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**Who is Ann Lee ?**

**What Evidence is There That  
She is The**

**SECOND MESSIAH.**

**BY**

**ELDER F. W. EVANS,**

**Mt. Lebanon, COLUMBIA Co., N. Y.**

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## Who Was Ann Lee?

West Stockbridge, Mass., Jan. 30, 1899.

FRED'K W. EVANS,

Mt. Lebanon, Columbia Co., N. Y

Dear Sir:

I have read with considerable interest your articles in the Berkshire Eagle, Albany Journal and New York Sun, also three copies of the Manifesto, loaned to me by a friend, and Sketches of Shakerism, presented to me a short time since by D. C. Brainard of Mt. Lebanon, N. Y.

But no one of these has answered the question, to my mind, "Who was Ann Lee; and what proof gave she of her divine commission?" Or, as you state it, "Revelation of and commission from the Christ Spirit, in the character of the Bride of the Bridegroom?"

I have searched in vain in the encyclopedias and histories, as opportunity has offered; but find nothing that answers, to my mind, this enquiry as to what record is given of Ann Lee's call and commission to establish a new church of believers in Christ's second appearing.

Can you help me to a better understanding of the foundress of your society? I am seeking after the truth, and not presuming to ask unreasonable questions. It may be that you have at hand some published work that you can furnish me with; if so, will you do me the favor to mail it to my address, with the cost, and I will remit the amount by return mail, and then take up the study of this wonderful woman, without calling the attention of others to the same.

Or if you will answer the question in the Berkshire Eagle or Albany Journal, I will read it, and others may be instructed also. I am, with regards,

JOHN H. LANE.

"I saw a new heaven and a new earth; for the first heaven and the first earth had passed away."—Rev. xxi : 1.

TO JOHN LANE.

*Respected Friend:* Your letter of the 30th ult. received. In part answer to your per-

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minent enquiry, "Who was Ann Lee, and what facts support her assumption of introducing to mankind a new dispensation, and of her being the female Messiah through whom the Christ made its second appearance, as it made its first appearance in and through Jesus?" I have mailed to your address a book that we have just published, entitled, "Precepts and Principles of Ann Lee." I hope it will, in a measure, satisfy you, both in relation to her and also to other founders of our order.

Following the common chronology, we claim that the prophetic periods of Daniel and John, when Christ should make his second appearance to make an end of "the first heaven and the first earth," and to establish, in their place, the kingdom of heaven upon earth—ended in 1792, when our order was founded. In this chronology, our writers are sustained by Miller, Cumming, and Shimeall, and by hosts of ministers of all denominations who were in the second Advent movement. "The woman the Primitive church fled into the wilderness" for 1,260 years; "the two witnesses" prophesied in sackcloth and ashes during 1,260 years; the reign of the Beast and his image, church and state religions, whether Catholic or Protestant, was 1,260 years; these three all covered the same period of time. And then came "the great earthquake," under the sixth trumpet—the Euro-

pean and American revolutions; and the first Christian "heaven departed as scroll;" and every mountain and every island, Church and State governments founded by the sword, and supported by 15,000,000 fighting men, were moved out of their places by the revolutionizing Napoleon and his marshals, by the Washingtons and Paines and Jeffersons. The monarchical and aristocratic civil government was supplanted by a Republic, and the "Established Church of England" gave place to the Shaker Order.

These two are the beginnings of the new heavens and the new earth, that will be developed into a millennial period, wherein every man and woman shall sit under their own vine and fig tree, growing on their own land, a homestead, in the "New earth." It will be the sovereign people. And in the "new heavens," all shall know the Lord, from the least to the greatest. The people, in both orders, will be their own kings and priests, their own capitalists and laborers, their own landlords and tenants. And soldiers, with all classes of criminals, will be nowhere found; there will be no place for them. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, will hide themselves from the wrath of the Lamb, for the great day of his wrath has come, and who

shall be able to stand?" The wrath of the Lamb, the Prince of Peace, is against war, selfishness, monopoly of life-elements, pride, ambition, and every form of human evil. "The Lamb of God will take away the sins of the world"; and will conquer and overcome the lion, the bear, the dragon, the eagle, and all the carnivora, who live on destruction, and are used as symbols on the banners of fighting Christian nations.

"To those who looked for him, Christ would make his second appearance, without sin, unto salvation"—individually. And to the Babel church he would "make an end of sin," and an end of the teaching "that only the atonement and blood of Jesus could be depended upon for remission of sin, and not the confessing and forsaking it," to bring in everlasting righteousness. The great and widespread Second Advent movement was based upon the same chronologies. The Shakers claim that Christ did appear at the time he was expected, in the second, as in his first, advent; and that Ann Lee was the medium or prepared vessel in the second, as Jesus was in the first appearing, founding the "first heaven." Jesus said, "the works that I do, ye shall do also; and greater works than these shall ye do." After his crucifixion—by his Spirit—he founded, organized, the first Pentecostal Church. And Ann Lee, whilst yet in the body, founded and organ-

ized the second Pentecostal church, with some sixty branches, wherein all the primary principles of the first church—or heaven—are reduced to practice, more perfectly than was done in the first Church itself. In that Church, the males and females were monks and nuns: in this Church, they are brethren and sisters, forming a household of faith. Generation, private property, war, oaths, and monopoly of the life elements, are ignored.

Ann Lee said, "When ye see the branches grow and flourish, know ye that the root was holy." When it is patent to the world that the identical principles of the First Church are in full fruition, and that the people are pursuing the even tenor of their way as primitive Christians, and in all respects more perfectly, *what more answer* to the question, "Who was Ann Lee?" can be called for by a logical truth-seeker? Anciently, it was asked, "What think ye of Christ? Whose son is he?"—and now, "Who was Ann Lee?" Will not one answer be applicable to both questions?

As a Jew, Jesus was an Essene, and the Essenians were the ripened fruit of the Mosaic dispensation, and the highest order of people that the dispensation could produce.

1. They were communists, holding property in common. 2. They were celibate, neither marrying nor giving in marriage; had outgrown and risen above the works of

generation. The nation furnished them with adults and children to support the Order, which was held in high esteem by all parties and sects in Judea. 3. They were children of peace, non-resistants; taking no part even in the religious wars of the Jews. 4. They were vegetarians, observing the command, "Thou shalt not kill," without reservation, and considering that he who slew an ox, was as he who killed a man. They were hygienic Spiritualists, holding that "it was Egyptian to be sick." They practiced the gift of healing diseases, and exorcised evil spirits. 5. As Israel dwelt alone, and was not numbered with the nations, so the Essenes dwelt alone, not belonging to any of the parties or sects in Israel.

When rebuking the Pharisees and Sadducees as hypocrites, etc., Jesus passed by the Essenes in silence. The Essenians were, many of them, converted on the day of Pentecost, and formed the body of the Jerusalem Church, with its extraordinary spiritual origin, and the continued gifts of the Spirits in their meetings. An apostle asks, "How is it, brethren, when ye come together, every one of you hath a gift, a tongue, an interpretation, a prophecy, a gift of healing?" This church existed for three hundred years; and then the fifteenth bishop introduced generation. Of this Jerusalem church Jesus said, "The kingdom

of heaven is like a man who sowed good seed in his field. And when men slept an enemy came and sowed tares in it; and when the blade had sprung up and bore fruit, the tares appeared also. Let both grow together until harvest; then will I have the tares gathered into bundles and burned, and the wheat put into my barns."

The Jews, when Jesus was in their midst daily, still looked for the Messiah to come, and left open doors and windows to admit him when he should appear. They considered Jesus an imposter, and in derision called him "the king of the Jews," etc.; and they finally killed him. Yet he was the first Messiah, as Ann Lee is the second Messiah. Jesus was found amongst the disciples of John the Baptist, who were gathered under a religious revival, and being convicted of their sins, came and confessed to John, and were by him baptised and washed in Jordan. When Jesus was ascending up out of the river, the Christ spirit, "the Lord from heaven, a quickening Spirit," descended upon him, in the form of a dove, and a voice was heard saying, "This is my beloved son; hear ye him." Was the son Jesus or Christ? and who voiced the voice? Jesus found twelve men—"men to be wondered at"—who became his disciples, because they had been previously prepared by the Spirit. They were like ripe fruit ready to drop from the

tree. He had only to say, "Come," and they left all to follow him. These thirteen constituted the kingdom of heaven for the time being; it was within and amongst them. Then it expanded into the Jerusalem Church; in which, for a season, the principles of Christianity were reduced to practice. As above set forth, they were Essenes. They loved one another so that they sold their possessions and had all things in common. They forsook the generative life, with its wives and husbands, its fathers and mothers, brothers and sisters, sons and daughters, for Christ's sake and his gospel's, to found a kingdom upon earth in which they did neither marry nor give in marriage; being free from the lusts of flesh and mind. War had no place, for, as Christians they could not fight. They ate no flesh-meat, but were strictly vegetarians. Such were the foundational, primitive Christian tenets. Amongst these the enemy sowed tares—principles of an entirely opposite character; and these were—generation and flesh-eating, without law or gospel, land-monopoly, ignoring both the laws of Moses and Christ. Moses divided to each Jew and Jewess, a piece of land; and Christ made them all one in possession, labor and enjoyment of land and every good thing.

Now the harvest-time has come, and the saints are judging the world both Church and State. The first Christian heaven and the

first Christian earth are fast passing away, and a new heaven and new earth are creating. Christ has the second time appeared, and the tabernacle of God is with men. All wrongs, individual and national, will be righted, all evils removed. "And God will wipe away all tears from all eyes, and there shall be no more death, no more wars and blood shed, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." The United States government is the beginning of the new earth that will become a Universal Republic, composed of all nations. And the Shaker Order is the new heavens. Thus, friend Lane, I have set before you some of the reasons why we call Ann Lee—Mother Ann—the female Messiah. "If ye believe not my words, yet believe me for the very work's sake".

She has wrought works—facts—beyond what Jesus attained unto, and done that which no woman has hitherto performed. And now that the cry is raised that "marriage is a failure" let an echoing cry go forth from the millions of earth that Christianity is a disastrous failure. It has made Christendom a hell and *not* a heaven. Let it pass away, laden with the curses and cries of suffering humanity; and give us a true Christianity—the kingdom of heaven for which Jesus taught his disciples to pray, that

will at least provide all people with their "daily bread."

What hath she done? She founded a new order of human life, that has made thousands happy and contented in this present world and in the world to come. Sixty families, with all things common, that still exist, is pretty good for the first century. If we look at Joanna Southcott, Jemima Wilkinson, Mary Ann Girling, and "The woman clothed with the sun"—in words and theories they may equal Ann Lee; but in works what have they wrought? Can they point to anything done or doing, to confirm their claims to being Messiahs?

"Go ye into all the world, and preach the Gospel to every creature," was the command of Christ; "if they persecute you in one city, flee to another." The Jerusalem church had fallen into Gentilism, and introduced disorganizing, disintegrating elements; and the power of the holy people was scattered by its internal evils, and by the Pagan civil government of Rome. The saints could not be gathered in organization; and they preached personally, wherever they were, until the sound was heard afar. They walked by faith, and lived in hope, hastening unto the coming of the Day of the Lord, the second appearing of Christ. Now the kingdom is established, and the word is, "Come," not "Go." Zion is as a

city set on a hill, that cannot be hid. We do not need to go personally, to preach; for, by the printing-press, we can reach a million of people with one issue of a leading newspaper; can do more in a week to spread truth, than Paul could do in three years' preaching in Rome, in his own hired house. Be it our mission to show the world a Christian church in the full tide of successful experiment. F. W. EVANS.

Mt. Lebanon, N. Y., Feb. 16, 1889.