keep Order himself and to enforce by precept and example the necessity of particularly regarding every Order, Rule and

Regulation established by the visible Parental Order that God had appointed to lead his People.

Like Father Joseph, he strictly taught the proper conduct of rational beings towards the beastly and animal creation. He testified that unnecessary familiarity with brutes was a striking evidence of the depraved state of the human race in violating their dignified Order and thereby corrupting both kinds.

Mother Lucy and Elder Henry were very strict to observe and teach punctual obedience to the general Orders and Rules given by our First Parents and established by Father Joseph.

Father Joseph enjoined a certain observance of Friday for the reason that the Savior Jesus Christ, ended his earthly work in sufferings on that day of the week as related in the account of his life and crucifixion. That the remembrance of Jesus Christ's Noble Integrity might be more constantly borne in mind, Father Joseph established it as an Order not to commence important business on this day, such as raising buildings, starting on important journeys, or making important moves and changes. He also considered it a slothful and unthrifty way of arranging business to leave things of importance until the latter part of the week before commencing them, whether Friday or Saturday. This rule was punctually observed and supported by Mother Lucy and Elder Henry.

## Section 7

### **Spiritual Discernment.**

Elder Henry was peculiarly gifted in discerning the state of individuals whether good or bad, as the following instances will serve to show.

Passing around in the performance of some of his duties, he came into contact with one of the oldest of the boys in the Church. After viewing the boy, he remarked to an individual near him, "That boy looks as if he has enough poison in himself to poison a nation."

The fact proved his discernment for he was one of the most corrupt creatures the writer was ever acquainted with. Elder Henry labored to have him purged from that state, yet still he grew worse and worse, mocking and burlesquing every gift and operation of the Spirit as well as the sincere observance of moral and religious principles manifested by others. He did all he could to poison those younger than

himself, until his conduct was insufferable here and he was removed to Hancock from whence he came. After behaving very basely there, he went to the world and it was with feelings of joy that they witnessed his departure.

Daniel Wood, a goodly youth bordering on the first stage of manhood, was gathered from Enfield Connecticut, mostly on account of his trade, weavers being much needed. He was placed in the Second Family of the Church, where he remained for sometime. He was very industrious and faithful, but seemed to be declining in health. At length Elder Henry, who had the ministerial charge of that Family, entered the shop where he was at work and said, "What is the matter with you? You need to get spiritual support. You will die by and by if you don't get more support."

Brother Daniel told the writer of these lines that it was exactly as Elder Henry expressed it. For owing to the unsettled state of the Family and being necessitated to associate with some disagreeable, disorderly people, he did not feel that his soul could obtain needful subsistence. He tried to do the best that he could, but felt languishing in soul and body. He said nothing about it to anyone until he was spoken to concerning it by Elder Henry.

In a short time Elder Henry had him removed to the First Family where he found spiritual strength and ultimately regained his health. Daniel was a very faithful and useful Brother who filled out a well spent life to the advanced age of 75 years when he parted with his Gospel relations in time. He passed on to higher heavenly spheres beloved by all who knew him.

I worked with him several years and learned the weaver's trade from him. And it is with pleasure I testify that he was one of the most faithful, kind and agreeable companions with whom I was ever associated. He was very helpful in taking care of things in a temporal line – delighted in spiritual conversation and had beautiful Gifts. He was truly compassionate to the sick on whom he spared no pains to help cure and comfort. It was a severe cross to me to part with him, no more to enjoy his agreeable society while sojourning in time, yet it was with gratitude and pleasure that I supplied his wants and softened his afflictions through his last illness.

It feels to me no more than a suitable acknowledgement of the mercy and goodness of God I have received through my benefactors in the Gospel to relate a similar gift ministered to me when I was about 13 years of age. Being placed in difficult circumstances over which I had no control, feeling sure that my condition was not duly appreciated and confident that I was suffering unjustly, I was brought into deep tribulation of soul and as I saw no prospect of relief, life began to feel unendurable.

In this condition of mind I retired to a secluded place and upon my bended knees, poured out my feelings in tears and supplications to the God whose spirit I believed dwelt in the Church. There in agony of soul, I earnestly sought relief or death. To my surprise almost immediately Elder Henry came from the Meeting House with a healing balm and dressed my wounds and relieved my distress.

This filled me with gratitude and renewed my faith in the revelation of the Divine Spirit manifested through his faithful and true ministers in the Order of God. It also established in my soul a confidence in the efficacy of sincere devoted prayer which has proved of great worth to me from that period until the present time.

Many are the occasions during my earthly pilgrimage when all other means of strength seemed powerless to support me, when waves of tribulation beat on every side and howling tempests shot their fiery shafts upon my troubled soul. I always resorted to the sanctuary of prayer and beseeched that God whose tabernacle is established in Zion where He manifests Himself by the Ministering Spirits He sends forth in the New Creation. I have had my desires answered as evidently as the day succeeds the night.

The following circumstance is of like character. Rufus Bishop, a well known and beloved Elder, was the oldest among the boys in the Church at the time of the occurrence last related and he was really the most exemplary, being endowed with superior Gospel kindness and charity.

As I was the youngest and rather active, some that were years older and who were drawing back to the elements of the world, delighted to afflict me, but Rufus always took my part and showed me kindness and for this I ever bless his memory. As the care of the dwelling room was committed to him, he was punctual to keep Order himself and to admonish the unruly.

These things excited the enmity of the disorderly and they falsely accused him and misrepresented him to the Elder of the Order. It seemed that the Elder was willing to harken to their accusations as he possessed the same spirit of enmity. This Elder had been becoming unwilling to subject himself to the Elders placed between him and the Ministry and just like Lucifer, he was losing his Union and thereby his protection.

Rufus was as subjected to him as a child, yet seeing Rufus was more upright than himself and because he would not acknowledge those false accusations to be true, the backsliding Elder unjustly represented him as being high sensed and

insubordinate, thereby causing him to be subjected to unmerited reproof and trying mortification.

This brought Rufus under many severe trials and though he knew the deception of his accusers, he found himself unable to escape this flood of persecution. But feeling confidence in his own integrity, his soul turned to God who has promised to help those who innocently call upon Him in times of trouble. He retired privately and upon his bended knees prayed for some way that the Truth might be known and that he might thereby be released from his trials. In sincere faith, he said in his mind, “O that Father Joseph only knew my state, he would have a Gift to relieve me.”

Soon after, Elder Henry came with the following message from Father Joseph. “Think not that I do not know your state for I do. You have been faithful and stand justified. I love you and love the Order to which you belong for your sake.”

This instantly released Rufus from all of his trials – filled his soul with thankfulness and joy – inspired him with faith in the revelation of God and confidence in sincere prayer while acknowledging the appointed Order of God. It also shows that integrity of soul is sure to be noticed and rewarded by the Divine Spirit, however much adversity may becloud it for a time.

Father Joseph also sent Rufus word that he saw him wearing a crown as first in all the rising generation among Believers. This revelation has been so evidently fulfilled as to exclude all grounds of doubt for he was the only one of that generation that ever stood first in the Ministry.

O may all who hear these beautiful Gifts be thereby encouraged to uprightness and be inspired with faith in the revelation and Order of God. May all lovers of truth also be imbued with confidence in the sure reward in due time of all earnest and sincere prayer.

Elder Henry had a deep knowledge of the Order of spiritual things. He had a revelation of the Eternal Subsistence and that there existed in it the Order of Father and Mother which constituted God, the Original Source of all Goodness. He also saw the pre-existence of Christ, as the Mediator between God and all His creatures.

**The way in which evil entered the Creation of God was also made known to him. He said the Angel Lucifer could and would acknowledge his Father and his Mother, but there was a Mediatorial Power which was Christ,**

**that stood between him and them, whom he would not acknowledge. This was the reason of his fall from a life of good into a life of evil.**

As to the fall of Lucifer, it accords with the belief that prevailed among the Jews (See Isaiah 14:12-16). Although the Prophet used it as a metaphor to describe the fall and settled doom of Babylon, it is a strong poetic figure springing from some acknowledged fact. This manner of foretelling future events is common in the Prophets. Our Savior bears upon the same facts when He said, "I beheld Satan as lightening fall from Heaven."

## Section 8

### Other Spiritual Gifts.

Father Joseph, Mother Lucy and Elder Henry being on a journey to Watervliet (the weather warm and pleasant) stopped near the road to take some refreshment and bait their horses.

Father Joseph went a little distance and reclined against a tree, where he stood apparently absorbed in deep contemplation. He presently said, "Henry don't you hear the war in Heaven?" "Not at this time", he answered. Said Father Joseph, "I hear Michael and his angels fighting with the Dragon and his angels." Elder Henry replied, "I often hear them, but do not at this time."

At another time he said, "I often hear the spiritual trumpet sound." Thus it appears he was endowed with special spiritual hearing. The understanding communicated of the war aforesaid is this. That as Michael and his angels opened the way for the beginning of this Dispensation, so in every increasing degree thereof the war of Michael and his angels will be renewed to drive back the Dragon and his angels from that ground and state whereon the increasing work will take place. Therefore the war then heard was clearing the ground and preparing for a new opening of the Gospel which commenced within three or four years.

As evidence of Elder Henry's spiritual sight, we give the following concerning Nathan Kendall [Senior, his son Nathan Kendall junior lived at Harvard], formerly of Woburn Massachusetts. He possessed a large property for those times, the benefits of which he dedicated to the up-building of the Church at New Lebanon.

Nathan was a man of strong constitution and able faculties which he freely devoted as a member of the Church to the cause of the Gospel in which all his interests centered. He introduced gardening as a branch of industry in the Church which has now become quite extensive. He was for several years the principal agent to go abroad to trade with the world.

But he was suddenly taken sick and after a short illness deceased, November 9<sup>th</sup>, 1794. Within two days after his decease, Elder Henry said he saw and conversed with him and learned his spiritual condition. He stood accepted and honorable and was in a swift travel in the work of God. This is an evidence that he saw and discerned the state of those who had left the body.

The following incident shows the force of power that attended his word. A stranger knocked at the Meeting House door and Elder Henry went down and inquired his errand. The man answered, "I want to see the Priest." Elder Henry replied, "If you will tell me what you want perhaps I can answer you." "No," said the man, "I want to see the Priest." Said Elder Henry, "If I cannot answer you then you shall see him."

The man said, "I want to know the tenets of your religion. I have sought in all denominations to find something that will satisfy my soul and I cannot find it." Elder Henry answered, "**We are the true followers of Christ in his first and last appearing.**" The man was so struck that he turned pale and without uttering a word turned around and appeared by his walk to be scarcely able to get back onto the road.

This was considered as evidence that Elder Henry stood a power of Ministration to the Church which was so far beyond the life of the world that while speaking to a man in that state, the force and power of the words so confounded and paralyzed him that he was unable to endure it and make any reply. This convinced Elder Henry as he said, that he could have no appropriate Ministration to those in the world while he stood in that Order of Power.

A few months before he closed his mortal race, Elder Henry predicted that a great opening of the Gospel was nigh at hand and earnestly desired that he might live to see it and take an active part and have a Ministration therein, for he was yet comparatively young. But finally, he said it was revealed to him that it was not his lot but that Ministration was for Mother Lucy.

This opening which was generally looked for, fervently prayed for and ardently labored for by the Church commenced in its first degree within about a year after Elder Henry's decease.

## Section 9

### More on Subjection to a Visible Lead.

It should be remembered that the building of the Church and establishing of its System of Order in the line of Dual roles of male and female among all Believers was brought forth by the joint Union and labors of Father Joseph, Mother Lucy. Elder Henry was an Agent and Minister laboring in accordance with the union and counsel of the Order before him in both Father Joseph and Mother Lucy.

Elder Henry always acknowledged that it was through submission to this source and channel of the Anointing (Father Joseph and Mother Lucy) that he received all of his Gift and Power. When Father Joseph's health was failing, some of the people told Elder Henry that they looked for him to succeed as first Leader, but he answered, "that will not be, it is not my lot – it belongs to Mother Lucy."

Elder Henry strictly enforced the necessity of obedience to the Lead in the line of Order. He said, **"I do not know of any more dangerous sin than for souls to rise against their Elders, for this cuts off their Union to the body and shuts the door of atonement and forgiveness for sin. If this rebellion is persisted in, it will lead to rebellion against the whole Order of God."** In some of his instructions he said: "Some of you are afraid you shall be lost. Then conduct yourselves so as to keep your Union in your Order. It is almost impossible for a soul that truly keeps their Union to be lost." Father Joseph taught it as an essential Order that the leaders in temporal things should be respected and obeyed in their Order as wholeheartedly as the Elders in the Spiritual Order to insure a blessing. Mother Lucy and Elder Henry strictly taught and supported the same Gospel principles.

Elder Henry also taught that it was not the talents and gifts that anyone might have that insured their travel in the Gospel or protected them from evil or gave them redemption from their loss, but all this was effected in due time by mortification of Spirit through real subjection and obedience to the visible Order of Zion.

Therefore he disapproved of visions, or instructions from spirits to lead and direct anyone when such gifts were not in union with the present Gift and guidance of the Order to which they belonged or had already been revealed through their

visible Leaders. For though every Gift is useful when in its proper Order, without the protection of this Visible Order, souls are liable to be led astray by disorderly disembodied spirits who have passed out of the body as well as those still in the body. Spiritual Gifts in Order were profitable, but out of Order they were a loss to the soul.

This was also Father Joseph's doctrine. He sent one very gifted Brother out of the Ministry to labor as a member of the Family for mortification and humility because he was exposed to a potential loss by laboring and receiving gifts from spirits outside of the appointed leading Order. By these gifts, he was meddling with such matters as were out of his own proper Order. The change produced the desired effect.

The following circumstance will further illustrate the nature of this subject. A Sister deceased in the Church and sometime after while, the Church was assembled in Meeting. One of her surviving (natural) Sisters saw the deceased come in swiftly and catch hold of her, saying, "There is great war among the spirits tonight."

Father, who was leading the Meeting, immediately said, "Shake off the dead." This was done and the deceased disappeared. The Gift Father was then administering was not to labor for directions from spirits out of the body, but to travel in mortification and walk in obedience to Church Order, hence proving this spirit was out of Order.

Father also taught that if souls who had left the body came and hung onto their relations and acquaintances among Believers it was liable to draw them to an untimely death and that all spiritual ministrations must be directed in union with the revelation in the present visible leading Order. Otherwise, such ministration would lead the member of the visible body astray because of its being out of Order and consequently out of Union.

## **Section 10**

### **Explanation of Prophetic Scripture.**

Elder Henry appeared to have a clear perception of the meaning of the prophetic Scriptures and although in some instances, his explanations were new and peculiar, they were evidently true. In the latter part of the year 1796, when

Napoleon Bonaparte was pursuing his victorious career and no power seemed able to stand before him, Elder Henry said that he was the “little horn” that the Prophet Daniel predicted would arise among the horns of the Beast and wax exceeding great and that this was the power which he wielded.

As this was different from any interpretation I had ever heard and I believe from anyone ever before given, I could not comprehend it until a long time afterwards. But in course of time it was made plain to me by a special manifestation that his views were correct and the prophecy could not be fulfilled without such an event.

His views did not contradict former interpretations, but was a further explanation and applied to another character of the Beast or natural life of the world [always remember that prophecy can be multidimensional as it is from an Infinite God, often having multiple layers or levels of fulfillment in the spiritual and natural realm]. Former commentators saw only the ecclesiastical character of the Beast and applied their interpretations to the horn of Papal power which arose from this religious system of the Beast and grew until it became the greatest of earthly powers.

But the French Revolution was in the natural character of the Beast which is the genius and power of human nature underived from any religious or ecclesiastical system, but was the Beast in the wilderness or infidel system of naturalism, deriving its power from the people. Napoleon was its first horn of power, beginning little and increasing until it became greater than any other horn of power on earth, seeming as if it would conquer the world (See Revelation 17).

Napoleon is a character form and type of the **Beast system** so much spoken of in prophetic scriptures that shall reign in the world. The future character fulfillment in this Beast systems progress will become the full counterpart to the ecclesiastical character of the spotted beast that rose up out of the sea, meaning from the mixed elements of the world’s life from whence all natural creatures derive their earthly existence.

These revolutionary elements will continue to operate throughout the world until the same number of “heads” (primary nations) and “horns” (distinguished agents forming leading powers) are exhibited in the natural system based upon the natural rights of man as have been manifested in the system formed by the combination of civil and ecclesiastical elements. This whole Beast System is based upon and upheld by the perverted religious elements of man’s nature.

And thus the principles of this Naturalistic Beast will overthrow all tyrannical and persecuting power. This work is evidently rapidly going on and this will conquer the world according to his impressions as stated above that the power represented by this horn would do.

Interpretation of Isaiah 4:1. Some years after Elder Henry's decease, I felt a gift to explain the first verse of the 4<sup>th</sup> chapter of Isaiah. "In that day seven women shall take hold of one man saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

These seven women represented the professed Christian Churches of the world, who feed and clothe themselves in all the carnal pleasures, pride and fallen propensities of the worldly nature which spring from the seven primary principles of human nature, corrupted by the elements of evil.

It is the name only and not the nature of the man Jesus Christ that they seek. Therefore they lay hold of Christ by profession only and assume the name Christian to take away the reproach of unrighteousness and profess to be the descendants of the seven Christian Churches (see Revelation 2, etc.) because that name as now adulterated has become the most popular religion in the world for it allows them all the lusts and appetites which feed, adorn and gratify the life of the world.

It may easily be seen that this scripture could not be fulfilled in a literal sense hence it must be done in a religious and metaphorical manner. Churches are always represented in the feminine character. The text will admit of further explanation, but perhaps this is enough for the object intended.

True Christians do not seek the empty name of Christ, they seek his nature that their meat and drink may be the same as that of Jesus, to do the will of their Father in Heaven and to be truly clothed with the white raiment which they purchase of him by a pure life (see Revelation 3:18).

I had never heard an explanation of this text, but Mother Lucy who was present and heard me, afterwards told me that was as Elder Henry explained it. This was a confirmation and satisfaction to me to learn that my gift was in Union with his Spirit, for I was sure that his Spirit was in union with Father Joseph's and all our heavenly Parents.

This was always my greatest strength and satisfaction to find the gifts and illustrations which I brought forth accorded with the views and teachings of my Parents and Elders before me who planted the Gospel and established its principles

and Order. For I never felt I could preach any other Gospel than that which they brought forth nor did I believe that any principle contrary to their Testimony would stand.

The main Gospel principles and Order already established shall remain the sure foundation by which all future things must be tried and tested. Father Joseph, Mother Lucy and Elder Henry promised that this will continue to be the case during the progress of this last dispensation. There is no safer guiding light for all future generations in this dispensation than the foundational principles. This sentiment I have learned from the testimony of our Gospel Parents and Elders from the beginning and it has been fully verified by my own life experience.

## **Section 11**

### **Concerning Christmas.**

The circumstances attending Christmas being established as a sacred time and confirmed as an ordinance to be kept by Believers (though indirectly connected with the subject of this Memoir) are sufficiently remarkable enough to merit recording and will perhaps be interesting.

Previous to the opening of the Gospel in this land, Mother Ann and her little family at Niskayuna had a labor to know whether to observe the day or not and if kept in what manner to keep it and also whether it should be according to the old Julian style calendar or new Gregorian style calendar. It was plain and obvious that it ought not to be kept after the manner of the world.

Perhaps Mother Ann knew its proper Order, but it was her manner in important cases to set such as were immediately concerned to labor for a gift in their own souls that they might find out for themselves what was right. Thus the burden and decision would not rest entirely upon her and feel to others like an arbitrary decree. Hence she did so in this case.

Elder John Hocknell, their temporal provider and the eldest among them, felt that the day ought to be kept as a sacred time devoted to Spiritual Labors and according to the date in the new Gregorian style. But Hannah, who had been his wife and was a good Believer, did not feel satisfied as to the propriety of

particularly observing the day, but if it was observed, thought it should be according to date in the old Julian style.

Accordingly on Christmas morning, new Gregorian style, having some business of importance she wished to do, she purposed to go to work on that day and do it. She arose and dressed herself, but could not put on her shoes. She tried repeatedly, but some unaccountable operation prevented her. This sign convinced her that the day ought to be kept for Spiritual Purposes.

Mother Ann then told them that this was a sign that the day would be devoted to sacred labors (See Exodus 3:5 & Joshua 5:15). So all united and Mother appointed that thenceforth that day should be yearly kept and devoted to Spiritual Purposes.

It is well known that the world observes Christmas as the commencement of a time to be devoted to carnal recreation and frolicing. This could not appear right to those faithful souls who had devoted their all to the service of God, hence their labor to ascertain what was a proper way (if at all) to acknowledge Christmas.

Putting off the shoes, is recorded in Scripture as a prominent sign of holy ground and as the labor intended to be performed on that day was to wash their clothes and clean the house it appears to be a significant sign that the Spiritual House ought first to be cleansed in a special manner on that day.

To Father Joseph was given the Wisdom of God to bring forth a system of United Interest in all things spiritual and temporal, which had been sought for in all ages, by all the wisdom that could be obtained yet without success, but was established by the Wisdom and Power manifested through him. Indeed it is a system established upon such principles of Order and efficient rules that it has stood the test of experience longer and better than any Institution (of males and females living, working, dwelling and worshipping together at all times) ever formed upon earth, the Primitive Church not excluded.

With other abiding rules for the support and protection of this sacred system, which is the Kingdom of Heaven upon earth, he established it as an abiding Ordinance that Christmas should be yearly kept as a central time for the special purpose of confessing and putting away sin and all wrongs from the camps of the Saints and cleansing the Spiritual House. The labor of Christmas day should be completely dedicated to making restitution for wrongs and effectually rectifying all offences as to restore Peace and Union wherever it had been broken. Christmas is also about extending charity to the poor of this world.

He also taught that this Order [of putting away sin at this season] was the fulfillment of the typical law of yearly sacrifice by expiation wherein a similar work was required of ancient Israel. Also that it was about working with the Savior who came into the world in whom Christ was revealed to save his people from their sins and extend mercy to the poor lost human race.

Thus by this Ordinance it was designed yearly to “search Jerusalem with candles” of soul purifying light and fire from heaven to purify and purge its inhabitants from all the dead works of the flesh. He taught that we ought to do this in grateful remembrance of the supernatural birth of the Holy Savior whereby a door was opened for Christ to usher in the era of Salvation with merciful displays of charity “peace and good will to man.”

The foregoing is an exhibition of the ground upon which Mother Lucy and Elder Henry in full Union and feeling of a Gift in their own souls, firmly maintained and supported the Order of Christmas thus established.

*An editors note to the high minded and carnal reader: It matters not the day he was born, but that he was born. We shall honor him every day, especially the day he preordained to be called Christmas as well as in Spring, Summer and Autumn. For indeed, we Shakers live every day for God in Zion. If Jesus was born in September do you think we shall not be honoring him with a life wholly consecrated to God on that day just like all other Shaker days? The purging out of all sin and carnality and obedience to foundational Gospel Order is what truly matters to Jesus Christ and this is why all Branches of Shakers in Zion are his chosen people and the daily delight of Father God, Mother Wisdom, the Son Jesus Christ and the Daughter Ann Lee. Let it ever be so through Endless Eternity. Amen*

Elder Henry testified that there had been and might be sins forgiven on that sacred sin confessing day which could not be on any other, for the Ministering Spirits were then especially directed in Union with the strength of the faithful to labor unitedly in the primary work of mercy for which Christ at that period began to open.

These are the foundational principles upon which this sacred Order centering in this period of the foundation has been supported to this present day and doubtless will continue to be by all genuine Shakers so long as the Church shall remain.

# Conclusion

It may be readily seen by the preceding narration that the labors and gifts of Elder Henry made him a true counterpart and firm supporter of those precepts and labors of Father Joseph by which the foundation of Zion was laid. After the passing of Father Joseph, he continued his labors and support of Mother Lucy until she was fully confirmed and acknowledged by all Believers as the first Leader of the Church of God upon earth. His earthly work was soon after ended and he fully exhibited to the last day of his life that calm, confident interested feeling in the Gospel which he had ever shown in all his travels and labors. It is also worthy of special notice that at his decease, he left the Church at New Lebanon in a prosperous and growing condition and likewise Believers in general were in a prosperous condition throughout the land.

