

The Biographic Memoir
of the
**Life, Character and Important
Events, in the Ministration**
of
Mother Lucy Wright

Who stood in Correspondent Order with Father Joseph Meacham, in
Gathering and Establishing the Church in the System of
Gospel Order, together with the
Order and Government of all Believers in
Christ's Second Appearing.

Nourish thy Children O thou good Nurse.
2 Esdras 2:25

By Elder Calvin Green
1864

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By Elder Arnold Hadd & Eldress Frances Carr
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Zion's Center of Union in
the Kingdom of God on Earth:**



The Shakers of Sabbathday Lake “Chosen Land”

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Have you already read the Biography of Father Joseph Meacham?

Preface

Our Eternal Mother Wisdom (the Eternal helpmeete, birthing spirit of all things and consort of God the Father) was revealed through a portion of Christ's Spirit in the Daughter of Zion, Mother Ann Lee (the Second Eve, Bride of Christ and chosen helpmeete to Jesus Christ, the Second Adam). We Shakers are forever grateful to be truly Born Again children of our most worthy Parents of the New Creation, Father Jesus and Mother Ann Lee. Before her passing, our Blessed Mother Ann told the faithful to gather to Mother Lucy as the *visible* Motherly Lead of the restored Church, or the Kingdom of God's Zion on Earth. These believers happily submitted to Mother Lucy as they would have to Mother Ann herself. Christ's Motherly anointing rested on Mother Lucy similar to the Fatherly anointing working in Father Joseph (see *Biography of Father Joseph*) and Peter, the Apostle of the Primitive Church established in Jerusalem (which ended up falling away to Antichristian darkness as prophesied). It is helpful to always remember that Mother Ann Lee is greater in power and light of God than any other female to ever live (see *Precepts of Mother Ann Lee and the Elders with her, A Sacred and Divine Roll from the Lord God of Heaven* and *Holy Wisdom's Book*).

Some boldly claim the Second Spiritual Adam (Jesus) yet still claim the first natural Eve as their Mother (which is truly evident by their inability to overcome sin and a fallen nature). Christ's second appearing without sin unto salvation in the Second Eve, Mother Ann Lee is the confession **always** honored by our Eternal God (the Children of Zion, are living witnesses to this fact). Due to the long and gross reign of Antichristian darkness (leaning on the merrits of Jesus alone for salvation while ignoring His commands and teachings while on Earth), the true Church and Zion of God seemed lost forever. Praise God for the restored Gospel which Mother Ann Lee and the Elders with her preached:

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. A 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 while daily thanking our Gospel Parents Jesus Christ and Mother Ann Lee, who gave their lives as an example to follow.

Introductory Remarks

Among the peculiar properties of the human mind, one of the most important is a strong desire to examine into the grounds of its belief in any subject it deems essential. Indeed where such deliberation does not precede belief, people are liable to pursue phantoms of the imagination and are exposed to having all their expectations disappointed and to suffer great if not irretrievable loss. Such beliefs of “blind faith” are like a light substance in a whirlwind. For this reason, when a useful Institution is founded, its true and consistent advocates will feel a peculiar interest in learning about the lives and characters of the Institutions Founders. This type of interest is only increased when pertaining to religion, because one usually rests all of their Eternal and spiritual aspirations or hopes for happiness on such a foundation. The system of the Gospel revealed by the Divine Light of Christ, the “Sun of Righteousness”, is not only most sublime but also of supreme importance, surpassing any Institution ever before offered from Heaven to intelligent beings for the renovation and redemption of the human race. It is the ultimate culmination of all progressive degrees preceding the advent thereof.

It is therefore consistent that Believers in this Divine Manifestation, should feel a deep and venerative interest in preserving a Record of the lives, sufferings, arduous labors and toils of those heavenly messengers who were the faithful agents sent to reveal, bring forth and establish by precept and example this glorious and beneficent System of Order and Eternal Life. Their instructions and shining examples must be showcased for all to see them as the stars of Light they truly are and messengers sent to guide our travel in this Redeeming Work. Hence, much has been recorded of the lives, character and labors of the first Gospel Witnesses and Revealers of Truth, which will be handed down as a sacred Memorial to their Children through all ages.

For the same reasons as aforementioned, it is evidently of essential importance that the lives, character and labors of those wise Primary Founders of that beautiful and beneficent Church Institution of the Kingdom of Heaven upon Earth; for the protection of souls and perpetuation of its principles, be also recorded. With these considerations, having written Biographic Memoirs of Father Joseph and Elder Henry Clough (which appear to give much satisfaction, being earnestly solicited thereto by many individuals), the Author now undertakes to write a similar Memoir of Mother Lucy, as he is the only one now living, who by personal knowledge, position and circumstances is able to do so.

The writer was personally acquainted with this beloved Mother, from the time she was first called into the Ministry until her decease in 1821 and for 12 years was engaged in a calling wherein he applied immediately to her for counsel and union in his labors. And I can truly say, she was the most wise and discreet in all her words and ways of any female I ever saw. She displayed that kind, heavenly love and Motherly care towards me as no other person ever did. There wasn't another that I loved with such filial love and grateful feelings. She has ever felt to me as my real Spiritual Mother. For these reasons I have felt it to be a duty and privilege to comply with requests to write. I write from personal knowledge and authentic information. That it may prove interesting and edifying to all believers in and lovers of the Mother Spirit in Christ is the sincere desire of my I. May all Children of Zion revere her Memory as blessed through all generations. With my best Love and most fervent blessing I dedicate this well designed work to all genuine lovers of Shakerism. May they all be Children of the Good Mother is the prayer of the Author.

Biography of Lucy Wright

Chapter 1

Birth – Parentage – Education – Embracing the Gospel – Travel until the Church was Gathered etc.

Lucy Wright was born February 5th 1760, in the Town of Pittsfield, Berkshire County Massachusetts, about a mile and a half north eastwardly from the Church of Shakers in Hancock. John Wright, her Father, was a respectable plebian, of good moral character and standing in Society. He never openly embraced the Gospel of Christ's Second Appearing, but was always friendly. Lucy's Mother (Maiden name Marths Robbins) died while Lucy was about 18 years of age. In Lucy's childhood, schools were few and books were rare compared to what they are in these days, hence her opportunities to obtain a literary education were limited; but such was her activity of mind and persevering genius that she acquired an uncommon education for those times. She was an excellent reader. She was also a good writer and grammatical composer. Few exceeded her as a judge of propriety and correct style in composition.

She was active, lively and observing in childhood, but moral, thoughtful and agreeable, winning the respect and esteem of all that knew her. She was also very modest and unassuming, which was a remarkable trait in her character of life. She was quite conscientious and considerate even in childhood and in youth was opposed to following any custom or profession of which she could not see the propriety. Her relations were reckoned among the higher order of people and as she grew up, being a strikingly beautiful person and discreet in manners, she was a leading character among the higher class of young women. This rendered her susceptible to those lighthearted, carefree and proud propensities resulting from the pampered life of the world. Yet, according to her own testimony she ever had a measure of the fear of God. Being religiously inclined, but possessing an evil nature and therefore unable to keep a clear conscience, she often prostrated herself body and soul before God, in low humiliation, seeking his mercy, favor and protection from all the snares of evil, but this she never found until she embraced the Gospel of Christ's Second Appearing.

When about 19 years of age she was married to a young man of superior talents and education, named Elizur Goodrich. He was one of a family of 12 brothers, all of whom were men of talent and respectability in the world and accounted of the higher class. Like the family of ancient Jacob, they had one sister (in whose house I, the writer was born). They were among the first settlers in the western part of Massachusetts. Elizur settled in the town of Richmond, Berkshire County and was a Merchant by trade. He said Lucy was so beautiful and amiable that he could not bear to spoil her with the flesh; hence they lived uncommonly, exercising sexual self restraint. They were both warmly attached to each other and lived together in much cordiality and prospered.

But this natural state of union was short in duration. A few months after their marriage commenced, that wonderful Revival took place (which is spoken much of in our Publications and which was preparatory to the opening of the Gospel of Christ's Second Appearing). They became subjects of this work and Elizur became a zealous and leading character in the operations. When the power of that work ceased, he was one of those who prayed and groaned for the fulfillment of the promised Appearing of Christ, which had been frequently prophesied of as even at the door. This prepared him to immediately embrace that sin killing, flesh destroying work as soon as it was offered to him and in which he was ever afterwards faithful until his decease in the 2nd Order, Mount Lebanon, New York, February 2nd 1812, aged 61 years.

Lucy was of a cautious and considerate turn and unwilling to embrace any profession or principle until she was convinced that these led to virtue and usefulness. Hence she thoroughly examined the subject before she set out in that Gospel which was testified to be the Second Appearing of Christ. She and her husband were among the first that visited Mother and her little family at Niskayuna about the beginning of summer in 1780. Elizur confessed his sins and set zealously in the Gospel, but Lucy hesitated and deliberately weighed the matter which appeared to her of infinite importance. This caused Mother Ann to say, "We must gain Lucy if possible. If we gain her, it will be equal to gaining a Nation." This saying was then a mystery to the hearers, but was interpreted by Father Joseph to apply to her lot and place which she attained in the Church, as she was the first who ever gained the Order of Mother in Church relation. Our blessed Mother, who like Jesus, "needed not that any should testify to her" of man or woman, for she knew what was in them, evidently saw that Lucy was the proper vessel for that Order if she could be gained. Otherwise "a righteous Nation" could never be born by the travel of Zion into the Order of the New Creation of God. When Lucy had fully confirmed that Mother's Gospel was the Testimony of Eternal Truth, she embraced it with all her heart and soul as "the Gospel of Salvation" and faithfully fulfilled all the requirements thereof throughout her Life.

As they had no offspring and felt that they were now called to the "marriage supper of the Lamb", a far higher Order than the marriage relation of the world, they mutually agreed to dissolve the natural marriage with all its appendages and Lucy resumed her maiden name. They however continued housekeeping and living together for a time on their homestead, living exemplary lives according to their faith. But in obedience to the Gospel call, they soon voluntarily sold their possessions and devoted themselves and all their property to support the Cause they had embraced. Thenceforth they were free to go and labor wherever duty required as made known to them by their Parents in Christ, for this agreed with their faith. Elizur was called as a laborer among the people and traveled considerably from place to place in that capacity, though his home was mostly at Watervliet until the Church was gathered. Father Joseph then gathered him to New Lebanon to live in the Meeting House with a number of others (who constituted an Order of Ministers and messengers), until Gospel Order was established in all of the different Societies.

Before Mother Ann set out on her itinerant Ministry on May 31st, 1781, she gathered Lucy into her family at Watervliet and placed her in charge of the leading care among the Sisters, as well as the first counselor in all of their business. She proved so faithful and efficient during Mother's long absence, that upon her return,

Mother recommended Lucy Wright as an example for all Believing Sisters to pattern themselves after. By her modesty, uprightness and prudent conduct, she continually won the confidence of Believers far and near, for in those days, Believers from all areas, considered that the main location to visit for instruction and strength. When Mother Ann's health began to decline with that sickness which ended her earthly life, Lucy's time was so occupied, that another capable Sister was employed to take care of Mother. But it was not long, before she called for Lucy and desired for her to remain her caretaker while she lived, which Lucy faithfully did. When the Sisters gathered around Mother Ann to love, her she would frequently say, "Go and love Lucy." This was quite mortifying to Lucy, for she thought Mother felt that she had but little love. She had not the least idea that Mother was gathering their feelings to her, in order to prepare them for what was afterwards to take place.

After Mother's decease, it was plainly seen by discerning minds that a large portion of Mother's mantle rested on Lucy. She continued to reside at Watervliet in the capacity of a leading Caretaker among the Sisters, during all of Father James' ministration, though she occasionally visited other places to counsel and help the Sisters. Early in the year 1788, she was called to live in the Meeting House at New Lebanon, to assist in that most important organization ever formed upon Earth, for it was the foundational, visible Order of the Everlasting Kingdom of Christ. It is recorded that Mother Ann foretold the gathering and establishment of the Church, but said "It will not be my lot, nor the lot of any that came with me from England to gather and build the Church, but it will be the lot of Joseph Meacham and others." She also prophesied that the Church would be *established* in the mountains of Lebanon. This is surely fulfilled.

There is a peculiar prophecy in Psalms 72:16, which says "there shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon and they of the City shall flourish like grass of the earth." If the prophecy has not been fulfilled, in the raising up and building the central Church of God in the Day of Christ's manifestation in the completed Order of Male and Female, in "the mountains of Lebanon", I can see no other time in which it has been, nor ever can be fulfilled. Here, that handful of corn, which is the seed of the gospel and was sown by the heavenly Bride, took its deepest root in the living earth, that is in man upon earth, both male and female. Thus it has sprung up and produced as its fruit, the Sons and Daughters of God, who by their united labors, have built up the central building of God's Holy City, "where no man's buildings shall be able to stand." "For in the place where the Most High begins to show his City, there can no man's building be able to stand (See 2nd Esdras 10:50)." [2015

Note: Zion's Center of Union, Sabbathday Lake "Chosen Land" is a literal Branch from the original Kingdom foundation of New Lebanon "Holy Mount". We are confident that future Branches of Zion will eventually cover the Earth in God's appointed times. We shall continue to stand firm in our unshakeable trust in God. *End of Note]*

The ground upon which this Holy City seen by the Prophet stands, is the New Heavens and New Earth that is instituted and formed by a united interest in all things (spiritual and temporal), brought forth and maintained by the Angelic union of male and female in Christ. This Order, cannot stand on any other ground, for it is in contradistinction to that individual and selfish union of nature, by which the old Heavens and Earth are built up and maintained in the world. This partial and selfish interest and order, is all shaken out by the fruit of that corn, that is, the gospel seed which has its primary planting and central building in Lebanon. And from thence the same seed has gone and will go forth and be sown and produce the like fruit in the tops of the Mountains. This signifies such souls as have risen to the greatest height of Spiritual Development that human nature is capable of, while living the natural Life of the world, not changing their temporal existence, but having a mighty inward effect in such prepared souls on Earth. And wherever this corn is sown, the fruit thereof "shakes like Lebanon." It shakes off in all its branches everything that cannot grow or be built in the Holy City of God. Hence, it is declared that they of the City "shall flourish as the grass of the earth."

Chapter 2

From the Institution of the Church, to the decease of Father Joseph.

Our blessed Mother said, "Joseph Meacham is my firstborn son in America. He will gather the Church into Order." This by no means signified that he was "born of God", for he that is born of God cannot sin. Mother never implied in her day, that anyone had arisen to that state. In the genius of our language, son is applied to at least ten different cases, all signifying an initiation, or introduction to some Life System or principle that they were not in before. It also means a Disciple or Scholar, as "Sons of the Prophets" and in a religious sense, means one who is converted by another's instrumentality. This was clearly Mother's meaning. Joseph Meacham was the first in America, that was fully initiated, or born into the

Life and understanding of her Testimony; being the most deeply baptized than any other, in the spirit and principles thereof. He was therefore the most able and the proper agent to establish the Church in those principles. This being added to his Sonship, evidently shows her meaning and hence the sentence is true and intelligible.

Soon after Father James deceased, Joseph was called by Divine revelation and by the general union of all the Believers to be their primary Leader. It was soon revealed to him and other leading characters, that the time had fully come for the Church to be gathered and built up by those who were prepared for the work. The people had long been growing into a feeling that an Order wherein all things, both spiritual and temporal, could be shared in a united capacity after the pattern of the Primitive Church (See Acts 4:32) was indispensable for the protection and further increase of Believers travel in the gospel. They had also been gradually preparing themselves by settling their affairs and putting their property into such a condition, so that when the time arrived, they could devote themselves and all they possessed, to build up this Sacred System of Order, which they considered the Order of the New Heavens and New Earth. This was truly to be an Order founded on the right use of all things, both spiritual and temporal, by Brethren and Sisters in Christ, which would make this system the Sacred dwelling place of righteousness and peace.

This Order was plainly foretold by Saint Paul, in 1 Corinthians 7:29-31 when he says, “But this I say brethren, the time is short: it remaineth that both they that have wives be as though they had none and they that weep as though they wept not and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing, for the fashion of this world passeth away.” This is a complete description of the Order and interest of the true Church of Christ, for in this Order “the fashion of this world passeth away” and the language clearly shows that this was to take place upon Earth. Saint Peter also in 2 Peter 3:13 says, “Nevertheless we, according to his promise, look for new Heavens and a new Earth wherein dwelleth Righteousness.” The nature and production of the New Creation is clearly shown and exhibited in these prophecies.

It had been the work of Father James’ ministration, to realize and prepare for this Order. Joseph and his co-laborers, began this Sacred work in the latter part of the year 1787. Joseph dated Christmas 1787 as the true beginning of building the Church. Although the members had been collecting and preparing the material for this spiritual temple for some time previous, it was on that day, that *all* of the

prepared and accepted members, first ate in Order at the same table. Father Joseph testified that the time, manner of building and Order of the Church were made known to him by Divine Revelation, confirming what he had been taught by our Mother Ann and Father James. In the first stages of building and arranging the Order of this consecrated Community, like the Primitive Church in its first rise, the leading influence and directive Power rested almost exclusively in the male line; and the females had not a corresponding share. After the Order of the Church began to be practically unfolded, it was clearly seen that there must be a visible Parental Order, to lead in this visible spiritual Family of Christ. It was also found by Revelation and confirmed by the general feeling, that Joseph was the *Father of Church* Order hence by the general union near the middle of the year 1788, he received the title of Father [2015 Note: A Father or Mother is a founder of a new Branch or location(s) that practice true Gospel Order, within God's Zion on Earth. Being that Mount Lebanon was the literal foundation of the gathering of believers into the visible Zion and Gospel Order of the Kingdom of God on Earth, Joseph Meacham and Lucy Wright became Father Joseph and Mother Lucy. Be assured that Sabbathday Lake "Chosen Land" is a literal Branch that has never withered. Our roots are from this original Kingdom Order and **Foundation** of Zion erected by Father Joseph and Mother Lucy. This is why it is the visible Center of Union or longest enduring active Community. Sabbathday Lake is a direct foundational offshoot which came into Gospel Order under Father John Barnes and Mother Sarah Kendall. Our Father and Mother confessed their sins to Mother Ann Lee and the Elders with her and were sent to establish Church Order under Father Joseph and Mother Lucy in New Lebanon. Any wise builder on the unshakable and firm Shaker foundation understands that all of God's work in His Kingdom flows through and is attached to the Center of Union at Sabbathday Lake directly or through its extended Branches and offshoots. The prophesied name of Sabbathday Lake given long ago from God during the era of manifestations was "Chosen Land". Though we are now God's visible Center of Union, we still to this day acknowledge Mount Lebanon as the spiritual "Holy Mount" because it is the beginning of the restored Church and Kingdom Order, even the little stone of the Kingdom which shall spread throughout the world (see Daniel 2:44). Shakers have been and always will be good record keepers. It is important to note that all true Shaker Communities know exactly how they are connected to the original Mount Lebanon foundation through Sabbathday Lake. Example: A Shaker Community in China was established through confession to Shaker missionaries from a Branch of believers in Michigan whose founding Father or Mother confessed to the Eldership at the Center of Union in Sabbathday Lake. *End of Note*]

Corresponding with the Creative principle within God (Fatherly Power and Motherly Wisdom), there must be a Mother as well as a Father of Church Order, for the analogy of all existence declares that wherever there is a Father, there is also a Mother or bearing agency, to bring forth and perfect the offering in the life and likeness of Parentage.

Here, the corresponding Order of male and female in Christ began to be clearly unfolded. But before the gathering of male and female into a united body, as Brethren and Sisters under the guidance of a correspondent spiritual parentage was manifested, with each gender being co-equal with the other, according to their Order in the Church, this correspondent Order and relation of male and female was but little understood.

Mother Ann taught that male and female violated the generative Order of nature and fell into the flesh in disobedience together, which so darkened and overwhelmed the Spirit, that they never could be redeemed and rise out of the flesh into the Life of the Spirit of Christ, unless there was a redeeming way created. The redeeming way requires them to travel *together in the unity* of this Holy Spirit, allowing the Spirit to replace the union and works of the flesh and implant the pure Virgin Life of “the Lamb of God” into their souls. Father testified that this must be the basis of all order and relation in the Church of Christ in this Dispensation of “the Son of man in his Glory.” Hence there needed to be a Mother found to stand in the Parental Order of the Church. But though the female who would occupy this lot was already known to Father Joseph, Wisdom directed that it should be proved how far the people were prepared for this Order, which was more advanced than any Spiritual Order ever before known on Earth; being completely contrary to all rules and views of ecclesiastical government in the so-called Christian world. He therefore set some leading characters and most penetrating minds to labor upon this subject, to discover what the true Order was and who was the proper female to fill it. Brother Childs Hamlin (one whom Father had gathered as helpers into the Meeting House), an extraordinary singer and a very powerful and spiritual man, whom Father said was the nearest to his soul of any man on Earth, brought forward the gift, that the Order of Mother in Church relation was revealed to him and that Lucy Wright was the female prepared for that Lot. Father answered, “that is the same gift made known to me.”

Mother Lucy Wright was considered first among those Sisters, that had been gathered into the Meeting House as assistants and messengers. But she was now called and chosen by Revelation and by the general union of the Church, to be the first Mother in the relation and order of the first organized Church of Christ’s Second Appearing, thus to stand in correspondent relation with the first Father thereof, Joseph Meacham. In no preceding Dispensation, had the Order of spiritual Mother ever been

gained; hence the female portion of humanity never had its due share in the organization and government of Ecclesiastical Institutions. Nor was this important degree gained in this Dispensation without great tribulation on the part of its first agent and her Co-workers. Up until then, very little had ever been understood of the spiritual relation and correspondent spiritual union between male and female.

The Apostle had testified that in Christ “the man was not without the woman, nor the woman without the man.” (It should rather read male & female, for it takes male and female to constitute man. See Genesis 5:1-2). It is also declared by Jesus, that those who are joined in the fleshly marriage “are one flesh” and Saint Paul shows that “he that is joined to a harlot is one flesh”, making no distinction between the married and fornicators in that respect, but he or “they that are joined to the Lord are one Spirit.” Thus showing clearly that the relation of the flesh has no part in Christ (See 1 Corinthians 6:16-17). Yet notwithstanding these plain declarations of that spiritual union which belongs to all who are in Christ, it is evident that even professed Christians of nearly all grades never had but little real sense of any other union between the male and female than that which is natural and therefore always in some manner centered these things in the flesh.

It has been nearly the universal sentiment and custom in professed Christianity to bind the female gender down, under the rules and instructions which Saint Paul gave for married women – wives. Whoever impartially examines his doctrine on this subject, will see that it does not apply in the least to those virgin characters who “cared for the things of the Lord, how they might be holy; both in body and spirit (See 1 Corinthians 7:34).” It is certain, that such were highly esteemed and ever had a leading influence in the Primitive Church. But it is no great wonder that a Christianity, based entirely upon the marriage indulgences permitted to the “Carnal Corinthians”, among whom (or in which) such real virgins are unknown, should bind their females under ordinances to the married, for they were all in that state, or were expected to be in it, or in a worse one and of course these ordinances were their appropriate Law.

Many among Believers, had formerly belonged to sects that were in this naturalistic state and therefore had the sentiment, that all females must be held to these carnal ordinances. And although they had embraced that Gospel which denies the works of the flesh, yet it required much travel and light in the Spirit to dissipate their former traditional sentiments and learn the unity of the Spirit between the male and female. Hence, the first female agent in this spiritual Order of the Church of Christ, in the complete manifestation of the “Lamb and Bride”, had great prejudice to overcome and many erroneous ideas and sentiments to

correct, before the correspondent spiritual Order in the primary leading Parentage could be so far gained, that its propriety could be fully understood, accepted and made useful in the Church. These things caused Mother Lucy much labor and extreme tribulation, yet by her prudent and discreet conduct, wise instructions and the aid of Father Joseph's wise counsel, she gradually gained the confidence of all the people and was freely acknowledged by the general union of the members as a Mother indeed – even the first Mother in Church relation. Mother Lucy's appointment was made in the close of the year 1788 and from that time, the Light and knowledge of spiritual union and the proper order of male and female, continued to increase in the Church, until it was organized in its true system of Order.

Here in the first Anointed Parentage of the visible Church of Christ, commenced the Order of those "Golden pipes" seen in the vision of the Prophet Zechariah, Chapter 4, verse 11 to the end. These "Pipes" emptied the golden Oil into the golden Bowl, out from two Branches of the Two Olive Trees, which are the Two heavenly "Anointed Ones that stand by the Lord of the whole Earth." The Two Olive Trees evidently mean Christ in the line of male and female and the first emanation from the Eternal Father and Mother of all the Creation, that thus stand next to them and before all their works. For through this perfect Christ, the first likeness of the Eternal Parentage is made manifest. The two Branches are the two Anointed ones which have been visibly revealed on Earth; that is, the Bridegroom and Bride, through whom the Order of the Heavenly Christ and of the Eternal God was revealed. The two "Golden Pipes", represent the Parental Order of the Church, through whom the Anointing Oil, or Life of Christ, which diffuses the gifts of God and the spiritual elements of Light and Joy, flows from their heavenly Source into "The Golden Bowl", which is the Church composed by the unity of purified souls, male and female in the likeness of their spiritual Parents. And this Order of the "Golden Pipes", must forever continue to give Life and Light to the true Church. For without this, there could be no medium of the Divine Life and hence the Church would perish.

Now that the Parentage had been established by the united labors of Father Joseph, Mother Lucy and their Assistants, the organization of the Church proceeded in the line of male and female, each gender in its own Order, until by gradual unfoldment, all of its several departments and connective Orders, were systematically arranged and its burdens and duties were properly distributed among the Brethren and Sisters according to their respective genders. Their duties and Powers of Government in every department (according to the example set in the leading authority) were by the Laws of this Spiritual House, to be in their

correspondent unity, in a righteous and just spirit, whereby fulfilling the very intent of that beautiful Rule given by the Word of God in Ancient Days: “They that rule over men must be just, ruling in the fear of God”. They were to be exercised in that Order which Saint Paul declares is the Christ principle: “The man is not without the woman, neither the woman without the man in the Lord.” But this requires “all things to be of God.” For the basis of this relative Order he says, “For this cause ought the woman to have Power on (her) head because of the Angels (1 Corinthians 11:10).” The word (her) is put in by the Translators. This may be called a mystery, but if it is never to be understood, it never can be of any use. The evident meaning is that the female ought to have a correspondent and equal Power/Authority in her sphere, with the male in his sphere, to constitute man the Head of God’s Creation. For man in his subsistence is the next nature to the Eternal. Angels are men; and “these ministering Spirits, that minister to the heirs of Salvation”, minister in the correspondent order of male and female (See Hebrews 1:14 & Revelation 21:17).

These principles were the foundation upon which the Church, or Spiritual Temple, was built and all its departments organized. The experience of all Believers for upwards of 70 years, has invariably proved that wherever these rudimental principles have been practically and implicitly adhered to, the blessing of God and prosperity have attended and a growing increase in things Spiritual and Temporal has ever been manifested. On the other hand, wherever these principles of heavenly Order have been violated in any respect, the blessing of God has been proportionally withdrawn and prosperity has declined. May all who are ever called to be Leaders in Zion, wisely consider and deeply implant these Sacred principles within their souls and by faithfully adhering to them, gain the Divine Blessing.

The church continued to grow and increase in regularity and appropriate Order, through the labors of the Parental Order and their Assistants until the year 1792, when it was considered as established in its System of Order and Spirit of Government, united together as a joint whole. In the forepart of the year 1795, a written Covenant was formed, for the information of all concerned and for the instruction of the members. Also, to give an exposition in the exterior form of the interior principles, upon which, each individual had consecrated themselves and all they possessed, to the Service of God, in a united capacity, for the support of the Gospel and to build up and maintain the sacred System of the Church. This Covenant, had been verbally entered into by all the members, who Sacredly agreed before God and with each other, to keep it in full, without violation forever, when the Order of this “Tabernacle of God” as they believed it to be, first became established. It was voluntarily entered into by all the members of the Central

Church, both Brethren and Sisters, for an example to all others that might thereafter be organized. The written form, was primarily necessary as a legal instrument, to secure the consecrated property from unjust claims by Apostates, or others that were without.

The wise and careful labors of Mother Lucy and the co-operation of other agencies, had by this time, prepared the Sisters to come forward in their proper sphere and take their share of the burdens and toils in all needful labors and sufferings, unitedly with their Brethren. It also allowed them to operate as leaders, according to their Order, in every department of the Church. Elder Brethren and Elder Sisters had been appointed to lead in Spiritual things and stand as the joint head of every Family (Order). Also, Deacons and Deaconesses were appointed to be the correspondent agents in the Temporal concerns of every Department.

Father Joseph evidently had the greatest portion of Wisdom, to understand the true Order of arrangement and correspondence of God's creative works, both in Heaven and Earth, of any man since the Lord Jesus. And Mother Lucy was a living pattern of a regenerated woman. Therefore, by Divine Wisdom, through their Agency, was this Church firmly established, being organized after the pattern shown by revelation and which exists in the Order of the heavens; and upon a basis emanating from Eternal principles, that God has placed in correspondent Order in all the works of Creation. It is evident, that this is the first Institution ever founded upon a full manifestation of these Eternal principles, because the failure of all similar institutions, is due to a missing concept of these very principles within their Foundation. But this building, founded by Divine Wisdom, is the Center (or beginning) of the "City of the Most High" and in its place can no man's building be able to stand (2 Esdras 10:54)."

This has been abundantly verified in the failure of the multitude of attempts to imitate the United Order of Believers [male and female Shakers dwelling within the same house living in community at all times] exhibited in this "True Tabernacle which the Lord hath pitched and not man." Therefore, it is obviously the germ of "Christ's everlasting Kingdom which can never be destroyed" and is the beloved City, founded in the Millennial Day, which though compassed about and assailed by the enmity of Satan and the power of the depraved nature of the world in all Nations, can never be overcome, but the heavenly fire of those elementary principles upon which it is founded and by which it is defended, will finally destroy all its enemies (See Revelation Chapter 20).

The Church continued to grow and increase in the Life of those principles upon which it was established and which came down from Heaven, manifested in the correspondent unity of (the Spiritual) man. After seven years travel and giving incontestable evidence of being the “Zion of God, where He had placed Salvation for the Israel of His Glory”, it was prepared to send forth the Testimony, that the “Spiritual Temple” of the Second Appearing of Christ was is built in Zion and the call of God now goes forth to all who are prepared.” Come and hear; come and see, come and partake of the Life and principles of God, which are going forth from the unity of Christ and the followers of that Divine Spirit in the correspondent Order of God, manifested in all the works of Creation (See Romans 1:20). In all the various stages of unfoldment and growth of this Spiritual Building, the labors of Mother Lucy were very ably conducted in correspondent relation with Father Joseph, in leading and directing the Sisters both by precept and example, in their correspondent Order as co-workers with their Brethren and as efficient helpers in bearing the burdens and enduring the privations that were necessary to accomplish and maintain this Great and Glorious Work.

In the year 1788, grain was so cut off by a drought, that food was very scarce. The people were mostly poor, destitute of suitable buildings and owned but little land, being such as the Savior said, “have the Gospel preached to them.” These were the circumstances under which the work commenced. Notwithstanding all of these difficulties, by their own labor, without any hire from the world, but with some slight assistance from other Believers who felt a special interest to contribute something towards the first foundation of full Gospel Order on Earth, they became well accommodated with houses and shops and were comfortably situated in all respects. The improvements made in seven years were so great, that one who saw the place at the beginning and had not seen it during that seven year gap, were it not for the locality, I am sure they would not have recognized it as the same place. Yet during most of that time, the people lived poorly and worked hard and late. Such as possessed property, freely devoted it to erect buildings and purchase land. Such was the strong faith and powerful energy of all those who were called to this great work. They flinched at no cross, willingly endured all sufferings, privations and labors (spiritual and temporal) and devoted their whole body, soul and spirit with untiring zeal, to lay the foundation of the Church and support the Zion of God upon Earth. The labors effected in seven years were marvelous to all who were in a state to duly appreciate its magnitude. It is difficult for any who did not experience those times, to realize the laborious exertions and the privations and sufferings (both spiritual and temporal) which were required to accomplish this object; yet no murmuring was ever heard from any concerned. All

felt that they were building up the cause of God and working out their own mansion of goodness.

But it is due to a correct view of the subject to state what has ever been evident to all who were able to judge, that had it not been for the spiritual support given in the ministration of Power and Wisdom through the agency of Father Joseph and Mother Lucy, aided by the wonderful life-giving energy supernaturally diffused through the operations of the Spirit from above, this work could never have been accomplished. It appears to me that without this foundational account of that remarkable work, by which the Order of Believers was established and the Church organized, in which Mother Lucy was the Mother agent, a just understanding of the labors of the future events in her useful life could not be conveyed or received.

Chapter 3

Mother Lucy succeeds Father Joseph as first Leader in the Ministry. Her ministration until the Second opening of the Gospel.

Soon after the System of Orders became established in every local Society of Believers and had been tested for a sufficient length of time, to prove that the Institution was a sure primary foundation for the Church of Christ, Father Joseph's work appeared to be drawing to a close. His health declined and strength failed so that he was unable to sustain his former strenuous labors and these consequently devolved more upon the assistant Ministry and Elders. He had an ardent feeling for the rising generation, attending their meetings several times, where he fervently labored to impress upon their souls the genuine Gospel principles of Purity, Virtue and Goodness. Finding at length, that his strength had so far failed, he was no longer able to hold the leading charge. He resigned the leading care of the People to Mother and the Elders. I heard him deliver a most solemn and impressive Address, in which he gave up the care of the Youth to them; he spoke until his strength failed and he was unable to speak more. The Elders then bore appropriate witness and enforced the Truth of Father Joseph's teaching.

Mother Lucy then accepted the charge and in a solemn and instructive speech, beautifully set forth the consecrated nature of Church relation and the indispensable necessity of self-devotion, in order to become members of this

sacred Institution. She also spoke on the importance of the consecration of all of our means, time and faculties of body and soul. In illustrating this all-important subject, she said, “Father James in his day spake often of this beautiful, consecrated and devoted Order, which was to be established among the chosen People of God; and when he spake of these Sacred and devoted principles, it was always Life to my soul. You are not gathered into Gospel Order as servants, but as heirs of all things, both spiritual and temporal, inheriting all that the People of God possess, if you prove yourselves worthy, by a faithful fulfillment of your holy calling. Therefore to go to the inconsistency of demanding wages, as hired servants, would be unjust and a violation of our professed Faith and Sacred privilege.” She earnestly exhorted us to take up our crosses against our carnal nature and devote ourselves in faithful obedience to support the principles of the Gospel, so as to be justly entitled to our membership in the Church. She also reproved some rude language and uncouth behavior, that had crept in among some of the young and taught us to have our manners chaste, our behavior comely and our language decent in all respects, in order that we might be rightful members of the Church of Christ. She solemnly warned all to be faithful to fulfill their great calling and thereby keep their blessed Privilege. Her words sunk deep into my soul. The substance of this most sympathetic and Motherly address, has ever been vivid in my memory, seemingly as if it was just now said.

I have no date recorded of this event, but judge from concurrent circumstances that it was in the latter part of Spring in 1796, for the 16th of August the same year, Father Joseph finished his earthly work, after having nominated Mother Lucy to be his successor as first Leader of the United Society of Shakers. Said he, “Your Mother will have the gifts of God for you after I am gone and will regain her health.” Her health was then quite low, but Father’s words came to pass. Mother Lucy was freely acknowledged and confirmed by the spontaneous union of Believers, in the Order to which Father appointed her and was cordially and efficiently supported by Elder Henry Clough and the Elders at the Center of Union and by all the leading Authorities in all of the various locations of the Society.

In the latter part of Father Joseph’s ministration, the first apostate breaking in the Church began and spread more or less through all the families in this Community, causing great tribulation to Father and all the faithful. Many of the younger class and a few of those older, who had persistently maintained their own ungodly wills and refused to obey all righteous Counsel, became ripe for destruction, fell to the world and “went to their own place.” Although this harmful sense of apostasy had been mostly purged out of the Parent Society soon after Father’s decease, the same pestilential operation continued to roll on in other

Societies for nearly two years afterwards, though it had gradually subsided and about this time, entirely ceased in the Mother Church. The plague eventually stayed throughout all Believers' premises. But it brought great sufferings and arduous labors upon Mother Lucy and Elder Henry (Clough) and all the faithful to stop this awful plague and purge the camp of Israel from the idolaters. It required more than one Phinehas to zealously use the spiritual javelin, to effect this great work (See Numbers 25:7-8). But foremost among those like Phinehas was Elder Henry, whose untiring zeal and fervent labors were very efficient. He was Mother's right hand assistant in this trying day and when these raging elements had ceased and left the Church in peace, Elder Henry's earthly work was finished and he was taken to the higher Sphere. Thus was the spirit of Apostasy purged out of the Church, by the exertions of the faithful, so that its evil influence had no more power and there were very few instances of apostasy for the next twelve to fourteen years. This was also the case in all the other Societies.

From this time, the Church began to labor for a new birth of more children in Zion. There seemed to be a universal labor and earnest prayer to God for an opening of the Gospel. There was scarcely a member, that did not appear willing to spend and be spent for the glorious purpose of laboring intensively to bring in new children. I have never seen such an ardent and devoted agreement of feeling to this object in any other time, as was then exhibited in the Church. And they persevered in this labor until their prayers were answered. Could I now witness the same united and earnest prayer, as well as the wrestling with the Spirit, as was then general in the Church, prevail among Believers in any Society and the same level of self-devotion to do all in their power for the spread of the Gospel among the lost race of man, I should feel confident that souls would soon be prepared to gather to believers as was then the case. In the winter following, small awakenings began in various places, at no great distance from us and some of their subjects visited and sought an acquaintance with Believers. In consequence of these movements, Mother felt a gift in union with the Elders to establish an Order in a suitable location for the purpose of laboring with and initiating those who were, or might be prepared to receive the Gospel. This was cordially united with and supported by the general concurrence of Believers at large.

Accordingly after some preparatory changes, the North House in the Village, built by David Darrow after he believed the Gospel, was allotted to this use. David had made a full dedication of the house and all his property to the Church. He was a very faithful, substantial and understanding man and the first Elder Brother ever appointed among Believers. This title, Elder Brother, designated the Lot of the leading Brother of a regularly formed Order or Family, in distinction from a

Ministerial Lot, or one that has the charge of more than one Order or Family – Such were called Elders. He afterwards became the Primary Father of all the Societies of Shakers in the western country and deceased June 27th, 1825. The North house, some shops, a barn etc. together with a sufficient quantity of land for a beginning, was donated by the Church as the premises whereon to establish a small Family and Order for the ingathering of souls to the Gospel, in the forepart of the year 1800. They also built an addition to the house, comprising a meeting room and rooms in which to entertain inquirers.

Mother, in the general union, appointed Elder Ebenezer Cooley to be the first Elder in that Order. Ebenezer Cooley was formerly a Baptist Elder, but after he embraced the Everlasting Gospel, Mother Ann said to him, “Go forth and preach the Gospel and never stop until the last soul is gathered that ever will be gathered to the Gospel of Salvation.” [This command of Mother Ann is truly possible since departed spirits still preach in the spirit world to lost souls]. She directly sent him forth to labor in that calling in which he was zealous during the progress of the first opening which lasted until the early part of Father James’ ministration. But when he saw that as many had embraced the Faith as could be protected in the scattered and poor state Believers were in, he said, “It is enough O Lord! May the opening cease,” and it did cease so that scarce any were added to the Faith for nearly 14 years from the beginning of the year 1785.

But he did not stop preaching the Gospel. Nay he preached by practice, the ultimate result of a Gospel travel. That is, by subjecting himself as a common member to the Order and Government of the Church in that department where the leading Authority placed him, he proved that it was the Life and Salvation of the Gospel that he sought and not honor, authority, nor distinction, but that the cause of Christ and his followers was his only interest and that for which he was willing to sacrifice self with all its aspirations. This is the ultimate preaching of the true Gospel. Without this, all other Preaching is vain, for it does not qualify the soul for the Kingdom of God, nor prove them to be the true messengers of Christ. Anything short of this self-denying example would destroy or greatly weaken the effect of Gospel laws and precepts. When he therefore had proved himself by this rule for about 14 years, the preparatory work of Divine Providence opened the way for him to be recalled into his appropriate sphere of preaching the Gospel sometime in the year 1799.

Elder Ebenezer Cooley was a very powerful Preacher and an able laborer in opening the Testimony of the Gospel and greatly gifted in gathering souls thereto. It is attested that no other agent gathered as many souls to the Faith during the first

opening as did Elder Ebenezer Cooley. He with several others were located at the North House [March 8, 1800: Ebenezer Cooley, Joseph Meacham, Elizabeth Chauncey and Lydia Matthewson] as a group of Ministers to proclaim to the world the Salvation that God had placed in Zion and to call all that would hear them to “Come and partake of the waters of Life freely.” They declared that by self-denial they would obtain that Salvation which had by this same means been gained by faithful souls of believers and had been treasured up in the Church for all that would receive it. A good degree of success attended the efforts of Elder Ebenezer and his co-laborers in that important calling and in the course of several years considerable additions of souls were added as Believers.

Among the first that gathered to the Gospel after the preliminary steps were taken for the establishment of this Order was a Family named Wells, that lived on Long Island; consisting of a father and mother, seven sons and two daughters. Seth Y. Wells the oldest of the children, being of a moral and religious turn of mind and having some natural relatives among Believers, had a desire awakened within his mind to know what they had found there that kept them among the Shakers. So he came to New Lebanon seemingly to visit his Uncle who lived in one of the Families there, but really with a more serious purpose in view. After hearing considerable Testimony concerning the Gospel of Salvation which was found among this People, one of the Sisters commenced talking in an unknown tongue; that is unknown to the Believers. But he understood it and to prove the matter further, asked if anyone present knew what that woman was talking about. Another Sister replied, “Yea, she is talking about that journey you are expecting to take.” He was sure that none of them could know he intended to perform a journey, except by an inspired gift. These things convinced him that the gifts promised by Jesus Christ to his followers, were among this People and he was thereby led to further inquiry. The result was, that after a thorough examination, he was satisfied that the Shakers were the chosen People of God and determined to become one of them. After he had performed his intended journey, having had ample time to consider, he was fully prepared; opened his mind and united heart and soul with the People (1798: See Elder Brother Seth’s Testimony in the Appendix or Part II of the Sacred Roll from God to all Nations) devoting his all through a long and arduous life.

After embracing the Gospel, he went and testified of his Faith and what he had found among the Shakers. His mother, two sisters and all of his brothers except one, embraced the Faith and were gathered to Watervliet. The father remained opposed and was unwilling the mother, Abigail, should leave him. As he would not violate her faith, she dwelt with him for several years, agreeable to Saint

Paul's doctrine and took care of him until his death. She then went to Watervliet where she had assisted her children to go. She there deceased, a good Believer, at the great age of 85 years. The six sons and two daughters were all capable people and became Elders, or leading characters in the Society. They were faithful Believers and ever true to their trust. These, with the family of William Carter, a family of Trains, two families by the name of Bates and a large Family of Harwoods were the beginning of a new and large increase to the Society at Watervliet.

Most of these devoted some property and all their talents and labor to build up a New Order in Zion and extend the premises of Believers. Most of them also became faithful Shakers, able supporters and leading characters in the Society. William Carter purchased a farm and dwelling which he devoted to aid in building up a gathering Order. The Church also built a house upon the present location of the South Family, to be the center of the Gathering Order. When the circle of the Gathering Order had grown larger than the rest of the Society, the Second Family was organized where it now stands on the place purchased by William Carter November 15, 1803 and the new house built by the Church together with its appurtenances continued in the Gathering Order which is now known as the South Family. Most of the members constituting these two Families were gathered by the labors and ministration of the Gathering Order at New Lebanon of which Ebenezer Cooley was the Elder. He had a powerful ministration to all young Believers and continued in that calling about 7 years, when in consideration of his age and infirmities Mother felt it right to release him from his burden and he retired to the Church where he honored himself by supporting the Lead in wlrld and deed and submitted to the Order of the Church for several years until his decease at about 80 years of age on April 1, 1817.

Seth Wells had been the leading character of the Gathering Order at Watervliet while it was under the charge of the Elders at New Lebanon. In the latter part of the year 1807, Mother Lucy with the general union, felt a gift to have them given up to the charge of an Eldership at Watervliet and it was evidently ordained by God that it should be so. The same Authority soon after appointed Brother Seth Wells the first Elder Brother of the Second Family in that Society. His brother Calvin was appointed Elder of the Gathering Order. Under their ministration both of these Families continued to increase and grow and largely extended their premises. In all these arrangements and their attending increase, Mother Lucy was the primary counselor and Guiding Star. And such was the wisdom of her counsel and the evident blessing that attended obedience thereto, it plainly showed her to be the "Lord's Anointed", to lead His People in the way they

should go. And she was revered in that character not only by the Sisters, but also by the Brethren. The leading Elders and most multitalented and understanding Brethren sought her counsel as the best they could obtain on Earth. The Society at Watervliet continued to grow until at the period of Mother's decease, it numbered three fold what it did when the gathering began.

As Brother Seth Y. Wells bore such an important part in the aforesaid gathering and also held such a conspicuous place in our public writings, I think it may not be out of place, to give here a more extended sketch of his life. Our dearly beloved Brother Seth Y. Wells was about 30 years of age when he embraced the Gospel. From a child, he was much attached to study and was eager in the pursuit of literature. His father seeing the depth of his mind, favored it by giving him a regular schooling. He then attended a high school, where he received a full academic education. He became thoroughly proficient in the English language, was well versed in Greek and Latin and had considerable knowledge of the French tongue. He was an uncommonly moral character and so good was his reputation for learning that he was often employed as a teacher, particularly in the main City School of Albany. He was principal teacher in the Hudson Academy when he first heard the Gospel Testimony and was then on the verge of marriage. But having received faith in the Gospel, he forsook all for the higher and purer life which thus clearly unfolded to his rational mind and during a long life devoted his whole soul and body to advocate and build up this Sacred Cause.

His literary qualifications were then much needed among Believers and his abilities were soon appreciated. He was called to assist in the organization and arrangement of schools and to teach the proper method of instruction. His labors in this line contributed largely to elevate the standard of schooling and proper education among all of the Eastern Societies of Believers. As Believers increased in numbers and property and extended their premises, it necessarily required much writing of accounts, public records, covenants, deeds of property etc. as instruments of legal security. In order that they properly answered their purpose, it was necessary that they be done in proper grammatical style and legal form. In all these matters, Brother Seth rendered his most important service. He was also a very able assistant in arranging and correcting Believers first Publications and in fact, nearly all of our Publications up to the time of his decease, including memorials, addresses for special occasions and many of our literary works bear his mark in some manner. In all these he was truly a great help. About a year before Mother Lucy's decease, Church business had so largely increased, that it appeared expedient for some suitable qualified person to be exclusively devoted to that calling, consequently Mother Lucy in union felt it to be for the best to release

Brother Seth from his Eldership and appointed him to inspect and regulate all public writings and to be general Superintendent of Believers literature, schools etc. in the first Bishopric and to assist all other locations of the Society as far as was in his power to do. About 3 years after this he moved to New Lebanon where he was busily employed in this important calling during the remainder of his natural life and his labors were highly appreciated. During the last few years of his life, much of his time was occupied in inspecting, or copying, arranging and correcting as if for the press, the inspired messages and spiritual communications written in the spiritual manifestations then prevalent among Believers. He deceased October 30th, 1847, being a little over 80 years of age.

I was then intimately associated with him for nearly 40 years, in the preparation of Believers published writings and other documents and in labors with the Legislature of New York to prevent Civil and Military oppression. In all my intimate acquaintance with him I ever found him a faithful Shaker. He was a man of deep penetration into the nature of genuine principles and in an eminent degree conscientious and inflexibly upright in whatever he esteemed to be his duty. In all religious and scientific principles we had a kindred spirit and a mutual understanding without disagreement. His character was mild yet solid and he was cautious, good natured, kind, cheerful and forbearing and much beloved by all who knew him. I learned much from him in all literary properties. Indeed, he felt like a Father to me in that line and I ever cherish his memory with the most dear and grateful feelings. Perhaps this may be thought of by the reader as a departure from the main subject, but I could not feel released without rendering this just tribute to my dear friend, who was such a worthy servant and useful agent in the Gospel Cause. He shall forever be a great example to follow for those that come after showing great evidence of the sacrifices that have been made in the Cause, by those who came before them. I am hoping that all who have the same privilege "Will go and do likewise." He was the Fruit of Mother Lucy's day and work.

Chapter 4

**The Western Revival. Richard McNemar also known as Eleazar Wright.
Western Missionary labors. David Darrow, Ruth Farrington and
Malcolm Worley**

After the organized System of the Church had been proven by a travel of seven years and found successful for all the Sacred purposes that Divine Wisdom intended according to the revelation which brought forth this Glorious Order, the general labor of the Church and the earnest prayers of all real Believers were spontaneously poured forth for a new opening of the Gospel. Those small ingatherings related in the preceding chapter were the first degrees of a new opening, but all discerning minds looked for a great outpouring of the Spirit from the higher Order of Heavenly Light and Power to flow into the world in order to prepare the way for an extensive opening and great ingathering of souls by the sound of the trumpet of Salvation ending in an extention of the bounds of the true Israel of God.

It was afterwards discovered that soon after this labor began in Zion, the Spirit and Power of conviction concerning the lost, fallen and deplorable state of all denominations and classes of people in the world, both professor and profane, began to work among Christian professors and operated deeper and deeper in the hearts of many. What showed this work to be of an extraordinary nature was that it first took its most serious effect in the feelings of certain respectable and leading ministers, causing them to labor and pray earnestly to God in the best manner they were able, beseeching Him to send down the Holy Spirit into their hearts and into the hearts of the people and thereby awaken them to sense their fallen and corrupt state and also to send forth His Power and produce a true revival of genuine religion preparatory for the coming of Christ to set up his everlasting Kingdom. This prayerful feeling was diffused from those ministers to their people. Prayer Meetings became frequent and were zealously attended. Campmeetings in the field were spontaneously assembled for convenient exchanges of feelings and many serious religious speeches were earnestly and fervently delivered to all classes of people.

At length a most singular exercise suddenly broke out among the children in a Campmeeting and their wonderful and evidently supernatural exhortations, attended by a powerful effusion of the Spirit, caused hundreds to fall to the earth. This was at Cane Ridge in Kentucky. From thence, the work with increasing Power spread like fire among great heaps of stubble through the State and through Ohio and operated more or less in adjacent states, producing one of the most extraordinary religious revivals ever known. It was attended with such wonderful operations as convinced all rational and candid minds that this was a supernatural and Divine work and its Power for a time, weighed down all opposition. It is not my intention to give a definite description thereof in this narrative, but only to make mention of it as an important link in the chain of those wonderful religious events that rolled on during the ministration of her who was evidently the Anointed Leader of God's Covenant People in those days for a quarter of a century and the scenes of whose eventful life we are recording. A particular account of this remarkable work from its beginning to the establishment of the Gospel of Christ's Second Appearing among the subjects thereof was published about 2 years after the Gospel Testimony took effect among them, in a little work entitled, "The Kentucky Revival", to which the reader is referred for further information if desired.

This work was written by Richard McNemar (spiritual name Elder Eleazer Wright), a man of clerical education, possessing considerable property and a regularly ordained Presbyterian Minister, in charge of the Turtle Creek Society. He was a prominent and leading character in all the various scenes of that strange revival and work from its beginning to the consummation thereof. When he was fully convinced by thorough investigation that the Shakers possessed the Gospel of the "Everlasting Kingdom of Christ", he embraced it with all of the feelings of his soul and devoted all his superior talents to gather souls thereto. He was a great help in drawing the people to the Gospel because the subjects of the revival had great faith in him – indeed, he had been considered as having the greatest light of anyone in the work. The writer heard him say, "when he was in the Army (as Chaplain) he heard of the Shakers and that they professed to live a life of full abstinence from the flesh; he then believed if that was true, they were the true people of God." This shows that he had a high degree of spiritualistic property. He devoted his all to the Cause and was a leading and efficient character in the same until his decease in 1839 – September 15 [He was born September 20, 1770].

Believers frequently heard of this great and strange work through the public papers and many recalled the prophecy of Mother Ann that there was "a great level country in the Southwest where God will raise up a great people who will be his

people and the next general opening of the Gospel would be in that direction.” We all began to feel confident that this Prophecy was soon to be fulfilled. I well remember hearing this prophecy related when I was a small child and I felt fully assured by my interior impressions that this Revival was a preparatory work for the fulfillment thereof and that an opening of the Gospel would surely follow it. This I boldly predicted and so did many others in the year 1804. This confidence increased until in the latter part of the year, the feeling became general in the Church that the time was at hand when messengers should be sent from Zion to minister the Gospel to all whom they found prepared.

A remarkable manifestation occurred in the meeting of the Church, in or near September of the year 1804. Brother Samuel Spiers, one of the Elders, commenced talking in unknown tongues and exhibited various singular signs, being so evidently under the influence of supernatural Power, that no one could reasonably doubt that he was inspired from the Celestial elements. In this state he went to one after another, crossing his arms before their breast speaking unknown words; going to the light and holding his hands in the attitude of reading a letter and then sometimes heartily crying and speaking words that indicated a separation and great cross. These operations lasted nearly an hour, until he had made some significant sign to nearly all those who were present and afterwards called into missionary labors in the Southwest. These signs were undoubtedly prophetic harbingers and had a preparatory effect upon these for whom they were designed. They were so plain that their meaning could hardly be mistaken and all of them were appropriately fulfilled and came to pass at their proper time. It was by means of Letters that some received heavy parting crosses. Though no especial sign was directed particularly to me, I left impressed with the meaning and this appeared to be the case generally.

Near the close of this year, Mother Lucy, believing the time had fully come, felt a gift in union with the zealous strength of the whole Church to send competent messengers to those people. I have never experienced a more complete and general unity of soul and spirit among God’s People in any matter than the time of this movement, nor a greater willingness to spend and be spent in anything that would further the Gospel. Accordingly on the first of January 1805, three messengers from the Church appointed by Mother in the union and blessing of the whole Society, set out on a pedestrian journey of over 1,000 miles as Missionaries to the aforesaid people. Their names were John Meacham, Issacher Bates and Benjamin Youngs; with only one horse to carry their indispensable baggage, they went out in faith like Abraham of old “not knowing whither they went”. They took a southern route via the cities of New York, Philadelphia and Washington and also passed

through West Virginia. They firstly visited the subjects of the Revival in Kentucky and then in Ohio. They held free conversation and made inquiry concerning the work of God in those parts, but as yet felt no particular gift to speak and preach their Testimony. Still some discerning minds saw and felt in these strange beings, that which convinced them, these men had a Divine Light and understanding beyond anything they had ever before known.

At length they arrived Providentially at the house of Malcolm Worley in Turtle Creek. He was a man of superior education and talents, having a respectable character and possessed an uncommon amount of property for those days. He had been a prominent and leading character in all phases of the Revival. Here the messengers felt at home, entered into free conversation and felt freedom to declare their mission and open the Testimony of the Gospel. After they had done this Malcolm arose and said, "Brethren are you there?" They replied, "We are." He then took them by the hand and said, "All I have is yours." He said that God told him he would send men to him that would teach him the way of God more perfectly. Although the subjects of the Revival had outgrown nearly all the old orthodox errors and false dogmas which had bound professed Christians for so many ages in the great beast of Anti-Christ, or in the natural corrupt life of this world, Malcolm had already risen so far above the rest that they began to look at him almost as a fanatical heretic. The ultimate prayer among this people was for Christ to come and their inspired Testimonies and prophecies were that the period of Christ's Second Appearing to set up his everlasting Kingdom was at hand and that the work then in operation would not cease until it ushered in the latter day of Glory which would eventually lead to the Kingdom of Heaven upon Earth. Malcolm had openly testified that this work would begin at his house and spread from thence between the Miamies (two rivers or Creeks). It was the general impression among them that the year 1805 would not pass by before this glorious work would commence.

All this proved true. Malcolm was the first who opened his mind by confessing his sins and all of his family soon followed. He devoted his all to build up and support the Gospel and his house and premises were the home of the Gospel messengers until by the aid of the Church, land was purchased and a house built thereon for their habitation. The Gospel spread between the Rivers and there on Turtle Creek was established the first Gospel Church in the Western land and to this Malcolm's whole premises was freely devoted. This received the name of Union Village.

Soon after the Testimony began to spread, it was found that the work required more help. Elder David Darrow, the first Elder Brother in the Church at Lebanon, had been impressed for a long time with an inspired feeling that it would be his lot to be called as a Leader in the opening of the Gospel which he saw was drawing near. The increase of the work in the Western Country evidently required an able, experienced and substantial Leader to direct the Ark of the Testimony, now revealing the Salvation of God. Mother Lucy and the leading minds of the Society confidently believed that Elder David would prove that he was the one chosen of God for that purpose. Therefore Mother Lucy in the general union released him from his Eldership in the Church and appointed him first Elder of the Believers that might be gathered in that region. He set out on the 1st of July, the same year 1805, in a wagon, accompanied with two other brethren appointed to assist in this heavy, but glorious work of propagating the Gospel and after a long and tedious journey they arrived at the scene of labor and zealously commenced to secure the Harvest.

It was also found consistent with the Order and needs of gathering souls to the Gospel, that Sister Agents must correspond with the Brethren in any increase of the Gospel. Mother therefore released Eldress Ruth Farrington, the first Elder Sister ever in the Church and appointed her to go and be the first Eldress in the Western missionary field. She was a very capable and gifted believer, ever faithful and zealous in the Gospel Cause from the first opening. The following circumstance which took place in Mother Ann's day, illustrates her zeal, together with her exceptional gift and power. In the early part of her faith, an old professed Christian came into her Father's house and began in an outrageous manner to scandalize Ann Lee and bitterly oppose Shaker doctrine and practice. Ruth was taken with powerful operations by the Spirit and moved to the fireplace and there impelled to take in her bare hands, a double handful of burning coals, which she threw directly into his bosom. This immediately quieted his blasphemy and caused his hasty retreat from the house, yet Ruth's hands were not burned nor in the least injured. Here was an indisputable miracle; first to attest the Truth of that work which the man was wickedly abusing and second for an evident sign that he was spiritually drawing coals of fire upon the bosom of his life that would be as hot to his soul as these natural coals were to his body.

This appointment had the general union and in the early part of the ensuing Spring [April 1806] Ruth and several other Sisters with two or three Brethren were conveyed by horse and wagon to their destination. This was a heavy and appalling journey to the Sisters, which nothing short of their love for souls could have induced them to undertake. The roads especially over the Allegheny mountains

were dreadful. As the Country over which they traveled was new and thinly settled, there were no railroads and not even turnpikes and the accommodations by the way were few and poor. However they reached their friends in safety to the great joy of both parties and united their labors in fishing for souls.

As the work of ingathering increased, it was found to require more laborers in the Harvest and 12 Brethren and 10 Sisters in all were sent from the Church and other circles by Mother Lucy's gift with the full concurrence of the general union. These either spent the strength of their lives in propagating the Gospel and extending the bounds of the Kingdom of Christ in what was then viewed as a far distant land or gave up their natural lives as a sacrifice and laid down their bodies in that soil which they had devoted their strength and abilities to redeem and consecrate to the God of Zion. Through their united labors many were converted to the Faith who were mostly zealous and freely consecrated their all to build up and support the cause of the Gospel. They continued in their first Family relation for several years until in their faith and feelings they had traveled up to the Sacred and united Order of the Gospel. Then by their own desires they were progressively gathered into Church and Society relation. In all the experience of Believers it has been demonstrated that souls who first travel in their natural relation until they desire in their own feelings to rise into the Sacred relation of Gospel Order, are far more likely to abide than they are if drawn into that Order before they have traveled so as to be as it were ripe for it in their feelings; especially those who have assumed the natural family relation.

By the general consent and approbation of all concerned, Elder David was acknowledged and established the Father of the Parent Church at Union Village, with a general superintendence of all the Societies in the west. And Eldress Ruth was in like manner established as the corresponding Mother. This united Parentage is a visible representation of the Heavenly Order which has been revealed to us through the medium of types and inspired manifestation as heretofore illustrated. One remarkable circumstance appears to me worthy of particular notice and that is for several years from the beginning of the opening, there were very few deaths and but few cases of severe sickness among the subjects thereof. This was evidently effected by supernatural interposition to give the faithful time and strength to clear themselves from the involvements of the world and lay the foundation for the consecrated System of God's heritage after the Order revealed in Zion, while they were living and growing in understanding by experience. This fact also shows that the Spirit and Life of the Gospel is conducive to health and longevity.

We should not give a connected outline of these times without briefly alluding to the extreme privations, bearings, tribulations and sufferings of body and mind which they had to endure. Traveling was hard and dangerous and in peril of molestation by robbers and persecuting enemies. Their houses and premises were many times beset by lawless, venomous and persecuting mobs. Their property was greatly damaged or destroyed and some of it burned, their cattle were killed or mutilated. And for none other cause than Cain-like enmity, they were mocked, slandered, basely belied and often grossly insulted and threatened with abuse; yea in several instances it was evidently by supernatural interposition that some of them escaped with their lives. It was also evident that a deeply laid scheme to break up the Society at Union Village and to drive the Shakers from that Country was defeated by special acts of Providence. Oh! How they suffered in body and soul who had been brought up in the most peaceful habitation on earth, surrounded by the best of friends and with every needful good for their comfort, both spiritual and temporal, by their great change to such scenes as are here faintly portrayed! Surely the intensity of their feelings can be better sensed than told! But similar trials have been the fate of all who have labored in charity to dispense the Redeeming Gospel to the poor lost human race from the first mission of our benevolent Savior to this day. Yet from human beings for whom they have sacrificed more than natural life, they have generally been repaid by the greater part, with the basest ingratitude. But the entrance and progress of the Gospel work has been so fully recorded in our various publications that further particulars here will be unnecessary, therefore suffice it to say that in all these varied and changing scenes, fraught with so much consequence, the wisdom and guiding hand of Mother Lucy was noticeable and the unanimous, ardent support of Believers far and near, was exhibited with such zeal and energy as nothing but love for souls and the Life of Christ in their own souls could inspire.

Chapter 5

Elder John Farrington – Elder Sister Rachel Spencer – Progress of Believers Worship – Increase in Numbers and Public Doctrine, etc.

When Elder David Darrow was released, Mother Lucy appointed John Farrington to be Elder Brother of the First Order in his place. John was the oldest

son of a respectable family that lived near the center of the town of New Lebanon, when the Gospel Testimony opened. They all set out in the Gospel among the first that embraced it and devoted a handsome property with their own labor, time and talents to build the Church. He was about 20 years of age when he set out with full faith in the Gospel of Christ through Mother Ann and he continued a zealous and faithful laborer and supporter of this Blessed System through life. When the Church was gathered, John was in the prime of his strength and was one of the foremost to devote his all, body and soul, in laying the Foundation and in building and supporting that glorious Institution of the Kingdom of Heaven upon Earth. He was of a strong spirit, healthy constitution and capable faculties and was much esteemed and relied upon by Father Joseph. Hence, when Elders were brought forward by Father as Leaders in the Church, he appointed John as one of the foremost among them and he ever filled his place with honor and faithfulness being very useful in things Spiritual and Temporal. Mother esteemed him the most suitable to take the place of Elder David as Elder Brother of the First Order in the Church and this gave much satisfaction to all concerned. He continued in that place about 27 years when in consideration of age and infirmity, he retired from that position and about one year thereafter ended his earthly life, December 12th, 1833, aged 72. He was an excellent Leader, about medium in size and remarkably gifted in keeping up life and energy among the People. He was free and affable in his manner; open, kind and generous in his behavior and had a peculiar genius to gather the feelings and encourage the young. He was without bigotry – an inflexible Shaker and was beloved by all that knew him. I received from him much good instruction and encouraging counsel and I ever revere his memory with Love and Gratitude.

Contemporary with him and in correspondent Order, Mother Lucy appointed Rachel Spencer to be the Elder Sister in place of Eldress Ruth Farrington. She was a capable woman, had been brought up in the Darrow Family; was among the first that embraced the Gospel and was a faithful Shaker from that time until her earthly race was finished, January 17th, 1852, at the age of 88.

We will now take a retrospective view of Believers religious exercises and sketch their progress in their visible Order of worship. Those who set out to obey the Gospel in the first opening were scattered about the country in all directions, mostly in the New England States and towns lying adjacent in New York. In some cases a family was located several miles distant from any other in the Faith. In this situation they could not have associate meetings without taking much pains unless some extraordinary circumstances brought a number of Families together. Neither could they have any regular mode or organized form of worship. This People

called Shakers, did not adopt the exercise of dancing from the Scriptures, but they were led into it nearly from their first rise, by the operations of Supernatural Power. Being frequently led by this Power into the exercises of shaking and dancing, they were convinced that these exercises were acceptable worship to God and that it was the will of God for the followers of Christ in this day to go forth into these exercises voluntarily as a privilege. And in their scattered situation those constituting a Family sung and exercised in their own habitation as best as they could.

After the Meeting House was built at New Lebanon in 1785, all who lived in its vicinity for several miles around, assembled there on the Sabbath and sometimes they attended evenings, especially when the Elders were present and continued until late at night. The anxiety and zeal to attend meetings in those days was wonderful; they flinched at no hardship that could be endured, nor at any obstacle that could be surmounted, to effect this desirable object of making it to meeting; for they felt that in the unity of meeting they received their spiritual support and protection, in especial manner by the ministration of the Elders and the effusion of spiritual gifts and diversity of operations which were often manifested. From this period the regularity of meetings and Order of exercises in worship gradually increased until it became the general manner to exercise in straight ranks in the Square Order Shuffle and only occasionally in the Quick Dance.

Complete Order in singing and exercise was not gained until the Church was gathered into Order. Then Father Joseph saw the Order of worship in the Heavens. The primary Orders stood in straight ranks in soberness and sung appropriate songs. They then attended to the ministration of instruction according to the present manifestation of the leading gift. After this they united in singing and dancing in straight ranks in the Square Order Shuffling manner. Father established this as the primary manner and Order of worship for Believers and it has been properly so considered and practiced as far as circumstances would permit to this day. Various other manners were introduced by the same gift, including some very quick exercises and spiritual gifts with a diversity of operations by the Power of the Spirit.

But these gradually ceased and the exercises became slower and slower under the great weight of mortification through which the Church traveled down lower and lower until the exercise became so slow it could not be supported. Father then felt to stop all exercise for a time (nearly 2 years) and said that the Church had traveled low enough and under as deep mortification as they were able to bear. None after them would ever have to travel/labor under more extreme mortification

because the Foundation to undermine the natural life of the world had now been laid as firmly as it could be and souls might now safely build upon the one Foundation; undermining nature's depraved earthly life and finding the New Earth with a rich soil, where having escaped the spiritually barren soil of the old selfish Earth, they could take root downward and bear fruit upward (Isaiah 37:31). Such souls while on Earth travel and bear precious fruit for the "New Heavens, wherein dwelleth Righteousness (2 Peter 3:13)."

We were taught that souls must be prepared to dwell in this Spiritual Building – The Church of God and Kingdom of Christ, by passing through much mortification, sufficient to subdue and bring all the powers and faculties of Body, soul and Spirit into subjection to the Law of Christ, or they never could have a part or abide in this Holy Habitation, the Sanctuary or Tabernacle which the Lord had set up and not man (Hebrews 8:2). And we were plainly shown that it would require much mortification, by keeping body, soul and Spirit in subjection to the present leading gift and Order, given for our guidance in the Circle wherein our souls were called or placed. Therefore all genuine Believers were zealous to gain this mortification by all the means their Gospel Faith provided. They were taught and experience proved, that sincere devotion and energy of Spirit in the exercise and unity of worship, according to the leading gift, was really the most effectual means of keeping down the life of the flesh of anything they could do; because in this unity, the greatest flow of the superior life of the Spirit was diffused.

It has always proven true that the natural mind is more opposed to simplicity and conformity in this respect than to anything else in the visible Order of the Gospel, therefore the proud self-willed spirit of human nature has ever needed the most mortification, that is, subjection in order to gain a proper gift in the unity of Sacred worship and those who have refused this unity have never prospered in the Gospel. For this reason and for the spiritual support they obtained thereby, they were very zealous to attend meetings and to unite in Sacred exercises; and also to take all other suitable means in their power, to gain that mortification which would prepare them to be gathered and established in the Order of the Zion of God upon Earth and it has ever been found that it was just as necessary after obtaining this just and Holy Order, to bring the selfish life of man into such subjection as will enable souls to travel in the work of Redemption and keep their blessed privilege.

Soon after Mother Lucy's ministration began and Believers entered into an earnest and prayerful labor for a new opening of the Gospel, the senses of all began to be quickened; there was more spiritual life and more exercise in meetings, which increased until at times there was a Quick Dance and sometimes, visible

operations of Divine Power. These movements foretold a preparation of the spiritual elements so that souls who should be awakened in the world to seek Salvation, might find in Zion a life to which they could have access. For in that heavy state in which the Church had been traveling, souls could no more come out of the world and receive that life, than they could enter into the Order of heaven itself, the life of which they could no more endure, than their bodies could endure a consuming fire. It was therefore needful that the elemental life in Zion should be modified so that infant souls could partake and live thereby; for in Zion alone can salvation be found, since God never promised to place salvation anywhere else . “I bring near my righteousness, it shall not be far off and my salvation shall not tarry and I will place Salvation in Zion for Israel my Glory (Isaiah 46:13).”

The opening of the Gospel in the West, was the commencement of a new era of life-giving power and a new spiritual growth among all Believers. The new Converts had been accustomed to singing Anthems and Hymns in their worship. Our first Gospel Parents used to often pronounce words in singing, but after their day, this was seldom ever done until about three years after this new opening began. We began our worship by singing solemn songs without words and we rarely sung anything except laboring songs which were also without words. But about the year 1808, a feeling prevailed in the Church that Hymns should be introduced and Mother Lucy felt a gift for Hymns and tunes with appropriate words to be improved in our worship whenever the Spirit moved thereto. Consequently Hymns were gradually introduced and were found to impart additional interest to our worship.

In process of time there was a general feeling among the older Believers that it would open the way for the spiritual elements to be more adapted to differences of travel in older and younger Believers and also increase the general unity to improve in singing Anthems as well as Hymns. Accordingly in the latter part of the year 1813, Anthems were introduced into our meetings by Mother’s special gift and the people were well prepared to receive the practice which added life and beauty in some measure to our devotions. Other improvements were gradually made which rendered our devotional exercises more changeable and not so formal causing individuals to become more free to improve in their gifts of singing extra songs, speaking their Faith and good impressions, etc. These things produced more unity and mutual Love in our Assemblies. Members felt a greater effusion of life and interest by having the freedom to improve in their respective gifts in order to make the meetings more energetic, edifying and useful. These improvements were soon diffused among all Believers and produced a real increase in the manifestation and flow of spiritual gifts.

Besides the forms already mentioned various other exercises have at times been introduced by the same Revelation, the next being the Square Step manner which added much grace and beauty to the worship. Some have also been brought forward by special operations of the Spirit. The order of the Sacred March was not practically introduced until about 2 years after Mother Lucy's decease. This gives a pleasing variety to the worship and an opportunity for some to be edified therein who are unable to unite in more laborious exercises. All these various manners of worship have been improved into the present time and though not founded upon the Scriptures, yet they are abundantly supported thereby and are the fulfillment of numerous Prophecies concerning the work of the "latter day of Glory."

Father Joseph testified that the System which he and his co-laborers established, was an emanation from Heaven to the visible Church where Heavenly principles rule the Kingdom of Heaven upon Earth, which though yet in its infancy will stand forever and grow and increase in the same line. It has been shown that Mother Lucy was one of the primary and most efficient agents in establishing this System and after she became first Leader of the Society, her labors were ardent and incessantly devoted to support and maintain the System in all its Orders and principles in their Primitive purity. She was also diligent and untiring in her endeavors to cause the System to supply every need and to render it agreeable and happifying to all. She was very fervent in her labors to have the meetings for Sacred worship rendered beautiful and edifying.

In the year 1811, Mother Lucy was instructed by a vision of the night, that the division of the Church (representing the second court of the Temple) called the Second Family, ought no longer to continue in that Order, but to be united with the first Family and be in the same Order. This change being effected gave general satisfaction. Each Family constituted a complete and distinct organization, having a separate written agreement specifying the reasons and object of their being gathered into a united body. Due to not being combined as well as their relative rank and position in the Society defined, a general feeling of dissatisfaction with their situation arose among them: for it was found difficult in regularity, union and suitable arrangement for combined action. They desired to know what their proper Order was as well as their relative position in the Society and to have it clearly specified and understood what division they unitedly constituted.

Therefore Mother Lucy and the other Ministry desired some individuals experienced in such matters (the writer being one) to labor upon the subject and see what their Order and Title ought to be and form a written Covenant adapted

accordingly. After due labor we saw that the Church, being the first division of the Society that was gathered into Order and concentrated into one Circle in things Spiritual and Temporal, properly constituted the first Family, though it might consist of various subdivisions or Orders as circumstances should require. Hence those Families that had not been organized as a part of the Church or first Circle, were properly the second division or Second Family. And as they together supported the public meeting, they ought to be combined in a united Circle having one general Lead, though locally divided and arranged in minor Orders; and that a united Covenant should be formed constituting them the Second Family. This was sanctioned by Mother Lucy and the general union and a Covenant was accordingly drawn up adapted to that Circle as the Second Family which gave general satisfaction to all concerned. All the members belonging to that Circle, signed this Covenant on March 27th, 1814. This arrangement created an increase of union and strength for some time and also left the way open for whatever further changes experience might show to be needful.

Previous to this time, the temporal affairs of the North Family or Gathering Order, had been under the general superintendence and control of the Office Deacons in the Church; but in November of this year 1814, the Gathering Order was given the management of its own temporal affairs and a new covenant was formed for them which was adapted to the new state of things. About the same time, that part of the Church called the Office Family, being the outer court, where all trading and business with the world was transacted, was named the Second Order.

Whoever reasonably considers Mother Lucy's peculiar calling as a female, must see that her labor and burden was very extraordinary. She was looked upon by all Believers as first in counsel and revered as the Mother and Primary Leader in spiritual Israel; hence the burden of responsibility that rested upon her feelings was great. Yet such was her discretion, modesty and prudence, that these virtues in her commanded the respect of all, nor did I ever know her special wisdom and integrity to fulfill her Order to be questioned by others. During her ministration she visited all the Eastern Societies of Believers in the land and some of them several times. In all those visits she was looked unto as an Oracle of Wisdom and her wise counsel and instruction were much help and strength to Leaders and people and proved a great blessing so far as they were followed, which people were generally anxious to do.

She was accompanied in these visits by a part or all of her associates in the Ministry; namely: Elder Abiathar Babbitt and Eldress Ruth Landon, who were

faithful helpers and supporters. Sometimes other Brethren or Sisters went with them as examples or Teachers in some particular gift or calling. When Mother did not visit them, the Ministries of the various Societies generally visited New Lebanon as often as once a year to receive counsel from Mother and gain strength from the Church, at the Center of Union [**2015 Note:** The Center of Union for community Leaders to meet annually is now Sabbathday Lake “Chosen Land” *End of Note*]. Also for the purpose of learning any improvement or increase in Order that might be gained in the Parent Society, whether in Spiritual or Temporal things. General Prosperity in things spiritual and temporal prevailed in all the Branches of Believers until the close of Mother’s ministration and a continual growth in members in both the Eastern and Western Societies.

Also through the medium of the Gathering Order established at New Lebanon, there was a gradual ingathering of souls to the Gospel, from its commencement during all of Mother Lucy’s ministration. Many able and substantial adults embraced the faith of Christ’s Second Appearing and were gathered into the Shaker fold in these times, who became able helpers in building up this Divine Cause, both with their talents and property of which a few of them had in considerable amounts, but this they brought in and freely devoted to the Cause, also bringing their children in with them. And those children that came into the Society with their parents who remained faithful, have mostly grown up in the Faith and become useful members in Zion and are at this day the main support of this sacred Institution. But very few children were taken in Mother Lucy’s day except such as came in with their parents, or special natural relations and of these there were generally as many as could reasonably be provided for in the Society and receive that care and attention necessary to enable them to become hopeful heirs.

At the close of Mother’s earthly work, the number of souls gathered into the Shaker fold in the West, fully equaled the entire number of Shakers at the commencement of the Great Revival and during the same period, the numbers in the Eastern Societies nearly doubled. Hence the increase during the flourishing era of her ministration was about three fold. This is a matter of special record for those who may come into this blessed, highest and last Dispensation, which in its increasing Orders will grow and expand forever upon the Foundation which it began and will progress in the same line and direction in which it has thus far extended according to the sure promise of God. “For the Kingdom shall not be left to another People (Daniel 2:44 and other places).” It was also promised by our blessed Mother Ann who brought this Holy Gospel unto us, that it would forever increase into higher and purer Orders. Not by reversing the principles and Orders

brought forth by any Revelation that God ever gave to man, but by rising higher and higher in the same heavenly line until it should spread throughout the entire world, visible and invisible (See Matthew 24:14). And thus it has progressed from the beginning.

Witness the gathering of the Church and the establishment of the most perfect Order that was ever formed on Earth and which has stood the test longer than any other similar institution and communal society consisting of males and females dwelling in the same homes ever stood among men, without any declension from the original principles upon which the System was founded while all the Institutions of the world have fallen, are falling, or will fall (See Daniel 7:9-end). In the same line of progress the opening of the Gospel which followed the Western Revival, ushered in a great increase in the Public Doctrine. The existence and Revelation of the Mother Spirit was never publicly taught previous to this, although the subject was well understood in its true order and fully believed by many. It was even revealed to children with no other instructor than the Spirit, as witnessed in the experience of the writer. Thus the children were inspired to know the Savior in the Order of the second appearing of that Divine mediatorial Spirit, as well as in his first appearing. Father Joseph foretold before his decease that in the next opening of the Gospel, which would soon follow, the Mother would be held in remembrance. This Prophecy was literally fulfilled in the Western opening. The subjects of the Revival were fully prepared to receive this precious Doctrine, without which it is impossible to reveal the Character of God and the unity of His works.

Chapter 6

Military & Legislative difficulties – Effect of Believers labors for Peace upon the world etc. – Memorials – A Deadly Disease.

We had at various times, considerable labor with the Legislature and Courts to maintain our rights concerning military requisitions and also to defend our united Interest, which Apostates and enemies sought to break, but have never effected. In June 1812, war was declared by the United States Government against Great Britain, which was the cause of much trouble and labor to Believers. Increased taxes and high prices for all they needed to buy, made it hard to get along with temporal affairs, but this was not the worst part, for although liberty of

conscience had professedly been established in this Nation and had been allowed in a good degree as to association, worship, etc. yet the “Rulers of this world” held a claim to the services of the subjects of Christ’s peaceable Kingdom, to support and defend their kingdom of this world, greater than what they were willing to allow Christ to have upon us, as required by our Faith and conscience. Consequently a number of the Brethren were drafted to go and bear the arms of war or pay an equivalent. But the former was utterly contrary to their Christian Faith and conscience warned them that the latter would be an equal violation of the principle of Peace which is the basis of all true Christians. For this was the whole substance of the song of the Angels that announced the birth of the first agent of Christ, in whom that Spirit of “Peace and good will” abode as the inspiring and directing life, to manifest by precept and example the character of a Child of God. As Jesus Christ most positively enjoined this principle upon all who belong to his Kingdom which is not of this world and as all Shakers profess to be his subjects, they could neither take part in or support the wars of this world without violating this Sacred principle and thereby proving traitors to the King of Zion, thus forfeiting their right in his Peaceable Kingdom. Having enlisted as Soldiers of Christ to serve in the spiritual warfare and no other and having consecrated all their time, talents and property to be used in support of his Kingdom of Heaven upon Earth and for no other use or purpose whatsoever, all such felt it their indispensable duty to be true to their King and obey his just, beneficent and Holy Laws. He utterly forbids the use of carnal weapons, or to engage in the wars of the world; hence they were resolved to suffer all things rather than be traitors to their high and Holy calling.

But Apostates and enemies of the Gospel were ever ready to stir up all the difficulty and trouble they could and thinking this was vantage ground for them, they commenced to work upon it. Hence Believers were for a season much troubled by drafts, arrests, court martial, attempts to seize property, etc. These things brought much tribulation and sufferings upon Mother Lucy’s careful and peaceful spirit, as well as upon the feelings of all genuine Shakers. Several Memorials were written in the general union, addressed to the Rulers, Legislatures and court martial and as it required personal attendance upon these departments to defend our cause of peace, two Brethren – the writer being one, were much employed in that line and succeeded in keeping off the fines. After doing what we could with the Governor and Legislature of this State we attended the general court martial, presented our Memorial and made a verbal plea adapted to the occasion which seemed to have much effect, for of 12 drafted, they struck off the names of all but two and reduced the fine on them one half. This was late in the Autumn of 1814. Before Spring, peace returned and by a proclamation of the President, all

delinquents were released from paying their fines, so that all the Brethren were cleared. In this emergency Mother Lucy recommended fervent prayer to that God who is able to overrule all the designs of man; and this instruction was cordially and sincerely responded to by all Shakers. It is evident that nothing less than the favor of a merciful Providence could have brought about results so contrary to the desires and designs of the world and for this blessing we all felt truly grateful to the Good Disposer of events in favor of the humble seeker.

It is evident that our labors and publications in favor of peace have had much effect in the world and elevated the character of the Shakers. In all our labors in this line, Mother Lucy's help and influence was encouragingly bestowed and we felt her strength and blessing. In the early part of the session of the New York Legislature of December 1820, through the influence of Apostates, a prominent member gave Notice together with the outlines of a Bill that he designed to introduce, virtually depriving the Shakers of their rights as citizens of the state and rendering their united interest of no avail. This inhuman and unconstitutional scheme caused us to draw up and present to the Legislature a printed Memorial, entitled "A Brief Exposition", setting forth the true manner of our associate relation together with the justice and equity thereof. After it had been investigated the presenter of the Bill in conversing with the writer agreed to throw the Bill out and promised that nothing more should be done about it. He went directly to the Assembly and was as good as his word; indeed, we heard no more of it.

This writing was read in a general meeting of Ministry, Elders and Deacons and received their cordial sanction before it was printed and a remarkable Blessing attended it. The circulation of this writing in pamphlet form has had a remarkable effect among the world to this day. From the first establishment of the Church to this period, Believers evidently have been gaining a growing influence upon the earthly governments in favor of their just and peaceful rights and an increasing respect and confidence from the most respectable part of mankind. Our Spiritual Parents have promised that this Power would continue and increase so long as Believers continue to be guided by the same Heavenly principles and to grow on that ground upon which they were planted through Divine revelation and Wisdom of God. But if they deviated therefrom, they would lose this respect in proportion and also in like proportion lose the Blessing of God, together with their prosperity in things both spiritual and temporal and give the world power over them. O may all generations of their children, "Be wise and understand these things." Mother Lucy's anxious and fervent desire and prayerful feelings that this ground might be kept and those principles maintained entirel, were intense and evidently filled her whole soul. She, as well as the rest of our Parents, taught that there would be an

everlasting growth in the same line, but not by introducing contrary and more worldly elements and principles into the Church. Thus also the Prophet declared, "Of the increase of Christ's Kingdom, to Order and establish it with Judgment and Justice, there shall be no end (See Isaiah 9:7 and Luke 1:32-33.)" But all would be in the same line; upon the same Throne and grow upon the same ground.

In the latter part of the year 1812, a deadly disease began among the People and spread over the whole country. It was the most widespread, contagious and fatal disease ever known in this land. During the several months, in which it raged hardest, a majority of those taken with it, died in a short time and thus multitudes were carried off in one to six days, but generally if they survived a week they would recover. Those well informed thought its fatal effect was nearly equal to the Asiatic Plague and as near to that dreadful disease as this climate would allow it to operate. Believers heard of this fatal sickness among the world and ardently hoped that the Destroyer would not be suffered to enter among them. But the hand of Providence was not so directed as to shield them from the awful scourge and they knew of no way to avoid partaking of the bitter cup, though it was some time before it reached Believers.

In the month of November the fever began among the families, accompanied with measles which made it far worse. Notwithstanding all that medicine and the most assiduous care could avail, the disease rapidly increased in its spreading fatal effect until there were not enough well ones to take care of the sick. The Church had thus far been mercifully exempted and were therefore able to assist the distressed families; had they taken the disorder when the families did, it is difficult to see what could have been done. But as they were spared until the sickness had much abated in the families, they did all in their power to console encourage and administer kindness in taking care of the sick and many lost their natural lives in consequence. The best medical skill that could be obtained together with the most careful nursing and attendance, were freely applied yet the fatal disorder continued to increase. Twelve people were carried to their long home in 28 days, from January 18th to February 15th and at this date 5 Corpses lay unburied. Many of the Church had to attend Public Meeting for several Sabbaths as the families were not able to keep it up.

The same disease went through the Societies at Hancock and at Watervliet so that they had their equal share of sufferings. We were informed by letters from the Western Societies that this awful disease raged with great and fateful violence in all their borders. It appears that no Society of Shakers escaped, but all had to drink more or less of this bitter cup. In several cases two people deceased so near

together that it was necessary to commit their bodies to their Mother Earth at one solemn funeral. Through this entire distressing emergency Mother Lucy showed herself to be a Mother indeed. Her kind, benevolent and sympathizing spirit was continually exercised in word and work and in every manner that was in her power – by instructing, encouraging and exhorting people to bear up under their afflictions and to search for the cause and as far as it could be determined whether spiritual or temporal, to remove it. She instructed all to **especially put away all sin, wrong and hard feelings**. To exercise kindness and charity towards all, especially the sick and suffering who needed help. She exhorted all to be humble under the hand of God and look to him for help. It was evident that her whole soul was filled with sympathy and prayer for the suffering people. She visited the sick with a loving cheerful demeanor and labored to cheer, encourage and comfort them. She also encouraged and strengthened those who were fatigued and worn down in body and mind by the labor they had to perform and exhorted all to hope, that though this visitation was severe, it might be shortened and overruled by Divine Providence for good purposes.

The Elders and leading minds among the people, fully united with Mother Lucy in these feelings and principles and used all their influence to diffuse and teach their living qualities among the people who united heart and hand in giving them practical operation and effect. Though Believers had generally been exercised by watchful and prayerful feelings during this trying scene; about the 20th of February while the fever raged with awful violence, there was a general movement in the Spirit which awakened an earnest feeling in this Society of united prayer and fervent supplication to that God who is able to hold back the destructive elements, humbly beseeching him to remember his suffering people in mercy and if it could be his will that this plague might subside. Mother and the Elders earnestly exhorted all to this sincere prayer and to labor fervently for Faith in the gift and Power of God to support them. Being an active agent in these scenes, I believe the gift was unanimously accorded with and sincerely and fervently improved. The disease declined immediately so that for 7 or 8 days no more were taken down and during the same time no deaths occurred, although it had been an almost daily occurrence for nearly 4 weeks in succession. Some received special gifts by which they recovered and although a few that had been brought so low that life seemed paralyzed, afterwards deceased, the disease continued to subside until it eased in the families.

In the North or Gathering Family there was but one serious case, or death with the fever and measles that was a faithful elderly Sister who felt as though her earthly work was done. The members of the Church finding the Believers in Hancock very low, assisted them some, but were unable to do much there because

they had become so greatly worn down both in body and spirit. During the greatest violence of this distressing disorder the Church, although exposed and extremely exercised with fatiguing labor had favorably escaped the fever, but Divine Providence did not agree to shield them from partaking in a lesser measure of the overflowing scourge. In the forepart of March the measles appeared among them, followed by some cases of fever. The measles were doubtless taken from without and it operated more generally and continued much longer among them than the fever, which soon made its appearance. Yet it did not spread so generally, nor operate so rapidly as it did in the other families and at Hancock. It was distressing however and pressed hard in their wearied condition. Doubtless there was a epidemic of malaria in the elements which operated as the infector, but circumstances and conditions modified its effects for many that were equally or more exposed than those that took the disease, and they were not affected with it.

According to my observation and judgment, if the members of the Church had not been so greatly worn down both in body and mind and exhausted in spirit and power by their great exertion and anxiety to assist their suffering friends, I believe they would scarcely have taken the fever at all or if they had, that it would have done them but little hurt. They unitedly labored with all their skill and power to baffle it and it was evidently held much in check yet there were a few fatal cases by the fever and measles combined, but none by measles alone. The fever soon began to subside and in between three and four weeks from the first fatal case, there were no more taken or deceased with this foul Despoiler. When it appeared that there was no further danger from this source, there was a universal flow of thanksgiving to the Giver of all good Blessings.

The real cause of this destructive disease, has never to my knowledge, been satisfactorily ascertained. There was undoubtedly a very poisonous malaria visiting the elements which must be the operative cause. But it is asserted that in the year 1812, there was an uncommon growth of spurred rye which is rank poison and said to generate fevers. Physicians and some naturalists and scientific observers believed that using this spurred rye in food, predisposed such to be impregnated with fever. This seems reasonable, but whatever the cause, it was overruled among Believers, so far as my knowledge extends, so as to bring forth an increase of humility and a more sincere and dependant feeling upon the mercy and goodness of Divine superintendence. It also made us more sensible of our need and mutual dependence upon each other. Thus these suffering scenes had the effect to increase the love and cement the unity of all honest hearted Believers. It forcibly showed the necessity of being at all times prepared for a future state and higher Order, since we saw many instances of various ages being taken away in such a manner as

to afford no privilege to rectify wrong if any existed when they were called or to make peace with anyone, but such had to go as they were.

Ah! Who has assurance that this will not be their fate? Surely, this should teach us reverence and humble obedience to that Creative Power that “holds the issues of life and death.” This subject was a leading and absorbing theme with Mother Lucy. She often strove to impress upon the mind that they might lose their birthright, or forfeit the spiritual mansion allotted them. And they would render beautiful or mar their spiritual mansion in proportion to their obedience or disobedience. She used to often say, “Here you get into company to which you do not belong, but in the spiritual state that cannot be done. We shall be gathered there to such Orders as we are prepared for and be necessitated to have for our company those to whom we are the most similar to.” Certainly this appears to me, plain analogical reason. Through all this visitation Mother never relaxed her Parental care, nor her kind, benevolent exertions to minister strength to the needy and help to cheer, comfort and encourage the suffering and such was the life of her spirit, that she would always infuse loving life wherever she went for this purpose. As this was the most trying scene of Mother Lucy’s Ministration and proved her benevolent and helpful power in a remarkable manner it seemed that this biography would be quite lacking if some account thereof was not inserted for the information of those that come hereafter.

Chapter 7

**More Ingathering – Missionaries called home – Mother’s illness & Recovery – Journeys – Closing Scenes – Decease – Funeral – Successors etc.
– Joseph Hodgson.**

In the year 1816, there was a singular revival in the newly settled part of the Town of Savoy, Berkshire County, Massachusetts which prepared the way for the Testimony of the Gospel. This was opened to them in the forepart of January 1817. The circle was small and nearly all the subjects of that revival set out in the Faith. Also a number in Cheshire set out to obey the Gospel around the same period. In June following, there was a request for some of us to visit Wilmington, Vermont and as a consequence, the Crosman and Bill Families were gathered to the union of Believers. The same season most of the Bushnell Family and some allied kin in Saybrook, Connecticut embraced our Gospel Faith so that in these places there

were at least 100, mostly adults, added to the number of Believers in a few months. The particulars of these events are recorded in the writer's Biographic Memoir [*Elder Calvin Green*], though proper to be noticed here as taking place under Mother Lucy's Ministration.

Mother and the Ministry with some others, went on two eastward journeys, after the termination of the fatal sickness narrated in the preceding Chapter. One in August 1814, to Enfield, Connecticut and the other a general visit to all of the Eastern Societies in the month of June 1817. She then gave the people in those Societies her last immediate counsel, instruction and encouragement in the good way of God – with her parting Blessing. She never felt able to go on anymore journeys except between Lebanon and Watervliet. But she continued to be the Guiding Star of the whole “Household of Faith”, and was sought unto as the leading Oracle of Wisdom and her wise counsels were greatly appreciated. In the year 1818, a change was beginning respecting the Western Believers. It was felt to be right for Believers in that section to bear more of their own burden and for strength to be gathered back to the Center of Union. Hence in May of that year Elder John Meacham was called home and in the course of a few months thereafter, several others who had been out as Missionaries in those parts were gathered back and this process continued until all who had been sent out as such messengers that were living, were gathered home.

About the middle of August 1819, Mother Lucy was taken very sick for nearly three weeks, but gradually recovered though she never regained the strength she had before. This caused her children to fear that they would not be blessed with her visible presence a great while longer and their prayer was that this great privilege might be lengthened out. She lived about 18 months after this and although she was unable to bear so great a burden as she had heretofore done, yet her Motherly care and wise counsels were of great value and eminently useful to the last of her days in time. Being evidently near the close of her earthly work, she proposed whatever arrangements or changes appeared to her to be useful and gave the best counsel and instruction she was able to in Wisdom for the well being and protection of the whole “Household of Faith.” A number more that had been sent out on the western mission were also recalled home at this time.

On January 10th, 1821, Mother with the rest of the Ministry, made her last journey to Watervliet and there accomplished her last earthly work as her wisdom directed. Among the rest she in union released the Elder Brother, Seth Y. Wells, from his care of the Second Family where he had been from the beginning of the Order, an excellent and efficient Elder. Both the Gathering and Second Families

there were begun by a few rather poor people and were organized and built up under Brother Seth's Eldership. With some aid from the older Believers, they gradually grew into large and wealthy families – all during Mother Lucy's Ministration. Elder Seth had also much to do in public writing and as it appeared that he would have still more to do in that line, it was felt to be too much for him to keep both assignments as heretofore related.

Mother in like manner appointed Joseph Hodgson who had long lived with Elder Seth to be the Elder Brother in his place. Joseph was the son of a rich English manufacturer and was a well-educated and prospective heir to a large estate. Being a young businessman, his father sent him with ships and goods to trade in the West Indies. He was taken by the Spaniards and held as a prisoner about a year. When peace was made he was released and set out for home. But knowing that he had an Uncle (Ralph Hodgson) in the United States, he sought him out and found him among the Shakers. There he received the faith of the Gospel and although in view of his worldly prospects it was an extreme cross at that time, yet he immediately forsook all for Christ's sake and the Gospel and through a long and useful life he found it the path of happiness. He was an excellent Shaker and proved a devout and useful Elder for many years.

It has ever appeared that the "Mother Spirit" had a special abode in Watervliet. There our blessed Mother's late spiritual manifestation began. There "the woman that fled from the persecuting dragon" took up her abode and found shelter and there, in my view, her spirit will ever have special Manifestations. As our beloved Father William and blessed Mother Ann finished their earthly work and their mortal remains were buried in that land, so Mother Lucy manifested a strong desire to end her earthly labors in that place and have her mortal remains buried in the same ground and this desire as if by Providential favor was granted.

February 2nd we received a letter from Watervliet stating that Mother Lucy was sick. This news felt considerably shocking although we had entertained fears that her work on earth would soon be finished. A Messenger from Watervliet arrived on the 5th, about midnight with the information that Mother was very sick and requesting Eliab the Physician to come and attend her. Eliab and Elder Brother John started as soon as possible, conveyed in a carriage by Nathan Williams; the weather being very cold. They arrived there about 9 o'clock the next morning and though Eliab did all he could, it seemed to have but little effect. The next day however, she revived a little which caused some to hope she might recover. But others saw no such prospect nor did it appear that she had any of that kind, for she set up and sent for those to whom she desired to give her last directions, but before

their attendance could be procured, she failed and was unable to make any communication. She was evidently what is termed dying. At 3 o'clock P.M. she breathed her last, like one falling asleep, at the age of 61 years and two days.

About 10 o'clock that night, our Brother Nathan Williams returned with the sad word that our beloved Mother was no more in time. This caused a general solemn feeling such as I never felt or witnessed before. Though we believed that the will of God was done, yet we could not help feeling with deep sensibility our heavy and trying deprivation of our Guiding Star. Liberty was given for the Elders of the Society with as many of the Deacons and aged as consistent, to go and attend Mother Lucy's funeral. Accordingly the Elders and Deacons from this Society set out the next morning for that place. The Elders of the Gathering Order of whom the writer was one, started at 6 o'clock and arrived at the sorrowful scene not far from 4 o'clock P.M. We were soon introduced to the apartment containing the mortal remains of our dearly beloved Mother Lucy. It was the most pleasant corpse my eyes ever beheld; not a death wrinkle on her face, but the same lovely smile she used to wear when moving around among us. But alas! Alas! No voice was there to comfort, cheer, encourage and instruct from a blessed kind Mother; although but for the absence of voice and motion, it appeared hardly different from her living countenance. Its appearance was pleasing to me; I viewed it as an emblem of the purity, peace and innocence of her Holy soul.

I confess the feeling I experienced in this event was the most heartrending and sorrowful scene I have ever passed through. Believing that she was near her end in time, I had an extreme anxiety for some time to see her once more while I could hear her voice. But alas! Of even this I was deprived! My heavy distressed feelings continued until the funeral closed, then I had full evidence that my loving and ever kind Mother Lucy remembered and owned her poor dependent son and designed to comfort me. At the close of the funeral and while following the corpse to the grave, her spirit by a special and even visible manifestation, distilled peace to my praying soul – took away all my sorrow and grief and filled me with love and happiness, which wherever I might be, or under whatever scenes of labor, trial and tribulation, has been as a staff and spring of life and strength to bear one up unto this day. And for this much needed help and blessing, as well as for all her unbounded goodness and kindness to me, I ever remember her with the most grateful thankfulness and reverential, devoted love.

The next day after our arrival, at 10 o'clock A.M. February 9th, we attended Mother's funeral in the Meeting House. Nearly all the Elders of New Lebanon were at this scene and several others amounting to 34 in number. All over 15 years

of age in Watervliet attended, making the whole number about 200. Not one of the world appeared, until her mortal remains were decently deposited in the Earth which is the natural Mother of all earthly beings. Elder Abiathar opened the Meeting with a few appropriate remarks, setting forth the solemnity of the occasion and the reverent calm feelings due thereto. We then sung the song that was given to Father James and sung at Father William's funeral and at the funerals of all our Gospel Parents after him. We also sung the Anthem *Mother's Children* and the Hymn that Mother desired, titled "A Funeral Hymn", which was the Hymn generally sung at other funerals. We also kneeled under a serious weight and it was evident that there was a solemn unity of fervent prayer poured forth which ascended like a cloud of incense.

Seven of the Elders spoke and they all feelingly bore witness to the Godly virtues displayed in her character and the great help and blessing she had been in leading all Believers in this second appearance of Christ. They testified to her wonderful Motherly care, charity, benevolence and kindness. They acknowledged the wisdom of her counsels as well and commended her for all of her heavenly instructions. They closed by expressing their feelings and weighty sense of our heavy loss by Mother's visible presence being withdrawn; but felt sure that her spirit would still dwell in the Church to diffuse life and bestow by spiritual influences, useful and needful directions. Therefore her spirit would still aid and bless every faithful soul. They also called upon all to consider that they ought to be more faithful, keep a stronger union and bear a greater degree of their own burden, since such important help and strength was removed. They did not all speak alike, but the general substance of what was said concentrated in the foregoing.

The writer of this biography also spoke in short, manifesting my great love and devoted respect to our dear Mother Lucy, for the great help she had been to me from early youth, through a series of many years to this day, by her Motherly care, wise instruction, kindness, love and charity as well as her warnings and special guidance. I also witnessed to the faithful efficient help and blessing she had been through her long Ministration in leading the whole Zion of God. I manifested my grief for the trying loss, but expressed my confidence in the Elders that were before me and felt assured that if I obeyed my Faith and kept my union with them, I should be protected and blessed and that Mother Lucy would remember and sustain me. I testified of my unshaken Faith in "our Gospel", and that it would be maintained and kept in the same line forever and I was determined to be faithful and walk in the genuine work of God forever. I lastly made it clear that I was sure Mother's spirit would never leave her children and that the Gospel would increase.

Meeting continued at least an hour and was the most solemn, still and reverential Meeting I ever saw. Although filled with grief, there was a remarkably calm, serene and peaceful feeling diffused through the Meeting. It felt very evident that Mother Lucy's peaceful spirit was present, laboring to cheer and comfort her mourning children. We were now directed to attend to the burial, which was the last solemn duty and kindness we could perform for the earthly tabernacle of our revered Parent. In the procession to the grave, the Ministry went next to the coffin and the Elders after them while the rest followed in the usual Order. We moved slowly and solemnly to the graveyard and decently buried the corpse in that consecrated part of its Mother earth where she desired to be laid, near the earthly remains of our Beloved Father William and those of our blessed Mother Ann. Then with thanks the assembly was dismissed.

Up to this time we had not received notice that Mother had made any nominations of succession, though I felt sure that she would not have been taken away without doing this needful deed. After we had time to rest we were informed that she had nominated the succeeding Ministry and directed some other changes. She said if there was union felt with the following Elder Abiathar might be released from the Ministry and named Elder Ebenezer Bishop to succeed him as first in that lot and Brother Rufus Bishop who had been a long time Second Elder in the First Order with Elder John to live with Elder Ebenezer as second in the Ministry. Sister Ruth Landon who had lived with her for many years (since 1804) was appointed to be first in the Order of Sisters and sister Asenath Clark to live with her. All these were well tried and faithful souls and the nominations were well approved by the general feeling. Peter Pease was to take the place vacated by Elder Ebenezer as Elder of the North Family and the writer might remain, if he chose, in the calling he then occupied. Brother David Meacham, Junior succeeded Elder Rufus as second in the Elder's Lot.

We returned home the next day with solemn feelings, but I felt my courage renewed. At the first interview which I had with the new Ministry, I sensibly felt that Mother's Mantle overshadowed them and the Heavenly Anointing rested upon them, constituting them the Parental Lead of the whole Community of God's chosen people on Earth. I owned and acknowledged them in that capacity and felt a blessing in so doing and have ever felt a blessing in acknowledging and blessing the Ministry and Leaders established in Union.

Chapter 8

Personal Appearance of Mother Lucy – Her Character and Teaching

Mother Lucy was slightly above the medium height of women – straight – well proportioned and as complete in symmetry as any person I ever saw. She had no deformity whatsoever. Her well-formed shoulders appeared as if built for solid strength and endurance and her solid arms as if they were fitted for labor and accustomed thereunto. Her head and neck were suitably proportioned. Her hair was dark brown and but little gray at her decease. Her face was neither round nor long, but fair and symmetrical. Her forehead was rather bold or full, indicating deep penetration and understanding. Her eyes were black [dark brown], clear and penetrating, but mild and placid. Her open and serene countenance bore the impress of sincere integrity and affability, with candor and calm consideration. Her step was elastic and firm and all her movements were modest, graceful and becoming. No flirtation or flamboyance was ever manifested in any of her words or ways. Yet her countenance ever wore a most pleasant and beautiful smile as I ever beheld on mortal face.

Her look and demeanor was such as to attract love and respect and attach the feelings of those who saw her without prejudice. Of this I had abundant witness, not of Believers only, but also of the world. Various respectable people, hearing of her station have at different times requested to see her and though such notice was averse to her feelings, yet she never would refuse a reasonable request. As it was my calling to meet and answer the inquiries of strangers, she generally desired me to be present, which I punctually obeyed and I never saw a case in which the visitor did not appear to obtain a very favorable and even highly respectful opinion of her ability and character. She was called strikingly beautiful by the children of this world and it cannot be denied that she was naturally beautiful. But there is no beauty to be compared with that bright shining forth of the spiritual glory of innocence, purity and love which engraves their Holy Father's name in the Countenance of every true Believer.

Natural man can discern that Celestial beauty which emanates from Godlike graces only in proportion as they become spiritually minded and are thus endowed with spiritual sight. "For the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them because they are

spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man (1 Corinthians 2:14-15).” Neither can they discern faster than they are spiritually enlightened, that which is plainly evident to the spiritual sight, for example, the dark clouded, marred, deformed appearance that is stamped upon the countenance and displayed in the movements flowing from the corrupt and violating elements of sin. But to Mother Lucy’s children enlightened by the discerning spirit, who beheld in her that serene Angelic gracefulness which shone forth in her benevolent countenance and appeared in all her movements, she appeared absolutely beautiful and lovely.

The Reader will perceive from what has been written, the general character of Mother Lucy, but doubtless a condensed view thereof will be better appreciated and interesting even though it involves some repetition. Lucy possessed great firmness of mind and while in the world, supported a discreet and respectable character according to that Order. After she received faith and set out in the Gospel, she maintained an unblemished upright character according to her profession, to the end of her days. Had she not in the early part of her faith evidenced uncommon ability and a character of solid integrity and exemplary faithfulness, Mother Ann most certainly would not have recommended her as an example for all Believing Sisters to pattern themselves after in her day, which she did and chose Lucy to take care of her in her last sickness and she was eminently efficient and trustworthy in whatever employment she was called to perform.

After she set out in the Gospel, she unquestionably devoted all the powers and talents of her soul and body and all she possessed throughout life to build up and support the Faith and principles revealed in the Second Appearing of Christ, according to the manifestation and orders of this great and final Dispensation of Salvation and Redemption which she always firmly testified had now come to us and we were made free partakers of. She also taught that the same Gospel would progress until it was freely offered to the entire human race and those that obeyed its Holy requirements and “endured to the end”, would be sure of Eternal Salvation. But she taught no Universalist sentiments that would encourage the unfaithful to suppose that those who rejected the offers of the Gospel and lost their day would finally be saved. Obedience to the Gospel was the only means of salvation from sin and ofcourse from punishment for sin; therefore when the Gospel was offered all might be saved if they would obey its merciful call. If they willfully lost their Day of Salvation by disobedience, they must suffer Eternal loss. But such she left in the hands of a just God. We had nothing to do with them that had sinned away their Day of Grace or to decide their case. She said: **“They that are outside; God judges, you can do them no good, but only hurt yourselves,**

therefore put away the spiritually dead. If you harbor them in your feelings and conversation they will defile your soul and corrupt your feelings as really as touching a putrid carcass would defile your body.” She testified that it occupied all her time to labor for the full destruction of the flesh – for her own complete redemption and to help others do the same work as far as was in her power. These sentiments strictly accord with the doctrines of all our spiritual Parents and were abundantly enforced by Mother Lucy, both by precept and example in substance and in facts.

Her chief interest evidently centered in the just and equal rights and privileges conferred upon Believers in Christ, by the System of United Interest and Gospel Order manifest in the spiritual unity and correspondence of male and female. Her whole soul was devoted to build up and render it prosperous and efficient for the purpose it was instituted. She also promoted the happiness of its subjects and extended the same blessings to others. In a Meeting wherein she addressed the youth, in order to show them the greatness of their Privilege and the blessing, honor and immortal treasure it would secure to them if they faithfully improved their Holy calling, she plainly set forth the high value of Gospel Order and an interest in a capacity where all is consecrated to God and devoted to good purposes being supported by the united strength and talents of all members. She clearly stated that this Order emanated from Heaven and was the highest and most blessed privilege that souls ever possessed. She also testified that this System ever appeared to her as the most beautiful, glorious and beneficent Institution that our Heavenly Father ever bestowed upon the human race. She said that “Father James often spoke of this future beautiful and united Church Order and it was always life to my soul.” With all the feelings of a tender, benevolent and heavenly minded Mother, she labored to impress upon our youthful feelings and implant in our minds, the everlasting important results of improving or misimproving this, our high and Holy calling and thereby gaining or losing our birthright to the Heavenly Inheritance forever. She spoke with great clearness, fervency and energy of spirit and it made a weighty impression upon my mind and sank deep into my heart and has never been erased throughout a long life. I believe it had a similar effect upon the majority of the hearers. Oh! Most beautifully enlightening instructions and counsel.

Upon her the lot devolved to find and gain the true Order of the female in Church relation and this she gained through deep tribulation, by a meek demeanor, wise counsel and prudent conduct in all respects. Thus she gained that valuable Prize which had never before been gained. She was appointed the visible Mother of Church relation in Union with Father Joseph. Her first and most passionate labor

was to have the Church Order and relation established upon a firm basis according to the genuine principles of the Gospel of Christ, in the line of both male and female as a primary foundation and Center of Union and an example for all Believers and other Communités to pattern themselves after. This being accomplished, they have grown in that Order and maintained the same so far as they have kept their rectitude.

Mother Lucy's integrity was of the most superior Order. She was inflexible in practicing whatever she professed and taught as principle. She was strictly punctual to observe and keep all the rules, orders and regulations of Gospel Order in Church relation. She was ever punctual to appointed times for any duty or calling; also being strictly exact in meeting appointments she had made, so that no one should be disappointed on her account. She was entirely truthful and no one acquainted with her ever had the least doubt of the truthfulness of her word. She always spoke as she meant and meant as she spoke and always spoke to the purpose. She never used trifling, vain language, nor untruthful ludicrous expressions, but would check or reprove whatever she heard of the kind. When I was approaching manhood and feeling lively, she heard me answer a question indirectly and in a light way, though not false. She repeated my words and asked if it was so? I owned it was. She then admonished and said, "If you keep such as that you will have nothing else." This gentle reproof has been much benefit to me to this day. In the practical observance of punctuality and truthfulness, Mother Lucy was a shining example in word and deed to all her children. Indeed according to her instructive example there is nothing more conducive to honor and respectability of character in any person in the esteem of Angels and men than the inflexible practice of punctuality and truth. Such a character will be credited and trusted as she was, in word and deed.

Mother was remarkable at economy. She never would waste anything nor be extravagant, but would take great pains to save the least thing that was useful. She taught us that it was sacrilege to waste any of those good things with which we were blessed, even though we obtained them by our own labor. For if we were true Believers, our persons, time and talents with all that we possessed, were consecrated to God and we were only stewards of God's heritage and were to "use the things of this world as not abusing them." Therefore if we were extravagant or wasted any useful thing, it was a loss to the Consecrated Interest and in proportion to its value, would prove a spiritual loss to our own souls. This is not only reasonable, but it accords with the teaching of all our Spiritual Parents. "Gather up the fragments that nothing be lost" was the sentiment of our First Spiritual Father Jesus Christ. Our First Spiritual Mother Ann Lee and the heavenly teachers who

have followed her, earnestly strove to teach this saving principle of frugality. Mother Lucy also taught that if anyone did not feel more interested in building up and supporting the Consecrated Property than they would a self-interest, they were unworthy of it, for it is a higher Order and this was also forcibly taught by Father Joseph. In this devoted, economic principle, Mother Lucy was a Godly example to all Believers.

Mother Lucy's industry was equal to her prudence. When not necessarily attending to the more important duties of her special calling, which she would not neglect for any earthly consideration, she was industriously occupied in some manual labor and she was very talented in conducting and performing various kinds of business. When the Brethren were laboring at some hard work, she would often go out to them in company with some of the Sisters and minister to their needs and when the business was suitable, would frequently take hold and help. When Brethren and Sisters were working together in congenial employment such as cleaning up buildings, cleaning and putting dooryards in order and even picking up old wood or whatever was of value, Mother would be out among them, encouraging and working as actively as any of them. Such was her practical example of industry and prudence.

Some have supposed that because Mother Ann taught us to "put our hands to work and our hearts to God", that there was no provision made for literary or scientific attainments, but this was not so. For they considered and so it has ever been understood by leading minds, that to devote our hearts and hands to God, comprehended every useful employment of body and mind. This had a Mother's cordial support. She was not opposed to suitable literature, but advocated that children should have needful time for schooling and to obtain suitable learning which would render them useful in the concerns of life. And schools were established according to the system acknowledged by the school inspectors to be excellent and this had her efficient support. She had a genius for learning, was an excellent reader, a good writer and an able editor. I once heard a talented and able business Brother say that no learned man he knew of would so critically examine and so ably point out defects and needful amendments in composition, as Mother Lucy.

In accordance with the doctrine of Jesus Christ, his Ministers and all our spiritual Parents, she confirmed by example the beautiful precept "gather up the fragments that nothing be lost" and also practically illustrated the following Testimony of the Apostle Paul. "Yea, ye yourselves know, that these hands have ministered unto my necessities and to them that were with me. I have shown you all things how that so laboring ye ought to support the weak and to remember the

words of the Lord Jesus, how he said, *It is more blessed to give than to receive* (Acts 20:34-35).” By all their teaching we are instructed that an idle body proves an idle soul and that “Idle souls shall suffer hunger (Proverbs 19:15). And further our blessed Mother Ann testified, “The Devil tempts others, but an idle soul tempts the Devil.”

She was frugal in a excellent degree and temperate in whatever she partook of or used – unwilling to be extravagant in food or raiment, or anything else. Mother Lucy was also opposed to superfluous and useless decorations in buildings, dress, workmanship, or equipment of any kind. Nor would she ever adopt anything that wasn’t useful simply because it was fashionable in the world. She was never known to go contrary to the counsel of Father Joseph, whether his counsel agreed with or was contrary to the wisdom of man, for she esteemed his counsel as superior revelation to any natural wisdom and wherever this rule has been punctually observed, prosperity has ever been the most certain result.

Section 2 of Chapter 8

The Subject Continued; Namely Mother Lucy’s Character, Conduct and Teaching.

Although Mother Lucy was punctual in carrying out the aforementioned principles, as illustrated in the preceding section, she was always generous, liberal and kind and wanted all, both old and young to be accommodated and comfortably provided for in all things according to their needs. Her kindness was such that at times, as an act of benevolence, she would abridge her own time and wants to go and carry suitable food and refreshments to comfort the sick and distressed and to cheer them with her kind feelings. What a lovely Godlike example she was in all these things. She did not feel above going out into the street at different times, when some poor human object stopped there and appeared in need, always speaking kindly to them and administering to their wants. This was according to the example of all of our spiritual Parents. Jesus said, “The poor ye have always with you and whensoever ye will, ye may do them good.” This is evidently a benevolent precept. Her kind feelings extended to the animal creation. She desired

for all animals under our charge to be well taken care of and for their wants to be supplied, teaching that it would be sin to neglect or abuse them.

She was very amiable and social in her manners. No bigotry or stiffness in her behavior or conversation, but she was sociable, free, friendly and accessible. She often said, "I want folks to speak freely to me and not wait for me to speak to them as if they were afraid. I do not feel above conversing with anyone." She never used language unbecoming of her station, yet she would talk cheerfully and even innocently playful when it appeared adapted to the state of those present. When she saw anyone weighed down in trouble, she would labor to help put away the cause and endeavor to comfort them. And such was the lovely, soothing, sympathetic goodness of her spirit and its comforting, cheering effect was indeed wonderful. And though she would reprove vain talk and wrong actions, wherever she heard or saw them, she was so wise and discreet in administering rebuke that no sincere soul could help but feel that it was the rebuke of a Godly friend.

Mother was very respectful and kind to the aged and anxious that all of their needs should be well supplied. She taught by precept and example that this was a Godly virtue, the practice of which would be sure to bring a blessing. But if they were neglected and disrespected, it would most certainly bring condemnation and suffering. She also taught that the younger ought to always feel reverence and show respect to those of an older Order in the Gospel. I heard her testify in Meeting that Mother Ann taught this principle in a forcible manner and that it was a sin to violate it. To enforce its importance, she impressively said, "**You had better gnaw your fingers off than to treat those of an older Order than yourselves with disrespect, even though they may appear to have some failings – consider and rectify your own failings.**" According to scripture and the teachings of all our Spiritual Parents, the medium of Divine Blessings is through the Older to the younger Orders and those who have revered and obeyed the counsel which comes in that line, have ever been noticed with peculiar Blessings according to the Order of their day, while such as despised or neglected such counsel, have ever been marked with some evident blast or lack of Divine favor. This has been the case in all ages and never more so than under the Gospel Dispensation, according to my observation: For I never knew such a one to prosper in the Gospel, nor so far as my knowledge extends even in the Providential Order of the world.

Mother Lucy always used correct and proper language in speaking and was very desirous that Believers should always speak properly and not use clipped or low, vulgar words or expressions. She taught us to call people and things by their

proper names and not use unkind nicknames. Many Believers had an awkward mode of speaking and to remedy this mar, by her influence a school was instituted with competent teachers to instruct in the proper use of words which produced quite an improvement, some also relapsed into saying yes and no. This declension, Mother decidedly rebuked and taught us that if we professed to be the followers of Christ, we ought to use the simple language of Christ who said, "Let your communication be Yea, yea and Nay, nay, for whatsoever is more than these cometh of evil." (John 16:13) This simple language was used by Jesus, his Apostles and our other Parents and we ought to follow them and not the world. And as they set the example of calling people by their first name so we ought to do, which is a barrier against the vain and false appellation of "Mister" and "Miss", as the use of yea and nay is to the superfluous addition of "sir." This being cordially united with by all soon rooted out the ill sprout and thus through her labors with the union of leaders, this simple style and proper genuine Gospel Language has become established as the Universal Language of Believers to this day. It was her fervent and continual labor to implant in the minds and hearts of all who had received the Gospel Faith the necessity of speaking and conducting in all things in a Christ-like spirit – that they should never speak rashly nor irritatingly one to another, but to speak and behave in such a courteous and becoming manner as to promote love, union and peace and "Then will they be the Children of God", which is the blessing of peacemakers.

She had a great degree of discerning light, by which she perceived the state not only of individuals, but of different Orders, so that her speech was adapted to their state. She often spoke in the Meetings of the Church and other Orders. I heard her speak several times in the young Believers Meeting, saying many things that were well adapted to their state. She was the best female speaker I ever heard. Her manner was energetic and forcible and without long-windedness of words. Her voice was solid and clear and her language plain and distinct so that her meaning could be easily understood. Her discourses in the Church Meetings were mostly taken down at the time of delivery by Brother Isaac N. Youngs and a selection of those adapted to general instruction may be added to this work.

She was also endowed with the spirit of prophecy which showed her "things to come (See John 16:13)." Among other things that she said she foresaw was a great change among Believers. Many things would be brought in among them, which are not according to the genuine principles and Orders of the Gospel, yea, many views and customs more like the wisdom, popular sense and manners of the world. There would be such a change she feared as would cause such as had passed through the establishment and growth of the Church to feel that they hardly knew

what group of people they lived among. But she ever manifested the firmest confidence that “This Gospel will be maintained”. Although many things would take place which would cause much tribulation and falling away, yet there would be those that would keep the Gospel in its purity as it was delivered to us by the Lord Jesus Christ and Blessed Mother Ann. I have heard her foretell other things, which have been fulfilled in such a manner as to prove that she had with her a discerning and Prophetic Spirit.

She felt a fervent anxiety that Believers should keep their own order Sacred and taught that we should conduct ourselves towards the world with becoming respect – treat them justly and fairly in all things, but should ever realize in word and deed, that the “children of this world” and the children of Jesus Christ and Mother Ann, were two separate and distinct Orders of People. That they should never commingle or intermix, for if they did, it would withdraw Believers from their own Order and exalt the world. She utterly opposed contracting debts, or running into speculations that would increase our connection and correspondence with the world and further taught that Believers ought not to hire any more then was indispensably needful for the distinction of the two different Orders would thereby be liable to be lost sight of.

Finally, in all the administration of Mother Lucy, she proved herself a Mother in deed and in truth. All of her precepts harmonized with those of our Parents in the Gospel who had gone before her and what she taught by precept, she enforced by her Godly example. And now in closing I assert as I did in the beginning that I never loved any female as I did her. I loved her with devoted love, for I revered her as my true Spiritual Mother. With all the light I could obtain I esteemed her as a perfect model of a female character according to the true order of God’s creation and in this respect doubtless she was never equaled on Earth. Our Blessed Mother Ann was her Mother and had a higher sphere to fill and was greater in the Power and Light of God, but in her peculiar calling she was necessitated to display in part the Male as well as the Female qualities and hence could not distinctly exhibit the genuine female character. I esteem Mother Ann as the revered Mother of the New Creation of God and Mother Lucy as the worthy Mother of the Church of God.

I have now finished my account of the first Mother of Church relation and have aimed to be absolutely truthful. The facts and subjects have been brought to mind seemingly about as plainly as when they occurred. And now my fervent desire and prayer is that the work may prove useful and edifying to all who may ever read or hear it. Done by one whose whole soul is swallowed up in that genuine

Shakerism which God has revealed for Salvation, through the perfect Order of Christ, in this our day. My Love and full Blessing freely flows to all the Children of the Genuine Gospel.

Elder Calvin Green

June 23rd, 1864

I am 83 years, 8 months and 12 days of age this day.

This is as far as Elder Calvin wrote, what follows was copied by an anonymous Shaker under Elder Calvin's supervision. The remainder is added since his decease by the writer of this Copy. — Elder Alonzo G. Hollister

The Instructive Discourses of Mother Lucy.

February 23, 1812

Mother said, "You must all labor for a forgiving spirit. This is a great gift and very precious. You cannot pray for yourselves, nor to God's acceptance for any of your Brethren and Sisters unless you have a forgiving spirit. When I was laboring for my own soul, to know how I could find complete victory over a fallen nature, this gift was revealed to me, that "great I" is the Devil's stamp. We must all put away "great I" and be little and labor for the gifts of God. Then good angels will hover around us and they are ever ready to bestow their gifts and blessings if we will labor for them.

Remarks Concerning Zeal, in laboring in the work of God

When I was a young Believer, there was a season that we labored excessively. I was somewhat weary of laboring so much and was very doubtful whether it was necessary and finally concluded that it might probably do as well to be a little more favorable and not quite so severe upon the natural body. Accordingly I was rather indifferent about laboring for a while and careful not to worry myself, but I soon found this would not work for me. I soon felt myself poor and destitute of the gifts of God: Very lean and barren indeed. I was then convinced that it was necessary to be alive in the work of God and that I was laboring for my own soul. I realized that if I was idle, the loss would be my own. I then took hold with new zeal and labored for the gifts of God and enjoyed the benefit of my labors and this I know is equally necessary for every soul.

Particular Instruction to Sisters

You have a greater privilege than the Brethren do, you are more gathered in and are also not so much exposed to gather lightness. You ought to be faithful and labor to keep a good substance so that the Brethren can feel that you have been faithful in your duty. **You ought to be very careful in all your words and actions and by no means do anything to lay any temptation before one of them.** It would be very wrong in any one of you to do anything to draw them out of their Order. You ought to labor to be all the strength and help to each other as you are able to be. You ought to be very modest in your behavior and dress and not do anything before your Brethren that is not exemplary and modest. I want you to be good and keep the way of God. Then with tears in her eyes, she asked us all, one by one, if we would be good? We all promised that we would. Then Mother said we should all be her children and she appeared to feel quite cheerful and pleasant.

Mother Lucy once made the following remarks, near the close of a discourse. If you give way to a spirit of jealousy and suffer yourselves to judge your Elders and feel against them on account of any cross or gift of mortification which they may have administered for your good, or if you harbor a spirit of unreconciliation and are watching for iniquity, injustice, partiality and the like, you will have a hard row of it. You may feel as big as Kings and Queens and get ever so high, but remember that something will come upon you that will humble you. You have had a privilege to open your minds and now I shall consider it breaking order for anyone to bring up what is past, **for I think those who are not willing to**

leave others lacks and faults behind, are not willing to forsake their own. It seems to me as though some thought it an honor to set up their wills and try to have their own ways, but it is a shame to you and whoever does it and I want you to labor to feel the still small voice.

February 5th, 1815 (Mother Lucy's Birthday)

Mother Lucy attended the Church meeting and spoke quite lengthy of her former travel and experience and of her present feeling of the increase of the work of God and of the importance of souls keeping up with the increase. In her discourse she said, "I have been one that has been greatly noticed, more than other people in general. I have been in hearing or within the sound of the Gospel upwards of thirty-four years about half of my days and my time has been devoted to the service of God.

I have had a great privilege with Mother and the first Elders, but my present privilege is the greatest – Take notice, Brethren and Sisters, this is what I want you to understand. If we are obedient to the present manifestation and gift of God, the present gift will feel the greatest and you will find that this feeling will join you to all that is past. To Christ in his first appearing, to Mother Ann and the Elders and all that is good. The young that never saw Mother Ann and the Elders, may sometimes mourn because they have not seen them, but it is not in seeing Mother that joins us to Mother – If you are obedient to the present gift of God you will be as truly joined to them as I am, according to your measure. The food you ate last year would do you no good if you could not eat now, but it would be lost.

When we first believed, some thought that in two or three years our warfare would be ended, but I think when our warfare is ended then our travel will cease. Believers will always have a warfare as long as they travel. You that have had the longest privilege, if you lose your travel and fall back, all of your past privilege will do you no good, the promise is to those that endure to the end. The people of God ought to labor for a spirit of discernment, for they are harrassed with the devices of Satan on every side and I think you need eyes before and behind you to see and shun these devices." Mother spoke much in this way and then closed by saying, "**Now what I want you to remember is to always count the present gift as the greatest.**"

What I want to have you understand is to always count the present gift the greatest. I did not feel to speak much, but I desire you would remember what I have spoken on my birthday.

Address to the Church assembled at the Meeting House, July 6th, 1815

“I often find Brethren and Sisters that where there is a great deal of hand labor to be done, there is but little thankfulness. The sense intelligence appears to be drowned in temporal things. When some have a little cross to take up, they feel as though there was but little cause for thankfulness. But when souls can really sense what they are called from and what they are called to, it is easy to feel thankful. And if we cannot find anything else to be thankful for, we ought to feel thankful that we have health and strength of body to assemble here to worship God, for it certainly is a great privilege. And when it comes Saturday night, then is the time to lay aside temporal affairs and concerns and gather our sense to serve and worship God and labor to fill ourselves up with the pure love of the Gospel.”

She spoke more upon the same purpose and also strongly exhorted us to labor for more Love.

Address to the First Order, September 10th, 1815

I feel, Brethren and Sisters, that you are blessed with the greatest privilege of any souls on Earth, though I do not call it a great privilege for one to have more than they can make a good use of. But you certainly have had and still have a great privilege to be taught the way of God and how to obtain victory, over an evil nature. All that are called by the Gospel are called to be little and simple and meek and to live in Love and Union with each other by laying aside all cursing and hating and gathering their feelings to bless. And all who really bless will be blessed; God will bless them.

Those who can live in the Church twenty years or more and harbor a political spirit, mar the house of God, they mar the Church of Christ – They really do mar the Church of Christ. I feel that such ones are not worthy of their privilege. And now Brethren and Sisters you may all remember that a political spirit is rejected from the Church. I will reject it in one and for one and so must each one of you. I feel that this political spirit is accursed and belongs to the world and such as will not let it go, had better go with it, where they can have their swing of it. I

should be very willing that all who can write, should write this down, that a political spirit is forever rejected and those who cannot write, must treasure it up in their hearts. The sense seems to be so drowned in temporal things that there can be but little sensation or desire for the gifts of God. But so long as the sense craves so much, I do not know but it is all right that you should be just so driven and hurried and have as much as you know how to grapple with. I sometimes feel that I would be thankful with all my heart if the sense was so that it could be satisfied with less, with less of this world's treasures.

Again Mother said, "I cannot feel that there is that spirit of thankfulness gained that ought to be. If there are any that would not thankfully lay down their lives rather than to give up their Faith, they ought to labor until they gain it. I felt this even in the first day of my Faith. This sort of spirit will cause you to labor for each others good and gain so that you cannot rejoice in each others fall or take pleasure in another's faults or distresses or any of their missteps. I cannot do this nor can anyone that has the spirit of the Gospel, but I would instead feel a sorrowful feeling, desiring that all might be restored in a spirit of meekness."

She also said, she sometimes felt as though we should be glad to have her come out and speak to us of some great things, or great mysteries, but if we looked to her for such things, she had them not for us. The food we needed was little, simple gifts. These great gifts of speaking with tongues, insights, revelations etc., belonged more properly to young Believers, to strengthen the faith of the weak.

Again she said she did not know but we thought she had to bear the judgment and condemnation of others sins, but she could not feel that it was just for her to bear the judgment and condemnation of others sins so long as she was faithful: For everyone had their own sins to bear and suffer for. She arose from sleep last night and felt a particular gift. She felt clear and clean; felt justified and owned of God. She felt that she had done her duty in relation to others and she did not think it was reasonable for anyone to bear the sins of another so long as they stayed faithful and did their duty.

Address to the Church assembled at the Meeting House February 25, 1816

You have had many gifts and changes from one Family to another and from one Order to another and from one manner of gift to another and I hope I have not hurt the feelings of anyone in requiring the present change. I had for a number of months felt quite dissatisfied with the manner of the Church in laboring. It felt that

they were too high, it felt above the gift of God. Especially those that attended public Meeting, their sense appeared to be for nothing, but might and power. But we are not going to overcome the flesh by might, nor by power, but by the gift of God. You may labor properly in the gift and feel peace. This sense for might and power has been quite a trial to me for some time and I did not know how to remedy it. I waited for the gift of God and when I went to Watervliet, I found them right in the gift and I thankfully improved the first opportunity to send the gift to you by the Brethren that came up.

Note: Previous to this Address, the manner of Believers had run more into quick tunes and lively dances, often having irregular exercise, such as skipping, running about etc. and Mother Lucy sent word by two Brethren that went up to Watervliet desiring that we would gather down and change our manner of worship.

Address to the 1st Order, March 10th, 1816

After a lengthy discourse on various subjects that seemed to burden Mother Lucy's spirit, she said, "Brethren and Sisters, Father Joseph often taught us that all who were gathered into this Order were called to be examples to all who are behind us, both Believers and nonbelievers, in all things spiritual and temporal and I am sometimes afraid that this is almost or quite forgotten. Some will say – "*If I set a good example nobody will follow it, if I do right they will not follow my example.*" Now this is no excuse for us. If we do right let others do as they may, the use they make of our example will not justify or condemn us and I desire that none of you would ever make such excuses, for all have to answer each one for their own conduct whether others follow their example or not. I desire those youth and children who have this first privilege given to them may have this grafted in them, in order that they may learn the way of God so as to keep it when we have gone off the stage.

In addressing youth and children she often said, "You must not expect to have your own wills and ways and to please yourselves with every fancy, you came here to learn the way of God, so you must not think to have every notion you would naturally want, but remember you are called to be exemplary in all things."

In the P.M. Meeting, after singing the Hymn entitled, *Hiding Place*, Mother said, "Yea truly, there is a beautiful hiding place for everyone that is faithful and

obedient to what they are taught. All that have clean hands and pure hearts can hide between the Spirit and the Bride from evil, from temptation and from the spirit of the world. Some may expect that the Gospel will increase to great numbers in this world, but I feel the number will never be very large in this world. I believe it will always be but few that will walk the straight and narrow way, but there will always be enough to condemn the world. I am thankful there are a few and I am thankful to be one of that little number. I had rather be with a few that are pure, than with great numbers that are defiled. Numbers are not the thing for us to glory in, but we are to glory in purity and holiness. I do not feel any lack in members, the great lack I feel is in purity. A great amount of members will not make us strong, but it is in being united in purity and holiness that makes us strong.

April 7th, 1816 - First Order

I gave the Brethren and Sisters encouragement that if they would put on the beautiful wedding garment and wear it, I would attend Meeting with you this morning. I believe you all well understand what this garment is. I felt a very special gift in relation to being clothed with this garment and that it was only for the faithful. I believe the Gospel is equal and that all will have according to their labor. Those who are faithful and will take up their cross will be clothed with a beautiful garment and those who are not will not have a garment to cover them. Everyone will receive according to their works, both good and evil. If it was not so, I should have some reason to complain that the Gospel was not just, but if there is any lack, it is not in the Gospel. If anyone feels a lack, I know what the matter is, it is in themselves and that does not discourage nor dishearten me, for I know the Gospel is sure and true. If there is one half of you that have not put on the wedding garment, that does not weaken my trust in the Gospel, nor will it weaken any of the truly faithful. The Gospel is sufficient and affords a plenty for all to have a garment that are faithful to take up their cross and be good; this you all know according to your age and privilege. Now I want to know who there is among you all that wants to save this nasty, filthy, wicked nature of the flesh, or that would pray to have it sanctified? That feels like Antichrist. There is no impure or unrighteous thing that is going to enter the Kingdom of Heaven. I desire that the Brethren and Sisters would labor more for a sensation of the Gospel and not have your sense on earthly things. But when duty calls to temporal things, labor to feel that you are serving God and do not do it for some selfish end, but know you are serving God and doing right. I cannot feel so thankful for earthly blessings as I ought to without this sense. It is but a short time we have to stay here on earth and we ought to have our sense on things that last forever and do whatever we do to

honor God. How much easier it is to get along in this lively sense of the Gospel, which is refreshing to soul and body, than in a heavy, dull sense, drooping like bulrush plants! It is so easy and so clever to be good, that I will be good, but it is so rough and so bad to be bad that I will not be bad. I do not want any other way to serve God. Then in the tenderness of a Mother she dismissed Meeting, but said she would not dismiss us from being good.

May 19th, 1816

After some observations on living up to what we had sung in the hymn *Gospel Day*, Mother said, "If all really sensed their faith and privilege, it would be very easy to be thankful, but there is so much weight and darkness, it is hard to be thankful. However, there is one easy way to be thankful and that is to be little. If a soul really feels little and senses the tender mercies of God, it is easy to be thankful. I believe a great deal of this darkness and weight comes from souls being too big. Creatures are apt to be above the Gospel, the Gospel is meek and simple and I do not feel as though there was any that are too old or too young to serve God. The oldest or youngest here can serve God according to that which is required of them. I do not feel that my age excuses me from serving God. I mean to serve God if I live to be a hundred years old. I feel that if any think their age will excuse them from serving God, their age will excuse them from the Kingdom of Heaven.

June 2nd, 1816

Again Brethren and Sisters, I feel to have you keep it in remembrance that the Gospel is new, that it does not grow old nor fade, nay, nay let those who possess it, grow old or fade ever so much, the Gospel does not grow old. Now I really believe that all who are faithful to take up their daily cross against their natural dispositions and ways and come out of their own ways and works, will feel the Gospel to be new at all times. In order for this we must all maintain the union of the Spirit in Love and Peace. There must be union in the Spirit: Brethren with Brethren and Sisters with Sisters and Brethren and Sisters together and short of this the Gospel is not kept. All stand in need of the Gospel in Order to be saved. The aged and advanced in years need it as much as the young and the young as much as the aged. I feel for you all, you are my interest and I am yours.

July 27th, 1816

Mother expressed her thankfulness to meet with us all to worship God and said, "It is a great privilege we have of assembling together to worship God and I believe we all have a duty to labor and be thankful. This is the gift I feel for you all to labor in and the best way I know of to gain the gift is to labor to be little and simple, humble and meek. When any of you feel unhappy and uncomfortable, you had better examine yourselves to know if your sense has not become too high, too big and above the gifts of God. If we keep our sense little and simple and do not look for great gifts and great things, but feel dependent, this gift will come as easily as our breath and we shall realize the good of it. I say again and again to you dear Brethren and Sisters that if we are not too high and above the precious gifts of God, it will always be easy to gain and feel them." Mother Lucy felt a great anxiety that Believers should sense the magnitude of their privilege to live a life to God and their great advantages compared with God's favored people in all ages past. She often exhorted us to more thankfulness, zeal and faithfulness and to sense the obligation we are under to often renew our integrity and faithfulness and covenant with each other and with our God. She often reminded us of our duty to set a Godly example before those who were younger in years and behind us in Order and privilege. She often reprov'd a dull and lifeless sense in Meeting.

September 28th, 1817

After some speaking and exercise, Mother said, "How is it Brethren and Sisters that you ever expect to get to Heaven or ever gain your Salvation? There is so much that can take up the sense and lead it astray that it seems almost impossible to find the gifts of God. You dive into the business of the week and get your whole sense so engrossed in temporal business that you can hardly get time to think of your souls once a week. In this lukewarm sense you come to Meeting Saturday nights, with all the earth clinging to you and do not labor out of it and so it goes through the Sabbath and your souls do not get refreshment. I have observed that when the sense was not purged Saturday nights and the bands of an earthly natural feeling were not broken away, there would be generally more or less darkness through the Sabbath. I feel unreconciled to have it so and desire an overturn in this matter. I desire all to feel obligated to break through and gain a gift every Saturday night. When you come together come with a determination to break every earthly band and become free souls. This is every Believers right. I feel from this time to have our Meetings half an hour earlier Saturday night, so that all may have more time to labor out of the bondage. The evening will not be so long and

we can have longer Meetings and there will not be so much excuse for not gaining a good gift.

July 1818

Mother exhorted us to labor for a greater gift of thankfulness and to have something more than a vain fabrication of it. Said Mother, “Brethren and Sisters you sing very beautifully of thankfulness, but I am afraid you do not sense it as you ought to. We certainly have great cause for thankfulness above all other Creatures and we are accounted to God for the blessings we enjoy and if we go on in unthankfulness for our daily and abundant blessings, our Religion is no better than any other. What we enjoy of both spiritual and temporal blessings is the Gift of Heaven and of God to us; we cannot call one of them our own, we are not certain of them from day to day. Those things we are now enjoying which the Earth brings forth, we are not certain of another season. We know not how soon they may be cut off. We cannot make one thing grow and we ought to feel thankful everyday. There is not a day that passes, where I do not feel this sensation of thankfulness.

Mother Lucy on Humility September 1818

“Do you all know and sense how much better it is to be little than to be great? To be humble then to be high and haughty? I feel it is the duty of every Believer to humble themselves before God, that their judgment may be taken away. Let every soul seek God’s mercy in humiliation before it is too late and while you may be heard. Put away this haughty spirit. It defiles every soul that possesses it; yea a big high sense can never go to Heaven. You may see the time when you will cry and not be heard. I say if you are not faithful to cry to God in humility, I feel that you will yet cry and not be heard. If any are too big and too high in their sense to humble themselves before each other, they are too big to receive the Gospel, which also means they are too great to enter into Heaven. If anyone trusts in their great privilege and experience, they trust in something outside of the Gospel. I feel as though I could roar like a Lion against this big, haughty sense that cannot bring itself into humility. O do remember that a haughty spirit leads to destruction. I hope you will all labor until you gain this precious gift of humility and never be unthankful souls in the midst of plenty and a fullness of both spiritual and temporal blessings, forgetting to be humble before it is too late. It is astonishing how a great big sense will grow. I would not have thought it. I feel that we must all be more zealous to put down a haughty, proud, big sense because

it makes us feel so bad and look so bad and be so bad. We shall not do this work effectually while we are afraid to humble ourselves when we rise in the morning or when we lie down at night, or at any time of day.” Mother Lucy then walked between the ranks of the Brethren and Sisters speaking sentences which we repeated after her and concluded with saying, “Do you all want to be washed in the waters of Repentance? Yea washed clean? You all need washing clean like little children.” We then kneeled in thankfulness and Mother bid us a loving farewell for the night.

November 8th, 1818

We sung the Anthem Be ye Holy and Mother spake as follows: “We must consider that we can sing of great promises and yet be insensible of what we sing. We do well to remember that all these promises are to the faithful. I believe that some, being darkened, are exposed to think the Gospel is not sufficient to save them. But I tell you there is no lack in the Gospel, it is sufficient to save every soul that will embrace it. If there is any lack, it is in the creature. So if any of you get out of the way and get darkened, do not blame anything or any creature except yourselves, yea, take it to yourselves. If you get off your guard and do that which is wrong, you are not in the Gospel. If any expect to gain the precious blessings that are promised, they must gain them by self-denial and the cross. If any get along otherwise they are not in the right way. They are not gathering any good, they are gathering the flesh and are not going to Heaven that way. **I do not want such a Heaven as souls think to obtain short of denying themselves of all impurity.** I want my Heaven to be pure. All will have their own Heaven to make and their own cross to bear. All will have their own cross to bear. Others bearing the cross will not profit me, or anyone but themselves. All that are true to themselves will certainly find the blessing of God. Such ones are in the Gospel and no other way will answer for them. I can truly say, I glory in the cross. If any expect to be happy, they must persevere in the true self-denial and in the way of the cross.

November 22nd, 1818

Mother said, “We ought to consider that our wants are great and that we are dependent upon God for protection. We have to rely upon God for his goodness

and mercy. And there is a sacrifice called for and that sacrifice is for us to give up our own wills and ways and crucify our own natures more than we have ever done before. To hate our own nasty natures and natural dispositions, is what I call making a sacrifice; yea and our own ugly appetites with which we were all born into the world. And who is there that will flinch? That will go back because the way is so straight? The way is not too straight, it is not too much against a carnal nature. We have got to crucify an evil nature, each carnal propensity, or never travel in the way of God. We are all called to increase. I want to increase as much as I want you to increase. I can't go alone and I do not want to be alone. I do not want to be one that is separated out from the rest. I want you to increase in the Gospel so that I may increase too. And what is there to hinder? Why can't we press forward? There is nothing to hinder, except what is in the creature. **I want to be like my profession. We must be like what we profess to be and profess to be what we really are.** I do not glory in my profession. I had better be a Jew as a Shaker unless I live a Godly life. We shall appear just as we are and just what we are when we enter Eternity. If we are not faithful we shall not reach Heaven. We need not think that this or that one's evil nature is going to be sanctified because they consider themselves to be someone special.

*In the year 1819, Mother manifested a great concern for the young of the flock, particularly the little children. She often spoke of the great responsibility resting upon older ones concerning the younger – as regarded their daily welfare, their protection and the example the older should set them and the language used to speak to them and when they are around their conversations etc. To the youth she would speak as follows: “You are young and your youthful days and time is the best and easiest time for you to begin to serve God aright. I wish you could and would realize or even believe this and you that are faithful will find it to be true. I pray for you often – **I feel the burden of your salvation. I desire that you would be faithful to keep the way of God to the end of your days and never fear a little mortification or cross, nor look for indulgence, nor desire your own ways, nor desire to save anything that is not good.** I don't want the Elders to spare in you anything that is filthy or ugly, or any carnal desires, for none of this can go to Heaven.*

This is the way I have traveled so far out of my loss and it is the way for you to travel out of yours. You have a greater privilege than I had. You are called in your youth to travel home to God and I hope you will be faithful and bear a full cross and do what you know is right. You are not called to be servants to sin or the Devil. When I see any of you get out of a gift, I will make sure you shall know it for I purpose to do my duty. So if you do not want me to see you do wrong, you

must do right, or keep out of my sight, for I cannot bear to see you making yourselves unhappy. I hope the Elders will be faithful with you and not spare any wrong in you and I hope no one will pity you because you have to go through a little mortification and give up your own ways and wills. The gospel requires no more than is just and you have got to part with everything contrary to it.”

Mother often exhorted us to be thankful that we were made partakers of such a pure and clean Gospel. She said, “I am truly thankful and more and more thankful as I travel because I am made partaker of such a Gospel that will purge me and make me clean and pure. The Gospel will certainly purge me and make me clean and pure. The Gospel will certainly purge everyone that will obey it. It will cleanse and purify every soul that possesses it. It cannot be otherwise. The Gospel will purge away everything that is contrary to the Love of God. It is a real comfort to me that I have found that which will purify and make me clean and happy if I am faithful. The Gospel will purge in and of itself because it is all pure. **If there are any that will be impure, the Gospel will purge them out someday.** I do believe that everyone that can sense it will be thankful that they have found that blessing of God that will purge them from all uncleanness and make them acceptable to a pure and Holy God. Purity is a great blessing and thankfulness is a great gift to the soul. I prize a thankful spirit. Remember if we are unthankful we are unholy and ungodly and in no situation to receive any gift to profit. An unthankful soul can never be a peacemaker and can never be lovely to themselves or to others.

Mother also felt peculiar gifts of Love in some of the last meetings she attended with us. She sometimes spoke as follows: “I wonder if the Brethren and Sisters do not feel Love? I love to feel Love. It is good to be lovely. I am not willing to be always warring and fighting the Devil. I would rather leave the Devil alone. Let him go. I love to feel Gospel Love and Peace. O how good it is to feel Love. It feels so good and sweet. I want more and more of it. Love is a saving gift. It helps subdue a proud haughty sense and simplifies the spirit. Love begets Love. I have that Love for poor lost souls that I could suffer in their place for a season. If we love the Gospel we shall obey it and if we truly love God, we shall serve him aright.

Thanksgiving December 19th

Mother said to us that we might and often did speak and sing very excellent words and songs, but that was not all that was required of us, even if we felt a good

gift in uniting and worshipping in a general sense. "I believe that we may serve God daily - I might say hourly. We ought to bring forth the fruit of the Spirit. Works will manifest the real spirit we possess. Brethren and Sisters, if you sometimes get pleased and suited, remember that is not going to save you. It is the gift of God that will save you and it will be by losing the gift of God that you will be lost, if you are lost. The gifts of God are neither male nor female and those who keep the gifts of God are neither male nor female. Those who keep the gifts of God are not in bondage to an evil nature or to any mortal. All this we have to be thankful for, that poor souls bound in the flesh have not had as we are now keeping, a day of true Thanksgiving even though this day is set apart for that purpose by the Rulers of the Land. We ought to be conscious of our duty to God and to each other. It is my desire that it may be *truly* kept as a day of Thanksgiving. It will not hurt my conscience any to keep this day. If we are not able to give thanks, who is? For of all people we are most noticed of God. Shall the children of this world be before us and appoint a day of Thanksgiving and we not be able to keep it in thanksgiving? Nay! Nay, let us keep it to God's acceptance for we are the only few on Earth that can do this in truth. I desire Believers would never let this day pass unnoticed, for I think it agreeable with our profession to notice and keep a portion of it, if not all of it.

February 20th, 1820

Mother spoke of the gift of simplicity and how excellent it was to be little. She said: "I feel thankful that I feel little enough to crave the union of all. I do not feel too big nor too good to need the union of any or everyone that is striving to be good and walk in the light." She desired us to kneel in thankfulness. She said if we felt little and simple enough and really sensed our unworthiness it would be very easy to be thankful. Souls that are puffed up and high-sensed are in great danger of downfalls and destruction. But the meek and humble spirit along with the contrite heart will ever be guarded and guided aright. So let us all remember how good and pretty it is to be little and simple and how pleasant it is to be little and how happy it feels to be good.

June 11th

Mother Lucy endeavored to stir us up to be more spiritually minded. She said we were apt to get covered over with death and darkness and it was generally because we were not so engaged to labor each one for the other as we ought to be doing. There are none says Mother, that have come to any understanding or

discretion for themselves, but that ought to labor for their spiritual food. Everyone ought to daily labor for their own soul's support, one or two cannot labor for all the rest. All must labor for themselves to feel the gifts of God in their own souls. It is as inconsistent for one or a few to labor for all the rest as it would be for one or two of our Brethren to earn temporal food for all the rest. I make an exception for the young, they need to be helped and I am able and willing to bear a great deal with and for them; yea, I am willing they should have a part of my bread if they will be good. She desired that there should always be a testimony against a slothful, wasteful spirit of the gifts of God and for us to labor for our support day by day lest we should suffer hunger and have no treasure in Heaven.

June 25th

Mother addressed the family in a very feeling manner. She felt anxious that we should always maintain a pure Godly union and be united in spirit and shut out discord and a political spirit. She said to us, none of you are so strong that you can divide and separate from the rest. You cannot go to Heaven alone, but you can be lost alone. You cannot find protection without keeping a close union, a Gospel union. **Always remember your union is your strength and disunion is your weakness.** I believe disunion will be the overthrow of many souls. But if any souls are lost they will have to come down and acknowledge their own folly and guilt. If you are willing to keep a pure Gospel Union and will labor for your own bread and speak in the New Tongue, you cannot have disunion. You would be better off suffering a great deal of inconvenience than to have disunion. O keep your union true and close together. If you set up to follow your own wills and go contrary to the gift of God that is for you, you lose your union to God, to the way of God and to each other. I am not going to set up my own will and so lose my union to the pure and good. It is the will of God and the gift of God that I desire, for none of us are going to be saved in our own ways, but by taking up our crosses and living to God daily. She said some weren't whole and expected to be saved as they were in their present condition, but an old cross, crooked and ugly nature was never going to be saved and we all had a right to subdue our passions and rid ourselves of all that is offensive to God. "This is a noble work and the noble soul will be in it." **"When I first heard the Gospel, I received faith and I knew I was wicked and I felt like a poor creature, for I knew I had nothing in me that was good as to any spiritual goodness and nothing that would save me.** I confessed my sins freely and did it of free will choice and set out to be good. I felt then that my calling was too great to live in the way of the world. I felt too good to be overcome with evil and the ways of the world felt as hateful and nauseous as any old stinking

carcass and I felt as though I was called to a better work than to be a slave to an evil nature. I was then young and have traveled on from one degree to another until I have become a right good Believer. The sense I had of being too good to do wrong was always a great strength to me in times of trial and temptation.”

I feel a concern for the young; I feel much more for them than I do for those that are older, that they may be good. If the older ones do not choose to do right they ought to be punished for it, but the young are unskillful and have not learned yet and they must have a season to learn. If the young could get the sense that I had when I first believed to feel themselves too good to be bad, it would be a strength to them. Father James felt a great fervency for the young and I desire that they may make a wise choice. The young need not be left out. O yea, if I could shut you in and bar the door, I would freely do it.

August 20th, 1820

Mother Lucy attended our meeting and spoke to us very feelingly of the carefulness she felt to always speak in a way and manner to suitably affect the feelings. She truly manifested a Mother's care for all, in all ages and classes. She said: “I have seen and felt the busy hurrying sense of the day and season, the urgency of all the Brethren and Sisters to get along in their temporal business and I cannot say anything except you are all justified in it. All I can say is that you are all true to your trust and faithful in your duty. Now what I feel and would like to know is whether you are all willing to be as faithful in the spiritual line as you have been in the temporal. We should ever feel as much engaged to build up the spiritual part as the temporal. The sense is apt to be too much swallowed up in the temporal concerns and earthly cares. Remember all those things will perish. You cannot carry any of them with you beyond time. If any are so lifeless or dark as to not feel their greatest interest in their spiritual welfare, they ought to be purged until they get rid of such ideas, for they will never find the blessing of God, nor of the Gospel. All do not feel so. I know I do not and many do not. The surest, most ready and easy way to build up the spiritual part is to be united in your feelings. The gift of union is a great strength. It is always a very necessary gift for Believers. A family or Society that is united can increase and prosper in things spiritual and temporal, but if they are not in agreement, they are like people working against each other. Everyone from the oldest to the youngest will be helpful according to their labor. To be loved is to love and to bless is to be blessed and if you cannot love and bless, you cannot be united and if you are not united you cannot build up

the spiritual Kingdom. Now in order to do all of this, you must speak in the New Tongue and not let the old tongue bear rule.

Just as much as you speak in the old tongue to annoy and irritate each other, so much you are defiled. I want my union with the people of God. I want to be gathered to a Godly people and I suppose you all want the same in your secret feelings and the way to obtain it is to be a Godly people. I really do wish it could be worked into the mind and feelings of everyone that they could not speak in the old language and give way to their ugly natures without feeling so condemned that they have to confess and repent of it.

November 26th, 1820

Mother spake to us on the subject of blessing and being blessed. "I find by certain experience that the way to feel blessed is to bless. When I retired to labor for a gift, I felt a particular Gift to love and to bless and I feel that this Gift is not for me alone, but for you all. If I cannot bless, I cannot feel blessed and if I cannot love, I cannot feel loved. It is much more comfortable to love and bless than it is to hate. I can love and bless all around me. I feel that the Brethren and Sisters are my interest and I am theirs. I feel that I cannot do without them, nor they without me.

I desire that none would excuse themselves that they cannot bless because something is in the way as there is always room enough to bless. Each one will be loved and respected as their works merit and none can expect anything beyond that. It is my duty to love and bless all, both the aged and the young. I do not feel to despise the aged because they are old, nor look down upon the young because they are unskillful and innocently unwise many times. She concluded by giving us all her love and blessing very affectionately.

*Mother's last public Address in New Lebanon.
Thanksgiving Day December 6th, 1820*

"Brethren and Sisters, I have a few words to speak on the last gift of opening our minds and putting away our faults. It feels to me like a precious gift of God; it gives me peace. It feels like scrubbing and cleansing myself up and making things bright and clean. I do not know of any gift that is quite so beneficial to Believers or that yields such a clean pleasant sense. It appears to me that souls get something

like an old gummed over vessel. But a gift like this scrubs us off and cleans us up so that we feel more agreeable to ourselves and others. You have heard of the vineyard of Christ and every good Believer has a part in this vineyard. I might say everyone has a vineyard of their own to keep and to prune and keep clean. There is no possible way for one to do it for another. Each one must pull up his own noxious weeds and plants that ought not to grow and keep his own garden pure and clean. I hope you have all been faithful in this work. I hope you have been true to yourselves and not left anything back in the dark that ought to come to the Light. If anyone has done this and has kept anything concealed or left any noxious plants to grow and go to seed and bring forth more of the same, I say such are poor, very poor Believers, but they themselves will have their loss to bear and they will never be blessed of God. Remember it is the honest hearted, the willing and obedient that will receive the full blessing. There is yet another thing of importance that I know you have been abundantly taught in, but how much it is regarded I am unable to say: It is in relation to your Lead in outward care or in the temporal Order of Mother Ann's house.

You have always been taught that in Church relation you must be subject to your Lead in things spiritual and temporal and if you think you can neglect your duty of subjection to the Deacons in their Order and line of duty and be justified you are mistaken. Some may say they do not have good Deacons, but I think you do not take the right way to make good Deacons. If you want good Elders and good Deacons, you must build up and support them in their Order and place of care and burden. If there is a New Heaven and a New Earth built up, there must be a Lead in things spiritual and temporal and souls must support it by their subjection. If you are subject only to one Order I should think it would be the spiritual of course, for I count the temporal the lesser. But if you do not subject to all, Trustees, Family Deacons and Caretakers, you will suffer leanness and lose much blessing and this shall be a just reward.

The young are apt to feel important and self-sufficient and think they know more and have better judgment than others. It is the nature of all creatures to be headstrong and to seek their own way and to feel a confidence in their own judgment and opinion. **But those who are called in spiritual relation and have the Spirit of Christ are meek and submissive and are willing to do anything to find favor.** The Spirit is childlike and makes us feel loving and peaceful and leads us to become pretty peacemakers in reality. Dear Brethren and Sisters, you must all consider how mean and poor you are without this Spirit and how destitute you are without these virtues. These do not tend to make you proud and disdain to submit,

neither will it cast you down and make you feel despised, but in these you will feel confidence and peace.

This great big exalted sense makes one feel hateful and it makes one look contemptible. I can almost tell a big puffed up person when I meet one. Such show themselves – they need not think they are hidden. They are seen and known by such as have eyes of discernment. Now I desire you would consider these my last words to you and treasure them up. She waited on the Elders while they witnessed to the truth of her gift and then said, “Brethren and Sisters, I feel great peace and in speaking what I have, I know I shall feel a blessing, yea peace and blessing.

Mother then gave us her Love and a Mother’s blessing indeed and bade us kindly farewell in that tender affection that melted us to tears. Mother Lucy never delivered another public address of much length, while in New Lebanon. It was generally felt that Mother realized her labors on Earth were drawing to a close and her Parental Love was manifested in all her words and movements towards all ages and classes. She left New Lebanon for Watervliet January 10, 1821.

The Literal Substance of a gift received by Mother Lucy and administered to her children in New Lebanon November 1818 – which gives new courage and an increase of strength, peace and blessing to all the faithful.

Preserved among Elder Calvin’s personal papers.

Let each soul search his own heart and find himself out and where his inbred adversaries take the greatest advantage and there set a double guard; whether it is affections and lust, or pride, anger, malice, covetousness, contention, evil speaking, backbiting, scolding and fretting, or whatever evil may be named and resist and reject every evil propensity great or small by a daily cross and self-denial. And let none think they are traveling in the regeneration while at the same time they are fed by or are gratifying a corrupt nature in some way or manner. Let none plead justification in any evil on account of their natural disposition or the faults of others: For the Gospel is sufficient to save all souls from every kind of evil if they will punctually bear the daily cross. Therefore, such as are not saved under a privilege of the Gospel, they alone must bear it for not complying with its terms which is nothing short of a voluntary sacrifice of self with all its cravings and it is cheap enough and not too costly of a sacrifice. All who do this find Salvation and Eternal Life in the present tense which doubly rewards them for all their sufferings

and loss. But how different from this is the darkened state of the unfruitful Believer who has barely taken up his cross against the actual works of the flesh and like Annanias and Sapphira kept back a part and a large part too! Or like Saul when he was commanded to destroy Amalek and all that pertained to him and yet spared Agag or the *great I* and an immense herd of evil spirits which are frequently lowing and bleating in the ears of the faithful. Yet, he vainly imagines that he has given up all for the Gospel and therefore can afford to live well, since that is all he expects to get and after receiving a hundred fold in temporal blessings will murmur because he cannot get more or something better!

There is nothing good enough to satisfy those who think this way and how offensive must it be to God. This sense is too apt to overspread Believers generally more or less, which brings about great darkness and loss and some lose sight of the work of God. Then they place their affections on temporal things and labor to take satisfaction in them. “But it is impossible for those who have tasted the good word of God and the powers of the world to come”, to be satisfied merely with temporal things – these Idols cannot save! Evils creep in unawares. Ugly natural dispositions begin to appear and these are often the same that were visible in their natural fathers and mothers and even in their grandparents.

By this time some are ready to conclude that we were all heretofore mistaken when we were expecting the Gospel would make us of one heart and of one soul and that instead of this each will carry his natural character along with him through this life – let it be ever so disagreeable, sad discovery indeed. Can this be the precious Gospel of Christ for which our Parents suffered and died to sin? Nay, in no wise, but a spirit and sense directly opposite and which comes in consequence of not obeying it as they did by crucifying the old man unto death in every member of his body, by the daily cross. This is the cause of numerous disorders and this is the reason why many precious gifts of God have so little effect and seem to pass away. But it is not so, **for the word of God abideth forever and they that bear the daily cross will stand on a sure foundation, but they who do not, cannot help falling back, for they have no foundation to stand upon.**

Therefore let every soul wake up and stand fast and bear a daily cross against every evil, in word, thought and deed for if any are governed or drawn aside by an evil nature it shall not be imputed to their natural dispositions, nor the blame laid to others for provoking or enticing them. Neither shall it be imputed to a deficiency of protection in the Gospel, but to their serving the Devil in disobedience to God, for there is no just excuse for sin or any evil.

No one has occasion to say “This gift is for you” – but each individual from the greatest to the least, must apply it home and say, “This gift is for me.” This is to be an abiding gift, so long as there remains any evil within to crucify. So some need to feel excused by a great or long opportunity until they have wholly crucified or put off the old man with his deeds. **And there is no cause of mourning: For all that is to be given up is burdensome and not worth saving.**

Some of the Sayings and Addresses of our Loving Parent, Mother Lucy, spoken at different times to her children at Watervliet; from the original sketches made by Elder Brother Freegift Wells and others at Watervliet.

May 4th, 1816. Saturday evening

Mother Lucy spoke considerably of her burden of spirit that the Gospel might be kept in its purity and reminded us over and over again that it was not a nice house and much property that was going to purchase our Salvation. “But know and remember, said she, that it is obeying the gift of God and bearing the full cross of true self-denial and so living up to your faith.” She anxiously desired us to bless each other and not to maintain a cursing spirit and thereby shut each other off in our feelings. I cannot shut out any soul that keeps their justification and I do not believe anyone has that right or power. If a soul is shut out they will do it themselves. She enjoined upon all present, who felt for their own protection to kneel every Saturday night in special prayer and said, “If you cannot assemble together then take your opportunity where you can best labor for a gift. You ought not to allow yourselves rest of soul, Saturday evening, without gaining some increase of gift.”

At another time Mother warned us not to mistake a tired, vexed sort of a spirit and feeling for true tribulation. She said, “Do not deceive yourself and be not deceived; the Devil and the baser spirit, always stands ready to take the advantage of souls. Keep down low, for if you are high minded and careless, you will be exposed to the Adversary, you will lose the gifts of God and the Judgments of God will follow upon the ungodly and unfaithful in some way sooner or later. Remember this and be wise and watch and pray. If you do not live up to your faith, but give way to indulge hard feelings, Brother against Brother and Sister against Sister, you are defiled. I consider this a real defilement of nature. You ought, Brethren and Sisters, to really labor for tribulation, it will help you keep the

Gospel. Mother Ann used to testify that the Gospel never was and never would be kept without tribulation.

Again in Meeting, Mother said to the Church, “I want you to conduct your business in such a manner as to be able to leave it on Saturday night in good season and in good Order. It looks like a very wrong thing for you to be out late Saturday evening, strolling here and there, some about one thing and some about another. You have time enough in a general way to do your duty in the temporal line and be in season to labor for the gifts of God which your souls ever need, laying aside temporal concerns. If you do this I know that good Angels will assemble with you and you will feel a blessing. But if you are scattered here and there until close to meeting time, the Angels of God will gather to some other place and you will lose the blessing you might have enjoyed.”

At another time Mother Lucy said, “I do think it is very important not to read newspapers Saturday evenings for that is the time you ought to have your minds employed in laboring out of worldly things. Temporal, natural and worldly things are a hindrance to the travel of the soul, but spiritual things and a spiritual labor always tends to the furtherance of the soul’s travel in the knowledge of good. But if your minds are taken up with worldly news – with foreign and political transactions, it appears to me there is but little room for that labor of mind which each one ought to feel particularly on Saturday nights. If you employ your minds with anything and everything that naturally strikes the sense and feelings on Saturday evening when you come into meeting you will feel quite deprived of that gift and blessing of God which you might gain and enjoy by laboring in a right manner and which you really need for the travel of your souls.

***Mother Lucy’s Address at Watervliet
Sabbath P.M. July 7th, 1816***

Mother assembled with us and addressed us as follows:

“I feel an impression to speak a few words to you. As you have experienced a great change of late respecting your Elder, I feel that you are in great danger of coming under loss and losing sight of the Gospel, if some have not already, but I hope of better things for you. I hope you will be wise and gain your union by keeping the Orders of God, which if you do, you will certainly be protected. But what I wanted to speak more particularly about is in relation to your being placed

to support the union of Brethren and Sisters together as one. The gift is to support union, Brethren with Brethren, Sisters with Sisters and then you will be able to support a Godly Union of Brethren and Sisters together. But if you do not keep union each in your own gender, you cannot support any true union together and your union will be good for nothing. It is a mortification to a carnal nature for you to support union each in your own gender, but it is a still further degree of mortification to support union among Brethren and Sisters together.

Father Joseph first administered this gift at New Lebanon. It feels like a great thing to some. Even the young, those who are nothing but children, feel as though they must be placed in this gift when they have no real sense of what the gift is. When Brethren and Sisters come into the house in their union, it is comfortable to know their place and I should say that is sufficient. The intent of this gift was for a further degree of mortification, but I have been thinking it would be a loss to some instead of a gain. I have thought there would not be many, that would travel so far in this world, as to really gain the gift and profit by it. If you feel right, it will serve to humble you and make you more little, but if it makes you more light and carnal, it will be a loss to you. If it has a tendency to make you more reconciled, steady and careful to keep your place, it may be a gain and I hope you may be able to gain this gift here in this place. If you do gain it, keep it to yourselves and do not open your Order to other Families or Communities and make them uneasy by making them think it is some great gifting, for it is not a great thing, but a little thing.

If you keep this, you will not be supporting a private union catching a word here and another there, in the kitchen and in the hall and wanting to say something to a Sister or to a Brother. **The Order is, not to support any private union, nor Brother and Sister to be together alone any longer than to do a short errand and then to stand in the door and not go into the room. It is a breach of Order for the Brethren and Sisters to touch each other unnecessarily and if you do it, you may remember it is forbidden.** I can do no more than to repeat the Order as it has formerly been given. But I should say it would be right if one of the Sisters should faint away and fall down, for the Brethren to help her up, or if one of the Brethren should be in a like condition, for the Sisters to take care of him, if there were no Brethren near. I should think there would be no harm in it.

I feel that you are lacking and need to labor for wisdom and I think you all might do as much as this when you kneel down, pray that God would give you wisdom and strength and that good Angels would protect you and not feel as if you

had nothing to pray for. An outward ceremony of kneeling is of no service and I fear the case with many too much of the time.

Another thing I want to speak of is in relation to the Order of Elders and Deacons. You have alot of Elders and alot of Deacons and I look upon it to be the proper place for the Elders to go forward at one end of the Brethren and Sisters and it is just as proper for the Deacons to go behind at the other end and the Brethren and Sisters in the middle. If I were a Deacon, I should not feel as though I was in my place unless I went behind all. When you go to the Meeting House and to the table and wherever you go, let this be your manner.

It is the Order of the Church for the Brethren and Sisters to be subject to the Deacons and if they oppress you, you may apply to the Elders for relief and if you are dissatisfied with your Elders you may apply to the Ministry, as long as we live you have this privilege.”

At a time when Mother Lucy was going to leave us, she bid us an affectionate farewell and left her love for all the good and faithful. She said: “These are the ones I bestow my love upon and feel my union with. You will see times and feel feelings that will make you want to know if you are in union with Mother Ann, but you need not labor to dream dreams, or see visions to know this. Keep your union together as good Brethren and Sisters and there will be nothing to separate you from Mother Ann. If you go forth in union in all you do with a calm and peaceable spirit, Mother Ann’s spirit will be with you and God will bless you. Speak kindly and pretty and labor to comfort each other then you may know you are in union with Mother Ann. If you speak hard and grieve each other’s feelings, Mother’s spirit cannot bless you. Mother Ann’s spirit is kind and speaks pleasant and lovingly to all, the young, as well as the older ones and labors to comfort all. If you do this you will have Mother’s spirit. Mother Ann’s spirit blesses, it does not curse. I feel to leave the cursing for those who go out from us, they can do enough of it. This is my word and is suitable for all and I am willing it should go through the land.

Mother Lucy seemed many times burdened with the uneasy, scattered sense of Believers, generally after the haying and harvesting seasons were over. She felt no union with the Brethren’s feeling so set to have a day of releasement to ramble on the plains and mountains and after the autumn business was closed. “I hope”, said Mother, “you will form your sense and feelings to be satisfied to stay at home. I am very sensible it has a bad effect to wander like this, for if your bodies need rest and undoubtedly they do, it is much better to stay at home where you can rest.

This uneasy roaming proceeds from a sense that is trying to shun mortification and therefore it is necessary to cross it. In your seasons of hand labor to secure your crops, your bodies are fatigued with hard labor which certainly diminishes the strength of the spirit. Though people are always justified in doing their duty, still it unavoidably impairs the gift of the Family. So when you get through I want you to labor to regain your gift in the Spirit and in order to do this you must gather in at home, as soon as your business will permit. Now I think you cannot gain the increase Believers need in those seasons of the year unless you gather and stay at home, as soon and as much as your business will permit. You feel lean and destitute and want to get away to throw off uncomfortable feelings. But if you gather into Order and stay at home, you will gain by it and reap the benefit of it.”

Obedience to the Lead

On Obedience and subjection to the Lead in all circumstances, Mother Lucy said, “Without subjection we cannot travel. You ought always to subject yourselves to each and every Order felt for the present gain and increase of union, let it cross you ever so much or pinch ever so close. **Never refuse to comply with what you are taught, unless you are taught that which is in itself sin.** If you are taught to sin you ought not to comply for no authority of any sort is sufficient to justify a person in sin, let whoever will teach it.”

On Physicians

Mother always taught those who were feeble and applied to the Physicians to be careful to follow their directions and not waste their care and labor and find no relief.

At a time approaching extreme scarcity of grain, fruit, etc. Mother said, “We that have received the Gospel have a fullness of the things of this life for the comfort and support of our bodies and I have many times thought more than we were able to be thankful for. At this present time we cannot see anything to prevent a scarcity and not only with us, but throughout the land. Now will we not be better off if we do a little more saving and become prudent enough to make our stores hold out longer? If you indulge in a fullness until your stores are quite exhausted, it will then be too late to lengthen them out. Now if you have faith to take up your cross and scant yourselves a little, I believe you will be as able to go forth and do your duty as you have been in times of great fullness. I feel to lay it down as a rule

and Order that you eat no wheat bread under 24 hours old. This I learned of Mother Ann. She said it was wasteful to eat new bread. I feel that this Order ought to be kept if there was ever so great a fullness. So Sisters I desire you would change your sense and be more prudent and saving and leave off striving to excel each other in providing good meals, for this has been a great trouble to me. You may all strive to see which can be the most prudent and saving. I want you to be prudent so that if you should be brought to eat but one meal a day, you would not have to reflect that you had brought it on yourselves by prodigality. I do not know but you may have to come to this, I cannot say. I feel to warn those who feed the beasts to do it with reservedness. They ought to pinch as well as the people in time of scarcity. I know the blessing of God will attend you in all this. Again Brethren and Sisters, I desire you would be united in a thankful spirit and eat your food without murmuring and ask no questions, but thank God for his blessings when you kneel.”

Mother Lucy often taught us to speak in the Gospel language and with the New Tongue. She felt that the expressions old man, old woman or old such a one, was of the old creation and was not becoming for Believers. “Some people”, said Mother, “consider or understand it as a disgrace for some crime or offense. Call each other by your proper names and add aged or elderly, if necessary. This feels more proper to me for Brethren and Sisters in the Gospel who are all children of Jesus Christ and Mother Ann.”

Mother’s further teaching on the previous subject at New Lebanon

“It is our duty and privilege to add to our faith, virtue, etc. and since we are subjects of the New Creation we ought to travel out of that which is old and disagreeable, among these, we labor to avoid calling people old, especially when we speak of our Brethren and Sisters who are of the New Creation, in which there should not be an old man, etc. Besides, if grown people say old such a one, the children will follow the example and we think it will have a tendency to make them disrespectful. Some young Believers on hearing people among us called old, verily understand it as a humiliation for some offence. For these reasons we think best to call people by their names, except there be in a Family two of one name, then by adding the word young or on the other hand to say elderly Benjamin or aged Benjamin, or Paul the aged, will feel more suitable for Brethren and Sisters in the Gospel who are all children of Jesus Christ and Mother Ann.”

On Elders Faithfulness

Mother Lucy often felt a concern that the Elders were not so faithful as they should be in public testimony or of their being afraid to speak that which would be for the good of the Family. She, one time, desired them to labor for a gift to cross the Family in order to bring them into a work of God. She said if souls went on in their own wills and ways they would leaven back into darkness and would lose their sense of God so as to even doubt there being any way of God. There is no way of God in darkness. The way of God is in the Light and all souls must come into it. You need not be afraid of the cross for you never will be saved without it.

Keeping Order

In speaking of Order and the necessity of keeping Order, Mother Lucy said, "I have known some among Believers that felt very much opposed to Order and would feel that we had a great many, quite too many Orders saying: *"If so many Orders are necessary for some they are not for me; they are very tedious to keep"* and similar murmurings. Such ones I have observed make very little progress in the way of God and are the very ones that need these Orders which they so oppose. True Believers are able to see the necessity of Order and it is their life and support and none can travel without it. It is the bread of Heaven which supplies the soul as truly as natural food does the material body. I want you to love the Orders of God and not feel that it is a hard, disagreeable task to keep them. But learn to make the way of God easy and learn to subject a wicked carnal nature to the beautiful Orders of God.

I have no doubt but in the other world we shall not be allowed to indulge ourselves in our own ways, but will have to submit to Order. And if we begin here to learn it, it will make it much easier for us hereafter. As long as we increase in the way of God, our Order will increase and as we travel the Orders of God will appear more and more beautiful, more and more necessary and we shall feel more delighted to keep them. In the Order of the Church there is an Order to correct and suppress every disorder and I am thankful it is so. For in this way we travel forward and leave behind our old disorderly habits and come into that which is satisfying to the soul and destruction to the spirit of evil. Ever remember that

Heaven is Order and Order is Heavenly. Our Orders are our walls of defense and our protection. If we had no more Order than other people, we should have no more protection.”

The Aged and the Young

Mother speaking of the difference between the aged and the young made these observations: “The aged frequently receive gifts of God for their own comfort and benefit and they ought to be very careful to keep them and treasure them up and not minister them away for if they do they lose what is given them for their own gain. They will feel lean and destitute and not understand why it is so. **They cannot do as young people can. Young people can gain gifts quicker and if they do minister them away to others, it is easier for them to gain more.** People who are in the activity of life and strength are able to labor and gain a gift in a short time. But the aged cannot, so they must be more careful to keep what they gain. Some of the aged sometimes feel as if they were called to go and preach the Gospel to mankind. They want to have the work of God increase and feel zealous to support it. This feeling is right, but they must labor to support it in their own souls. They are not required to preach nor are they able. When they feel the gifts of God, they should consider that it is for their own comfort and strength and by no means minister them away.”

Mother then turned to one of the young Brethren and said, “Is not what I have said, reasonable?” He replied, “It is exactly so, undoubtedly.” Said Mother, “you are young and I want to have you remember this. Perhaps it may be serviceable to you in some future day.”

Indulging the Appetite

Mother Lucy said, “The Gospel allows us to make use of every good thing that grows and all ought to be used to answer the intention of the Creator who provided these things for our support and benefit. In the use of all things profitable for support, people ought to be very careful for some have very strong appetites for all kinds of fruit and if they do not govern themselves they will be exposed to injure their health. I look upon it as very wrong to make use of raw unripe fruit of any kind and that which is ripe ought to be used with caution or it is likely to do injury at times.

I feel it is a very wrong and incorrect thing to eat any kind of fruit, ripe or unripe between supper and breakfast. I have known some who by giving way to

their appetites do much injury to their health. For this reason I consider it a very necessary Order to be kept and supported by all Believers, for no one to eat fruit between supper and breakfast.

Concerning the Fashions of the World

Mother Lucy said, “I think there are too many among Believers who have a strong feeling to follow fashions of the world. These fashions have too strong an influence among Believers and in some cases more than many are sensible of. Such fashions they really believe are virtuous whereas if they had originated among Believers they would not think much of it. Fashions of the world are on the extreme, one way or the other and often change from one extreme to the other. I have no objections to having real improvement introduced among Believers, let its origin be from where it may. **But to see people as anxious for new things merely for fashion’s sake, is very disagreeable to me and I think a loss to the people of God.**

Concerning Personal Habits

To a person who stood drumming on his hat with his fingers while she was speaking to him, Mother Lucy bid him to be still and said it was an evil spirit that wanted to interrupt good instruction. She often taught us to be still and attentive when Elders or our superiors were speaking, both in public and in private. **She also said it was very unbecoming for the people of God to sit awkwardly, crooked and lounging in their chairs especially where Brethren and Sisters were present.** They ought to sit straight and modest. And when you sing never lean back, but sit erect; and when you are in the Dwelling House you ought not to lean your chairs against the wall, beds or any other furniture, but sit up decently. Drumming with the fingers here and there and whistling about are marks of idleness and do not belong to the people of God. **You ought never to keep your hands behind you as a common practice. The place for the hands is before.** I hope the ridiculous practice of walking about in this manner will be left off. To me it is an evident sign of a heedless sense and a lifeless state of the mind and ought not to be indulged.

Worshipping God and Laboring for His Gifts

Mother Lucy often exhorted us to be zealous laborers in the worship of God and not slack in laboring for the gifts and Power of God saying, “all these are

necessary for the life and support of the soul – Just what you earn you will have and as you sow you will be likely to reap. If you are idle you will assuredly have to reap the bread of idleness someday.”

The Importance of Improving our Privilege

Mother Lucy said, “Remember it is not a long privilege that justifies the soul, nor a short one that condemns it. It is obedience to our faith in all things that brings the justification. Faith is a real gift of God and no one that ever gains it can ever lose it. Souls can get darkened for a season by unfaithfulness, but then it yet wakes up in them to their condemnation even if it is not until they feel the torments of Hell. I am thankful for my faith and that I cannot lose it. I feel, Brethren and Sisters, that it would be well for you to weigh yourselves in the balance and see if your works agree with your faith. If they do not, then you may know there is some cause for you not feeling right. There are none so old or so young but that ought to know what sort of fruit they bring forth and I am sorry if any are so numb that they do not know that they have faith and must live up to it or never be true heirs. I mean souls that have received faith but do not keep it alive.

January 23rd, 1820

Mother Lucy spoke of the importance of keeping our union saying you must labor to be of one heart and of one mind and all strive together not some striving for and others against, that is not right. You ought to feel willing to bear with each other and be as quick to forgive as you would wish to be forgiven. Where there is a large Family united together in One Spirit, there Heaven has begun and those who are willing to do as they are taught and are faithful to keep the Orders of God, they will have Heaven here and hereafter. But the unfaithful and disobedient will have to repent and regain their travel before they will have Heaven here or hereafter.

Some wish to make the way of God wider by breaking Order and thus make it easier by laying their own path out for themselves. But this can never be done. Each one has to submit to the Order and gift as it is established, or never find a travel in the Gospel. The Orders of God are like a wall to shut out evil and those who regard the Orders of God, God will favor them with protection.

Mother Lucy's Last Visit and Addresses To the People at Watervliet

Mother Lucy arrived at Watervliet Wednesday, January 10th, 1821. She had been in the practice of sending word when she was coming, but this time she came quite unexpectedly. She appeared in better health than usual and very comfortable in her feelings. The next day she visited around among the Sisters and carefully examined their work and working rooms (especially the by-places) and she passed through all the departments of the kitchen, carefully observing all things as she moved around. She spoke to everyone she met and manifested a very comfortable spirit. Said Mother, "I have come this time Sisters, like a thief in the night and in the future I shall always come this way. I shall not wait to know whether you are ready or not, but I shall come upon you unawares when I feel a gift." She seemed very observing of all that was moving or passing and satisfied with all that she observed.

Sabbath the 14th: She attended our afternoon Meeting and spoke as follows: "Well Brethren and Sisters, I feel thankful for a privilege to assemble with you. This really feels like a great privilege to me and I should think it might to you all. Every good Believer will gain something from every privilege they have to meet together and they will feel more and more thankful. Every truly faithful soul will insure the blessing of God for themselves and his people and the Gospel will look more and more beautiful to them. It looks exceedingly beautiful to me. As you strip yourselves of everything contrary and offensive to the Gospel, it will seem more lovely and blessed. You cannot travel in the little narrow path without stripping off one thing after another and this you cannot do any faster than the Gospel gives you Light to see and you cannot see any faster than you travel.

You must travel from one degree to another and the light of the Gospel will shine brighter and brighter to all that are faithful, but to them that are not faithful it will be darkness instead of Light. There is no danger in your being too small. A meek, humble and lowly feeling is the most Godlike."

She spoke quite lengthy in this sort and very passionately exhorted us to be little, simple and meek in spirit, keeping down in the Gospel path. She was very

loving and comfortable and wished for us to sing some particular songs and enjoined us to be living souls in the work of God.

In a very solemn manner she enjoined upon all the necessity of taking up our crosses faithfully. She appeared to feel very comfortable and spoke in a very pleasant and loving manner. After we had labored one song, she spoke again and enjoined it upon everyone to be alive; to be living souls in the work of God and called upon us to shake, which was instantly obeyed and we had a very powerful shaking. We then proceeded in our laboring and Mother walking up between the Brethren and Sisters, which was something very extraordinary for her to do, animated us by powerfully clapping her hands in which all united. She continued to encourage and animate us, frequently speaking at the close of songs and we had a lively and joyful Meeting. After we had formed in ranks, previous to dismissal, Mother spoke again. She felt that there was a lack of life and power in our clapping hands. "You clap your hands", said she, "as if you had cushions between them", and bid us clap again as we stood in our ranks and again animated us by a powerful clapping of hands which seemed to fill every soul with the very life and power of her spirit.

Mother Lucy was comfortable in body as usual through the week and her watchful, penetrating gift of spirit and feelings seemed to increase in her ministration as she passed around and viewed the Brethren and Sisters in their various employments. It seemed that nothing escaped her notice. She appeared much engaged that the union of the Spirit might increase among Believers, also that more Order might be gained in things spiritual and temporal.

Saturday, January 20th: One of the Brethren, David Hawkins, was speaking to her of an Order she had lately given. She replied, "The Orders of God are excellent and beautiful, they appear like a golden chain that holds the people of God together and every Order makes a link in this Golden Chain. Yea, the Order you speak of makes one more link in this strong chain." Mother Lucy's word and gift was so extraordinary that the feelings of the Brother were effected to weeping and Mother wept with him. Soon after she walked over to the office to visit those there and spoke to them on the same subject, on the importance of keeping Order and expressed how beautiful the Orders of God were to her.

Sabbath the 21st: She attended our Meeting, was exceedingly bright and very affectively administered the gift she had felt concerning the Golden Chain and addressed us nearly as follows. "I know it is a time of affliction of body, but this need not deprive you of the possession and enjoyment of the gifts of God: For

outward afflictions will not deprive a soul of the comfort and blessings of the Gospel. You must all labor to keep Order, for it is your protection. The Orders of God seem hard to a carnal mind, but I should say there were not many, if any here present, who are too young to see the necessity of keeping good Order. To my sense Believers are held together in union by a Golden Chain. This chain is composed of the gifts and Orders of God and every Order is a link in the chain. So remember if you break any Order you break this Chain and are exposed to being led astray. But while you are careful to keep the gifts and Orders of God, you are secured from evil by this Golden Chain and the enemy cannot come within to injure anyone.

Mother repeated her desire that we would have a real and true sense of this Chain of Union and protection and the strength of union and true friendship. She said, “all people want friends and if we cannot conduct ourselves in such a manner as to gain friends, we find a hard travel indeed. Union is more valuable than all earthly things and you must always support a just union and relation in the Gospel. You ought to be very careful how you speak to each other. Speak kind and lovingly to each other, in the simplicity of the Gospel and neither give or take offense. Now I hope you will remember what I have said and observe it. If you do, you will certainly be under a blessing.” This was the last time Mother came to Meeting.

Thursday, the 25th: She came in and spent some time in the house. As she was looking over the clothes of a young Sister that died the previous week, she observed that there was nothing among them that was superfluous. “Ah!” said Mother, “her mind was not on such things and mine never was. I never wanted to get excessive and unnecessary things, it is not right. Mother Lucy then spent some time teaching a number of the Family about laboring and expressed an anxious desire that there should be an increase among Believers in this Order and gift. Friday evening she came again and instructed the Brethren and Sisters in the manner of laboring, desiring that they would not rest until they were more perfect than before. When she left them she said, “Well I don’t see anything you need now, except to increase in this beautiful manner of worship.” She entered the Deaconesses room and told the Sisters that she had heard the first Elders say that “we would yet be glad to pick up every crumb (or teaching) that ever fell from their mouths. We have taken much pains to pick up their crumbs and this gift of laboring is one of Father Joseph’s crumbs.” “Yea”, said Sister Ruth Langdon, “it will next be said that we are picking up Mother Lucy’s crumbs.” “Surely”, said Mother.

Saturday the 27th: She came in the house to eat her dinner, but never came in afterwards. In their little evening Meeting at the Meeting House, Mother Lucy spoke of the last time they met with the Elders at New Lebanon and requested Elder Abiathar and Sister Ruth to pray that if they ever met them again, they might be able to meet them in the gift of God. They kneeled together and this was the last time they ever did. She was soon after seized with cold chills and went to bed sick. By suitable applications and attention, she was relieved and was quite comfortable for most of the next week.

Sabbath, the 4th of February: She had a particular gift regarding her successors in the Ministry. This she opened to Sister Ruth alone saying that during her sickness in the Summer of 1819, she felt no gift regarding her successors in the Ministry, although she was several times questioned about it and the general opinion was she would never recover. In the afternoon Elder Brother's Joseph Preston and Brother Freegift Wells went to see her and it was her last visit. She was sitting in her chair, considerably comfortable. She said to them, "**Brethren, I lay it upon you to see that dogs are put out of the Society. They do not belong to Believers, they are unprofitable animals, they are a temptation to young people and must have great notice and attention or they are of little service.** It is natural for people to be fond of dogs and use great freedom with them which is a loss to the soul. It also increases an anxiety for hunting which is very unprofitable."

Monday the 5th of February (Her birthday): She felt so well that she walked over to the office. She had felt a desire to go and see the Deaconesses and set her time to see them at 10 o'clock. But before the time arrived she began to feel an inward pain and distress. She felt a sense of urgency to go and went about 9 o'clock and stayed until nearly 12 and was then led back to the Meeting House. Her disorder continued to increase with occasional intermission until her decease.

Tuesday the 6th: She again spoke to Sister Ruth concerning her successors in the Ministry. She expressed her utmost confidence in them and said she felt safe in leaving her charge with them.

Wednesday the 7th: She seemed to be declining rapidly. After dinner the Family chiefly went to see her and she then appeared to be going fast. Her senses were clear and bright and her spirit was patient, peaceful, calm and resigned. At a quarter before 3 o'clock, February 7th, 1821, she expired.

Mother Lucy Prophesies Her Death

The following circumstance is worthy of note. The first Sabbath after Mother Lucy came to Watervliet she sent for two Brethren who expected to start the next morning on a long journey. After giving them some good instruction she asked Brother Morrell Baker how long he expected to be gone. He answered three or four weeks. She said, "If you return in three weeks and three days you will see me, but I have no promise beyond that." Exactly 3 weeks and 3 days to the hour, Brother Morrell went and saw her dying. The Brethren returned a few days before, but on account of her being so very sick, they did not go to see her.

Recollections Sketched by Sister Thankful Goodrich of New Lebanon

Focus on Right Standing With God

One time while I was making caps, Mother Lucy came into the room and sat down next to me to see me work. She said, "Thankful if I should take as much pains and feel as much about the caps as you do, it would be sin in me. It seems to me that you think every stitch you make must be perfect enough to enter the Kingdom of Heaven. I cannot feel as you do about these things. I want to improve all my time and talents to learn the way and work of God and to know day by day how my soul stands in the sight of God. I am willing that you should do your work well, but do not set your heart and fancy too much on these things. I want to improve all my time and talents to learn the way and work of God and to know, day by day, how my soul stands in the sight of God. I am willing that you should do your work well, but do not set your heart and fancy too much on these things so that you can't have the Power and gifts of God which will never fail."

Do Away With Unnecessary Temporal Things

When Sister Jemima Brackett came to the Church to live, Mother Lucy told her the less she had in temporal things, the greater would be her treasure in Heaven. Those who spend all they earn in this world to please themselves, lose their blessing and their treasure. "Jemima, I am willing you should have what you need, but never have anything unnecessary for that will be a loss to you." Jemima kept Mother's Counsel.

Be A Burden Bearer

Mother Lucy told us we all ought to be able and willing to bear some burden in the Church. Those who are not willing to bear any burden will become a burden and will not be worthy of their Privilege. “You ought to be so agreeable that you will feel as though the Brethren and Sisters cannot do without you. This is the way I feel, yea I feel willing to spend and be spent to honor the Gospel.”

Do Not Speak Lightly of Others

Mother Lucy said that Mother Ann Anointed John Partington to be some help to her in the first opening by hearing people open their minds and confess their sins, but after a while he fell back and lost his union. Mother Lucy said she spoke lightly of him one day in Father James’ hearing and Father James said to her, “Lucy you had better gnaw your fingers off then speak a word against that man.”

Mother Lucy’s Desire

Mother Lucy was heard to say that she wished that someone of the world would write upon the subject of temperance in eating. [**2015 Note:** How greatly has this desire been fulfilled around the world since she first uttered it. **End of Note**]

Jemima Blanchard of Harvard related that when she first saw Mother Lucy she felt there was something peculiar about her (Note: these were the early days before Church Order was established by Father Joseph and Mother Lucy therefore Mother Lucy was still called Lucy Wright). Jemima could very easily gather to her and she felt like a parent to Jemima. Being very much tried one time at something James Shepherd said to her, she said before Lucy that she would go and tell Father James of it. Lucy persuaded her not to go, telling her that Father James was already

under great sufferings on James Shepherd's account and it would only add to his tribulation and bring a greater burden on his spirit. Jemima felt that she had been imposed upon and was determined to go, but Lucy was so persuasive and Jemima felt such love to her, she could not go contrary to her feelings and gave it up.

Second Family notes New Lebanon, December 1820

Note 1

Mother Lucy came into our room and asked us how we were doing? We told her we were comfortable and asked her how she was doing? She answered, "I have had a singular salutation this morning and I want to tell you what it was. After I had dressed myself and done my morning chores, just as I came out of the door of the Meeting House to go to the shop, a voice spoke to me. I will not say I heard a vocal voice, but somehow I heard these words spoken to me: "Well, how do you feel now? Do you feel willing to have a heavy fit of sickness and endure it and live through it or do you choose to go now? Which do you choose?"

The first thought I had, I thought I could not endure another fit of sickness. The second thought was I thought I would be reconciled to the will of God and it shall be just as God will have it. As soon as I thought this, I felt as released and as happy as ever a creature could. I felt like an infant all given up. I felt so comfortable I can hardly tell anything about it and that feeling has not left me yet.

Note 2

Mother Lucy told Rebecca Procter of Harvard that after the revival took place in New Lebanon she labored and cried to God for us that we might have the same work among us and was under heavy sufferings without cessation for two weeks until she received the gift of God and knew that we should have it because for it was for us. She then felt released. She said she was thankful for us that we had received it and had been partakers with them.

Note 3

Mother Lucy being on a visit to Alfred was standing in the doorway one Sabbath P.M. with Mother Sarah Kendall, when one of the Brethren came up with her horses, having a bunch of strawberries in his hand, which he gathered as he

came along and offered to Mother Lucy. “There”, said Mother Lucy, “you take those strawberries and go and lay them on that stump (pointing to a stump at a little distance) and remember never to gather fruit or berries on the Sabbath again.”

Note 4

Mother Lucy said there was much faith gained among the children of this world more than they are willing to obey. But when brought into Judgment it will wake up in them: For faith can never be lost. She said Believers should do all they can to plant faith in those outside for if they believe, we are the best people that may gather them in the world of spirits.

Note 5

Sister Beulah Cooper relates that Mother Lucy taught Believers not to say when the world met with calamity that it was a Judgment upon them. She said Believers are liable to meet with calamities and when they do, the world may speak evil of us. **She also taught us not to talk against the world even those who had turned away and were enemies.**

Note 6

Mother taught us to use correct language and not to say um and tother. She once gave the Believers at Harvard a gift that when they were so careless as to use these words to say they were ashamed of it. A company of Brethren and Sisters went with Mother Lucy to the salt water. On approaching a toll gate Mother being in the forward carriage, Brother Seth Blanchard, then the first Deacon in the Church, rode up by the side of Mother’s carriage and said that the tollman would call their carriages coaches and he wanted to ride forward and beat um out of it. “Well,” said Mother, “you may go forward and if they call um coaches, you may beat um out of it.” Brother Seth said he was “ashamed of his awkwardness”, and they rode on.

Mother Lucy’s Words Concerning Law Suits.

Sister Mary Spencer and Sister Rebecca Landon were once in conversation with Mother Lucy. She spoke her faith concerning Believers dealing with the

world. She said she thought there were some among Believers that would sue a man for 5 or 6 dollars rather than not get their will. But said she, “you may remember that this is not the way to overcome the flesh. Will you remember this and be witnesses for me when I am gone? That I never allowed or approved of law suits.” Yea we told Mother her words should be written down so they might never be forgotten. *Written by Sister Rebecca Landon*

**A Supplication Composed by Mother Hannah Kendall
For Mother Lucy in 1780**

O Lord of everlasting Light, thy mercy I implore,
Protect my spirit in its flight, when time shall be no more.
Support me while I drink the cup, with patience clothe my mind,
To meekly fill the measure up, our Parents left behind.

In thee my confidence I trust, in thee my hope I place,
And though a feeble worm of dust, I feel thy Power and Grace.
And while I suffer here on earth, I feel an inward joy,
That I can tread the narrow path which will all sin destroy.

Let no murmurings or complaints, escape me evermore,
But meekly with thy precious saints, this valley I'll explore,
Give me the patience of a Lamb, the meekness of a dove,
In resignation meek and calm, I feel our Mother's Love.

In this poor tenement of clay, the love of God has dwelt,
And the pure light of Gospel Day, this feeble heart has felt.
I've seen the glory and increase, the Gospel spread abroad,
The Church arise in Power and Grace, The glorious work of God.

I've seen the glory of the Lamb, in female form arrayed,
Crowned with a royal diadem, by Christ in Wisdom led.
Who on the Mount of Zion stand, redeemed from the fall,
Ordained to keep the sheep and lambs, that God by faith shall call.

The Gospel path of purity, the Father now hath shown.
The righteous Prophets could not see, to Angels 'twas unknown.
What glorious things I have beheld, beneath the Gospel Sun,
Now let my soul with thanks be filled, till time shall cease to run.

With Simeon, I now can say, let me depart in peace,
Because mine eyes have seen this day, Redemption's work increase;
Thy blessed sin destroying Power, through every nerve has run,
Now let me in each trying hour say "Lord thy will be done."

**Mother Lucy kept these verses lying on her table and when about to breathe her last,
requested some of the Sisters to come into the room and sing them to her.**

Shaker Communities

THE PROPHECY

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

FOUNDER

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

BASIC PRINCIPLES

Virgin Purity, Peace, Justice and Love

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

BELIEFS

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

GOVERNMENT

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

COMMUNITY

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

SHAKER MOTTO

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

Zion's Center Of Union

