

Water Basin  
Old Castle  
L. J. ...  
(1972)

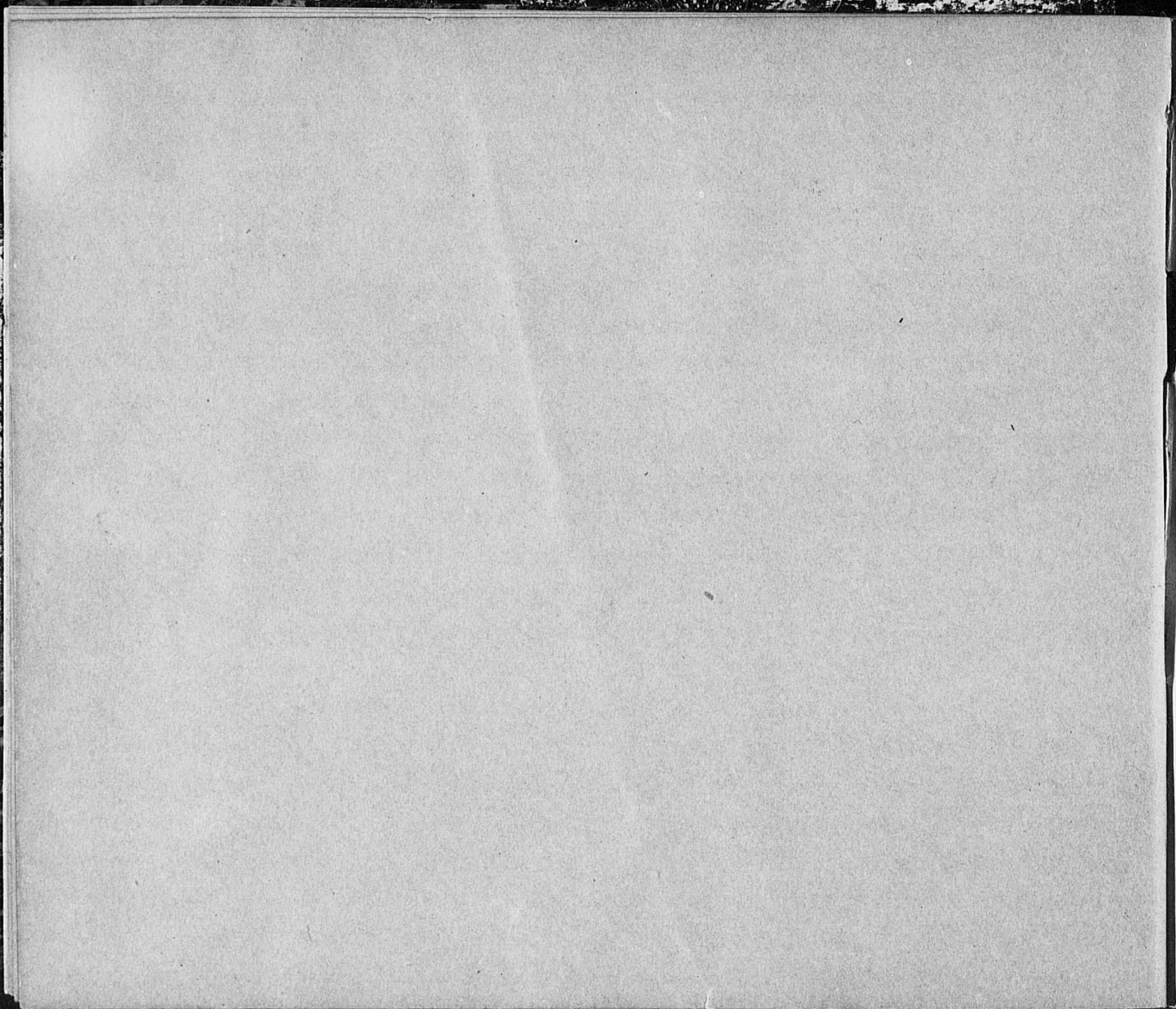
Daniel Crossman

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Copy of a Letter, from Elder William Leonard, Harvard, Mass.  
To Elder Frederick W. Evans N. Y. Mount Lebanon N. Y. -

South Groton, Mass. Dec. 9, 1867.

Beloved Elder Frederick,

As it has not as yet been convenient for you to write me that letter promised in your last, I thot I might possibly produce its forthcoming as a reply to this. Occasionally some affair will turn up furnishing a theme for correspondence, which to the epistolary framer is soon hewed and squared as the chief corner stone for his edifice; If he wishes to amuse a distant friend and is destitute of some electric line to work by, he feels as did the poor Hebrews when sentenced to make brick without straw.

I have on hand a little narrative part incidental, & part theological which will perhaps answer my present purpose. I will strive to relate an affair, which took place on the 11<sup>th</sup> of August last, but must first state the preliminaries.

Two of the Sisters had business down the South shore, or along the sea coast between Boston and Marshfield, (historical as the residence of Webster) and for want of a better guide I was sent with them. The journey occupied some days and as such routes usually are was composed of Car and Carriage riding, steam boat travel, a heterogeneous compound of meals & messes, no two beds alike, salt water breezes and salt water bathing; and where we pitched our tent on the sea shore our bill of fare was composed chiefly, "Of the blessings of the deep which lie under", as Jacob of old named them, and as we name them.

This journey necessarily kept us from home one Sabbath. In our sojourning we came to the populous town of Cohasset, (Of Minot ledge light-house notoriety) on Saturday afternoon to see a friend, who urged us to call on our return: Here we put up till Monday. The person in question was situated some three miles from the village, they are kindly disposed toward our people as a family, and were pleased to entertain us. Looking over the plantation, hills, vallies and cottages around, I observed a steeple pointing above the surrounding groves and woodlands.

Inquiring, I learned that the house was strictly Orthodox; and that a Minister from Boston was to speak the next day, their Minister having recently died.

Well, following my instincts, I concluded to go. It is a pretty Country Chapel; I found a respectable congregation, fine instruments, good music & fair speaking. I was so well entertained I attended in the afternoon. Two of the family where we tarried accompanied me. Attending twice I became an object of observation. It was their custom to have two meetings by day and prayers at evening, but the Preacher notified the congregation that there would be no evening service. When the afternoon labors closed I walked slowly away, lingering for my new made friends to come up, who tarried to speak with friends and neighbors.

Brisk inquiry was moving who I was, where I hailed from, what I professed, and what my business was? The young man who attended me informed them that I hailed from Harvard, was a Shaker, and he more than surmised a preacher.

A unanimous vote was cast that I should be invited to speak to the people that evening, as the Church was unoccupied and it would not interfere with any previous arrangement. If the Chh. was denied them they would open the largest private dwelling &c. They delegated my friend to convey their invitation and

return them word on the spot. It was unlooked for, and I hesitated, but he insisted so strong, I saw the people were anxious, and I consented to meet at early candle light. Returning, I called to mind that tho' these were members that their leaders had not been consulted, and that it would be singular if all this passed without opposition; but was prompt on time with my new friends and met the crowd. The young man who was agent and anxious in this affair mingled with the mass and soon returned to inform me, that the Minister was to attend and conduct the whole affair. I saw by his agitation that there was a prospect of a lively time, and I walked in and calmly seated myself in a back pew with my friends. The Minister entered and all hastened to be seated for there were many, all were silent, for excitement ruled the hour. A hymn was sung, a prayer made, and all silently looked for the next movement. The Minister went over to the Deacon, whispered, returned, and again sung, then read a chapter: I was interested of course, and saw that there was an excellent opportunity for a division of Church members. The Minister went to the Deacon, again whispered, returned, paused, said that teachers should speak nothing to hearers but what would correspond with the teaching and example of Jesus, then paused again. Finally, he made the effort, leaned forward and said, I have been informed that there is a person who has agreed to speak here this evening; If he is present he can rise and speak where he is, or come forward and occupy the desk, just as suits his convenience. I whispered to mine host, all is clear, I shall now step forward - I walked to the desk, ascended and the old divine extended the right hand of fellowship.

To me they were strangers all thro'. Our Sisters did not attend to witness my kind or ill reception. The congregation were ignorant of our sentiments, and curiosity run riot. Here was something entirely new, exactly fitted to the meddling

genius of a New Englander, and the people having carried their case triumphantly needed nothing to fix their attention. I never was more earnestly gazed at, and saw that even a poor preacher could do something under such circumstances; I broke the spell and thus introduced myself.

### Introduction

I am quite happy to be able to meet the friends this evening. Perhaps it may be necessary for me to make a few preliminary remarks, as I am an entire stranger.

I am not out from our quiet village upon Missionary labors, I have simply been journeying down the South Shore with friends on business, and to enjoy the sea breezes and sea bathing. Having ended all successfully we are on our return homeward, and call for no purpose but to spend a Sabbath with friends in your own rural district. When abroad and not able to meet our own worshipping assembly, it is with us common to attend upon the services of others. I have met with you today and found it a pleasant season. At the close of the afternoon service, as there was to be no evening meeting, certain friends supposing that I was a public speaker, kindly extended to me an invitation to meet them at this house. I reluctantly accepted, and stand here in compliance with the feelings of others.

But to speak out honest, the interest which the congregation seem to manifest in the meeting, invites me to the labors of the hour. Our whole religious system brings us diligently into the study of human nature and human rights, and it is needless to harbor fears of my attempting to infringe upon the rights, privileges, or devotions of others. I prize too highly Civil and religious liberty, and the good will of all men to attempt it. But as I stand here before you in the garb, and profession of a Shaker, I should kindly in you disrespect if I should hesitate

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to present any thing but the simple principles of our Order. As I intend to hold an hours conversation with you upon the Christian faith that we hold sacred, I can do so far better by calling to my aid a plain passage of scripture which you may find in the third Chapter of James and seventeenth verse.

### Text

“The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, & without hypocrisy.”

This text is introduced by the singular expression, -

### The Wisdom from above.

It should be remembered that this Apostle was born a Jew, and grew up under the wings of the Priesthood. What they called wisdom, we call knowledge; as God gave Solomon Wisdom. Or as he says, I gave my heart to know Wisdom. Again, The wisdom of the wise shall perish. Besides The Rabbins spoke of worldly wisdom the wisdom from beneath &c. Here we see the Apostles borrowed this and many other forms of expression from their former Priesthood. When the Priests spoke of the Wisdom from above, it conveyed to their hearers the idea of the peculiar inspiration of the Almighty. Or the teaching conveyed to their fathers by Angels. What Enoch, Abraham, Moses or the prophets communicated to the fathers by revelation, they handed down as the Wisdom from above. He knew his Lord from the beginning, learned the Christian faith from his lips, knew that Jesus lived out this faith, and taught his followers to do the same, and by its effect he knew that such teaching came down from Heaven to men. With this knowledge when he spoke of the Christian faith he declared it to be first of all.

Pure.



The text we have selected is a beautiful compound of the whole Christian faith; and James says, that this faith is first of all pure; that Jesus by the virgin life he lived, came squarely up to it, and into it, and that every true disciple must take his life for the pattern, and carry it thro' just as he did. As the blood circulates thro' from the arteries to the minutest vessels in the physical system, as a course of literary studies civilizes and enlarges all the intellectual powers, as morality controls & checks all the passions of the Natural man, just so the effect of the Virgin life, must run thro' cleanse and purify the never dying spirit of a Christian.

The spirit of man is in strong league of brotherhood with the flesh, which is fallen and depraved. This pure life must be studied, and lived out, till it beautifully effects a separation between the flesh & spirit. In the natural Creation, the flesh was to serve the Spirit, and the spirit was to be under the revelation of God, who would give a law to rule the animal passions right. Since man fell the spirit has been under the dictation of the flesh, and the flesh has been controlled by the powers of darkness, and his whole being has gone wrong spiritually. Man's animal nature deserved and received from Paul the degraded name; "A Carnal mind".

Then what business has the spirit of a Christian to be brot under this carnal influence which the Apostle says, "is not subject to the law of God neither indeed can be?" How is it possible for the spirit to follow Christ fettered in such terrible chains of bondage? Or how is it possible for it to find Salvation from sin, placed in a condition that it must necessarily live in sin continually? Just as long as the spirit is held in such servitude to low and lawless passions it is as far from being subject to the true Christian faith, as any depraved being who never heard of a Savior.

Why is it that for all the deeds done in the body, or sins committed in the body, that the condemnation falls invariably upon the Spirit? Is it not because the spirit panders to man's sensuality, seeks objects to minister to him indulgence, contrives his gratifications takes the lead in carrying them out, and then comes in for the Lion's share of the excitement? Under these considerations we are not surprised that the Apostle lays down purity, as the first Christian principle. Here the enemy has most effectually despoiled the noblest works of God, and here he must first be attacked and routed. Our Motto is, no virgin purity no seperation, no seperation no rising up into the resurrection of a holier and higher life, no rising up into a higher life, no standing with the Lamb on Mount Zion pure spotless and undefiled.

I have said, that all condemnation comes in consequence of the sins committed in the body or flesh. But when the spirit declares its independance from the flesh, and crucifies it with all its affections and lusts, it will find what Paul said to be strictly true. "There is no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit."

I suppose that all professors will agree that the life of Jesus is the pattern set for all to follow. Jesus was a Christian, the true sample of all christianity. He was so on earth and in heaven; and John says he will be especially so in the judgment. He says "I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works." Man stands as a monument of the highest mechanical skill of the Almighty on this earth. In that piece of living machinery, he has placed a recording instrument like a gasometer. Gas may

be consumed in millions of places, but this instrument will record the number of feet consumed to the minutest fraction in each place. No matter how long before the examination, there stands the record with no variation. It is so with man's Conscience, an unseen hand pens in that book all the actions of each son and daughter of Adam. They may sink deep in the sins of the flesh, and become steeped in crime, but the unseen hand makes its unerring marks as accurate as the gas table. No matter how sleepy, careless, or forgetful the sinner may be, the hand that pen'd the record can shake him from his slumbers, and revive his recollection in the judgment here or hereafter. The deeds done in the body are not left to chance. This book and its contents is part of themselves, and will go with them thro' earth and hell. When called into the judgment we must stand before the tribunal, and each read his own book before the Saints who are to judge the world. However dark men may be now, they shall then know just how far they have gone astray. Jesus too had a conscience and in that book was written all the actions of his life. On earth he walked so obedient to the will of God, that his Father's hand pen'd that life carefully upon his Conscience, that it may be presented as the book of life to compare all by who are called into judgment. The life that Jesus commenced and carried thro', is called eternal life; or a life needing no amendment: and it will therefore stand eternally. It will be a terrible reckoning when these books are read, and compared with the more perfect ledger. Whatever any may think of it, men will have to trace their daily accounts, comparing all things therein with this more perfect ledger. And who can estimate the pains, the groans, confessions, settlements, penitance and tears it will take to wash away the stains and make each like the pages of the Lamb's book of life; and this must be done before men can stand upright in the judgment.

I think that this teaching corresponds with the teaching and example of Jesus. Men who have no light to see the beauty & glory of cutting the spirit loose from the bands of the flesh, with such we have no controversy. If you wish to follow the example of the first Adam and maintain morally the family relations of earth, this renders you the highest class of worldly citizens, and as such we respect you. But you will pardon us for declaring to you that we are traveling in the higher and more excellent way. We are striving to come up to the example set by Jesus, standing justified, and gaining the victory on the higher plane above, while all that follow Adam stand on the earth plane beneath. Under this cross we are raised into newness of life, and into the liberty of the sons & daughters of God; while those who do not bear it are still left down in the lower life of man. We do not enforce these views but present them kindly, saying as Jesus did, "He that is able to receive them, let him receive them" The Wisdom from above is first pure.

### Then Peaceable.

It is not enough for a Christian to be gentle or lamb like, when the current of life runs smooth, peaceable, unruffled; the most ferocious man of nature can do this.

When the oppressor, the slanderer, or evil workers are abroad, and take the field against us, who can be calm and long suffering then? Undertake to strip the worldly man of his property, his character or his liberty; insult or smite him, and the chances being equal he will turn & fight, or perhaps slay you on the spot. This is the character of the political man. When abused he calls at once to his aid the most stern passions of his nature. The Lion, the tiger or Savage, when deeply stirred depends upon his ferocity & strength for battle and conquest. It is so with a host of men, They place no reliance on Divine power for aid, they depend on

themselves, and when triumphant they take to themselves all the glory. It is so with the combatant, and more especially so with the hero. Our Lord saw the race in this condition, as a man beholds himself in a mirror. Under the full view of man's murderous resentment, he uttered this God-like rule of action for the Christian.

"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil". Whatever warlike resistance political power delegates to the earthly man, Jesus takes it all from him when he enrolls himself under his banner. He then stands him out in sight of all on the quiet plane of non-resistance. If he professes to be truly rising with Christ, he must leave all that is ferocious and combative beneath on the earth plane. As a child of God when assailed he may use his best harmless endeavors for protection, and leave the rest to the wisdom from on high.

### Jesus.

Amidst all the storms of persecution and bitterness of life, Jesus invariably placed his whole dependence on the wisdom from above, & found protection till his work was done and his mission ended. The first real proclamation of his divine errand in which he gave men to understand that he was anointed as Christ, was in Nazareth where he was bro't up. They heard him till he compared their hardness of heart to their fathers of old in rejecting the prophets. In the midst of his illustrations they seized him "led him to the brow of a hill that they might cast him down headlong. But he passed thro' the midst of them, went his way." Jesus did not resist them by blows or anger, he did not break away and run from them like a criminal, or creep away and hide himself. He did not falter or take back what he had said or beg for his life, or attempt to debate calling their cruelty in question for such an act.

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The power which he stood in protected him, like a man of God he stood boldly up non-resistant, walked thro' the very midst of them, went his way on his Father's business, and they had neither power to abuse or to hinder him. He stood up in the dignity of his mission, when they sought to seize him in the Temple, he completely over-awed them. When about to stone him he never changed from rebuke to persuasion, but they could not harm him. He even shielded the woman proved to be an adulteress from their barbarity and put her accusers to shame. When the Officers returned and the Chief Priests put the question, "Why have ye not bro't him?" They answered, never man spake like this man! It was not the sound of his voice, but like the electric fire that precedes thunder, they felt the power of the holy Spirit in all he uttered. This word put forth in the power of God cut down their murderous intentions, as a mower would cut down the grass of the field. The same non-resistant power was extended to

### The Disciples.

It is beautiful to observe how this protecting power passed from Jesus to his disciples. His work being finished, he no longer needed it; their labors were about to commence, and they could not exist without it. When the band of ruffians headed by Judas, found him in the garden, he could have escaped them for by intuition he well knew they were coming. By not turning from them he placed his physical life in their hands, and delivered up the protecting power which he had stood in to his disciples. When they stood before him like one having authority he inquired, "Whom seek ye?" They answered Jesus of Nazareth. In his reply he ministered to them a power which caused them to go backward, and they fell to the ground. Again he inquired "Whom seek ye?" and from policemen prostrate he received the same answer. Then pointing to his disciples he added, "If ye seek me let these go their way."

Had not their adversaries been smitten down, the disciples would have been sieged and slain with their Master. Peter's sword, the hand that smote, and the rebuke of Jesus showed plainly that all defence should be left to the powers on high; that as men they should not resist in violence, even their persecutors. The power that shielded them at the crucifixion clothed them on the day of pentecost, and struck down thousands at their word, needed no additional aid from men. That power checked persecution by changing Paul from an opposer to an Apostle. It opened the prison doors to Peter in Jerusalem when bound in chains. It delivered Paul & Silas from the dungeons of Phillipi by shaking the very foundations of a prison with an Earthquake. This power delivered the Church by revelation before Jerusalem was destroyed by the Romans. It enabled the martyrs to carry forward God's word from age to age, and to triumph over the tortures of the rack, and in the flames. It broke the power of Romanism, produced the reformation, and planted the Shaker Church in America, inhabited by a people, "who keep the commandments of God, and have the testimony of Jesus Christ. The spirit of non-resistance, and the power of deliverance was planted in this Church in the very beginning of its existence. I will pass by many incidents and come down to the late

### Southern Year.

This late bloody struggle has shown up how God still works for the pure minded and non-resistant. When the demand from the government, called upon the States to draft hundreds of thousands, it found us with a faith that neither allowed us to fight, to serve in hospitals, or pay for substitutes. To enter the army was to renounce our faith in Christ. To serve with the wounded was to restore the Soldier

to the use of the rifle and the sword, to pay for substitutes was to employ another to do the work of human butchery for us. We hesitated not a moment, but determined to take a firm stand, Upon the glad tidings sung by Angels at the birth of Jesus, "Peace on earth and good will to men". We had long ago in the days of peace, surveyed the whole field, counted the cost, and now prepared to stand upon our faith and meet the consequences. We were well aware that we would appear before men as craven and cowardly, as selfish and miserly, and as reapers of the spoils purchased by the blood and toil of patriots returning no equivalent. To men among us of spirit it looked at times fearful, but we determined to stand it. Pretenders left us to enter the army this they were at liberty to do. But there were among us God fearing young men, who took a straight course, and one by one they were numbered among the drafted. One young man was summoned from the Society at Shirley, was examined and accepted. He returned home, and determined to remain there, and to place his whole trust in God. He prayed fervently, was sorrowful at his prospect and continued thus, till an Officer took him from the Village. When forced away almost heart broken he more than ever determined to stand on the power of non resistance and place his whole trust in heaven. The first night he was placed in prison with deserters and in irons. Their curses upon the government their ruffian like conduct and their horrid oaths so shocked him, and contrasted so fearfully with his own God fearing kindred spirits at his quiet home, that it felt to him like dropping from heaven into the very hells of perdition. He would then have considered it a favor to have faced death before the morning light. On the Island he could not be persuaded or threatened into a course to make him take his first degrees in the drill of a Soldier, and was of course kept in confinement.



Finally one of the Officers designing to arouse his fears threatened to have him shot if he did not comply. He entirely mistook his man, he had lived a life which had disarmed death of its terrors, and he meekly replied, I would consider it a great favor if you would shoot me, for I had far rather be shot, than to be placed in my present condition. In all this, they could feel nothing wilful or rebellious. They saw finally so clearly that it was the effect of acting from principle that they liberated him, and assigned him the duty of a waiter. Finally, he enlisted the sympathies of every one on the Island who knew his case. They admitted his friends to visit him, and tho' he had passed one surgical examination, they favored him with another. Last of all they released him on furlough sent him home, & never recalled him. Who doubts the interposition of kind heaven, in this case of trial of faith, in this servant of the Lord.

Scarcely a Society of our number but what met similar trials; but we had a God fearing President, and others of like spirit at the helm of state, who knew that the sincere children of God had been the salvation of Nations ever since the world began. The draft extending to all was right. But they finally listened to reasons why we could neither fight, or voluntarily pay an equivalent, gave indefinite furloughs to all such, and sent them out of the service, and this was equally right. And was not Gods protection to be seen in all this likewise?

In Kentucky, a Village of Shakers may be found at South Union, a few miles from Bowling green, where for a season the rebel army lay. They were in want of every thing, and the Brethren had much that would supply their wants. The leading members had strong reasons to fear their raids for plunder they knew that they had planned such robberies; and were distressed at their prospect of danger.

They earnestly looked to heaven for a protector, and one was raised up from a quarter unexpected. The notorious Morgan then commanded at that place. He learned all that was intended, and promptly stepped forward to the rescue. He issued immediate orders strictly forbidding any such proceedings. He informed his legions that he had long known the Shakers, that they were harmless & unoffending, that they took no part with either side, injured no man and had no desire so to do, and that none under his command should injure them in any way. His strong iron will and unquestionable power shielded them, and they were grateful to heaven for it. They viewed him as one that God raised up to help them in the day of trouble, and so do I. However stern & ferocious that man was, his friendly course extended clear thro', till the rebels were routed by the union armies. Rebel tho' he was, this will be held in grateful remembrance by those he befriended. When he has passed the confines of the unknown land, tho' his sins are as scarlet, in the day when all wrongs must be righted, God will hold his kind deeds in remembrance. If he will reward the kindness of one who gives a cup of cold water to a disciple this man will be remembered.

We never doubted but gratefully acknowledged that we share largely in the civil blessings secured by this nation, by the noble heroes, patriots and martyrs, who fought and fell in putting down this bloody rebellion. And however it may appear to man, who do not recognize the wisdom from above or the higher law, we never doubted that we could do more good for this cause by obeying the word of God to us than in any other condition we could be placed in. God would have saved even Sodom if five comparatively righteous souls could have been found in that wicked City. This Nation suffered to put down treason

on the worldly political plane, while the Church non-resistant, often suffered to obey their convictions, and hold their standing on the plane above. This patriotic and Christian struggle beautifully blended to uproot treason, and restore peace and prosperity to the land. As with others, this war has greatly enlarged our expenses, doubled our taxes, and entailed upon us our part of the debt of this Nation. If it had been greater we would scorn to complain. If the Authorities had attached property to pay for substitutes, we would have submitted to it patiently.

In the days of the old revolution, one of the Quaker fathers who lived in Valley Forge met the Commander in Chief when the Army was in sore distress and kindly said. Friend George my religion utterly forbids me to use carnal weapons, but it requires me to feed the hungry, and clothe the naked as far as I am able.

Thee and thy Officers to the extent of my means may dine at my table, and I will do what I can for thy Soldiers, and it was kindly accepted. This was the right spirit. I do not wish to boast of kind deeds, but present a few cases in connexion with this to show that the men of peace should be liberal even in extreme cases. Our Societies have given liberally to the sanatory cause, and to the freedmen.

We have shared with the Soldiers in hospitals, luxuries, provisions and money. In our Western Societies especially in Kentucky they have helped feed with a liberal hand the armies of the North. In South Union settlement, a great grain growing section they have dealt out large stores of provision to hungry troops, and submitted to some demands for horses wagons, &c. with as much good nature as any could have done. At the Society of Pleasant Hill, Ky. they witnessed the strife of conflict, cared for the wounded of both parties left on their grounds, fed bands of Soldiers, and on one morning, prepared and dealt out breakfast to 1200

Cavalry men, and feed their horses. Boasting of such deeds is far from my intention I simply present them to show what the non resistant man may do & stand upright. To close this part of our conversation, allow me to say that a Shaker Village is the best peace Society in existence. When civilized citizens unite with it they find that they must pass thro' a higher degree of civilization to form a part of Christ's body who dwell together in brotherly kindness and good order. Thus they will become Gentle and easy to be entreated.

The ruder classes of worldly men are those who in early life, were proud, arrogant stubborn and inclining to many evils. Such grow up to look with contempt upon a gentle spirit, easy to be entreated. They generally fall into great sins, become the refuse of Society, and too often spend their last bitter days in the penitentiary or expiate their crimes on the gallows. The class who succeed best in the world are reasonable, considerate and seek good counsel instead of avoiding it. Entreat such to alter a course that seems dangerous and they will listen candidly, steer clear of evils ahead, and in after years bless those who guided them into honorable courses.

If men start inexperienced in worldly life how much more so will they be when starting on a Godly life, on which their present & future happiness depends. If they need a guide in beginning the world, how much more a teacher to learn the Christian life.

When any set out to follow Jesus in the path he really walked in, they are ignorant of the changes they must make in their lives, and the trial it will cause them to make them. Ripe scholars in God's work can soon see who will travel the surest and most pleasant in the work of Salvation. When temptations are pointed out to the proud and wilful, too often instead of shunning they run into them. When questioned concerning such a course they are haughty, independ-

dant and any thing but gentle. They pierce themselves thro' with many sorrows, bring trouble upon their Seniors, and often fall from the path which leads to life because they are not easy to be entreated. A better class of young or inexperienced Christians are thoughtful, considerate, and do not tower too high up in self-esteem. They view the Chh. of Christ as a school, and consider themselves pupils sent thither to learn, and increase in spiritual knowledge. They see that all Military, literary or mechanical students need the aid of a master mind, till they stand before Society having mastered all they have undertaken. The real spiritual scholar sees that Salvation from sin must be studied as a science, and he bends diligently to his labor; becomes pure minded, refined, peaceable gentle and easy to be entreated. Such stand as the brightest ornaments in the household of faith, make the most reliable leaders and will stand first in the Heavens. They meet changing scenes and they looked for them. They hear reproof, for they know that they cannot grow in the knowledge of the Lord Jesus Christ without it. Gradually changing from the lower to the higher life they meet fiery trials, and becoming spiritually scientific they expected all this. They see seasons of disappointment and sadness, but learn that the great master builder met the same, and that they surely must. With all these they meet joy and comfort ministered to them by Angels & they expected this also. Their obedience prepares them to enjoy such ministrations, in a manner which the self willed, disobedient and unrefined never did or can enjoy them. And this travel of spirit gives the evidence that they are becoming

Full of mercy and good fruits.

The godly experience just alluded to renders a believer in his degree

like him, "whose tender mercies are over all his works". Man may be tender hearted by his peculiar organization, but gospel experience will render him understandingly so. It will teach an honest mind, that when men speak or act against him, that in all probability he has said or done that which in part has caused it. Then instead of retaliating, he will seek to find the evil in his own breast, & will diligently set about removing the Cause, that the effect may cease. If he has received injury or is wounded by another he concludes like a wise philosopher that if he makes the worst of it he will bring more affliction upon himself than his adversary has done. If he makes the best and thinks the least of it, & performs kindness instead of retaliation, then as our Lord said, "He heaps coals of fire on the head of his persecutor." The difference between the cruel and merciful man is this.

When a sinner disgraces himself by crime, the unmerciful man cherishes little towards him but coldness and contempt, or a desire to see the offender punished, with little regard who will suffer with him. While the merciful Christian will feel charity for his folly, view it in the best light he can examine it in, and will strive to save as much of his character and manhood as possible, striving to lighten the burden of his friends. Our Lord once said to <sup>the</sup> Jews "The poor ye have always with you" We as a people remember this, when called upon for charity; it is a rule with us, to never let the suffering or needy who call upon us, to go destitute from our doors. A Shaker Village is an excellent soil on which to bring forth the fruits of love and kindness. In a family of a hundred, more or less, some are laborious, others not able to be so. Some are patient while others are impulsive. Some are inclined to study, some indifferent about it. Many are great burden bearers, others have an aversion to all care

or trust. There are wise men and many not wise. You will find plain hearted members, others are prudent and reserved; some neat, some have much of this to learn. Some are free to converse & examine, others more silent and indifferent.

This condition of things if we make the worst of it would at least produce some friction, and something of a pandemonium. If we make the best of it, and of each other, and keep striving to become agreeable to each other, it is the best school to learn patience, charity, and how to live and labor, and sit together in heavenly places that there is on earth. Here then is the circle in which we study human nature, the graces, and how to interchange a thousand little civilities peculiar to our institution. If Heaven is made up of a large spiritual family, existing in a joint relation, it certainly follows that we are learning on earth both in theory and practice what professed Christians will have to learn when they enter the spirit land. We are taking many degrees in the kind of literature which others will regret that they have neglected. Under this tuition we learn to live

Without partiality.

A spirit that inclines a person to favor another, either thro' fear, favor or affection above all others, seems to be the true rendering of the word partiality in the text. If the favorite is virtuous in a worldly sense it is plausible, in the professor still in the spirit of world, but if practiced by one who professes to strictly follow Christ, he cannot find an instance of it in any part of his example, and his teaching is against it. If the favorite is vicious and gross it is corrupting even to the sensual man, but altogether abominable in the professed Christian. I will not stop to examine any Church which does

not stand on the Community System, that the Christian Church started upon, by this text; but simply say that when the Christian Church first started, the Apostles following the instruction of Jesus struck a deadly blow against all partiality. History the most sacred declares that they came together, and had all things upon the most simple equality. The judgment upon Ananias & his wife, shows that nothing like secret reservation for selfish purposes could stand in that order. Consecration seems to have given admission, reservation placed them still outside the Church. We learn too in their history, and in the whole narrative, that houses, lands and possessions were extensively sold and the proceeds handed over to the Apostles, and finally to Deacons, who were to make distribution to all Church members, consulting the needs of all and nothing else. There was a blow against partial favorites, partial relationship, partiality in high life, and in low life. We Shakers as followers of Christ receive this first pattern as the true sample of Church relation.

I have long been interested in a self made man or woman. One who could say that he was born into this world moneyless, friendless, with scarcely a shelter, none to provide him a morsel of bread, or assist him to the first degree of instruction. When he had struggled up far enough to look about him, could see none who had the least care or concern for him, & that he had nothing of value, but a strong determination to make a man; and to back up this had proved to the world that he had energy enough to carry it into effect. You, & I, have seen such, who in the midst of great temptation stood truthful, honest; who without a teacher became learned, & gathered substance without capital. One who standing upright became beloved; without friends in childhood, could



count his friends by thousands in manhood, and from an errand boy had arisen to some of the most useful stations in Society, and a strong pillar to support all the radical reforms of the age. I have studied such biographies with thrilling interest. Here let me say, that this character is the best prototype of a Shaker that ever existed. Such a character arises to be a man without the shadow of partial surroundings, and so does a Shaker.

A true body of Believers in our faith, are all self-made men & women. To God they give all the glory, for their uprising in a spiritual resurrection. When called into this order, and awakened to an understanding of sin by the holy spirit, they see that they must rise out of the lost state that they are in by bearing the cross of Christ, and that none can do the work for them. Nothing of their old character will answer now they must have one entirely new, and they cannot get it till they toil and suffer for it, and earn it. Like the pilgrim at the gold diggings without capital, if they secure the precious dust, they dig it, wash it, cleanse it, for none are partial enough to do it for them. At the door into this Church there is no partiality; the poor candidate who will show his lost condition, will pass in before the rich who will not do so. The reckless or the thotless who have been rude, will pass before the moralist who needs no physician. I have seen the ignorant pass thro' this door while the learned was barred out. He whose name never stood upon any Church record has been accepted, while the great professor had to stand back. It matters not whether a candidate is a religionist, moralist or a rude man of the world, as Christ makes all things new, they must obtain a new set of thots, words & actions. They can obtain them

by constant labor, watchfulness & prayer, no other price will purchase them.

Since the Christian religion was planted upon earth, no joint interest was ever carried out so perfectly, as it has been among the Shakers upon religious equality. Our own experience teaches us just how all partiality was struck down in the pentecost Church. Our covenant relation was framed in the very spirit of their compact. It gives to all the social comforts of life, in health & sickness. The proceeds of all labor income and consecration goes into the hands of one set of Trustees, "who buy and sell as tho' they possessed not". to be appropriated for the good of all.

All garments are of one fashion & pattern. Dwelling rooms and shop rooms are furnished alike convenient for all the inmates, and all trades impartially from Elders to all grades of members. The same Church Order and law meets us all, and must rule us all. The same seasons for labor as each has ability goes to sustain the whole without favoritism in any quarter.

Now when the Apostle says in this text without partiality, if all this does not bring us within his exact meaning, I see no way for Christians to get there; and it is very easy discover that all who come up to this state of things, must be in reality without  
Hypocrisy.

Here then is the conclusion of the whole matter, No one can set out and carry out these principles, except he is strictly candid and free from all duplicity and hypocrisy. It has been a maxim with me for years, that if the gospel does not make a professor free from all guile & double dealing that it does but little for him. In the political world many screen

themselves from sight in the undercurrent of policy, and the unreal; but such hypocrisy will not do for a Christian. To close up this interview I will simply say, that I started on the Christian course I have endeavored to describe, and have found it to be a pure way. Honestly have I continued it thro' life thus far, and find it to be the path of peace, quietness and comfort. And honestly will I pursue it to the end of my course, that I may justly expect to find my name written in the Lamb's book of life. We must all come up to the moment when we step from time into the eternal state. I then above all things else desire to pass into the unknown world with the certainty that it has been my highest ambition to successfully carry out in practice, "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, and whatever things are of good report." This will give the departing spirit of a child of God when he looks upon the last setting sun, full confidence to expect a City which hath foundations whose builder and maker is God.

When I sat down the Minister arose and said, I have listened with attention to the discourse, and am free to say that instead of Criticising or objecting, we would do better if we would strive to ascend up to this higher plane that has been described. The stand taken by the friends thro' the late war I am interested in. I labored hard to render aid in my capacity, and approve the conscientious efforts of all. It is in my experience to have once lived in close proximity to the Shaker Society in Shirley; and was well acquainted with the leading men there, In reality I have the pleasure of saying, I numbered among them some of my near friends.

And I am pleased to add, I never knew an unchristian or disreputable action in one of them. In this connexion I wish to say, that the Thistles at times have remarks to make, and many unbecoming things to say of the dress and peculiar manners of those who chance to differ from them in their exterior and otherwise. Such doings are neither becoming men or Christians, and I honor all who do not practice such conduct.

By my request he then selected a hymn, which was sung with devotion, and the meeting closed. At the close of the meeting, a few members met me at the foot of the pulpit stairs, the Deacon being one of the number. He came up and said, Sir, I owe you an apology for our backwardness in permitting you to speak to night. I will now explain. This being a central place we have been very much troubled with men of doubtful reputation, professing to be preachers of the gospel, and some proving to be even Mormons. You being a stranger, under a name, and holding sentiments we knew nothing of caused us to hesitate. Now Sir, if our backwardness caused you pain, please pardon it in us.

I made this reply. When Lafayette was by invitation this Nations guest many years ago, the American people feeling deep gratitude for past services, made princely gifts to the old chieftain. Finally, Congress resolved to do their part, and moved in their body to present him a large sum of money and an extensive tract of land. The vote was unanimous except three members, who sternly opposed it as unconstitutional, but it was carried and he received all. This placed them in a disagreeable condition and they waited upon the old patriot to apologize.

He gave them a kind hearing and then replied. Gentlemen, you did exactly right, had I been in your place I should have done just as you did, &c.

Now, my friend you did right also. In our own place of worship we should have been cautious about admitting a stranger under some singular profession and appearance. But we are now better acquainted, and when next we meet, we can learn by this how to do in future.

Now Elder Frederick I have got to the end of my story. a long one it is as usual, It looks like an attempt to preach, and I know it can be better preached & practiced at your place than it is here. Still I shall be simple enough to send it. A certain aged Sister died in this Society, who in her early years once got tried at persons in particular, and matters in general; and while stirred exclaimed, Well, I am thankful I read the books before I saw the people, they certainly dont look much alike, for I certainly read more gospel by far in the books than I ever saw in the people. perhaps the same criticism will apply in this case. If it does, so let it be, till we can become more like the letter.

We are all well as usual. Winter is threatening to set in, then again stops to consider upon it. My out door labor is wound up. I am getting under way for a campaign in the shop. The world still moves. I am thankful for present health of body, & spiritual justification. I am especially pleased for an opportunity to send my love to yourself The kind Elders with you the good brethren & sisters at your home and all others. from your old fellow traveller, William Leonard - Copied Jan. 1, 68. by J. M. Brown  
Mount Lebanon N.Y. For Elder Daniel Crossman Chh.

Reply by Els. Antoinette Doolittle, Mount Lebanon, N.Y. - Dec. 22<sup>nd</sup> 67.  
Dearly Beloved Elders,

My heart, is full of love for you this morning, and I wanted to tell you of it. There are just two things in my way - which will I fear prevent me from writing you a good long letter. There are many brief epistles, which contain much concentrated good and truth; others lengthy, containing little. But when we get a lengthy letter that is all good, very good as was the case with an epistle from Elder William's pen, which we read to our family & order last Sabbath, then we place that among our jewels and choice treasures. When we say thanks for the same, can you realize the depths of our sincerity? Now, the two things in my way; firstly, want of time, or, being continually interrupted. Secondly, a want of interesting ideas, or, a faculty to express ideas, so as to interest the reader. But when I realize the electric current of communication opened up between Believers - those who are of one heart & mind - then I take courage; & I feel that words to the spiritually illuminated; are but sounds, or, a vehicle to carry the soul and spirit over intervening hills & dales to our loved friends. And I think at this time it will not be difficult for heart to speak to heart - & soul to flow to soul. El. William's beautiful letter received a hearty response from our little flock, and warmed our hearts anew with love; so that a new stream gushed forth, and the tide set strongly towards our Kindred at Harvard. This opened a wide channel - and then you know, at the same time we were feasting upon the food contained in that communication, our good Elder Frederick & Sisters, were not only with you in spirit, as we were - but, they went to you, body,

soul & spirit, & received liberally at your hands - warmed by your spiritual fires, & you broke your bread with them spiritually & temporally. please accept many thanks from them & us for your kindness. All this combined, drew us to you; and as I said opened a broad channel between us. It seems to me that Believers have an important duty to perform in this day & time of struggle, in loving more, loving stronger & praying more fervently for the whole household of faith. For are not those days of affliction & tribulation upon us, when, thro' the medium of Spiritualism, False Christs & Prophets have come forth - in the name of God - in the name of Mother Ann - & of the Ancients of Israel? who suffered so much under the inspiration of the Holy Spirit to plant the Chh of Christ in His Second Appearing, upon a foundation so broad & strong that the gates of hell could not prevail against it. I say, have they not come forth in such shining garments, with such a fine subtle theory - that if it were possible they would deceive the very elect? Then what is the duty of the hour? We have been warned before of this very time. Shall we not gird up the loins of our minds & be strong - saying as did the Apostle - Whosoever preaches any other doctrine, than that which has its roots in virgin soil - is based upon virgin purity & was preached by our first Parents in the gospel & committed to their successors to hold & keep pure & unadulterated, "Let them be accursed", or condemned? Shall we not be exceedingly careful to try those spirits who come to Zion in this day with, lo here & lo there? Never mind if they do come in the name of the Lord. Principles never change. Spirit will always remain spirit - flesh remain flesh - of which souls will eternally, or, as long as they sow to it, reap trouble and corruption; while the product of

the former, is life eternal. Is it not a time beloved Elders, for Zion's children to look well to the foundations? Look to the Ark of the Testimony; remembering that the Mercy Seat is placed above it? First Pure is the watchword - so beautifully illustrated in our recent epistle. Purity first, Second, & last, the law of the house of God. We know there are thousands of invisible beings who walk this earth unseen, who work thro' visible agencies to seduce honest souls & cause them to break, or, depart from this law; they look upon Zion with adulterous eyes, as well as jealous eyes, that she may be defiled. The cunning of the Serpent keeps them from coming boldly, to make war upon the sacred bond of chastity that holds Believers upon, & binds them to the foundation laid (which will stand all the battling of false isms & false spirits). So they steal the garb and name (but not the character which is the real name) of God's true witnesses, and approach stealthily with a "Thus Saith". Then there are others, - unenlightened spirits - who are fond of being teachers - but have not risen above the generative heavens - they find their way thro' their mediums of communication, to our Order! They may be sincere; but not having risen with Christ into the resurrection Order, which is above generation in its purest state - they minister to the generative life, in every one who sympathizes with them. Hence the line of demarcation must be kept in sight by every Zion traveller - between Angels from the resurrection Heavens - who may always be known by the Influence & testimony which they bring (which is a sword to slay the carnal sensual life,) and ministers who come from the lower heavens & plead for the generative life. Let Spiritualism take its place among other sciences & work its work in its own sphere, it is welcome if honestly used & not abused.



But, Mormonism. Perfectionism. Free loveism & Spiritualism on the lower plane is not ours to touch, taste or handle. I have met spiritualists who said to me, "Ann Lee says, so & so, - She led a people away from generation, not because it was sinful, only as it was perverted - Now you stand in so much sexual purity, that she says you are called to a perfected generation, & you will thus bring forth a Royal Priesthood? I reply, "if Ann Lee has gone back to generation, she is no longer our Mother in this spiritual Order, Ann Lee was an inspired woman, She was not Mother any further than she identified herself with the Christ spirit who visited & baptized her. And if she has gone back to generative life & works, that spirit has left her & rested on others". Others say, "Shakerism has had its day - Your Sun is setting" - Then we say, "God's promises are not true". That we thro' unbelief. or unwillingness to bear a full cross may have come short of the glorious inheritance in full promised to the Saints, is quite probable. But the tree of spiritual life and liberty planted in this highly favored land, will never die! Its leaves may wither, and during a cold winter it may seem almost lifeless - without leaves or opening buds. But the Sap has gone to the roots, & when Springtime in the spiritual seasons opens upon it - warmed & enlivened by the rays of increased truth, it will put forth its leaves, possessing healing qualities, bud, blossom & bring forth fruit many fold beyond what it has previously done. The root is holy; branches may decay & drop off, by reason of not receiving the Sap - which must flow unobstructed to every healthful branch. But the tree of life planted in this garden of the Lord whose roots are in the virgin resurrection Chh. in the Spirit Land and receives its food from that Chh. & is watered there cannot decay.

Let us then, Beloved gospel friends look up with hope - desert places will blossom and barren places become fruitful fields, in the good time coming. A little while, and yet a little while, and the now weary, heavy laden burden bearers in Zion, tillers & toilers in the gospel field shall with gladdened hearts see the gathering of many sheaves. And those that now sigh for kindred hearts & minds, will see, even in this that a kind Providence holds a blessing that is growing better & sweeter; and when winter is past & flowers again appear, and the singing of birds is heard, then the flow of congenial communings will meet such a hearty response, that old sorrows & longings in the soul will give place to joy & gladness.

I have not said anything about our little band. It is time of good health with us. The Brethren & Sisters manifest good faith & courage in word & deed. We have just come out of a powerful meeting. Our young men roared against the abominations of the flesh, which is rolling over the land like a flood - filling it with crimes of the darkest hue. Spectators (one professedly a Minister of the gospel) looked confusedly upon the Brethren & Sisters as the swift testimony fell from their lips; condemning sensuality in the Church & out of the Church, including Priests & people all in sin. At the close of the meeting I received freely of love from Elders, brethren & Sisters for all our gospel friends in Harvard, & thanks also for the remembrance of Elder William -

Sister Cecelia has just come in with a few lines written as expressive of her appreciation of the worth of his letter - I will copy it for him.

Thanks to the faithful messenger Of wisdom from above

Who showed its peacefulness & power Its purity and love

'Tis but the hour of twilight now The swaying shadows fainter grow

The objects that we dreamed or felt Rise from the darker shades below.  
 We take a landscape for a type Of the great birthright of the soul,  
 We watch the sun's inspiring light From hill to valley brightly roll;  
 We see the mountains gilded crown While cliffs & woods are veiled in gloom,  
 The fertile plain & busy town Alike are hid as in a tomb.  
 We see the gushing fountain gleam While sweeps the rayless tide along,  
 We hear the lark that thrills the sky E'er other birds awake to song;  
 Earth's grandest landscape hath an end Her fairest scenes must change & fade,  
 But heavenly revelations give The things that are eternal made.  
 And so the messengers of truth Awake our spirits to the Right,  
 They teach the rayless heart to feel The glory of the coming light;  
 And thanks, a thousand thanks, we send And blessings for the word proclaimed  
 With yours, our earnest hearts shall blend Until its fullness is attained.

(by Cecilia Devere N.F.)

Please give our kind love to your good Ministry - Our Ministry  
 are now in Waterloot. I wrote to them that if there was any harm done by our  
 folks visiting Harvard on their way East, I should have to share largely in damages.  
 done, for I proposed & urged it. They were prosperous in their business and  
 returned to us in safety on Wednesday P. M. Now dear friends if your  
 patience holds out to the end of this lengthy crude production, it will be an additional  
 evidence of your power of endurance. Kindly Adieu. May heavens blessings  
 rest upon & abide with you now & henceforth. A line from any one of your number  
 will always be received thankfully - from your friend & Sister Antoinette Doolittle.

Copied Feb. 5, 1868

J. M. 73

Funeral from 2 O.C. to 4½ P.M., March 5, 1869.

3<sup>rd</sup>

33

Funeral proceedings of Eldress Betsey Bates.

She had been first in the Ministry over sixteen years, Deceased w. 3<sup>rd</sup> at 9¼ O.C.  
Aged 70 years, 9 months, and 2 days.

I should not call it a funeral, there are no funerals among the Angels. It was a heavenly meeting, and to you who were not present, I would be glad to show you my hearts record of it. But words cannot give the incense of the flower, the song of the bird, or the light of the sunbeam. How much further do they fall from presenting and portraying the things which are only spiritually discerned & understood.

We entered the porch at the Meeting house, and looked for the last time on the earthly face of our beloved Mother. Calm and beautiful it was. Sickness, and the hand that stole the spirit away, left no trace of their visit. A paleness rested on the fair face, and the eyelids were closed as if in a gentle slumber. I noticed how perfectly she was arranged! It had been done by those sorrowful ones whose labors of love surrounded her. No strangers hand had touched her. The little White Chest that contained the mortal form, and was to be its last resting place, was made by her devoted children. Love and Simplicity combined even in these little external things, to soothe the feelings. We passed into the Meeting House, it was arranged with chairs, (which formed a hollow square,) and were placed in ranks as we stand in Society Meeting. All the families were in attendance. Elders from Waterliet 3 in No. And Elder Thomas with a Company of Elders brethren & Sisters from Hancock were

also welcome visitants there. The first Order entered and moved noiselessly to their seats. There was a dim light over the assembly, and a suppressed sorrow which lent to the moments of waiting a solemnity and power such as I think never rested on this earth before. It seemed as if the very air whispered the approach of the Lord's anointed. Elder Daniel & Elder Giles always united, appeared at this time, clothed in a sorrow so Christlike that they were as one. Eldress Ann came alone! I thought she had paused to look at the dear, still face of the dead, e'er she met the anxious tenderness of the living. She came not in tears, but with a smile of heavenly fortitude. A spiritual light covered her from head to foot: and she moved as we might imagine a Childlike spirit would move through its eternal home. And is not Love the eternal home of the soul? Yea, truly it is. Every heart forgot its own bereavement, and turned its best feelings and sympathies to sustain the precious Parents of Zion. It was then I realized that gospel sorrow could be as unselfish as gospel love. Our good father Elder Daniel inquired if we were all there, and if Elder Richard was coming? Elder Frederick said a low nay. Then Elder Daniel opened the meeting by saying, "I am thankful to see you brethren & sisters, altho' we have met on a solemn occasion, to pay the last tribute of love & respect to the remains of our beloved Eldress Betsey, & to commemorate her virtues. He spoke of her as being indeed a Mother in Israel. Of the spotlessness of her life, of her kindness & love, her mercy & justice, her patience & endurance that never failed, her boldness & steadfastness in the cause, of her strict adherence to principle, her treasure in her brethren & sisters, her cheerfulness & agreeableness as an associate. He said, "We should not mourn but make her life our example". His voice was frequently broken by his emotion, and his tears fell fast while he was speaking;

Yet he said, "he felt no cause of grief for Eldress Betsey's spirit would not go from us, but would still be with & minister to us. She had passed thro' a change which we call death; but it was only a loosening of the spirit from the body. Eldress Betsey had gone home to the rest of the righteous. Elder Giles spoke most affectionately of our Mother. Said that when he awoke at half past three in the morning, the words of the Psalmist were forced upon his mind, "The King's daughter is all glorious within her clothing is of wrought gold". He spoke of the Ark that was made of precious wood, then covered with gold, both inside and outside and likened Eldress Betsey to it, said she had made her body and her soul a temple for the spirit of God. She had the principles of the gospel inwardly, and its gifts and graces outwardly, which was a witness of the ruling spirit within. He also spoke of her being consecrated by her natural parents at an early age, as was Samuel the Prophet of old; of her early training and the obedience which she rendered. Again & again he spoke of her Motherly Spirit; & we wept with him as we wept with Elder Daniel. Eldress Ann said of the testimonies which had been borne concerning Eldress Betsey, that they were all true every word: that too much could not be said of her virtues. I could not hear any more, but I felt the love & sorrow of her spirit, and the whole tide of my heart flowed to her. Elder Daniel Crossman in his simple heartfelt way, expressed his love for our Mother, & for the remaining Ministry. He spoke most weightily of their heavy burdens, & of their need of support, of his confidence in the Gift of God, and his determination to sustain and bless it, let the sacrifice called for be ever so great. Elder Calvin Reed united with him, spoke with a spirit of devotion to the cause, and to the Order of God. He showed the relationship (somewhat) that exists between Ministry & Elders, and how the latter could increase the labors of Ministry

or make them light just in proportion to our obedience and reconciliation to the Gift vested in them. The tenderly spoke of Eldress Betsey, She was always merciful to those who were willing to Confess and forsake sin, and when she reprov'd & chasten'd it was in love. Every one who felt for Zion, or its sorrowing burden bearers was strengthened by the testimonies. *Happy Change, Faithful Heirs, Our Mother's Gone*, were the principal Songs sung. Elder Giles read some lines which had been inspired by our Mother. They had her impress upon them, and lifted my soul away to the Better Land. Thus - *The Valediction*.

A parent form, is from our circle gone, And we alas! are left our loss to mourn;  
 The form is gone! The spirit lingers yet; "How can I leave what I cannot forget?"  
 Methinks I feel the touch, the sound I hear, Brethren & Sisters to you I am near;  
 My earthly form, consign to silent tomb, But, with you still, my spirit finds a home.  
 O faithful Ones, with whom I've shared my care, Hark, for a moment, and with patience hear;  
 Joyful, I tell you, that my soul finds rest, I meet my blessed Mother, I am blest;  
 For many years it has been my constant care, For this eventful moment to prepare;  
 The time has come; thank God, I'm ready found! Earth, I can leave thee! Friends, to you, I'm bound.  
 O Elders, Brethren, Sisters, every one, Prepare, prepare, to find your spirit home;  
 No sacrifice I've ever made in vain, No selfdenying act, now gives me pain,  
 No rigid cross, against a carnal life, Brings sorrow, that I've entered in the strife;  
 O nay, dear friends, My Mother says to me, My little child, I find it well with thee.  
 Young people dear, my sympathetic pray'r Is for your welfare; Of earth's ties beware,  
 Flee, flee the shadow of a worldly sense, Obey the by laws, set for your defence,  
 Cleave to your Elders, All your sins confess, Thus you will grow in grace & righteousness,  
 Renounce all worldly vanity & pride, And safely in the Lord's pavilion hide.

Dear Gospel Kindred on the Mount & Dale, Take, take my blessing, nor my loss bewail,  
 God's will be done, on earth as 'tis in heaven! Be this your prayer - In meekness, strength is given,  
 Remember still, the ark of God must rest Amid your tents, In blessing you are blest,  
 Stretch not a hand to steady it, but pray, That Wisdom guide it in her righteous way.  
 Accept my thanks, each precious form I see, For all your many favors done for me;  
 For me small name, I am but one of you, The Order is the point from which I view,  
 Yea, every understanding act of love, Done to God's Order, Mother doth approve,  
 And, like the cup to the disciple given Becomes your joining to the Saints in Heaven.  
 Farewell, lov'd ones, I must bid you adieu, The curtain falls, which parts me from your view,  
 I hear the summons, and the call obey, To join my Parents, in eternal day,  
 Farewell, Dear Friends, the struggle is severe, For me to leave, while you're remaining here,  
 With courage toil; the faithful all will come, Where we shall meet, In a blest, happy home."

### Angelic Counsel.

"I hear the Angels saying faint not amid the gloom, Bear up, in time of sorrow, And  
 heavenly help will come: Bear up, bear up, the Angel bands, will bless united hearts and  
 hands, And nothing evil can betide, If Zion will in God confide."

Elder Amos spoke meekly but firmly in support of the Gift of God, and  
 of the duty resting upon all to put away party spirits & one sided union, and to bear the  
 burdens together. He spoke of his acquaintance with Eldress Betsey, of her devoted Godly  
 life. Elder Daniel called on Elder Frederick to speak, who when he arose stood for  
 a moment to conquer his emotional feelings, then blessed the testimonies of Ministry  
 & Elders & said "Our Mother was indeed a Mother in Israel; she was my Mother.  
 That simple sentence spoke volumes and bro't floods of silent tears from eyes that  
 do not often weep. He then testified that he had felt a ministration from Eldress



Betsy's spirit, & he felt confident that she will be a powerful Minister to Zion, and be a means & medium of connecting the Church of God on earth, with the invisible Church of God in the heavens more closely. The brethren & Sisters understand my views upon this subject. I believe there is an organized body or Church in the Spirit World, a pattern after which the Church on earth is fashioned. a Church, with its different Orders, families, or Circles. and each Order & Society receive ministrations from its corresponding Source, or fountain in the Heavens. And as Eldress Betsy was not confined in her labors to Lebanon, but was a Minister & Mother to the whole Israel of God on earth, so would she continue to be. for she knows Zion's needs, & will be able to accomplish far more now than when in the body. She will bring a baptism of fire and repentance which is so much needed. Elder Giles then requested, in the name & spirit of our departed Mother to have the Anthem sung, "Those who have left all their sins behind". He said he knew she desired to have it sung". Brother James Calver poured forth the burden of his heart. It was not only for the loss of a dear Mother that was gone that he sighed, but for all the fathers and Mothers that must soon follow her. It was for the Cause of God that would soon be left for those who are young to maintain. He prayed that all might be faithful to do their own work, and be able to help those who are still younger and weaker than themselves. He sank upon his knees and in tears begged the prayers of Ministry, Elders, brethren & Sisters. We knelt, and "Even the Angels fell prostrate and lowered their wings". Elder Daniel said, "it was a true gift and blessed it". said, "it is well with Eldress Betsy, By faithfulness she had woven a garment of righteousness thread by thread which she now wears: he hoped the young would follow her example.

Elder Sisters of First Order & Second Family spoke, but I could not hear one word. This I regretted. Elder Daniel asked for love for Eldress Ann, said that Eldress Betsey's mantle would rest on her, and she must be blest. She stepped out of her place and turned around, while her face was radiant with glory - The brightness that was upon her when she first came into the meeting was still upon her. We needed not the form to typify the Holy One. We saw the increased spirit of the dove that has so long had its abode in her heart; and we heard in the depths of our hearts the approval of heaven, "This is our beloved One in whom we are well pleased." Turning & bowing she said in a clear, soft voice, "I will promise you to be an obedient Child, just as those who know me best, can witness that I have always tried to be". I felt and saw at this moment, the power of love - of eternal love. She asked for love for her companion when appointed & anointed. It seemed if the people gave more than a human store - that they were mere Channels thro' which love of Angels might and did flow. I thought of Believers everywhere, & that that altho' they might not be apprised of our sorrow, still they had a part in this gift of love. Br Timothy very feelingly united with & blessed Br James' Gift, and called upon the young to make a Covenant of Consecration to God with him. Elder Frederick recommended Br James feelings & said, "We need not fear for Zion while we have such fruits as Eldress Betsey to send into the Spirit World. Elder Thomas Daymon with grace & sincerity offered a tribute of praise & love to our Mother: In the fervor of his love & zeal he clasped himself among the young who are working for God - who would help lift the burdens that are to be borne. The Spirit of life within him made him young, and caused us to forget his silvery locks. I shall not soon forget his appearance as he turned to the young and said. "Will it always be an honor to you, not to be able even to bear your own burdens? and the intensity with which he answered his own questions, while he called upon all to awaken & sustain the Order of God -

The Elders from Hancock and Watervliet spoke beautifully from the same fountain, they breathed forth love and dependence upon God's Order. Elder F. gave love from Canterbury and Enfield. Eldress Sarah Lewis spoke in a gift for Eldress Betsey, we felt a witness of her presence - and ended with "farewell for this time". Eldress Antoinette with her soul full, opened anew the fountain of our tears as she touchingly recounted the virtues of our Mother. She spoke of her liberality; said she was not what would be termed a Conservative. She never barred the door against any increase that might come to Zion, was always willing to admit anything that would make the daughters of Zion more like the angels, but was unwilling to have them pattern after the world. She wanted her children to be chaste and pure in everything; that she was prudent and considerate. When anything new was presented to her, she looked at it, weighed and measured it before giving her decision. I loved her said Eldress Antoinette, with all the love that I was capable of feeling for any human being. She was a thousand times dearer to me than any natural parent ever was - or could be.

I have recalled to mind this day, our Society meeting two years ago, when our beloved Eldress Betsey fell on her knees and with uplifted hands cried to God for the young of the flock, that they might receive a baptism of conviction & repentance. God heard that prayer, it was fervent & effectual, it was answered! Such a heart searching work as I never witnessed before passed thro' our family and Order.

Young people came forward asking it as a privilege to confess their sins; and they did it in the gift and power of God, and it was the salvation of some. Eldress A. spoke further but my spirit was too much stirred for my ears to hear more. We sang a song commencing, "I will live unto the Lord, I will die unto the world, etc". Eldress Betsey's own song. Elder Giles read beautifully with deep pathos the following

verses breathing hope and encouragement.

"We sorrow not, in wild despair, Tho' heavy is our woe and loss,  
 We, in our Heavenly Parents care, Bow low, and take the cross, -  
 For greater, greater than our grief, Is that deep love our spirits feel,  
 'Tis God's own gift that gives relief, And meets the anguish that we feel.  
 Our Mother we will love, not mourn, Her life shall be our guide, our light,  
 Her precepts, that our hearts have borne, Shall keep us in the right,  
 Shall keep the walls of Zion strong And ward off every worldly thing,  
 Reveal the source of hidden wrong And judgment to the plummet bring.  
 She loves the holy cause on earth, And she will send the strength it needs,  
 Her hand will train each plant of worth And help us to destroy the weeds,  
 It is a time to do, and bear, Our common sorrow blends our hearts,  
 The heavy burden that we share A weight of love imparts,  
 We feel our union, sacred bond, We feel a love that cannot die,  
 We see the heavenly life beyond, The trials that before us lie,  
 O Mother! Thou hast glided o'er The voiceless, soundless deep,  
 We stand upon its shadowy shore, And bless thee, while we weep,  
 The Angels lift the clouds of earth, And show the glories of that place  
 Where bloom the flowers of heavenly birth, Where we shall meet thee face to face."

At this time, the quiet light of the silver grey sky was dispelled by a burst of golden sunshine thro' the west windows, I never saw light so resplendent, so radiant with beauty as it rested on the brethren & sisters: and I thought it was an omen of brighter days to come, a sign from beyond the pearly gates.

It seemed to be deeply impressed upon Elder Frederick's feelings that Eldress

Betsy would be a Minister of the gift of Conviction & repentance to Zion, Elder Giles felt a witness of the same, and exhorted the young people to seek Confession and repentance and not wait to be forced into it. God loves the cheerful giver.

Eldress Betsy had been a free volunteer in the work: and all would do well to follow her example. She had been brave and strong! from the hour that she came out from her fathers' house, she had never turned to it, or looked back to anything that belonged to the Carnal life. Hearts that did not respond to his appeal, (if there were any such) ought to perish; for they were unworthy to be within its sound.

(It was at this time we knelt and sung, "Hear, O hear &c.") after kneeling I distinctly saw our dear Mother walking around the hollow square bestowing love & blessing upon all far and near; and I made a vow in my heart to devote myself more fully to the work of God. to turn away from every thing that her spirit could not own: to make my spirit so pure and unselfish that she might look into it at any moment and bless its efforts.

The Ministry returned thanks to the assembly for their attendance also for every kind act and feeling tenderly bestowed on Eldress Betsy during her sickness. Every one received love: Love freely flowed to all far and near. It was a rich blessing & feast to be there; and those whose duties deterred them from being present were remembered and blest. Again & again were our friends from Watervliet & Hancock the recipients of love & kindly greetings. Elder Frederick humbly solicited prayers and blessing from the assembly for the Order of Young Believers: and especially for the Elders of the Order, that they may have wisdom, grace & strength to perform every duty to God's acceptance. Our meeting continued about two hours and a half.

The weather would not admit of Sisters following the Corpse to the grave.

It fell upon the brethren to perform the last solemn duty - that of filling the grave which themselves had dug on the first days of our sorrow. No stranger's hand had touched that either. O blessed Gospel that includes Labor and Love! while the brethren bore the coffin to its final resting place, the sisters spent their time in greeting each other and renewing the Bonds of union & Christian fellowship.

Since the funeral Eldress Ann said to Elder Frederick, that Eldress Betsey during her last illness, expressed a strong desire that a gift of true repentance might be reached by the people. It was much needed, & Believers would perish without it. It was a confirmation of his Gift. There was much more that was instructive & interesting spoken, much that is now fresh in my memory but time & space will not allow me to go further. I will just add that Elder Daniel felt a gift for us to kneel & pray that Eldress Betsey and other good ministering spirits might draw near to us.

B<sup>r</sup> Timothy struck in a subdued voice the sweet notes of "Hear O! hear my humble prayer" and many voices joined in harmony & there was not a ripple, or discordant sound, but a gentle flow of deep feeling and love to God, to our departed friend and Mother, and to our good Ministry who were with us, to our brethren & sisters who were present, and to the whole household of faith.

There were twenty Elders who spoke concerning the deceased, &c.

It was the coldest day for the winter of 68 & 9. Mercury at 6 O.C. A.M. 8 below zero.

"How happy that immortal mind Who rests beneath Jehovah's wings,  
Who sweet employment there can find Without the help of earthly things;  
The world around may rage and fight And lay in dust their highest thrones,  
But nothing can that soul affright Who lives for God and Him alone."

## Introduction.

The main object in writing Biography should be, to cast an influence over its readers. That influence should be to excite in the reader, a love for virtue and an emulation to imitate praise worthy actions. Who that has read the life of a virtuous person, or one that has truly reformed, has not found emotions kindling in them to imitate.

If the narrative describes the nobly brave, the reader is alike inspired to heroism. If it relates of mercy, for the time being, at least, he almost seems transformed into an Angel of mercy. If liberal it excites to compassion and charity.

When we read of the noble hearted Patriot, we feel patriotic. If the page sketches anguish and woe, and those sufferings as endured manfully, under oppression, or to alleviate the condition of our race, the blood current that stirs within us, the sigh, or silent tear, speaks to our better understanding in sure but silent language, that we are under an inspiration, that is calculated to invite us to higher, nobler, and more merciful deeds and determinations. Hence to the youthful mind, and indeed to all minds, such reading cannot fail to be a source of profit and pleasure.

The writer has often lamented the loss of such reading matter among Believers. Some noble examples of Patriots,

sages, philanthropists, Orators, bards and even leaders in revolutionary struggles, have found their way in among our reading.

And it must not be denied, that they have done good to certain minds. But how incomparably short these volumes fall, of doing the good to many individuals, that well written works would do, that faithfully described the early and better lives of our own dear

Fathers and Mothers, and experienced Brs, & Srs.

I began to love the Christian name and character, in my youngest, rudest, and most worldly moments; and since I have embraced the cross of Christ, I have seen seasons in the earlier years of my gospel experience that I should have been willing to have suffered greatly, to have come in possession of the written lives and character of our Lord and Savior, of His Apostles and many of the earlier christians.

But when we come down to the Fathers and Mothers of our own Churches, to Elders, Deacons, and many others, who have browed and endured more severe struggles, sufferings and far greater trials, than the earthly hero that had fought his way over a hundred battle fields; We look up to those better us, and inquire for the Biographical sketches of such worthy spirits in vain.

We occasionally see, and more frequently hear of many true hearted strong pillars in Zion. Who have passed, and are passing quietly away, and learn that they existed, but are destined to learn no more, of the examples they set, the labors



they performed, where they sprung from, or what led them into the courts of Zion on this side of the spirit land.

The question here arises, ought this to be so; should mere worldly biography fill their places in our libraries?

Of wisdom and modesty forbid that such writings should be circulated during the life of the individuals, would it not do to have them written while they live, and circulated when they pass beyond time.

The writer of the following has no intention of writing the circumstances, and many events of his life to show remarkable ancestry, uncommon birth, great early advantages, or anything out of the ordinary course, simply because, he that reads may understand, he has none to show;

Neither is it written to show anything extraordinary in morality, religion, awakening or otherwise.

These pages are penned for no other purpose, but to comply with the simple request of a Friend.

Autobiography of My Father <sup>written or commenced</sup> December 1<sup>st</sup> 1793.

I never saw him, he never saw me; All I ever know of him or his people, is what I learned of my kindred, as they learned it of him, or in a slight degree otherwise.

His Father appears to be a Man who dealt largely in the lead or plumber business in London and was reputed rich. He had a numerous family; my father was the youngest, His brothers were connected with the East India trade; and he being but a youth, was early placed by his Father among the clerks in his counting room.

John, my Father, being unsteady, and inclining to a sea faring life, ran away, and entered on board a ship on the river Thames engaged in the river trade, where his Father found him about a year after.

He brought him home, kindly forgave and advised him, and placed him in his old employment. But all sorts of Seamen swarm in that great Metropolis, and he had acquired a fancy for associating with the young restless spirits of the Ocean, who were as wild as the upheaving billows, that bore them far away to foreign cities and romantic regions in distant lands; and in his mighty rambles he, with others, were seized by the press gang and placed on board an English Man of War. Sometime after this, his father learning his whereabouts, again

liberated him. But John, still inclining to his early predilection and associations, was soon seized by the same fever again, and placed in sturace on board another War Ship.

His Father now concluded, it was time for the young Man to learn by experience the difference between a life in the British Navy, and doing business in a counting room where he could share the comforts of a Fathers House.

John soon found what course his Father intended to pursue by his neglect and silence, and on the first furlough he could obtain to go on shore, made his way to his Fathers residence, and humbly begged him to grant him another probation.

But he now found to his sorrow entirely a new phase in the Old Mans temperament. Which was a fixed, stern, resolve, to leave him in his last condition, from which no entreaty could turn him. He told him, that while he pursued his present calling, he would never see him wanting for any necessity of life, when he could gain access to him.

That he might feel free to visit his house, and see his friends, but, he would never do anything for him to help him into business, till he left his present mode of life, became steady, and settled in some part of the world, and reformed.

This seems to have had the right effect, and to have brought the young Man to his senses.

He returned ~~at last~~ to his ship, determined to leave Ocean life.

the first opportunity that presented, and prove to his Father that he could do as he required.

His Prigate being ordered out on the West India Station soon sailed on a Cruise for that Latitude. Soon after they arrived at one of the Islands. John fell in with a Ship Master from St. John's City. He made a moving appeal to him, obtained his favor, was taken on board his Ship, secreted, and brought to that City in the Province of N. Brunswick.

Here he landed, friendless and penniless; But being young, active and persevering, and something of a Scholar, he soon began to make slowly ahead. Here he formed an acquaintance with my Mother whose maiden name was Jane Clark, who was a young Widow. She now determined to marry, settle down, and inform his Father of the fact. Probably his sincere intention to lead a different life, his tale of woe and future prospects were the main inducements which prompted her to form the Union.

He wrote home to England immediately informing his Father of his settlement and marriage. No doubt the Old man saw his intentions were good, and produced vouchers that were satisfactory. His Father invited him immediately to return to London, at the same time promising to supply him with goods, and set him up as a Merchant.

The French and English had been at War, but there was then a cessation of hostilities, between the two Nations,

and while matters were thus, his friends invited him home. He took passage immediately for London, but War again broke out, more hotly than ever, previous to his arrival in the Town. And when his ship run up in the harbor a "Man of war's boat came along side," and being yet clothed in Seamen's dress; and probably being recognized as a British Seaman, he and three more, were walked into the boat, and taken on board of the Old Diamond Frigate, (an English receiving boat, stationed close by.

Here John learned definitely, that though he had done, and wished to be eternally done with, man of War life, but they were very far from being quite done with him. I have seen, and read a letter which he wrote to my Mother, at that time, which showed the distressed state of his feelings, and his hopes of soon returning. He sent dispatches to his Father and friends, and they visited him immediately, and offered quite a sum for his ransom. His Sister especially made a liberal offer, but it was clear he belonged to the navy, that the navy wanted seamen, and just such as he was, and their liberal offers were positively refused; and he was soon sent to some foreign station from which he never returned.

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He probably fell a prey to climate, accident, or died in battle. Rumors of his dying in battle reached my friends soon after. The Saint Johns Captain which he took passage to London with, visited and dined with his Father, and brought back a more detailed account to my friends.

My Mother was now left a second time, and with me, as another additional degree of care and anxiety. Hearing of my Father's death, when I was between two and three years old, she moved to New York City, My Grandmother followed her some months after, with no children. I was now put to school, and when I had attained the age of nine years my Mother died and I fell to the care of an aged Grandmother, quite poor and far advanced in years. The first stirring scene that impressed my infant mind was a religious revival.

When I was between five and six years old, my Mother and two uncles were Methodist professors; and at the time I mention, there was quite an awakening among that denomination of people, in the part of New York City in which they resided.

After they came home from those awakenings, they would sit for hours, and converse upon these scenes, and upon life, death, how man should live in the present life, and their prospects beyond it. At such times, when allowed to sit up,

I was all silent attention, and was as deeply engaged in feeling in the work, (according to my years) as any among them.

The awakening season, the preaching, praying, and singing, were to me scenes exciting and enlivening.

Being in possession of strong memory, and lively imagination, their natural ideas, of the judgment, resurrection, joy of heaven, and torments of hell, were (from that revival) powerfully impressed upon my imagination.

The instructive counsel of my Mother and friends, respecting the rules of life for Young Children, were looked up to by me, as a sacred duty to God, and the sure road to happiness, and for a time I strove to live strictly up to counsel.

When I had passed the age of seven years, I began to mingle more at large with other boys; and from them learned many acts, which led me into the first stage of disobedience to the counsel of those who cared for me. This early brought me into pain of mind, and affliction of conscience. At that age in a degree, I was as sensible that immoral actions, would shut me out of heavenly bliss, as ever I have been since. And when condemned for disobedience, the loss of heaven, and the fear of hell, disturbed and afflicted me, as really as at a later

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period of life.

But the most sure punishment which followed me was my dreams, and my reflections upon them. Often laying down at night, if I had positively disobeyed, I had no confidence to repeat my prayers, and would fall to sleep with many fears, of death, judgment, and fiery punishment beyond time awaiting the guilty sinner. And these themes would be my night visions.

Dreams of this nature, were to me an incessant source of disquietude. One night, when lying near my Mother and Aunt, I dreamed that a frightful evil spirit, had come to take me to the unhappy abodes of the tormented. I awoke, and saw the monster before me, as plain as I ever saw anything in the light of day; and I cried aloud in agony of spirit.

My Mother and Aunt, sought every method to quiet my fears, but could not succeed till they arose and produced a light, then the apparition vanished, and my mind became quiet. I have since observed, that a large amount of the disquietude I felt, was produced by frightful pictures, drawn by Preachers and others to terrify sinners into obedience.

The next event, that was a most important one (in my early life) was the sickness and death of my Mother. Up to the period of her exit she had been everything to me. She had



boiled for me, restrained me from mingling with more immoral children, (which abound every where in New York City.) She had kept me steady to school, and in all respects, had acted to me, the part of an attentive careful Mother. And to this day (though she died when I was very young, and left me almost friendless, and with no great support, in the midst of a large wicked City, I love, honor, and respect her, for her incessant care, and early instruction. If I have ever made any progress in Virtue, I owe much to her, for her steady endeavors to plant in me the first principles.

She died of slow wasting consumption; Being a person of remarkable perseverance, fortitude, and endurance, she, with the aid of my Grandmother, managed her own affairs, kept a few boarders, provided for her children with her own hands, and paid her rents, till within a few weeks of her death. Indeed till within six weeks of that event, she determined to surmount all symptoms of failing health, and live on; but when she sunk under infirmities, few ever failed more rapidly.

She had in earlier life been a religious professor, of some experience and hope. But for two or three years previous to her departure from time, had like many others, been drawn back into more worldly scenes, and pursuits.

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About six weeks before her death, she became greatly concerned for the future.

She now consigned her two children to the care of her Mother, with many charges and instructions, and gave herself to labor for a preparation for death, (according to their understanding of more worldly professors.)

I have since understood, that her prayers and labors were incessant, and affecting, her hope for pardon and acceptance, in accordance with her former understanding was restored.

I mention this to relate something quite singular. When she broke forth in strains of rejoicing she seemed suddenly transformed into another being. Reduced as she was to almost a shadow, I have since been at a loss to learn where she obtained strength, to perform her singular spirit labors. The three last weeks of her life, she continually warned those who visited her, to live to God, abstain from sin, and prepare for death; deploring her own short comings, and mispent time. Her warnings were favorably received, and being in a populous part of the City, in that space of time, I have not the smallest doubt, she was visited by over two thousand persons; and talked to them with a loud voice, in the most solemn strains, for hours each day, till the very night she died.

The sensation produced by this was quite remarkable; but on my own mind the effect was lasting. Not that it made me better; although for a season I strove, as a child to live better. But I now believed my Mother had gone to that happy land, and her counsel and warnings, were ever present before me. But as I grew older, was more unprotected, and worldly scenes were presented more clear to my childish understanding, I soon began to wander into paths forbidden.

But my conscience for one so young, judging from scenes, and observations in latter life, was much awakened. My dreams by night, and imaginary reflections by day, seldom left me. I increased in childish vanity, and youthful sin, but this only increased my inward torment and distress. And in less than two years after my Mothers death (among many others) I had the following dream or night vision.

Retiring for rest one night, and feeling sensible that I had failed to come up to the advice of my departed Mother, before I awoke from my slumbers, I dreamed that the judgment day, of which I had heard my friends and others, so frequently converse about, had commenced.

The heavens blackened, and through this blackness innumerable bodies of Angels descended, with trumpets which when sounded seemed to reach the past creation. I looked steadfastly upon them, till fully aroused by a sense of my

danger. I then looked in every direction, and found myself standing on a vast plain. I saw the dead rising around me in every direction. They were coming up to Judgment.

My fears were now in the most lively agitation. All my short comings arose visibly before me. I had no doubt remaining of my being sentenced to final misery.

But on looking anxiously around, to see if there was a chance for my escape, I discerned, at a distance, a gently rise of land, and on a hill side a plain white building.

Something now whispered to me, "that in this building the heavenly order resided". I now found myself struggling through the uprising host around me, and with some labor I succeeded in gaining an entrance in this building. I ascended a flight of stairs and came to a square room. Around this room seated closely together, were a large number of females. (considering the size of the room) They were seated in silence, looking thoughtful, but composed and happy.

They were dressed in the exact attire of the Sisterhood among Believers even to their caps, and were sitting in the same order, they usually sit in, in their Union Meetings.

Directly in front, and facing me, I saw my Mother seated,

about in the center of the number.

She looked steadily at me, not reproachfully, or compassionately, but with a manifest lack of that affection that exists in the bosom of a Mother.

I was in great distress and fear, but the profound silence of the place utterly forbid my giving utterance to a word or sound. But as my Mother's eyes were strangely fixed upon me, I sought by every look, gesture, and such motions and appearances, as a child can exert, to attract her attention as my former Mother; but all to no purpose. And soon I found myself outside of that singular, silent habitation, (where all was peace and tranquility.) I felt, I did not (in the condition I was then in) belong there. Among that select few, none could describe the tranquility.

Outside the commotion, distress, and confusion.

My anguish could not be imagined, when I again found myself on that great plain. Everything now assumed a different aspect. To me, it was horrid to contemplate. In the West, the whole horizon was lighted up by a boiling sea of liquid fire from beneath. Into this Ocean of flame the whole earth was steadily moving like the downward course of a mighty river; bearing with it a countless number doomed to be swallowed up in these boiling embers of destruction.

I stood and gazed wildly, and found myself irresistably

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borne onward, till I felt the scorching heat, like the simoon of the desert, from this boiling Ocean; and being unable to restrain myself longer, cried out in agony and despair, awoke from my slumbers. I was bathed in a cold perspiration; and so real was the Vision, that I thought for months after I had made one of the most remarkable escapes from endless destruction.

Since my connection with Believers, I have often compared the White Building seen in my dream, with the first Dwelling house in the Church at Harvard; and there is a striking resemblance.

But the feature most remarkable was, my whole previous religious education, had taught me that for heaven I was to look for a golden city, with pearly gates, splendid palaces, golden streets, gushing fountains, a river of life, and an innumerable retinue of angels.

But in this childish dream, here was a part of the sisterhood, now existing in the beginning of the New Heavens, seated in order, in simple attire, even to their very caps. And in the absence of all that natural affection, (which I sought) but could not find, in the Mother who gave me being, I afterwards saw, that they had removed their affections from things and beings of earth, and placed them on things and beings above.

Before, and at this period, I had heard older persons talk of sinning against the Holy Spirit; and perhaps

before I was seven years old, I fell under a strong temptation, to utter some sentence of great disrespect, against the God of Heaven. I withstood the temptation for many months; but one day, before I was eight years old, being in company with other boys at play, and feeling reckless, and daring, I was strongly tempted, and uttered the sentence as an act of bravado before my young companions. #

I had scarcely retired from the spot, before my mind was filled with unspeakable horror; and for some months after, when left to a moment reflection, no other thought occupied my feelings. My imagination being lively, and strong, my conscience active, and it being always impossible for me to control my consciousness, or the torrent of my own reflections, I was especially for the first three months after, in a state of gloom and despair. So much so, that I used to examine my flesh, and it seems to me, that it wasted from my bones.

My reflections by day were painful, and my dreams by night frightful. And as I durst not mention it to older friends, through the days of my childhood and youth, I entertained for a long season, no hope of happiness hereafter.

While in this condition spiritually I narrowly escaped drowning. I fell from a high pile of boards, by some

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careless adventure, some ten feet down over a Wharf, and sunk under water till nearly insensible. A man hearing the outcry of other boys, ran and lowered himself down, by holding on to a large ring bolt, till his feet reached me (as I was rising to the surface from beneath,) for perhaps the last time.

I had sense enough left, to grasp his boots, and he, (with others) raised me above the surface, till a boat came and rescued me. I then felt that this was a providential escape from the horrors of a burning Hell.

In looking back upon the change I am now about to speak of, I can say with the Psalmist "Surely goodness and mercy have followed me all my life."

When I had passed my ninth year, feeling no confidence to pray to God that I verily believed would punish me eternally, for blaspheming Him, I did my best to banish all serious reflections; and of a natural consequence I run into the sins and follies of the thousands of idle unprincipled boys that throng New York City.

Having no Father or Mother to protect and regulate me, I had nearly risen above the control of the aged Matron who kindly cared for me; and if I had broken through that restraint, my course would have been swift along down the paths of destruction.

But a kind Providence ordered it otherwise.



My Grandmother aided by my Uncle, moved from New York, back to the City of St Johns in the province of New Brunswick. after moving there, I was sent forty miles into a new country, far away from the excitements and scenes of wickedness, so prevalent in city life.

I had contracted by my residence in a great city, many notions, faults, and follies, that required patience, government, and good counsel, on the part of seigniors, to subdue and elevate me. Unhappily, my two Uncles who in turn provided me a home, till I was fourteen years of age, proved very unskillful teachers, to a lad of my temperment.

A few kind words, interspersed with suitable correction, were the surest punishment that could have been inflicted upon me. These I never received, but the harshness of my reformers, rendered me an exceeding untractable Scholar.

At the age of fourteen, I was apprenticed to a Boot & Shoe maker, in the City of St Johns. With this man I learned the beginning of my trade, found some protection (by his iron rule, and severe school of discipline) but like other apprentices, contracted many secret faults, and sinful courses, that did less than nothing, to prepare me for happiness, and spiritual usefulness in this, or a future life.

My Master, was a man of good property and

standing, throughout the City being widely known; but decidedly  
 a man of the World. He had brought up many apprentices,  
 which, (according to the custom of that place, he considered  
 beneath him;) this rendered him an exacting, severe, discipli-  
 narian. As he was born and had ever lived in a City in a  
 British Province, his habits were English.

When I first went to reside in that place, I could  
 count a large number of old men, that were the pioneers, or original  
 founders of the place. They were self-made men; that (in the  
 revolutionary struggle were termed Loyalist. They were invited by  
 the government of England, to locate there when they fled from the  
 United States. They were mostly men of stern character,  
 that from the lower walks of life, had walked up over all  
 obstacles and had become heavy merchants in the timber trade  
 and fisheries and other branches of traffic. At that time all  
 their trade was between England and other British ports  
 and all business with the United States was strictly prohibited,  
 thus, <sup>they</sup> had become English in every thing. Even professional men  
 made that nation their model. Thus they were of that  
 aristocracy. And as a portion of the standing army sent out  
 from the Home government, continually lay quartered there and  
 small portions of the navy might be seen water; all this, strength-  
 ened the old, prior severity, that the States revolted against.

But when trade was opened with the Americans, it

was amazing to see, how soon a gradual change commenced. With my Master, there was the same distinction between his household and his apprentices, that there is everywhere in England (between the lower grades of the aristocracy and their household servants. His apprentices sat at a separate table, they never were allowed to assemble with his household on any occasion, but the separation was eternal. And, as was said of the dark-ness of Egypt, it was a separation "that could be felt."

The only degrees of the right kind of usage, that we experienced, was the bill of fare. We ate as the family lived, our food was excellent, and abundant. Our washing was done up punctual; but here we must set a period.

From him I never received a suit of clothes above my working dress, during my stay with him.

I was in a City it is true, that abounded with much good society, but attired as I was, my pride and better feelings, utterly forbid my seeking any higher associations than my own class of learners, and their associates.

I never knew my Master to require an apprentice to attend a place of worship during my sojourn with him. He furnished us no books and made no provision for mental culture except a small portion we obtained in his Winter Evening Schooling.

While seated solitary and alone in the Shop,

or when walking alone by myself, or associating with my companions, I would (at times) seriously reflect upon my forlorn condition. I could see many ranks, and grades of Society around me, that I longed to arise to, but I was completely chained down in my solitary fixed state, or was driven by necessity to associate with idle youth.

No Father, Mother, Brother or Sister in this uneven world to resort to, that would care for me. No relative to feel concerned for me or to help me. A Master and his family, that towered far above me. Without the better garments, or friends indispensable to introduce me to higher life, or proper associations. Being always addressed as an underling or servant.

Feeling deeply that my education was neglected. In possession of a decent share of pride, (forbidding my entering even a house of worship, or a common lecture room in my humble appearance.)

This friendless and truly unhappy condition my better powers of reflection, would (at times) paint in shades of midnight darkness; till if feeling sad, and sorrowful, has any advantages, I might have derived their full benefit.

At other times, I would fondly imagine coming years, with hopeful prospects, (that my better reason taught me, I was not to realize.)

For my Father's relation was in the Old World, and would know or care for me, if I were in their midst and was known to them.

I had no relatives on my Mother's side, nearer than Uncles  
 Aunts & C. who had large families of their own, and the cares  
 of life to combat, and who took no particular interest in me.  
 Well, to cut these reflections short, I spent from five to six  
 years of life in this condition; at times exceedingly unhappy,  
 sad, and with but little real hope for the future.

I never could compare my life (at that period) to  
 anything different than a person in prison. I could not even  
 associate out of the shop with the older apprentices, at their  
 homes. I was the youngest apprentice had much of the shop  
 and household drudgery to perform; and as my Master never  
 took a boy after me, they were all older than myself.  
 And the harsh treatment they received, educated them to treat  
 the youngest boy, much like a young sailor, on the deck of a  
 Man of War. Thus our separation out of our business always  
 continued.

Since entering the Gospel, I have looked back  
 to those days, as something providential. If I had been  
 connected with more agreeable surroundings, I should no  
 doubt, have contracted ties, which would have assimilated  
 my feelings with my native City, and its inhabitants; and  
 with my local attachments, I should in all probability have  
 ended my life there.

During those six years, I had three narrow escapes from death.

Twice I came near drowning. Once I narrowly escaped falling down a perpendicular precipice of rocks, seventy feet high.

These and other causes, almost at times led me to incline to the superstition that I was a child of fate.

During this period, I was mercifully spared from tormenting, and harrowing convictions. Probably, being more removed from the society of religious friends, was partially the reason.

In looking back it seems singular, that a person could live six years in any one condition, and a chain of circumstances prevent their forming any rational tie, to bind them to the spot of their residence. In all this I trace the care of spirit friends. I was alike protected from the errors of higher life; and much of the guilt of ~~lower~~ life. I formed no religious ties, or superstitious notions, of church doctrine. I was bold enough to begin to view this world as it really is, selfish, generally unfriendly, often severe, and little concerned for anything out of their own circle.

It often happens that a youth of my temperament, and in my former situation, and prospects plans for the future. But for myself I had no plan, I could see no rational foundation to begin to build upon. I rested in faith that something would turn up in my favor. There was, (through all that dark period, a spirit that whispered to me,

and prompted me to hope for better days.) I felt a spirit stirring in my soul, warming up my very blood at times, that moved me to believe that there was the beginning, or outline of a man deeply buried beneath the rubbish within me, that would at some period be brought out.

I felt myself as sprung from a more noble stock than those who (as it seemed) crushed me to the dust. And when I saw them taking all the care, to train and educate their own children, I had the vanity to think with suitable developments and privileges I could stand at par with any of them.. And thought that at some day and in some way with all my disadvantages I should make it out.

My Master, was in his government, far from being what was called in that City, called a bad one, but was prompt, harsh, exacting, and severe. The lash was his too frequent argument, used to enforce his commands; and a long course of years, (with learners) had rendered him tyrannical, and unmerciful. Not an apprentice under twenty one, out of six, but would quail before him.

As for myself I feared him, but would never allow myself to cringe, and curl down under his harshness. His rule was that of England, of Europe, a transcript of the back ages. It was the rule of the British navy, the standing army among them; of an upstart aristocracy, of the maritime

trade in their waters; which was alive with shipping in the timber, and West India trade; all of which I despised and looked above.

On several occasions when he whipped me with severity, before the boys, (as he frequently did the others) I stood and bore it like a Martire, or a being that was petrified. I shed no tears, stood perfectly unmoved, and made not the slightest outcry of hypocritical repentance; resolved to bear any degree of mutilation, but not to be conquered by such measures.

My faults which induced this were sometimes trifling, sometimes more to be condemned. But too often, his violence was the effect of sudden passion. I uniformly despised him and his lash, on all such occasions, and beginning to bear his harsh usage before I was fifteen, I fixed a firm resolve, deep and settled in my soul, that by such treatment I would never be a changed being by any man, and through life I never was.

My firmness, and obstinacy, in these trials brought upon me another degree of trouble: Throughout his family and shop, he had always borne this severe iron rule. And being open hearted, he would fret, and complain of me, before his family. Of course they would sympathize with him, and throw out unpleasant remarks to me, among the boys in the Shop, who shared a great deal of such treatment from him; it may seem strange, but they took sides with him.



They had on similar occasions, acted so different from myself, with noisy outcries, and false promises, that it served to mortify and stir up their resentment. They were all large overgrown lads; and I being the Youngest was made the subject of their general lectures; which they interspersed with many bitter speeches and hard names. These I bore in sullen silentness, but never wavered in my desperate resolution.

The truth was I viewed the man wrong, and even a child when suffering his severity, could see, that his government was far worse than wrong. I believed in reasonable punishment; but believed with this, he should have treated those who toiled for him, and enriched him; with far more compassion, kindness, and liberality. Therefore I despised his whole code of punishment, which he called government, and every sentence uttered to support it.

From the Oldest to the Youngest, no conversation ever took place among us, when he was in the manufacturing room. There was a fear that cowed everyone into silence.

No inducement could have confined me there a month, but a strong Old English indenture, which bound all by an iron law till they were twenty one years of age.

At one time for disobeying a command, which forbid our going out on a public evening of a great day, which no other boy attempted to keep, he whipped me with-

great severity; at the end of which, he asked me if I should ever do so again. Having stood perfectly composed, through the whole storm, I coolly told him, I should utter no falsehood concerning the matter; that I found in myself, the same disposition to repeat the offence, and thought likely, that under the same circumstances, I should do no better. I was deserving of punishment, and did wrong, but the stern severity of the man was the greatest cause of it. I saw a desperate spirit rise within him, but he durst source no further infliction, and thus dismissed me to my business, for my back was bruised to my hips.

At one time when alone he was whipping me severely, I coolly looked him in the face and asked him, what good he expected to effect in me by such treatment?

He was struck! and paused. Said he did so because I was a bad boy. I replied, with much feeling, that if I was such a boy, he took the very way to make me worse—that a few words of kindness would effect more with me, than all such harsh treatment he could heap upon me.

He was deeply touched, threw down his instrument of torture and replied he would whip me no more.

His severity could never move me; but when I saw this first rational impulse, and tender feeling spring up in his soul, it broke me down in an instant, and I sat down and

weped bitterly. He came near falling into the same awkward condition himself, but soon relined, and talked the matter over in his family circle. It produced quite a sensation.

The only ray of encouragement I received during all those dark years, was toward their close. My Master fell into conversation with his oldest journeyman one day, concerning what he thought I would make finally in this world. The Old Man said, "I had stern, singular qualities, and he thought, I would never succeed, in making anything in time." The older journeyman replied frankly, that he believed he was greatly mistaken in his judgment - that he had discerned qualities in me, that if followed out, would make a man of me in some condition of life, and that he believed I would not only yet make a man, but would succeed far beyond his expectation.

I heard of this conversation, and of the journeymans remarks - felt encouraged by them, and determined to do something to prove him a Prophet.

I was now growing older, and finally determined, I would not continue longer with him, indenture or no indenture.

My kind Grandmother, (on my Mothers side) interfered and purchased nearly two years of my time.

This turned me fairly adrift on the world, when I

was, but little over nineteen years of age.

I stepped out of this house of bondage, with a degree of resolution, and determination. I had never before known. In truth I was nearly amused to find how many new elements were at once springing up within me.

Like other pilgrims, who had wandered in distant lands, cast out among strangers, my first yearnings, <sup>in spirit</sup> were, for the sympathy of kindred relation.

I directed my steps to the residence of my friends settled in country life, on a branch of the St Johns River.

Everything was rational enough in these my calculations, except that my expectations of happiness and friendly greeting, were a little too romantic & enthusiastic.

But even in this, I was not disappointed, they received me with great kindness. I had managed to obtain respectable clothing, but was low in funds, and had made no calculations how to proceed in business.

As some of my friends were great land-holders, (in my inexperienced imaginations, I had calculated upon more than human nature is apt to do.) I had supposed that (among them all) they would help me plan, how to set up in the business of my trade. And that they would assist me in a small way, till I could make ahead far enough, to repay it all, and stand upon my own feet independant. Hs

In this I was disappointed, I did not see, that they were people of experience in the stern realities of Life; and would not risk, and could not tell, whether it would do to make the experiment. I never found a time to ask any favor, till I learned by observation, and experience, it would be of no use to do so.

At that time, I was as unacquainted with what I might reasonably expect of friends, or strangers, as a child, but I soon began to learn that lesson. I found I had returned among a working set of farmers, and after a short visit, they expected all to pay their way in labor; This I had not the slightest objection to; but entered into business on the farm cheerfully, hoping thereby to make friends, and to open some door, for future advancement. I tarried at my Uncles, from Spring till Fall. The Old Man was a Deacon of the sect of close communion Baptists. His Wife had formerly been a Methodist - but she was now a Baptist; and I knew by her own admission, she had changed her religious notions to please her husband. Their children at home were worldly minded, which was much lamented by their Parents.

My position here, I soon found, was not favorable. I had no sympathy with any particular sect of

religionist, and as the young people were moral, respectable, and inclining to worldly society, of course I united with them; This not being approved, soon left me ill at ease; My Aunt who was a strong minded woman, often used to converse with me, and with <sup>but</sup> one object in view, which was, to convert me to the Baptist religion.

My ideas, however circumscribed they may have been, were by far too liberal, and radical, to meet her feelings. Whatever she advanced on religious subjects, I listened to with candor. And when I could not agree with the notions of her sect, I was frank and honest to express my opinions.

This was not well received by her, for I soon saw, that she considered that I should receive her sayings as an oracle. And without doubt, my Uncle viewed my unyielding disposition as she did. and they both viewed my honest expression of religious sentiments as heretical.

The truth is, these conversations were urged upon me, and were to me unpleasant at that period; for religion was not a matter that I meant to concern myself about at that time. My reigning and only desire there, was to settle down in business and become independant; but it took me the first year to learn, I had chosen wrong ground.

I was in a new country, where the shoe business could not succeed, to any great extent, if I had possessed the means,

to start it with advantage. Money was a rare article in that region, and the farmers for miles on the borders, of that branch of the river, could not have supported a common manufacturing establishment of considerable size, with respectability.

But though I had calculated upon a worldly course, and meant not to be turned aside to pursue any other, that very Summer the listening to a simple narrative, interrupted for a time, all my cogitations and of a business nature.

In the company, and conversation of my Aunt, I found much enjoyment, her well meant urging to the Baptist faith, notwithstanding. In one of her interviews, she related the following account of a young preacher, who had passed through that region about a Year previous, and had produced a powerful sensation among a wide circle. and she being an excellent model for relating such narratives, I was surprised at the effect it had on my reflective mind.

The young Man hailed from Cumberland, in a neighboring Province, bordering on New Brunswick.

He found in my Aunt a congenial spirit, and during his sojourn in that region, related to her his religious exercises; which I afterwards found cause to believe, were strictly true.

His tale was as follows.

“ My Father was a great religionist, and I was born and reared in a land of revivals. I was surrounded by wealthy parents and friends, was a proud young man, and at a religious gathering, was violently seized, and thrown under convulsions, from which I could not extricate myself. I could not take comfort day nor night, could pursue no business, and though extremely mortifying it was in vain for me to strive to hide my condition from the multitude, of young people that I had formerly associated with. It was a trifling relief to me, to see the fire soon spread, which soon brought many others, into the same trying condition.

When I came through in a state of peace, and joined the Church, many of my companions came through with me, and stood well for a season.

I was soon brought under a great trial, being incessantly exercised in my feelings, that it was a duty that God required of me, to exhort my other young companions.

I was naturally diffident, retiring, and ill provided with self-confidence; and felt myself entirely unqualified, I was without the general aspirations of ambition, and it seemed more than I could do. At last to find a temporary relief, by a great struggle I ventured to pray, among the young Brethren & Sisters, and found but little freedom in it.



This so discouraged me, that I resolved I would proceed no further in that direction.

My distress continued to increase upon me, till I determined to travel abroad, and I was indifferent as to the direction. My Father gave me a liberal outfit, and I started on horse-back for the United States.

New landscapes, Mountains, rivers, lakes, rural scenery, quiet villages, and new orders of Society, passed as a shadow, and ended each day like a dream; and at the expiration of a few months, I had worn out three horses, spent a large sum of money, become worn down by traveling, was entirely disgusted with myself, and found my Soul (if possible) more than ever distressed.

I returned home in a state of despair, and as soon as I arrived at my Father's residence I suddenly found myself (on rising one morning) deaf beyond the power of hearing anything, I believed beyond a question, it was sent upon me as a judgment; and I became almost insane.

My deafness and distress, continued about a month. My Sister during this time being a great religionist, was to me as an Angel of Kindness. I spoke to her but seldom, and all her answers were returned to me in writing.

At the end of a month I lay one morning, infernally wretched, deploring my sad condition. and just as the sun was rising; a spirit seemed to whisper "why do you not comply and obtain relief from your troubles?" Without scarcely a moments premeditation I brought myself to make a solemn promise, that if I could obtain my hearing immediately, I would take that as deciding evidence, that my convictions respecting bearing a testimony to others were correct, and that I would try to pray, preach, exhort, or any thing else, that the God of heaven would require of me.

In an instant after this a sound went through my head, like the report of a pistol; and it seemed that I could hear every sound, and sentence within hearing distance; several degrees plainer than I could ever hear anything before. My grief left me and I experienced a relief, that for months I had been a stranger too.

My Sister came soon to pay her morning visit, and inquire by writing my wishes. I told her my hearing was restored, and my distress gone, but concealed from her, and all, my powers of study. I arose took my breakfast, and notified my friends that I should be absent a few days, but related nothing further. With no preparation, I made two days journey on foot,

into a section of poorer country that I never traveled before; and on the second night, called at a poor lonely woman's cottage, and asked permission to hold meeting there the next evening. She thankfully consented, adding "I thought you was a preacher when you first entered my house".

My procrastination was the effect of my diffidence.

I put the hour of meeting, as far away as possible, in consequence of my fears to meet the people. But in this I worked against myself, as I had done all along.

Setting the time so far ahead, the news spread widely that a strange preacher was to hold meeting and such a numerous body collected, that I was greatly agitated & confused.

I commenced my exercises I hardly know how; they sung; I remember of rising with closed eyes, and in that manner began to talk to the people upon I hardly know what.

I felt like a man released from strong fetters. Suddenly a power seemed to fall upon me, and quite a degree of freedom. I spoke and wept in thankfulness; how long, I am and ever have been unable to say. When I opened my eyes, I was still in tears, and a large number of others were in the same condition with me. It had now cast off my chains, that had long bound me, and began to taste the sweets of religious liberty, and I determined to maintain it; having purchased

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it with a great price. I held a few more meetings and returned home, and commenced traveling and preaching.

As my Aunt related the singular experience to me, I felt a strange inspiration pass over me, such as I had never before known. It was not because the man was what was termed converted. It was not because he was driven to be a preacher. It was not because his exercises were peculiar. But what took strong hold upon my feelings was, to think that God by some agency, would follow a man up thus, and compel him to obey his requirements.

The goodness of God in this strange matter; this man, his particular exercises, and all that pertained to the affair, was with me, and upon me, day & night. My Aunt had failed to effect me with her Baptist stories; but little did she imagine the effect this simple statement produced upon me. From me she never learned it. I pondered it deeply. I soon found my aspirations rising heavenward. My desires soon assumed the form of prayer, (that God would thus in his mercy follow me) and by some unseen compelling power, lead me into the light of truth.

At that time, the people in that region, had no reasonable expectation of again receiving a visit from me. But in a few weeks after she related this affair to me, the man suddenly

returned into that section of country. He also came to my Uncle's and there made it his home, I heard him preach, but there was nothing that particularly interested me in his preaching. I heard him converse, but to me there was very little in it all that attracted me.

But when he knew it not, my eyes were closely upon him. His habits were strictly retiring; he walked his room within, and took private walks without, and while I observed all this, one thing only interested me. It was the evident deep marks of suffering anxiety, that might be traced in every lineament of his solemn countenance.

I could there trace the marks of the chastening hand of God, and no language can paint the longing desires that sprung up in my soul to be thus noticed and favored. This man was young, fair, and of wealthy kindred, and where he labored, the religious elements revived, and followed his footsteps. He was the personification of sincerity, and finally gave one of the best of evidences to prove it.

He became universally admired among the young people; and he broke off his labors abruptly, and returned there no more, and gave this as his reason. "He said it was becoming evident to him, that his person was held more in admiration than his testimony. That he felt the effect of it."

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He felt it would injure his religious fervor - that he knew it would steal away the life and power he stood in; and honestly declared, he left for that cause only.

This opened entirely a new field of thought, anxious desire, and meditation for that year. But I confined it all within my own breast. I was surrounded by young companions. Few had any sympathy with serious, or religious matters, or any desire for spiritual advancement. I had found pleasure in their society, and it was reciprocated. I was the first cup of earthly enjoyment, that I ever drank, and though mingled with pain, it was to me precious. and could I dash it suddenly aside? I resolved not to do so.

I endeavored to unite with the thoughtless, the mirthful, the light hearted and gay, and to join the social circle; but it was with a heart full of anxious thought, dissatisfaction.

From these scenes I would retire, and walk secretly over a mile to some retired place to pray. This was soon noticed, they followed, and overheard me. I soon learned this from a friend. This cut me off from their circles.

I now again felt bowed out from the world around me. I had no true religious work, to unite me to those, who professed the Christian name. I was without either the friendships of the world or the sympathy of religionists.

My aunt now tried to render her baptist creed pleasant to me, but still was unsuccessful. I had no fixed residence, and was now too unhappy to plan how to secure one. I had no means of my own, and none to lean upon for aid.

I was sincerely desirous of obtaining evidence of my acceptance with God. I had fixed my standard honestly. I prayed for perfect justification from sin, or nothing, I was too ignorant of Spirit Light to even imagine where the fountain of iniquity lay, or what true justification was.

One day feeling perfectly unmanned, and sorely distressed in Spirit, I retired to a hillside, quite back on my Uncles estate, and cried to God in the very bitterness of my spirit; If I had never in reality raised an agonizing cry to God before, I certainly did then; my distresses reached beyond endurance; I felt my friendless, destitute condition, that I never had brought upon myself, but was carved out by the unfeeling hand of fate expressly for me; I felt the deprivation of Father, Mother, and near friends. I felt my deficiency of common culture, and early moral training. I felt that I could unite with nothing about me. And above all I deeply felt, that I was a child of wrath, a sinner before heaven and earth, and on the downward road to ruin.

I felt, I knew, that I would thankfully enter, any way, that I could be certain, was marked out by the finger of God, by which I could escape from the condition I was in. But when it appeared that heaven refused to open it to me, my anguish seemed insupportable. I fell upon the earth solitary, and alone, and wept with an agony I never knew before, till my strength seemed exhausted.

Suddenly, my better reason prevailed, and took full possession of me. I sat calmly down, and asked myself the following questions. Do I not wish to become a child of God? Answered, I do. Would I not willingly submit, to any requirement that God would make of me? Answer. I would. Then I enquired, why do I make these agonizing struggles, for God certainly must know my desires. I then promised before heaven, that if our heavenly Father, would even open a door of mercy for me, that I would enter it; and resolved, that till then, I would rest in hope. From that hour, I became calm, settled, and determined to rise up, and battle my way through the thorny paths of life, with courage, & fortitude.

In the Fall of this year, I passed through quite a prostrating sickness, by taking a severe cold. Passing down the St Johns River, in an open boat, just before Winter set in; I was in great danger of being sunk in a



heavy gale of wind. To protect my boat, and cargo, (very much like myself) I ventured into great danger. I was on the shore, on which the wind struck with great violence, as it blew directly across the river.

It left me the choice of two things; to let my boat go to pieces, or row to an Island half a mile out in the Stream, and come under a lee shore. I concluded upon the latter, and when I got there, my boat was nearly filled with water. My boat was loaded within eighteen inches of the gun<sup>walk</sup> or top, but I bailed out dry, and determined to hoist sail, and lay my course down the river.

It was rather venturesome, for the wind raged with such violence, that there was not an open boat to be seen, that stay on that river. I run about twenty miles, was much exposed, and a great deal in the water.

For about a week, my clothes were wet a great deal of the time.

When I returned, the consequence was, a cold settled on my bowels and few ever came nearer dying that escaped. In my sleepless nights I had all sort opportunity, to ponder on my prospects beyond time. My reflections upon an unhappy reception hereafter, would have stimulated many to pray and become anxious.

But as I knew I did not live the life of a child of God while in health, I deemed it hypocriery, to be driven to repentance by sickness, from which there was no escape. I asked myself if I should feel alarmed and become excited, if I was still in health? My better reason answered nay. Then I thought it was worse than mockery, to be driven under an agonizing concern, by momentary fears, that would soon pass away in returning health.

My Old motto prevailed, "a reality, or nothing."

I miserably reconciled myself to coming events; I felt quite certain, that if there was no escape from death, that, (as far as I was concerned, there was no little prospect of my escaping, from the torments garnered up in store, for the sinner, befoind it.)

On recovering, I worked more or less at my trade, and gathered up quite a sum of money. I had learned by the beginning of winter this one lesson beyond a question, that instead of expecting any particular favors from relation, that they generally expected on their part, favors from me. If I would toil for little or no reward, listen patiently to a large amount of Baptist preaching; believe that a few such would undoubtedly be saved, and the most of others irrecoverably lost, I might pass on with the multitude, with a certain quantity of criticism.

But all this not harmonizing with my ideas of right, and justice, I determined to set forward in life on a more independant plan as I should have done in the commencement. I do not write thus, to render my kindred different from others, or unlike what I naturally was myself, human nature will average this the world over, (with slight modifications.)

In that region, I had two friends that were peculiarly kind and pleasant to me; they were young married people!

The Son of an independant Old Farmer, & his Wife. I had been some acquainted with them both, before they settled in life. They gathered me very near to them. As they were independant, they urged me to make their house my home, free of all expense, adding that they would be pleased to do me any favors. The Fairly compelled me to allow her to make my under winter garments, and I could not prevail upon her, to accept any compensation for it. They extended to me the most warm hearted liberality I had ever known; and nothing could be more void of selfishness.

When I occasionally returned to their habitation, they made me so sensible of the pleasures they derived from it, that they made their pleasant home, feel like my own sweet home. and they were nearer to my spirit than any

Kindred, I ever knew. and they ever carried it out, to the very letter, during my stay in that country.

This young man had passed through similar exercises of mind with myself; I found in him a more congenial spirit than I ever knew (outside of the Gospel work). His wife was as kind to me as a Sister, and I ever have, and ever shall, hold them in pleasant, and grateful remembrance, and pray that hereafter, I shall be able to befriend them. This union to me was full of instruction; it called out all the noblest feelings of my being. It was calculated to show me what society might be, organized upon this disinterested principle. It was then the best specimens of religious union, I had ever known; and it caused me to love true Christian philanthropy.

For however short it fell of the reality, we all meant this as a spiritual sympathy. In truth, I found what I have since experienced more on a broad platform.

We often find more true friends among strangers, than among blood kindred. For too often after paying for favors among friends of kindred ties, they often deal out sparingly, and grudgingly.

I have often found more disinterested kindness, and liberality among strangers, (while in worldly pursuits) than among blood relation.

The name of my friend was Fessie Gills, and what money I gathered up, I deposited with him, and he became my banker, till I collected quite a handsome sum. It was the plan of my friend, and myself, that he would deed me a piece of land, and that we would build a small manufacturing establishment upon it.

He kept a public house; I was to board with him, and the next season I was to set up business, stock my shop with leather, and commence.

At this period, I had somewhat of a good opinion of Baptist converts, notwithstanding the theological controversy between myself & my Aunt. I was in the habit of esteeming all religionists better than myself, (especially Ministers. I knew so little of the hearts of men on a general scale, that with solitary exceptions, I believed religionists to be true hearted, with but few exceptions.

One young man, that I had long known, had a few months before been remarkably converted. I knew him well, before his admission in the Church.

He was far, very far from the christian life.

After his conversion, he was looked upon by many, as a clear case, and a real specimen of a christian.

He exhorted, & prayed powerfully, for every good thing, and every body.

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He had frequently prayed for me, hearing of my unsettled state of feeling. In short I believed him to be just such a specimen of a saint, as I desired to be; but he soon gave me new rays of light on this subject.

He came to me one day in the beginning of Winter, and asked me for a loan of quite a little sum of money. I have forgotten the exact amount. With me, gold was a secondary article; true religious principle, (even without any pretensions to it) was with me then the great matter. I have since looked back and smiled, at the simple, green state I was in. With disinterested liberality, and without a moments hesitation, I told him I would lend him all I could spare. But that he must be punctual to return it in about three months, as I should then need it to purchase stock. In truth, I considered it a privilege to accommodate such a christian.

I found him ready to make any amount of promises. I soon called upon my friend, and told him & his wife of my intention to loan money, and was surprised to learn, that they entirely disapproved of my intentions.

They stated candidly that they had no confidence in the man, or any promise he had made me. It must here be understood, that he was a regular member, a praying exhorter in their church.

I reminded them of the fact; but this only drew out of them statements, that rendered their church members, many shades blacker than I had supposed them. I knew them to be persons, not given to detraction. Every word they uttered was to kindly enlighten me, with no intention to slander him. I weighed their objections, and felt the force of them; but finally told them, I had passed my word, and felt that I should act dishonorable, not to fulfil it.

In short, I handed him the money, and after vexatious delays; and observing to a certainty that he never meant to pay it, I walked in one morning, when he & his wife were at breakfast, and asked him if he would pay the note. He coolly declined, in a spirit calculated to irritate.

I then took the note, laid it on the table, and added, that he had lately professed to have been born of God. I continued, if a heaven born soul, is in possession of a conscience, that will allow him to cheat his friend out of borrowed money, and distress him on that account, he shall certainly have the opportunity of doing so.

Such fire coals, heaped upon my head, would have burned like an oven.

But I afterwards learned, I had chosen the wrong kind of a christian to burn by such experiments. For he not only kept all the money due on that note, but on a certain occasion, to my face, and before company gloried in it. But though he acted thus criminally, and gloiced in his injustice, he was as loud, and long and as full of tears, when praying and exhorting as ever.

This with other causes, led me to examine impartially, the doings of Christian Professors, Clergy, & Society. and I found such a striking similarity, among the largest number, that my very soul sickened, at the very thought of such hypocrisy. I was now more unsettled than ever, and soon concluded to renounce that country forever.

I do not wish to give the impression that others were at fault and I blameless. My sins, though not grievous, or uncommon, rendered me unhappy, and I honestly saw nothing in that quarter to help me. I viewed it then, somewhat as I have fully realized it since; that an overruling Providence, headed my plans, sundered my ties, cut off my hopes, and compelled me to wander abroad.

When the spirit of departure came upon me, I felt it like a tide of inspiration.



Like myself, I must not delay the time, though the worst season of the year, I could have selected for traveling. I determined to make directly for the City of Fredericton, the seat of government, in New Brunswick.

The main road to that section, lay through interval lands, that was buried many feet beneath the Spring freshet.

The other margin of the river, was rough high land, seldom used for traveling.

I took an affectionate leave of my friends Gills & his wife. They said many things to cheer & strengthen me. I never saw them since.

I took an overland route on foot, as no stages, or other vehicles, run from the head of Belisle Bay where I started from, to the broad waters of the St John's River.

By the night of the first day, found myself at a hotel on the interval side, fifty miles below Fredericton, opposite Sage town.

It was one of the most wild, romantic scenes, that ever met my vision. As far as the eye could reach, up and down that river might be seen, hundreds of overgrown shade-trees, strongly rooted over that extensive interval country, and the tide running in circles among the branches. It was a season, when few attempts were made to cross over.

The river at that place was between one & two miles in width, and the waters were wild & rapid.

I went cheerfully to bed, determined to cross the next morning. When I had breakfasted, paid my bill, and exchanged a parting adieu with mine host, I found a young man, a good waterman, with a light canoe. I made him a liberal offer to venture, with which he closed, and we started. The Sun was up; the sparkling waters, rapid currents, and forests of tree tops glittered in the Sunbeams. It was a wild adventure, and one that produced in me a thrill of delight.

When we landed at Sage Town, it was Saturday Morning. I settled with the waterman, was cheerful in spirit, and prepared to commence my journey, over many miles, of rough contracted road, & rude mountainous country. Late in the afternoon, I called at a large farm house, of an Old Baptist exhorter. I found he knew my Uncle, and liberally provided me with every comfort I needed. At his house in the evening, I met an old friend, a Baptist Preacher, that I had formed a friendly acquaintance with at my Uncle's; he being one, among others, that had predicted, that I would make a Preacher. The interview was pleasant; I lodged with him that night, and spent much of the time in conversation.

I soon found I was in the neighborhood of one of the largest, and most wealthy Baptist societies, that could be found in that province. This preachers name was John Mc. Masters. He was a great speaker, and next day was to deliver his sermons, to exhibit his qualifications. I had frequently conversed with him at my Uncles house, and at my friend Gillises, and as I had then determin'd to investigate all kinds of Christianity that fell in my path, and he was there on an important errand, I determin'd to try knowledge of his sincerity.

He was then residing, with one of the members, and first-patriarchs in that society, I had heard of Gods calling ministers, from one place, to another field of labor, and I honestly wish'd to see as far as practicable, how the call was made.

The first evening before we retired to rest, he enter'd freely into conversation with a circle of friends. He related many dreams, signs, and a kind of revelations, which he, and others had received, respecting his mission to that place. There Old Pastor had just pass'd away, and he was early on the ground. His theme with them set entirely in one direction. I had no prejudice against dreams, signs, visions, or revelations. But I candidly receiv'd his whole drift to be, as subtle as electricity, and as wild, as

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a politician. It took well seemingly with all, but I was rather astonished that it did so.

I had formed quite an extensive acquaintance with Ministers that season, at my Puncles - had heard them preach, and had formed an opinion of their persons, and qualifications. In a long conversation with him that night, after we had retired to rest, we enlarged upon their abilities, merits, &c.

My Friend could but see his prospects of success in the call he anticipated, it had elated him, and threw him off of his guard. He related to me many jealousies, back-bitings, underhanded tricks, & unfriendly acts, among the Baptist Clergy, that did but little to elevate them in a mind in any condition. In truth he related some things that he had taken part in, that somewhat astonished me, to think he had done, under his profession, but upon after reflection I was more astonished to think he related them so freely to me.

The Sabbath came, and with the day, came forward the man, clothed in the spirit of devotion. We crossed to the other side of the river, and landed, on one of the most beautiful rich countries I ever beheld. Though the lowest lands were partially immersed in water; on the higher grades, & swelling portions, stood scores of delightful cottage farm houses, scattered over that wide margin of the

river, as far in each direction, as the eye could extend. The Sanctuary, stood on an elevated bluff of bend of the serpentine river. It was a spot well selected for location. It could be seen far off either up or down the river. I have seldom seen such a gathering, of intelligent looking men and women. I took my seat in the gallery among the choir. When service commenced, hundreds of voices rose to the old tune, time, and verse, of the Baptist Order. It sounded like the thunders, of a distant waterfall.

My friend delivered one of the most elaborate, able, discourses, I ever listened to. Their old pastor who had deceased, had planted, and watered that Society, for about half a century; therefore to them, the settling a new Minister, was a new experiment; and of course was to come in under a higher salary; than their Old Father had shared. all this, would arouse the energies of the man, to receive his call. But it was evident, that the call would be forth coming.

The recess was of an hours duration, I wandered down the road, toward a near dwelling, and presently I espied, my friend the Minister, coming down in the same direction. He overtook me & said "we would call at the dwelling ahead; which he well knew having preached there before."

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He continued, this house is a tavern, and that he wanted to obtain a little spirit and water - that under its effect, he could always preach better. In this also I was still a learner. I truly pitied my Friend; no person was at home, all was locked up, and he could not obtain the one thing needful, therefore had to return and commence, and close his afternoon labors without "We Material Aid?" But his afternoons work was nobly done up; he was ingenious, flowery, close, & logical.

No man, (as far as preaching, close communion sectarianism) was concerned, ought to be ashamed of that days labor; for every effort was calculated to please.) In short, his call from heaven, by dreams and revelations, was seconded by another call, full as important to him, from the Church, and he became settled there for a good round salary.

At this place I fell in with a young man, who resided some twenty five miles up the river. He was agreeable, serious, and appeared to be an honest professor of the Baptist faith. It was now Monday, and he was to start the next morning for his residence. Learning, that I was journeying in that direction, he pressed me to accompany him; two more friends were going with him.

I parted with my new made friends particularly the Minister, with affection remembrance, and passed on up river, casting my eyes over thousands of acres of the richest of bottom lands; and seeing, half inundated trees, and other evidences to show, that as much more, lay, entombed, beneath the tide waters of the great St Johns River. In conversation, with this young man, I found he was a cousin, to the young Minister from Cumberland, that I heard my Aunt speak of. He informed me that he felt, that, for that time being, his work was closed up, and that he had again retired at home.

When he arrived at his residence, I heard he was chief manager for an old farmer, and had been with him some years. Many miles below this place, is, an outlet of a large body of water, called, the Grand Lake.

Taking an overland rout, back of this settlement where I then was, you can reach the Lake, by traveling twenty, or thirty miles, in a northeasterly direction. But about two miles below, there is the beginning of a chain of small lakes, streams, & ponds, that a good waterman can navigate through, and pass out, on the Great Lake back.

But now while the freshet was up, it was a singular romantic rout; and as my new friend had

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business through and pressed me hard to accompany him, I consented. We inhabited much of the way, and with slight exceptions, was there a wide sheet of silent water.

My Grand Parents, on my mothers side, once lived on the shores of this great Lake; I had heard my Uncle relate many things when I was a child, of two rich Old Farmers by the name of Clark, that in turn he had lived with! As we were to pass their estates, just before we arrived at the Lake, and my friend knew them well, I determined to see something of them. We arrived at the residence of one about noon, and stopped & dined with him; I was pleased with them and their people, found them kind, agreeable, in flourishing circumstances, and compared many things of what I had heard my Uncle relate, with what I saw.

We moved on to the shore of the Lake, and spent the night with a very intelligent family, located within a few rods of its waters. From this spot over it was about nine miles across, and had the appearance of a small inland Ocean. I have no recollection of ever meeting with a kinder reception, from a family of entire strangers, in all my travels. They were all very intelligent, and the evening, and next morning, was spent truly social. They gave up and made a business of it.



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Seeing that I was unsettled, in my purposes, they gave me a pressing invitation to settle down among them. But I was bound for the seat of government, and thither I resolved to direct my steps.

Returning, on our route back to the river we struck off in little streams, to call among the members, of a large Methodist Society. Two years before, there had been a wide spread revival, which took into one Society, between two & three hundred young people, into one already large Methodist Society.

The Church was located on the shores of the river, adjoining the neighborhood of my new made friend. And though he was a Baptist, he was very liberal, maintained quite a union with them, and frequently attended their meetings. They were spread over quite a settlement. I determined to see more of them before I passed on. Therefore I willingly made these calls, attended prayer meetings with them, and visited one lovefeast, and found them interesting. But when visiting some of them a little time after, I found that they were bound by strong sectarian prejudice; and soon showed symptoms of coldness, and opposition, to all that did not shine in, with their sense of religious propriety. So closing up my accounts and adventures in this region,

I passed on to the City of Frederickton; starting early, <sup>5.30</sup> and arrived there about two O'Clock. P.M.

I certainly felt, that a kind providence had befriended me on this journey, quite through. I looked around the place a season, and finally went into a place, that had but little appearance of business; and that proved to be a currying room. I was thinking of retiring, but finally stated that I was by trade a Shoe & Boot maker. The

young men told me, I had better see their employer. He turned out to be a Baptist Deacon, by the name of Jarvis King, over fifty years of age. He was a person of liberal feelings, and of good standing in the City. Well, with no hesitation he hired me.

His family were people who lived in good style; were quite refined, and exemplary professors of that Order. They took no boarders on any occasion; and it was one of the most difficult matters, to find a boarding place of respectability, in that City; but they wared all, and took me at once into the family.

I now felt pleasantly situated; I attended meetings quite regular, and soon formed a near attachment to the household, and secured the good will of my employer. In that circle I found much to enjoy. I resided with him over one year, and it being my first

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positive stepping forth into Society, I took my first years earnings, to clothe myself. And being young, proud, & ambitious, of appearance, I supposed I was somewhat extravagant. I was liberal, free hearted, and gave away beyond my means, from generous impulses.

After a Year had passed, I left my first employer, and entered one of the first shops in the City; and placed myself under close instruction, with the best of workmen, and in a short time, became one of the most finished Boot & Shoe makers in the City.

On becoming a first rate workman, this to me was a move of great advantage; but respecting society it proved otherwise.

My associates were worldly Young Men, and none too exemplary at that; and my fondness for company, dress, and my liberality, and generosity, were fast gaining the ascendancy over me. In the circle I moved in, not the least Spiritual element could be found. I lived too fast, and found that my course would be swift, into folly & ruin. I determined to break the spell, that was fast leading me on to enchanted ground.

With feeling of deep remorse, but not discouragement, I left that City, with very limited means, when I should have secured a competence.

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But with a determination to learn by what I had suffered, by indulgence in pride, and a too lavish expenditure, I parted from my companions cheerful, resolved to make my way, by an overland route, toward the City of Quebec.

I had learned of two Shops, that did a large business in the Boot & Shoe Manufacturing directly on my route; one twenty or miles, the other seventy, further up the river. The last, but twelve miles from the American line, and crossing, you would enter a new settlement, called Holten plantation, on the American side. I moved on, feeling sorrowful, and low spirited, & censuring myself severely.

I traveled on foot, for I was in a new rough country, where this primitive method of traveling was extensively practiced. A road lay before me on which then a Stage had never run, and no waggon was to be met within a hundred miles travel. All Journeys were made by water, or on horse back. I traveled through many miles, along the high banks of the waters of the St Johns, where it had narrowed down, to a crooked, narrow, winding river, where waters all run but one way. And the banks were often for miles, fringed with a tangled forest, to the waters edge, with small openings, and but

settlers. For it should be born in mind, that I was in a new settled country, and was between one & two hundred miles from the sea board.

Little past noon, I arrived at a large farm, with good buildings, quite rare, among the log cabins of the settlers. I soon learned that a man by the name of Turler lived there. It was the first station, where the tanning, currying, and Shoe business was carried on.

I entered the shop, there was but one Young Man seated at work there. I asked him if he thought his employer could give me work? He gave me a reply somewhat indefinite.

He suddenly paused, looked attentively at me, and asked somewhat earnestly, if I knew him? I answered I did not. He invited me to consider upon it. I did so, and gave him the same answer, I was weary, lonely, & low spirited; and I began to question within myself, what if it should turn out to be a person, who had met me before, and had some trifling charge against me? I was unconscious of anything, and coolly prepared myself for the worst.

He continued, did you not once work in Kingston? I replied I did. Well, said the man, do you not recollect coming down a hill one Saturday at noon, having ended the business of the week, had dressed, and was departing to see

your friends? Have you not some recollection of meeting a young man, at the foot of that hill, with a small pack on his back, who told you, he was a stranger, had traveled far, and was a Shoemaker; and was seeking employment?

A small Village fourteen miles from my Uncles, where stood a Church, Court House, Tavern, Shoe Shops &c, I worked there a few months. It was about ninety, or one hundred miles from that place. and was thickly inhabited. At that time, continued the narrator, I was weary, disconsolate, and friendless; and without invitation, you generously offered to aid me, and did so. You probably recollect halting long enough, to go with me from Shop to shop, and of trying to obtain employment for me. You did not succeed, but you little knew, how much your generosity and kindness affected me at that time.

I was truly glad to meet you, have thought upon you many times since, and if I cannot help you into business, I will at least endeavor to repay that special friendship you extended.

The trifling circumstance, had been forgotten by me, among many little every day occurrences; but as he called it up, it came fresh upon my recollection. His warm return of friendship, kindness, and after liberality, taught

me a lesson. that has never been forgotten by me. Perhaps no time in my life, could the return of so small a favor, have been more acceptable to me. I was not without limited pecuniary means; but my feelings were in the very condition to fully understand the value of the trifling favor I had extended to him.

The lesson sunk deep into my spirit, and was never after lost sight of.

I carried a pleasant exterior, and was cheerful in my address; but my reason, and especially my conscience, was busily employed on that journey. I felt reigned up, for trifling with light, and not coming up, to my highest standard of knowledge.

I dined with my friend, spent a few pleasant hours with him, learned I could not enter into business there, received from him some favors, and bestowed some; and received much valuable information, respecting the course which lay before me.

He walked perhaps two miles with me, and the sun was running low, in the Western horrizon when we parted. Not ten miles above. I would fall in with two small taverns. (Rather indifferent affairs in our estimation.)

I came to the first, was governed by my feelings, and felt no liberty to call. I passed on to the second, and

arrived there about dark. It was a small house standing upon a swelling bank, by the River side, rather neat for that region. My host was a respectable farmer.

His family consisted of a Wife, and two daughters young women. I was the only guest. We spent the evening seated by an Old fashioned fire place.

The good man became seated and soon commenced conversation. He soon drew me out & we conversed till late bed time. His family joined the circle, and to me it was a very pleasant evening. For a man in his condition in life, he was well informed & of easy address.

Upon questions he put to me, I was well posted, and everything passed off agreeable.

When retiring time arrived, he conducted me to an excellent bed. I was weary and slept sound; and arose the next morning refreshed, and in good spirits to renew my journey. The place of my destination lay just forty miles beyond that place. The hostess and her daughters, prepared an excellent breakfast, and invited me to eat with the family, which to me was agreeable. At the table the patriarch enquired what part of the province I was from? I hailed from Kingston, among the numerous places I had lived in. I could but notice that all were suddenly interested.



He enquired to know, if I was in the knowledge, of many of the inhabitants, a few miles from the center village? I told him I was, and among others, named a family, by the name of Mabee. He asked if I had been intimate with that family? I replied that I had, and that I would name a circumstance. I described the Elder Mabee, spoke of his location, landed estate &c - stated that he had two sons - that the Youngest some three years previous, to that time, ran away from his father, because he formed a connection that displeased him - that he came up the St Johns River, and spent the Winter with a relative, - that his father became better conditioned - and that he returned home in the Spring.

Before I ended, I saw that all hands looked amused. When I closed the statement, he enquired if I knew the place he came to. I told him I had no knowledge of it. Said he, to this place he came, and here he spent the Winter, and we are his kindred.

This morning meal, and the pleasantries that was produced by that social conversation, and the cheerful turn, which every thing took in this little family circle, produced a magic effect upon my feelings, and in fact, connected with the chain of other incidents, was an evidence to me,

that I was journeying in the right direction.

That day I travelled thirty five miles; and having a rough muddy road to pass over, and I being unused to traveling, by the setting of the Sun, I was tired out, & used up.

I had learned the whereabouts of another country tavern, and came in sight of it, just before dark.

Perhaps one hundred rods from the tavern, a man overtook me on foot, for the first time that day, & fell into conversation with me. He learned I was traveling to the Shoe establishment above, - told me he lived some four or five miles this side of it, and that if I would go home with him, I should be welcome to pass the night with him.

I accepted, we passed the tavern and arrived at his dwelling, and when I entered, it seemed as though I could not have gone further. It was a large farm house; or rather a large log cabin. The man whose hospitality I shared, proved to be Son-in-law to the old farmer within.

He was a man between seventy & eighty years of age; had a wife and a large family then around him. They were enjoying a large fire which was blazing in an ancient stone fire place. Like the inquisitive Santee, he soon desired to know who I was, where I was born, what my Parents names were &c. I gratified his curiosity to the

fullest extent. When I had replied to his enquiries, the Old Man suddenly exclaimed "Why, I have nursed you a many a time, when you was an infant." With other remarks concerning my father, which to me were pleasant, I listened to for some time.

She had lived below, and had years after the time he alluded to, moved up to that place. Of course I was once more at home. Like Abraham of old, he directed one of his daughters to procure water, till I washed my feet. And she took my footings, boots &c. by his direction - washed and prepared them for the next day. They gave me a good supper, and soon gave me the joyful invitation to retire to bed.

She was not obliged to repeat the last, for I was never more weary; I obeyed the summons and dropp'd into a dead slumber, five minutes after I assumed a horizontal position. From this state I never awoke, till the Sun was an hour high in the morning. I arose feeling like another being, took breakfast, conversed some, exchanged friendly greetings, received minute instruction of shortest by-road to my destination, and retired to spend as many more years, before this venerable aged NURSE, would nurse me again.

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In an hour or two, I arrived at the haven of my pursuit. The name of the proprietor was Cornell. He lived opposite the township called Woodstock, quite a farming country. He managed a very large farm; it was well arranged; carried on tanning, currying, & the shoe business. He employed me readily, I worked for him some two months.

But I was anxious to proceed, to a land that was more densely populated. For that whole mountainous region, with its wild river, which mostly run between rough high banks, its few inhabitants, on the margin scattered here & there, seemed to me, like a gloomy prison house.

I found it was utterly out of the question, for me to think, at that season of the year, the first of January, of taking an overland route to Quebec! It would have had to be performed through a country almost without inhabitants, and no regular road. But as the line between the province, & the United States, lay only fifteen miles from me, and I was near a new settlement on the line called Holton plantation, I determined to take that direction.

So I squared my accounts, arranged my matters, and crossed the stream, when the ice was running plentifully down the river. It was late in the day when I started,

and I arrived about dark to a large American Hotel, kept by the first settler called Holten.

I soon perceived the difference between American improvement, manners, customs, and those of the trvier settlers. The Americans were seventy five percent in advance. The next day, it rained heavy, all the day through; I spent the time in reading.

But the morning after, it cleared off cold, but I prepared to advance, & did so.

The first day I traveled twenty eight miles, to the extreme end of the settlement; and to the end of the great road. And now, the distance of one hundred & sixty miles, of wild country, (through which a surveyor had never laid out a road) lay between me and the City of Bangor; but I determined to go forward, and tarried all night with a settler.

The next morning I moved on, about two miles, thro' a rude pathway, and came to a log cabin. I went in, and the settler informed me, it would be impossible for me to proceed alone. But that if I would tarry about two weeks, that the mail carrier would go through there, and I could accompany him.

To me this was good news. I found the settler, and his wife, very kind hearted people, who did all they could, to render me comfortable.

I sent back word to the settlement, to have the mail carrier procure me a pair of skates, for I learned that we would meet a stream ten miles off, called the Madawamkeg, an Indian name. It run down, from where we came on to it, sixty miles, and emptied into the Penobscot. I tarried at the house of this settler, between two & three weeks; and one evening perhaps two or three hours before dark, the mail carrier, and two men, arrived on horse-back, I made ready and started with them. Five miles beyond, another settler was stationed, who kept a sort of back woods tavern. To get there, we had to cross a soft bog marsh, I should think it was some over a mile in width. This bog was very extensive, and were it not for one of the freaks of nature, there would be no way of crossing it.

Directly through the center of it, ran a high ridge, called the horse track. It was a natural dike; some uneven, and rocky, with a few heavy trees growing upon it. It was about wide enough, for a turnpike. It was one of the greatest natural swissiches I ever saw. We arrived at the station after dark, took a lunch, and before a roaring fire, encamped on the floor all night. We rose early, took breakfast, and the mail carrier, another man, & myself, started a little after day light for

the river. When we arrived it was frozen sufficient to try our skill in skating. We were all pretty well matched in this business; but when we came to Falls & rapids, and had to travel miles through the forest, they had some the advantage of me, (being inexperienced back-woods-men. It was a wild adventure to travel down one of the roughest streams in North America); and one of the wildest regions I ever passed through; Occasionally we passed where lumber-men were drawing out their countless logs, of huge dimensions. We made many miles of headway that day that day and just before dark came to the cabin of a settler. Here we tarried all night.

Among the scattered inhabitants in those regions, it is the common understanding, to equalize their rude accommodations, and put up all that call, for a trifling compensation. We started on, early in the morning, & about three P. M. had descended that branch, and struck out upon the Penobscot.

The river was open and running rapidly, but was frozen quite out from the shore. We descended it about six miles, breaking the ice into large fragments, as we flew over it; and at sunset ascended a hill and tarried at a station house.

Next day, as we were now on the main river, and

my course down was a plain one, I let my traveling companions pass on, and descended alone and more at leisure. I amused myself, at viewing the rough scenery, that extends sixty miles down that broken water course. Some parts of the river was frozen quite out, at others not so far, which gave me ample opportunity, to examine Islands, ledges, riffs, and waterfalls.

In passing one hundred miles up that stream, you pass over three hundred Islands.

I put up within a few miles of Old Town, (an Indian name) and was amused the next morning while descending on land, by falling in with quite a large body of Indians. I being used to conversing with those people, held quite a conversation with them.

On arriving at Old Town, I found it to be an active part of creation. The greatest curiosity about it, is the falls, which are formed by a rough ledge of innumerable rocks, which run quite across the river. The ledge may be four hundred feet wide, rises with a gradual slope, perhaps sixty or seventy feet high; and when the water, spring & fall, is plentiful, it turns all the fountains, brooks, streams, and rivers above, that empty into that one river, into one of the greatest natural dams in the world.



On the Island of Crono, stands the Village of Old Town of Indian Notoriety, it is quite a settlement, and the termination of the river driving. For it is one of the greatest Mill privileges in America; and is well improved; In the Spring of the year when the water is plentiful, to see those numerous huge Mills, with their majestic gangs of saws take those tremendous logs to pieces, is a curiosity worth inspecting. It would make our common mill men, through the country, think they were doing business with a hand saw. It is truly astonishing, to witness, the quantities of lumber, sawn, and rafted there each season.

The waters of this river, are quite clear, I have stood and looked on it, when the sun beams played upon it, and could see the bottom, fifty feet down.

This renders it amusing, to witness the immense crowds of shad, salmon, herrings &c. that rush up the river, to spawn during the greatest run. I have stood and looked at the foot of the falls, over a broad sheet of water, when it seemed, that there were as many fish in quantity, as there was water; and before they pass this great ledge, the fisherman detain large quantities of them.

I found no difficulty, in obtaining in obtaining work

at my trade. When I arrived, it was the beginning of Winter. I was well employed through the cold weather, and in Spring concluded to come on to Boston. I passed through Bangor, on my way to a Town called Prospect. I rode within four miles of that Town by night. Just before I put up I enquired for a Hotel. A man of the place told me there were two, & most solemnly advised me to shun the first and put up at the second. I asked why? His reasons were all indefinite. I determined to be guided by ~~his~~ my impression, when arriving; and being pleased with the appearance of the first, (like myself I entered.)

I found a very pleasant family, and with them spent the evening. On retiring, I ordered my breakfast in such season, that I might be early on my way to the river.

About midnight I was taken sick, (of cholera). The next morning I felt miserable. I lay later than I intended. On rising I found an Elderly Matron, in a neat room, seated at a table waiting for me, with a good breakfast. She had taken so much pains to provide for me, and seemed so intent on making me comfortable, that I truly regretted disappointing her.

I told her I was very unwell, and for gold I could not

eat. She really seemed to lay it to heart, and was ready to do anything for my comfort. She said at any rate if I could not partake of my morning meal, it was not right that I should pay for it. I told her that nothing could be more incorrect than what she said - that she had amply provided for me, according to my orders, and that I should pay her at any rate. And did so; and with a friendly adieu, struck out in the morning air, and at once felt better.

I mention this minutely, to show how easy strangers may be imposed upon, by false representations. The man who warned me not to stop there, probably had some trifling affair against that house; and in as reasonable a degree of probability, any of them were far better than he was.

My stopping there proved to be another great advantage to me. I had not proceeded more than half a mile, before I looked over my shoulder, and saw a man, that came running at full speed in the woods behind me, through which the road to the shore lay. As he came up I saw he was a sailor. I enquired why he hurried so? He replied, he was hastening to join his vessel in Prospect, that was bound for Boston. I told him I was bound there also, and wanted a passage,

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and on learning that I could have it we hastened on together, If I had gone to the other tavern, or tarried for that breakfast I should not have been able to have secured a passage, to Boston for one or two weeks, and perhaps longer.

All I knew of Prospect is what I saw of it in a swift walk through it. The vessel was getting under way; we hastened to the wharf - hailed her - She sent a boat to the shore, and conveyed us on board. The schooner made sail immediately and stood off down the river with a fair wind and <sup>we</sup> were moving on for Boston; we arrived after a few days passage, and I soon found employ.

I did not work over a month in the City, before I became so sick of the place, that I determined to go out into the country, where it was more retired, I found no business at my trade till I arrived in Stow. I entered the Shop of Peter Tenney, about nine o'clock in the Morning, I enquired if he could furnish me with employment? He told me frankly he could not, I replied, "I have traveled till I am tired of journeying, and I <sup>want</sup> work, at my trade, now if you will furnish me an opportunity to give you a specimen of my capabilities, If you do not like the work-

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manship I will take it off your hands and pay you for it.

He made me no answer, but immediately left the shop, and soon returned, bringing with him a shoe bench. Peter proved to be a man that was quite decided in his calculations. The day before, he had decided that he would hire no helps that Fall & Winter; but with the aid of his Brother Moses would do what he could, and concern himself with no more business.

On the other hand, I knew if I made for him one pair of Boots & Shoes I should certainly make more. For I reasonably knew that in that Town there was nothing that could produce the workmanship that I could. He is a man very careful in all his worldly matters; and he somewhat amused me by giving me a pair of cowhide shoes for boys.

He being an excellent mechanic, saw in my first sample marks of an experienced workman.

I told him not to be so scrupulous, but to cut me out the best pair of calf skin boot uppers he had in his shop, and let me make them light sewed bottoms in fashionable style. He did so. And that pair of Boots insured him the best run of boot custom, he had ever before had in that Town.

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I worked with him till early the next Spring, I found that situation did very little to enliven my feelings; and, as yet I strove to believe, that happiness was, to a greater or less extent to be found in location.

The unvarnished truth is, my soul was distressed; I felt that I was a child of wrath. I had no confidence in the gratification of this world for happiness, whether I practiced it or not, I knew by bitter experience, that it was empty, vain and worse than useless. I felt no element nor pleasure in worldly society; there seemed to be almost an eternal separation between us; I had lost all confidence in the religionists around me; I felt my soul in a despairing, almost in a dying state, that fall I walked long routs, in my leisure hours, thought much and reflected bitterly, At times I felt my lost sinking condition till it seemed almost insupportable.

I worked hard, read every book of value in the Town library. I made pleasant acquaintance with friends, but they yielded me but trifling relaxation from mental anguish.

I wandered to solitary places to pray; but my lips were sealed; I seemed like a man praying for something that he did not want, I could scarcely connect ten rational

sentences together, I almost wished for annihilation. I felt the strongest separation between myself, and every thing on earth, I overheard of.

One Saturday feeling weary of life, and heartily sick of every thing around me, I threw my cloak around me, put on my hat & gloves, and walked up to the Town of Acton, five miles off. Peter Sennys father resided there, The Old Man had often invited me to call upon him, and he and his Wife, and his Wifes sister received me with great kindness. I made an agreeable visit for a few hours. At dinner table we conversed freely, among other topics, they spoke of the Shakers.

When but a child, I had listened to tales in the family circle, respecting this strange people, Of their singular articles of manufacture, dress, their simple language, and of their Seaders, of those led, and of the remarks of seceders. My first ideas received in the nursery, were not positive misrepresentations, but positively not free from it. When I commenced traveling I thought that sometime I would enquire them out more particularly. Hence when they were introduced the subject was to me interesting. The Old Man Senny, related to me his knowledge of Believers, when they first came into these parts, He told of their meeting, exercises, a few false stories &c

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His wife informed me that she had relations living among them that she had not seen for twenty seven years. This to me seemed rather singular.

During this conversation, a strange unaccountableness passed over my whole being & it fairly aroused me. I enquired how far off they lived? She answered, One Society at Shirley lived about seven miles off, the other at Harvard about ten. It was now Saturday at noon, and the thought started through my brain, that I had better walk up there, see them, spend the Sabbath and enquire them out. I resolved to do so; and so promptly was my resolution put in motion that my departure after dinner was rather abrupt, I have often looked back to that starting point of my career as a believer, and have been almost surprised to see what has resulted from it.

Before I arose from the table I resolved to go to Harvard, though it was further off. After I left Old friend Fenny's house, I went forward till after I came to where the road turned off that would lead there.

I stopped and halted something between two opinions. It was a long distance to go; the people would of course be stranger than strangers, and I questioned whether I should go after all. Finally my inclination set somewhat in the



strongest direction to go. I moved on and arrived here some-  
time after dark.

When I came to the South Family, the house was  
somewhat dilapidated; the curtains were drawn; every  
window was lighted; but all was hushed and silent as  
the tomb. I stopped in the darkness, faced the  
building and strove to make out who resided there. I  
concluded it was inhabited by an out Family of Believers.  
But was guided more by my feeling than by my judg-  
ment, for in the solemn silence of the place I felt an  
indescribable feeling of serenity which more than anything  
else drew me to this conclusion.

Being a stranger, and not understanding rule I passed  
on to the Church, went on to the dwelling house-yard,  
and there met Bro Able Jewet, who conversed with me.  
I told him I was a stranger, an Inquirer & C.

He was very sociable and conducted me to the Church  
Office, He informed me that the house I had passed was  
the gathering Order, and that the man who had charge  
there would see me the next day.

The next morning I attended public meeting. It was  
to me rather a crude scene. It made no particular im-  
pression upon me either favorable or otherwise.

After meeting, Elder Joseph Hammond came to see me

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He conversed with me full three hours. All he uttered was an unknown tongue to me, I did not comprehend the meaning of his conversation, and perhaps he did not intend that I should; but though I was slow to understand his remarks, I fell in love with the man, and secretly wished he might invite me to go home with him. He did so, and on the road there, enquired to know if I did not wish to see and converse with some of their sisters. I replied in the affirmative. How till then I had supposed that what they termed men of the World, and the Shaker's sisterhood, never conversed together.

I arrived at the office of the Gathering Order, and presently, Sister Mary, Governor of the Orders, and about four or five Younger Sisters, came in and seated themselves. Sister Mary entered familiarly into conversation. I was then in total ignorance of Believers' faith.

No one could be more so. I did not even know that they professed to be Christians.

Older Joseph had talked long with me if it is true; but I received not one ray of light from him; he having cautiously avoided, introducing any open principle. She enquired something of my general knowledge of religious theory? I professed ignorance. She then commenced conversing with me, as one who had no particular

religious understanding. This called me out. And I had to apologize for professing so limited an understanding in such matters.

The younger Sisters were somewhat amused; but Sister Mary went on, till she began to travel over a certain ground, of Christian theory, that I was truly ignorant of.

For I had never explored or thought of it. She commenced without any daubing, or smoothing, and went boldly into an explanation of the fall of man, in his first generative intercourse, in the Bowers of Eden; and took the Scriptural account, for her platform.

She was in possession of a good flow of language, was quite polished in her method and manners, presented her ideas pointed, and clear, and showed up Adams fall, as clear as it took place. And though I considered this, (according to my former ideas of propriety, rather a singular subject, for a female to introduce into general conversation, I was deeply interested in it.

She fairly uncovered man's first iniquity. But when she entered upon his total disregard of times, and seasons, of his repeated acts of debauchery, and oft repeated beastly connections, to beget one offspring; and contrasted it, with the more orderly cohabiting, of all the lower tribes of animals, I was as suddenly struck

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down, from all opposing argument, as though the sentence of death had been read to me, to consign me to the gulentine.

My former honest prayers for true light, came forcibly to my recollection. My honest previous desires for salvation revived within me. But when the speaker ingeniously, and clearly, stripped the covering, from both professed saint, and common worldly sinner, I was flabberly taken. I was astonished at the light, that started through my understanding; in an instant, I compared the world, with the Dequerrestyffe presentation before me, from the presiding Elder, to the common sinner, and I saw them as by a strong vision, in one general slough, or sewer, of gross iniquity. And in my soul I silently cried out, "My God this is mans fall! this is mans fall!"

Paul said the trump of ~~truth~~ God should sound and the dead should be raised "in a moment, in the twinkling of an eye". This was Pauls conversion from darkness to light, and by what he has written, I suppose he concluded, it would be so with all others. But however that may turn out, it was mine.

I neither opposed, or approved, of anything that was

said; I appeared as social, as possible to all before me. and neither invited, or received, any additional conversation; neither was it necessary, whether they perceived it or not; for I was like a victim thrust through with a dart, and was busy in reflection. They sung some and retired.

Before I layed down to rest Elder Joseph came in. He said to me "Young man I do not believe you will ever get over this visit." I was amused, and supposed it was said to excite me. I retired to rest that night with entirely a new edition of ideas, and reflected soberly, till I fell asleep.

The next morning, when I came out of the dwelling, the Sun was shining clear, and it truly seemed to me, that I could feel a different spirit in the surrounding atmosphere.

After breakfast I soon started for my place of residence. I first concluded to keep silent, as to my opinion of the faith of Believers. But when my acquaintance learned of my adventure, they made all sorts of sceptical conversation, and related to me all sorts of evil tales, respecting the Shakers. But I had seen the true cause of mans fall, and departure from Gods original law of nature.

My reasoning powers were actively employed, night and day (when awake) in revolving the subject.

This enabled me to see the true cause of their opposition. And all they said had not the slightest effect upon me. For, supposing the tales had been true they could not effect in any way, the truths the Shakers had uttered.

By the latter end of the week, my lost state by nature and practice, rested on my conscience like a mountain. I began to think, I should never get over that visit, as Elder Joseph had said. After dinner on Saturday, I resolved to visit the Believers again before I slept, though I had left with no settled intention of ever returning again.

By the middle of the afternoon, my soul felt in distress, and I walked again up to their Village by dark.

I felt great embarrassment on mortification on returning, and did not know but they would suppose me partially insane. I arrived at the Office, and was met by a measuring degree of kindness. I was in the exact condition to be seriously affected, by the attention of the Elders and others, and by the meetings, the conversations, and particularly by the society of the young friends, who came to see me.

I passed through public meeting sabbath day sober and thoughtful. But by afternoon in a circle of Believers I contrasted my own state with what theirs felt to me to be. It moved my feelings powerfully. My long studied outside appearance, and fixed countenance accomplishments, gave way, before the pressure that rested on my soul, I was quite overpowered, and cried bitterly; It required no penetration on the part of any present, to comprehend my feelings; and no effort from any feeling spirit, to sympathize with me.

On that visit, I looked deeper into a Virgin life, learned something of the work of judgment that had commenced, heard the arguments in favor of confession, and righting all wrong, and began to see a little of the fiery work that lay before me.

I frankly told those around me, that in whatever else I might be at fault, I had always been candid on the subject of religion. I owned, I saw the work in a degree which they were in. I remarked I did not know whether I was man enough to bear the fire of it, but that if I went to hell, for not coming to it, I would own the truth as fast as I discerned it.

On my third visit, I entered more fully into the investigation of gospel principles and began to see the cross

in its true light. And on my fourth visit, I made up my mind to close my contracts, settle my affairs generally, and set out in the work, (and go through it.) When I had settled this matter resolutely, in my mind I felt better.

I saw the work of judgment, when this decision was made as clear as the sunbeams, I understood well, it was of no sort of use, for myself, or any other soul, to attempt to set out in this judgment work, without coming honestly to the light, by a strict, honest confession of all sin.

I was under engagement, to work till Spring, before I could move in; and determined to visit here, about once in two weeks. Elder Joseph informed me that he felt a peculiar gift, for me to postpone opening my mind, till my engagements were up. Learning this, I rested entirely easy; being fully determined, to be directed by the gift, and do just as he required of me; believing him to have been anointed, to stand in Gods order to direct.

The Believers now took me into a very near union. I attended all their meeting, often eat with the family, and was greatly strengthened by the Elders, and others, in the gradual understanding, I obtained from them, in our frequent conversation upon gospel doctrines. I worked like a man engaged for life, to look into, and



and endeavor to gain an understanding, of every gospel principle; to learn what I had to come to.

I have been so excited, when the season came round for me to come up, to spend my second Sabbath, that I would wake at midnight, and could neither sleep, nor rest in my bed. But have frequently risen, and have traveled eleven miles on foot before day break, to be here, to commence my days privilege. I met much opposition, to the course I intended to pursue, by the people of the Town. But being in possession of fair reasoning powers; and a very diligent student in my investigations; I soon became armed with the weapons of gospel truth, and formed no difficulty in meeting the host.

In plain truth, it became an exciting source of amusement to me, I was quite extensively known in Town, and my determination produced much sympathy.

Many thought I had not been noticed enough by citizens perhaps, and had become disconsolate.

When the reverse was the fact, and it had all proved useless, to remove my disquietude. Thus, kind conversations, were that winter, the order of the day, This showed me to a surprising extent, what I had laid hold of. That was, a testimony when planted in an honest

heart, with good reasoning powers, that nothing could meet and withstand for an hour. I had seen the Anti-Christians system, fail, and soon become used up when assailed; and thus had no confidence in them.

But here was a religious theory, that enabled me, to meet, priest, people, and common sinners, and meet, and break down, every argument they could raise against it.

I worked in the Shop, with Peter Tomny and his Brother Moses, and they of course, both opposed me. Moses a young man between seventeen and eighteen, was decided in his opposition. He had frequent conversations concerning Believers, but knowing nothing, but what he had learned from the opposing party, his arguments always turned up on that side. Time passed, and I began to be impressed that he would finally be gathered among Believers, but why, it is difficult to say; for all the change I saw in him, was an increasing opposition.

His Father, an aged man, was a respectable farmer, in easy circumstances. Peter & Moses were his only hires. The Old man had given Moses his choice, to either become educated for a teacher, or learn a trade. He showed his wisdom, by choosing the latter.

Once when I was at Harvard, attending a Union meeting, I spoke of him. Something called the matter up;

I said he was a very likely young man, and that I had no doubt he would make a Shaker; and that I would bring him up with me. I then invited all, to be unusually kind to him, and to help gather him, when I did bring him up. There seemed to be a spell upon me, and I had no doubts when I spoke thus.

But this was far from being the case, a few hours after I had made these statements; when I reflected upon what I had said, and before who I had said it, I was greatly embarrassed; and saw no kind of prospect of the fulfillment. When I returned home, he seemed rather further off than formerly.

Nothing turned up to relieve my doubts in the least, till the following circumstance took place; about a month after.

One evening, <sup>early</sup> in the month of March, Peter and his wife, had gone with others, some miles off visiting.

Moses and myself, were left alone, at work in the Shop. We were comfortable within, but there came on a driving snow storm without; which prevented any of the neighbors, in the Village, from calling in to interrupt us.

He soon as usual, revived the conversation about the Shakers. He set out to entertain me with many

prejudicial tales, he had heard his Father, Mother, in-law, and others, relate against the believers. A peculiar sensation came over me, and I turned upon him kindly, with the following rebuke.

Said I; Moses, you are unmanly. You treat my feelings with harshness; and the people, you speak of, you slander, and falsely accuse them. He enquired how I could sustain such charges? I then enquired what he knew personally of all he had related? His answer was, He knew nothing. But had heard these matters from those who did know.

I enquired how he had obtained certain knowledge, that they knew these things? These questions seemed to take him on entirely new ground. I continued; In everything else, you have before me, acted manly, respectful, and consistant; but not about the Shakers. I found he was fairly hit, and proceeded, You know me to be a person of some penetration; I have frequently been among these people, to investigate their lives, and doctrines; and I know these charges to be false. Then ended by saying, you would act more like a candid man, if you would go and see them for yourself. I know the people, to be the most godly upright set of christians, I ever met; I know that their doctrines, when understood, are consistant,

their lives correspond with them, and that they have many gifts of the Spirit. I showed him that I had heard these gifts, and seen them. Then proved, that such matters, always had been, and always would be slandered by opposers.

He listened with respectful attention, and when I had ended, he looked up from his work, and remarked, a moment; then said "I will go up with you and see these people. I could not have been more surprised to have heard the voice of an angel. It seemed almost more than was true.

I replied you may not have considered that promise in all its bearings. You should remember, that you have not a relative, or friend on earth, but will oppose you.

He replied, with some spirit, I have promised you, I will go with you, and that is sufficient. I will certainly fulfill that promise if alive.

I was now certain if alive and able, that promise would be fulfilled. For I knew him to be upright, firm, and decided. So we appointed two weeks from the next Saturday, as the day for visiting and closed the subject.

I have since fully believed, that I was inspired to say what I did in that Union meeting, to prompt me, to strive to see it fulfilled. I lay down to rest that night, just as certain, the Moses Tenny would make a Believer, as ever I have been since.

I saw that the same spirit that was at work with me was also beginning with him; and felt entirely easy respecting the future.

I had an engagement with a man, two miles below, for about a month, to make up a lot of boots, I went on to fulfill it a few days after my talk with the Moses. And at the appointed Saturday about ten O'clock I came up to meet him. He made the matter, perfectly above board.

His Brother, seemed calm as usual, and presented no obstacles. Moses now left the Shop and went to the house, where Peters wife and her sister was. They were high spirited people; were born and brought up in Harvard within five miles of the Believers; and like their relatives were bitter opposers.

Knowing this I went to the house immediately after him; and while he dressed I commenced telling stories. As they were excited, and indignant, I talked calm, and without ceasing, upon some unimportant matters till he was ready. He then stepped into the room and we left instantly, before the storm broke loose, the sound of which followed us. There had fallen a light snow; but we had a pleasant walk, and a very pleasant conversation. And when we came near the Village, I led

him on to a piece of rising ground, that he might have a distant view of the place, for the first time.

He arrived at the Office, where we received every attention. We attended all the meetings, saw and conversed with a great deal of company, and though I observed all his motions with attention, it was not till late on Sabbath afternoon, when we were on our journey home, that I learned the effect of his visit. Of his own accord, he remarked, that he had often retired by myself to pray, to God for divine light, to teach him how to live a life, that would secure the favor of heaven.

He said, if these people professed anything beyond others, and especially other religionists, he desired it, and would be thankful to receive it. This of course, to me was pleasing; I know it come from an honest heart, and I was comforted to know, he had been thus exercised in spirit, before receiving gospel light, before his knowledge of Believers. For I then, and have ever since believed, that people prepared thus, always succeeded best in the judgment work.

as I was to tarry but a few weeks longer in Stow, I sought frequent opportunities, to enlighten and strengthen him. He made appointments, and met several evenings, in solitary places.

There we conversed freely and profitably. Just before I left, feeling a strong desire to have another interview with him; I walked up to Peter, and spent a social hour, just before dark, one evening as twilight approached, knowing Moses desired it, I thought I would see if Peter would invite me to tarry all night. So I rose up hastily, as though about to depart. As I anticipated, Peter not only invited but insisted on my tarrying, and said I could lodge with Moses.

After a little hesitation I consented. We soon retired to rest, and had a long conversation; in which I said all that I could say, to strengthen him in his present condition; which to all human appearances, was to last about three years before he was of age. We also planned how frequent it would be prudent for him, to visit believers, which would be about once in three months.

I had lately been at Harvard, and had agreed upon the time, and when I was to move in; The night before coming, I retired early, soon dropped asleep, but awoke early next morning, and began to reflect seriously, upon the reality that lay before me. Before that day closed, I was to meet the beginning of what all my different spiritual exercises, had been



preparing me for, I was to break new ground, and begin to come honestly, and openly, to the solemn work of judgment. A consideration, that had been the theme, of Apostles, Prophets, and holy men through all ages of the World.

I had often had serious reflections, which felt agitating. But this seized my Spirit, and all that was within me, it produced a kind of tribulation to which I had till then been a stranger. I felt my lost state deeply. My sins though not outbreking felt like Pilgrims burden. I felt that my salvation was staked, upon my honesty. Above than all, I felt that God in his order was about to meet me in a straight place.

I arose, took a morning walk, returned and took breakfast. At the Hotel, I had friends, who showed great sympathy for me. Noticing that I was serious, they had learned of my intentions, and they felt more regard for me, than they did with my religious intentions.

This whole Town is particularly hostile to Believers, and ever has been, since the Churches were gathered in Harvard & Shirley. But among them, I had many friends, and no enemies, They thronged around me, and could willingly still unite with me, but the

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light of the gospel in my soul, and the course I was about to pursue, cut me off, and forbid my uniting with them, and I was more than willing to have it so.

By nine o'clock, Brother Augustus Grosvenor with a horse and waggon arrived, to convey me to Harvard. Many of my nearest acquaintances had gathered, to witness my departure. I was confident that they stood ready to say or do anything to hold me back, but they lacked courage and capacity to meet arguments founded on gospel truth. Therefore few ventured to drop the least remark. We started, and passing by I called a moment to see Moses, and came on, and arrived at the Office by noon.

We took dinner, and I met Elder Joseph. He was very fatherly, and informed me that when he came to dwell with Believers, his Elders told him, he might wait a day or two, and then open his mind or sooner if he choose it, and that I might do the same.

I told him I had no wish to prolong it, that if he was at leisure, I would see him as soon as convenient. We went soon to a retired room, I began with my earliest days of childhood, and brought out my whole life, or

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every deviation from rectitude, as honest, and exact, according to my best recollection, as though I stood in the presence of the God who rules the Universe.

Many from the first, who are properly waked up, and do this work faithful, are immediately blessed with great gifts, and physical demonstrations. But this was far from being the way that Spirits dealt with me, I was under continual mortification. By the aid of strong memory, and extreme conscientiousness, I was months closely engaged, in the work of self-examination, and coming to the light. I never feared God in anything so much, as I did in the gift of confession. I was months engaged in searching out, the secret acts of my former life, and if I received any special spirit-manifestations, during that time, it was in their aiding me, to see all the crooks, and serpentine windings, that my nature had led me into. I confessed, no doubt, scores of trifling matters, which only served to mortify me, and bring down the haughtiness of my Spirit. and no doubt my spirit friends saw I needed all this.

I passed through a long wide field of sufferings for the sins of my life, and to prepare me for coming events; The spirits saw I was able to bear it, and they laid it on to me with an open hearted liberality.

peculiar to themselves. The few seasons of releasement I experienced the first year, in them, I ever felt grateful, for the work I was passing through; though it was painful to endure. In this season I formed several decided resolutions, which have been of great service to me, in constructing me over into something of a new man. They have done much to form my character as a Believer, as far as that character belongs to me.

I determined from the first, to always stand out fair, and open, in the light, before Gods order, using proper discretion, whatever might be the consequence. I resolved upon this, however I might be censured, or however much I might suffer for it.

I determined, to stand on pure & holy ground, in the Spirit of Mothers testimony, the numerous battles, I had to fight to do so, notwithstanding.

Young men of the world are invariable, more or less corrupted in imagination, by reflecting upon many things they hear and read; many more that they desire, and some are seriously lost in the indulgence of romantic carnal dreams of sensual pleasure.

From my earliest start as a believer I determined, to bring down every imagination into subjection to my faith. And I know of no instance, in anything debasing,

where I have fairly, and criminally deviated from it. And being in possession of strong natural feelings, and impulses, and a good constitution, my labors have not been in this particular.

Young tradesmen abroad, if they become disaffected any way with business, or employers, are apt to break off abruptly, leaving the business, the place, and the employer. The first trials I came into of this nature, I determined to remain at the employment I was placed in, and strive to be faithful therein let me meet with what I might. and I have ever done it.

I early saw that among Believers, it was no place to become great, accomplished, very learned, or exalted, in a worldly sense. But that with me, the labor of life should be, to become useful. This I resolved, should be my general course, and I have ever felt a blessing in it. I have seen, and heard, numerous instances of failure, in the opposite direction; but never one failure by taking this method. I studied with great care, the testimony of Mother and the First Elders. Being determined that their faith should be my faith, their gospel light my gospel light, and that eventually, according to my place and

standing, their Navel of Soul should become my  
 navel of soul. I believed from the first, that the  
 principles revealed to them, was the last revelation,  
 that God would make known to fallen man,  
 and that they committed them to us perfectly,  
 and I believe all this now, after having had thirty  
 years experience, a hundred times more strongly  
 than I did at first. My experience, and my own  
 manifestations, in later years, confirm me beyond  
 a doubt, that to Mother was committed, the sounding  
 of the last trump, and bringing in the Order of redem-  
 ption.

When I set out to be a believer, I  
 knew I possessed some degree of talent that might  
 prove of some use. But I saw from the beginning clearly,  
 that what little talent I did possess, could be of no  
 use, till I had become something of a believer.  
 That I could not teach others, what I did not know  
 myself. Hence I determined to do what I was set  
 to do, and nothing more. And as fast as any ability  
 was discerned in me, that my Masters thought I  
 might be useful, I resolved to consecrate, and use  
 that ability, when, and where it was required.

For it has always been my faith to believe, that none  
 need to feel uneasy about their place, and station;

for in the gospel work, all will finally come into their places, as perfectly as the rough stones, that were hewed out in the mountain, laid in the Jewish Temple.

Some persons after setting out, find it hard to break off from relations, and friends without. Although my case was more favorable than some others, I determined to cut myself off entirely; not to correspond by letter or otherwise, and have found a blessing in it.

I saw the importance immediately of setting a good example, and using a good degree of wisdom before the world, and what I have practiced of it, has been a strength to me, and has served to gain from them a degree of respect; and has given me confidence to meet them any way.

My feelings naturally, are somewhat patriotic. I always loved a true hearted man or woman, and despised a traitor.

Therefore, as long as people who embraced this work, proved true to it, I could love and respect them.

But when they fell into sin and darkness, and finally turned back, I always ranked them as the most detestable kind of traitors. I have said it many times and repeat it now, that there ~~xxxxx~~ never need to

have been an order set to keep me from such persons, for every nobler impulse in me, would prompt me in that direction.

These are a few of the leading principles, that have ever been held sacred by me.

In respecting them, I have been blessed, and they have proved a blessing to me. And they will prove so, to all who will reverence and practice them.

After I came to live with Believers, I felt as much for my friend Moses who was left behind as I could have felt for the nearest blood kindred I ever knew. Circumstances induced this, in a great measure.

He had confirmed my predictions, and his spiritual prosperity rested upon me; My impressions were so clear and strong, that he would be gathered, that with me they amounted to intuition, I never had the smallest doubt to the contrary.

Since his living at Harvard, he related quite a trial, that he was thrown into, just after my coming away. It is so immediately connected with this narrative, I will take the liberty to mention it.

As his Father, Mother, & Friends, were all strongly opposed to Believers. I judged it best, to be quite cautious, in all my intercourse with him; and to



have everything done, as wisely as possible.

A few weeks after I moved in, Brother Augustus Groves, having business in Stow, I sent a letter by him to Moses. I told Augustus not to go into the Shop, as his business led him to a store directly in front of it. I also cautioned him, not to be free with him, and not to hand the letter directly to him. But to do up his business in the upper Village, two miles off, and hand the letter to a friend of mine, by the name of Roland Morse, (a man that had some faith.) and direct him to hand it privately to Moses.

Augustus drove to the store, and Peter & Moses were both in the and saw him. Peter had become slightly acquainted, and had formed quite a respect for Augustus. He desired Moses to go over and speak with him; but he being diffident declined. Peter then went out and invited him into the Shop, but Augustus could not be persuaded to go, and drove on.

Peter knowing the attachment that Moses had for Believers went back to the Shop and commented at length upon the coolness and indifference with which his Shaker friend treated him.

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The doings, and sayings of Augustus, corresponded so much with the remarks of Peter, that Moses began seriously to think, there might be something in it.

Now added Peter, you have supposed that these people, had a great regard for you; and here is one of their agents, directly from their Village, that would not so much as step in, and speak with you. This looks like a great love and esteem truly!

He was young and inexperienced, and all this rolled a heavy load upon his spirit, which lasted the remainder of the day. In the evening when he was alone feeling very unpleasant about the affair Morse stepped in, and privately handed him the letter. He received it with joy. It explained every thing satisfactorily, showed him the general condition of things, and imparted much strength and comfort to him. Morse was a noble hearted fellow, he knew our attachment, and the nature of it; and could be trusted beyond a question.

A few weeks after this a load of company was to visit here from New Seabaron; among the number was Elder Galven Green a great public speaker. The time was appointed for their visit, and it was expected of

course that he would preach here. I conveyed word to Moses. He came, but the company did not arrive, according to appointment, because of pressing business, they could not force. He were disappointed; I felt quite unpleasant about it, as Moses would of necessity be obliged to <sup>be</sup> cautious, and must not visit here too often. I knew they would be along in a week or two, and was determined at all hazards, that my friend should hear Elder Calver preach.

Finally, they arrived, and on a ~~Friday~~ Saturday afternoon, I took a one horse waggon, and set out for Stow, to inform him and bring him up.

Everything concerning Moses, had moved so favorably with his friends, that I determined to move cautiously. I arrived in Stow just at dark; and put up my horse, at a Hotel, not a quarter of a mile off Peters shop; I then walked up unobserved, and looked into a private window, found Moses was alone in the shop.

I called him out, and found that he was obliged to work till eleven o'clock that night. I agreed to go up to a Hotel, over a mile above, and put up for the night. He if practicable was to come up early in the morning, and we would get up to our place to breakfast.

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It was sometime after dark when I arrived at the tavern. I ordered horse keeping and lodging. As I was in Shaker costume they observed me closely. By their questions I found that they had some idea of who I was, but they could not conceive what I was doing there all Saturday night with horse and waggon so near our Villages, and contrary of the custom of the Shakers. They asked me several distant questions which amused me, and which were evaded.

I found they were in a quandary, and I kindly endeavored to render them wiser. After perplexing this inquisitive spirit a while, I retired to rest. I had ordered my horse fed early. By the first dawn of the morning I was up, and found the Young man of the bar and stables, who had just risen.

I looked toward the barn, and saw Moses drawing out my waggon from under a shed. I did not want them to see him. So I walked down, and desired him, to hasten on the direct road ahead of me. He started instantly. This Young man, was one who had quizzed me, the evening before. He came immediately to the barn, and enquired to know if he did not see a strange man pulling out my waggon. This question I also evaded and soon started on.

These movements seemed mysterious, and produced so much of a sensation among the inmates of the Hotel, that the next Sabbath, some of them came up to the public meeting, to try to discover something, by way of explanation. But I suppose they enjoyed their own conjectures but nothing more.

We arrived home at the breakfast hour, and that day, we had a thronged public meeting. Elder Galven preached from Hebrews. "In God is hid all the treasury of wisdom and knowledge"!! It was a deep, and powerful subject, and well rewarded the listeners who were in search of gospel knowledge.

We planned his earliest visits so as to have him here when believers from a distance visited this place. One of these visits was of great importance to him.

Father Job Bishop was here from Canterbury. He was a venerable old saint, who had set out under the ministry of Mother Ann and had stood as the Father and leading Elder to Canterbury and Enfield over half a century.

He was the most beautiful specimen of an Old Believer, I ever beheld. His associates in the Ministry were here. also Elder Dr John Harrington, and Proctor Sampson, from Lebanon Church.

The meeting was quite protracted. At the closing up the world were dismissed, but Moses remained behind. Father Job and his order now came in; and Father spoke somewhat at length, to the Brethern & Sisters. Then turning to Moses, he spoke for some time, and in the Spirit of an experienced man of God, warned him to flee from the allurements of the world, and enter the gospel in his early days.

At the close of the services our Ministry informed Father of the exact situation of Moses; Told him that he was a miner, That his Parents and friends were opposed, that he could not be free for three years, unless something out of the common course of matters, worked in his favor.

On hearing of a Young man thus bound, and longing for a privilege in the work of redemption, who could not enter into it, brought the aged saint into a labor. And feeling inspired; He said "if that Young man is faithful, to keep his present feeling, his Father will be glad to come and bring him among Believers, by the time that a year and a half had passed away. When the promise reached me, coming from the source it did, I received it in the fullest faith. Let such gifts come through whatever source they may, there will

always, be some to doubt. Father Job was represented to be, very gifted, and quite prophetic. I never doubted his inspiration for an instant. I felt an inward certainty it would be accomplished.

But had I paused to reason, (after the manner of men) I should have fallen into doubt. The feeling of right, and obligation, was strong on the part of Moses.

He had settled it, and had declared his intention, of serving out his whole term with his Brother, and did not mean to be turned from that course by any One. This he almost considered a religious duty. For when he went to work with Peter he had pledged his word to do so; to remain till he was twenty one years of age.

And with a person like Moses Fenny this was enough to settle matters beyond wavering. No man knew this matter better than I understood it. I yet still I did not doubt the prophecy concerning him. I believed it would be fulfilled to the very letter.

He constantly repeated, his quarterly visits, and nothing of importance turned up, till the time was nearly out, which was to test the prediction of that venerable Seer. He had remained faithful, and was entitled to the fulfillment of it.

Early one damp morning, just as we had finished

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breakfast, it was announced to me, that Moses Fenny had arrived to the Office.

Our Elders order had undergone a change, and Moses, being a miner, and our complexion being peculiar, the matter of delaying and advising with him rested entirely with me. Elder Seth Blanchard did not interfere with it.

It was evident that Moses had business of importance, and he came immediately to my shop; He sat down and repeated to me the following matter, that was about to turn up.

"My Brother, quite unexpectedly, has positively concluded to close up his business in Stow, and move on to a farm, belonging to Father in the Town of Acton. He is calculating to build a new house and when it is finished, he is to go there and settle. He wishes to break up our former contract, and purposes, to have me go with him, and help the carpenters erect that building. Now added he, I am quite dissatisfied with the condition of things; and particularly the disposition my Brother is about to make of me; and have come up, to counsel with you concerning the Matter."



For a few minutes, I surveyed the subject in its general bearings; and determined to advocate nothing, but what was just, right, and honorable, for all parties.

Said E. Moses, "I have ever understood you to say, that when you went to learn your trade, that there was a positive agreement made, between you and your Brother.

On your part you was to stay, till you was twenty one years of age; and on his part, he was to furnish your board, clothing, so much schooling, and was to learn you your trade and nothing else.

Up to this time you have both carried it out fair and honorable, and in justice to you, it should go through; You have yet one year and a half to stay, and it is the most valuable part of your time, to both you & him.

You have now become so perfected, as a workman, that your work will be to him, the greatest source of profit.

On the other hand, this next year and a half, is the most valuable part of your time to you. Your Brother, according to the nature of that obligation, should give you the best possible opportunity, to not only keep you at your trade, but to give the best opportunity, that lays in his power, to enable you to finish yourself off as a good workman.

I have been an apprentice, have seen many go through

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the last part of their time, and know the whole story. They are never in regular shops, set at anything for the last two years, but the business of their trade; law and justice demands this.

Again, Peter has had full knowledge, of the state of your feelings, for the last year and a half. That you would have been thankful to have been released from all obligation honorably, and to have come here. But that the obligation on your part was clear, and the duty binding, and that you honorably waved all your own feeling and interest, and intended to carry it out to the very letter.

How to meet all this, when he knows it all, what part is he acting? He is about moving on to his Fathers farm, which by legal right, you have as good a claim to as himself; and wishes to first rob you of eighteen months, of your most precious time, to become his servant, to carry the load, and buck for masons, and the rough boards for the carpenters.

He wishes to turn the last of your time, to the best of his own account, without remunerating you one cent, for your services, after committing on you a palpable wrong, which you will feel through life.

Now, you must see, that you will violate no fair agreement,

by refusing his proposals positively; and declaring for independence immediately. You Brother, not you has broken the obligation, and should suffer the consequences; You can now leave him with firmness honorably, and he cannot raise one reasonable complaint. This subject of obligation, we conversed closely, for perhaps an hour, in much the same strain. I then reminded him of the prophecy of Father Job. I showed him the character of that man of God. I told him, of his repeated gifts of prophecy &c. I reminded him, that the topic he had set, when under inspiration, was just out. I told him that the prophetic seer had made the whole matter conditional. It is to take place said I, if you carry thro' faithful. And in your obligations, to faithfulness, you must not fail to improve, the first honorable opportunity, that providence opens for you. I made him sensible, that if he ever acted deliberate, wise, and conscientious, he must do so now.

At the close of this interview, he was all prepared to meet his Brother. And it was not a little singular, that one circumstance, shrouded from his friends, this whole interview with me, in total darkness. They never found out his journey up here; and supposed, that all his arguments of right, and justice, to himself, all

originated in his own brain.

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His Brother and Wife had gone visiting their Friends, they had started the night before, and were to tarry till the next evening, and had left Moses in charge during their absence. He was in a great labor on these matters at that time, and determined to improve the time, before their return, to run up and determine the matter. He had no special encumbrance but one cow. This he left in charge of a trusty person, who never happened to mention it. Thus he locked up, came, and returned soon enough, to put a bright face on everything.

The next day, when they were alone at work, this case was again agitated, and decided. Peters proposals were reviewed, and Moses furnished arguments to meet every case. Peter was energetic; Moses was firm and immovable.

He had revolved these ideas in his mind, made them his own, applied them to his case, and dressed them in his own language; and Peter could not stand up to the combat. Peter had all the selfishness, injustice and wrong to defend; Moses had all the justice, true principle of action, and common sense argument on his side, and though they talked hours, Peter was fairly met on all sides, and become disappointed, vexed, and was completely upset every way, and in every

plan. Moses finally gave him to understand, that the only conditions he would consent to remain with him longer upon, was, that he should fulfill his agreement, and allow him to become a finished workman at his trade.

Peter in an excited tone told him he should have his desire; and soon called on a Shoe Manufacturer in that Town, by the name of Aron Horse, a younger brother to my friend Horse. and I think that the Older Horse, told me the dialogue sometime after.

He told Horse in part his trouble, related the stand Moses had taken, and enquired if he wanted a hand to work with him at his business? Horse informed him he did, Ganny asked if he would employ Moses? Horse in return, gave him to understand, that Moses was just such a person as he wished to employ. But with open frankness continued, I will not employ him.

Ganny was anxious to know why? Horse then came out plain. Said he "Mr Genny, you know that the young man, has long desired to go among the Shakers, and that you have kept him back. Well Sir I will not be instrumental in helping you keep him in that condition. So I will not employ him. Let him make the experiment and see how he fancies that kind of life."

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This was a perfect leveler. Peter now came back, in no very good humor, and informed Moses, that he might do as he pleased. That he should give himself no further trouble about the affair.

Moses had now gained one great point, and was preparing to leave and meet his Father and friends, But in what shape they would attack him, and how he should meet the next assailing party, he had not determined. As he had succeeded so well, upon our combined arguments, so far, it was but natural, that he should have strong desires, to have with, me a second interview.

The day after Peter had talked with Moses, and the day before Moses was to go to his Fathers place. I was at work in the field; and about eleven O'clock. A. M. a strong feeling came over me that I must go immediately to Stow. I never hesitated an hour, I came to the house, prepared myself, took a horse and waggon, and drove immediately there.

I did not know but I should get into trouble or perhaps prove a hinderance to Moses, by following this impression. But I seemed urged on, and I advanced forward, and consequences seemed not to be considered. I drove into Stow, and by the Shop, down to the Hotel and put up my horse perfectly regardless, and above board.

Moses saw me when I passed, and was on hand to meet me. When I came up from the Hotel to his place he stood in the door and met me with the exclamation.

"I never was so glad to see any person in my life. I have been thinking about you all day, and wishing I could see you, to inform you how I have advanced and to plan for my next difficulty."

He then informed me, of what I have just related, said he was to leave the next day, and meet his friends in Bolton, where his Father lived, and that Peter had gone to Boston, and that everything was favorable for our second interview to enable him to prepare to meet his Father.

This interview was also kept secret from his friends. He related to me his plans and intentions for the future. What he intended to do, and say, when arriving at Bolton. I found he knew better how to manage the case before him than anyone else could. It was not a business transaction, that he was now to be concerned with. He had to deal with dispositions, that he had been acquainted with from infancy. He was to meet them, and knew he could master them by firmness and decision. I heard all he had to say on that subject, and felt confident of his success:

and so I told him. This visit put new life and strength into him; especially when I told him, how I was impressed to come. Indeed it had a peculiar effect on my own feelings. I saw beyond a doubt that the hand of some Spirit, was in all this. And I returned from that journey, with firmer faith, in present revelation made by unseen messengers to Believers, than I ever possessed before.

My anxiety for my friend, for three or four days, after this was unceasing, and my desires incessant. I knew he must breast the storm alone, or I would have willingly have met it for him. I worked at the extreme South end of our settlement, by the road side. He must come that road and pass the Shop I worked in, if he came by waggon conveyance.

Considering the old prejudices of his people against believers of our forty years standing, their pride, and what others would say, if his Father brought him here, it was almost too much to look for. But this had been the prediction, and this I believed would take place. After the first, especially the second day, I listened to every sound, noise, and murmur. No place could be more still, serene, and retired than my location. Every commotion that took place, was to <sup>me</sup> music.



Not a bird tuned his note, scarcely a leaf fluttered in the breeze after the time I have mentioned that I did not hear. Even the stillness around me seemed like a rumour, so often did I listen, and cease to listen.

On the morning of the fourth day my anxiety was intense. If the whole matter had been my own, and my solicitude had been of a personal character, I could have borne it differently. But it was for my friend that I knew had not been schooled, and disciplined in trials, and I felt deeply for him. I knew he had not failed in his purpose. I knew, and was determined to know, that Father Job's promise, respecting his Father's bringing him to Harvard, would not fail. But I began to conclude, that he had met with more trouble, and opposition, than either he or I had anticipated.

I had begun to cogitate upon some plan, to go to his rescue, and while thinking how, and what could be done, about ten O'clock A.M. I heard beyond a question the welcome sound of carriage wheels. I sprung from my seat, looked through my South window, till through the trees, and shrubbery, that shaded the road, descending the hill I caught the first glimpse of the comers in the distance. And there with a thrill of delight, I saw the exact consummation, of that Old Saint's prediction.

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For there was Old friend Janny, with horse, waggon, &c. bringing his son Moses, with his bench, tools, and trunk of clothing, up to the Shaker Village at Harvard, when his time was just about half expired.

I now prepared myself to meet my part of the matter. I knew that the Old man Janny, would be down upon me presently. I expected to find him excited and was not mistaken. Although few could have acted better under all the circumstances.

I now seated myself calmly at work, while they drove on to the Office. In a few minutes I arose to observe. It was the right moment, for I saw them both coming on to the Shop. They presently entered, and I was seated at my work. I determined to commence the conversation, and to have no intermission till I had uttered all, that I desired to say, and asked all the questions I desired to ask, before he could find opportunity to begin.

I arose respectfully and passed the friendly salutation, stating how pleased I was to see him (which by the way was positively true;) and after a few introductory remarks, of this nature, I remarked.

"Friend Janny I have no doubt that you censure me entirely for all that has lately taken place with Moses."  
The Old man instantly replied, Yes I do. and would

have gone further, but I interrupted him by asking.

Friend Fanny do you believe that Moses is a person that will speak the truth?

I do, answered he, I never knew Moses to utter a falsehood in his life. Then turning to Moses I enquired.

Moses did I ever invite you to join the Shakers, or to ever come here, to make your first visit to them?

He promptly answered No. It was my own offer, independent of any invitation.

Now said I, as kindly as possible; let me inform you my friend that I never invited your son to come here, I never commenced conversing with him about this people, I never first strove to influence him to embrace this life.

But after I determined to adopt it myself, your sons were both continual in their oppositions to me. They related many things to me against the Believers which I knew to be false. And once, when Moses was engaged in such business, I frankly told him, that all that he said was false, and I could prove it. I told him that he was engaged in retailing out, a set of prejudiced tales, and that instead of following such business, he would act far more like a man of sense and candor to do as I had done, go and see them and learn what they were for himself.

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I told him, that upon a time, he of his own accord offered to come; and finally we set a time, & he did come; and that by investigation became convinced, that this people had the truth. That since then he had made his visits of choice, and that from beginning to end it was in fact his own work. I again questioned Moses and he endorsed it all. Then, the Old man, I put the question direct; Friend Fenny do you believe all this? He unhesitatingly replied, I do, But at the same time, I believe if it had not been for You. Mr. Leonard, my Son would never have been among the Shakers.

I replied, that my coming here, appeared to have been the cause of it as was evident; and seeing that his feelings could not be calmed, I immediately invited them to the Office. I had great respect for the Old friend, he was quite a noble kind hearted man I did not wish to add anything to his troubles. If I had found it a proper time to have been a little playful with him, I had the material on hand to have good naturedly retorted <sup>upon</sup> him.

For once, when Moses was in opposition to the Shakers, & to me, and was raising his best arguments against the whole proceedings the Elder Fenny happened to enter from without where he had been standing talking with Peter and had overheard all, as he came in the Shop he accosted me thus.  
"Ohell, Mr. Leonard you are trying to make a Shaker of my Son,

are you; I will give you full permission, to make Shakers of either of my Sons if you can do it. That will be your trouble!" The poor man was in a condition, that it would have been an exceedingly improper time, to have indulged in this, or any kind of pleasantry with him.

As we arrived at the Office, Elder Seth Blanchard, ~~Chapman~~ Elders Eunice Childs, Moses and his Father, and myself, set down, to pass matters as pleasant and social as possible. They said as many things as possible, to produce something agreeable. But all their sayings, were as foreign as possible, from the scene then passing. I remained in the circle silent.

Suddenly with much emotion, the Old man turned to me and exclaimed "Mr. Leonard I want you to make us a visit. I want Susan (a sister to the Elder Jennys last wife. an unmarried woman about 50 of rather severe temperament.) to see you and give you a good sound trimming." I looked down and tried to look as much like an offender as, I thought the case required and remained silent.

Soon he arose and looked earnestly at Moses, and addressed him thus. "Moses will you return home with me?" Moses promptly answered No. And his Father as promptly left the Office took his waggon and drove immediately away. He made a short visit with Moses, and retired.

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It seemed singular to me, to look back upon our first acquaintance, with Believers, and bring everything up to that date. It almost appeared like some romantic adventure. We now took seats in the same shop together and passed about a year at our old business. As for my Old Friend Tenny when his first trial and excitement wore away, he made occasional visits, to see Moses and thus he continued till his disease. This took place, between two or three years, after he brought his Son here.

His death was sudden.

There seems to be no question, that in the first opening of the gospel in these parts by Mother, that he received faith, and felt in his conscience that he should obey it. He worked in Shirley when a Young man for Br Elijah Childs just before he set out under Mother Ann. At Elijahs house, he saw Mother and Fathers, heard them declare their faith, attended their meetings, saw many gathered to them, witnessed many operations, and without doubt deliberately chose to disobey his light, and continue a worldly life. This soon enshrouded his soul in darkness, he united with opposers not to persecute; I think he ever stood above that. But he held Believers in derision; and his sympathies ran with that sort of people. His second wife was the Daughter of a turnaway. He did his part to plant

an opposing Spirit in his family. And he but too well succeeded. Here is where Moses gathered his first opposition.

When I first saw the man in Stow, I heard him talk, and ridicule religion, especially Believers. Before I ever saw a Shaker, I felt something from him, that I could not then describe to myself. It was a sort of mist, or darkness, on Spiritual subjects, that I clearly felt, and frequently thought of, before I ever understood gospel principles.

His last closing scene, brought out the state of the man. Sometime previous to his death, he was dejected, low spirited, and despairing. It was evident to his friends, he was meditating suicide. One day, when walking the floor in great mental anguish, he suddenly exclaimed to his Wife "I wish I was as happy as Moses I wish I was as happy as Moses."

This state continued with him, till one morning just before day, he suddenly arose, went hastily and grasped his razor, and walked out in the door-yard cut his throat and died instantly. It was a dreadful stroke to his friends. He was far, very far, from being an unworthy member of worldly society. He was a peaceable, honest, Citizen of the World. He was liberal in his doings, punctual in his

dealings, and patient, and forbearing, as a Man.

The great fault of his life was early disobedience. He had sinned against the light of the gospel.

However it might have been in his earlier life, he had spent many of his later years, without much conscientious compunction; But the affair with Moses finally troubled his Spirit. Not that it led him to repentance. After a person has gone in the paths of disobedience, for nearly half a century, this is not so easily brought about.

After one has ridiculed that light he ought to have obeyed, and slandered a people he should have united with, and built up, it is not so easy a matter to turn round right. His case like many others prove it.

The early character of Moses, his receiving faith, his obedience to it, their repeated talk with him, his defence of that faith, his cutting himself off from them, the world, all his earthly friends, and his prospects, to enter the gospel work, all these stood up like a mirror, that reflected back upon the Old Man and his years of disobedience.

He was no doubt condemned, unhappy, & miserable. But his former opposition was in him, and as it led him to oppose Gods work in Mothers time, just so it led him to oppose his Son, even when he knew



he had taken the right course. He showed this all along after Moses coming here; though he still cherished affection for him, in his talks with me, when here, I saw he still hated his religion.

In making his will, sometime previous to his death, he showed his feelings for he entirely disinherited him. Probably he was not alone in this; but it all helped kindle a fire, that burned and distressed him. It all helped widen the gulf between his needy spirit and the true heirs of the Kingdom.

But to return more particularly to personal matters, my first year and a half was spent under Elder Joseph Hammond. He was a true Believer, gathered in, and brought up for the first few years under Mother Hannah Benstall. She with her Fathers house was gathered with the first pillars of truth in America. She received the gospel, from Mother Anns own lips. She traveled with her, through journeyings, trials, labors, and persecutions.

Mother knowing what her future labors would be, gave her ample opportunities to become perfected in faith, and in the spirit of government.

Elder Joseph, being a man of strong powers of mind, and very honest in pursuit of truth when he entered the

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gospel work, was taken very near by Mother Hannah. As he grew older, his intellectual powers expanded, and his understanding being clear, and being gathered in Young, he gathered the same correct faith from her, that she did from Mother. Being a man of good general information, and strong memory, when he was sent to the Gathering Order, he would be likely to plant correct principles.

This he was extremely conscientious to do. Nothing was gospel to him, but the faith planted by the Old Believers. "The faith delivered to the first saints in America" was his theme. In holding up gospel light, he compromised nothing; and never leagued for a moment, with any ones private opinion. The testimony of Mother, was the word of eternal life to him. The order set up by Father Joseph, was to him the Order of the New Creation, and no man would contend for it more earnestly. No inducement could prevail upon him for a moment, to incorporate any of the reforms, or isims of the day, with the faith handed down by the Fathers & Mothers before us. These treasures he held sacred, and deemed them committed to his trust; and he handed them out with great care to those he gathered. And while I live, I will ever honor his

memory, for his faithfulness. His manners were plain, he was impetuous, and sometimes blunt; but he was very sympathetic in his temperament, fervent in spirit, and would often weep like a child, in thankfulness for the gospel of Ho-t-h-o-r. Under such a teacher, I drew my first breath of pure spiritual life, and received the first rays of true gospel light. Indeed it need not be wondered at, if such an organization as I am, trained through the vicissitudes I have passed, and subject to such impressions as I have shared, should believe, that I was gathered to Harvard, and placed under his ministration by the Spirit, to share his instructions. I perhaps may be allowed to say, although it may sound egotistical, that he found no difficulty like dishonesty in me to combat and mortify. And as he loved an honest Spirit he gathered me very near to him. He found me in possession of some capacity to receive a gospel understanding, and he took great pains to enlighten me on every general gospel principle. I early saw the importance of seeking, and obtaining, a true understanding of all these matters; and I made this my first business, on entering under his Ministry.

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And perhaps it would be thought, that I had made good advancement, in these, when he was taken from us. Some imagine that it rests upon an Elder to plant faith in those who gather under his charge; to a certain extent this is true. But it should be remembered, that neither an Elder nor any one else can plant faith in a mind that has little or no disposition to receive it.

Elder Joseph saw, that an ardent scholar in quest of Science, never was more anxious to advance in study, than I was, to investigate, and become consolidated, in every principle of the gospel. As a learner therefore, I invited him to his duty. And instead of it being a labor, it was a pleasure to him.

## Come up Higher.

1. Jesus taught his disciples to pray "Give us this day our daily bread," hence this must be a daily prayer. Father James testified, "I daily drink at the diamond springs of Zion's golden mountain, and many times feast upon the goodly manna plentifully rained down from the realms of heavenly glory."
2. This goodly manna is the body, or substantial Spirit of Christ, who said "The bread of God is he that cometh down from <sup>up</sup> Heaven & giveth life unto the world. [Surely, even formal Christians [antichristians] will not pretend that the physical body of Jesus came down from Heaven.] I am the bread of life; whoso eateth of this Bread shall live forever. My flesh [substance] is meat indeed, and my blood [life] is drink indeed. It is my meat & drink to do the will of Him that sent me."
3. Therefore the food of Angels and of Just Men made perfect, that is, of the disciples of Christ, is to do the will of God as it is

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