

**A DISCOURSE**  
ON THE  
**ORDER AND PROPRIETY**  
OF  
**DIVINE INSPIRATION AND REVELATION,**  
SHOWING THE NECESSITY THEREOF, IN ALL AGES, TO KNOW  
THE WILL OF GOD.

ALSO,  
**A DISCOURSE**  
ON  
**THE SECOND APPEARING OF CHRIST,**  
IN AND THROUGH THE ORDER OF THE FEMALE.

AND  
**A DISCOURSE**  
**ON THE PROPRIETY AND NECESSITY**  
OF A  
**UNITED INHERITANCE IN ALL THINGS,**  
IN ORDER TO SUPPORT A TRUE CHRISTIAN COMMUNITY.

"There is a Spirit in man, and the inspiration of the Almighty giveth  
him understanding."

**BY: ELDER WILLIAM LEONARD IN THE FIRST ORDER OF**

**THE CHURCH AT HARVARD**  
**“LOVELY VINEYARD”**

PUBLISHED BY THE UNITED SOCIETY  
**1853**

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## TO THE READER

The Church of the Latter Day is now established on the Eternal foundation principles of spiritual life and salvation; and these principles will *never be altered*. Several Books have been written and published during the last half century, which show the origin, rise, and progress of this Church, or United Society, (commonly called Shakers), and exhibit the life, character, and doctrines of its members clearly and beautifully.

But in the changes of secular and ecclesiastical governments, further developments of spiritual progress, or work of preparation, will be made outside of the True Church, from time to time. As the light outside increases, the Church of the Latter Day progresses in light and knowledge, reflected from the *foundation principles* on which it is established. For God has now set up His Kingdom, and "*in Him are hid all the treasures of wisdom and knowledge.*"

A knowledge of all that is necessary for the spiritual advancement of man will be given to the subjects of this Kingdom, and as time rolls on, the light will shine from her *foundation principles*, till the world will be illuminated with the glory of its noonday splendor; while the light of truth in the Church will serve as a guide and regulator to every degree of reform — to all increasing morality, and to whatever prepares man for spiritual advancement through the earth.

Elder William Leonard, Harvard, Massachusetts

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## DISCOURSE 1

### ON DIVINE INSPIRATION.

#### INTRODUCTION

1. Divine Inspiration, is a voice that speaks from the spirit world, to the soul of man.

2. If he has any interest beyond this world, he should keep himself in a condition to hear that voice, understand its language, and bow to its requirements. Establish the point, that man has not been, is not, and never will be led by Divine Revelation, and we know nothing of his origin, see no cause why he should be responsible, and know of no spirit or authority to call him to account.

3. Blot out all ideas of *Revelation*, and man's Eternal existence, future reward for virtue and punishment for vice, and the full development of his spiritual being is struck into the darkness of oblivion. From such soul darkening and insane reasonings, the rational soul revolts with horror.

4. In this age of darkness and infidelity, when thick clouds have spread over church and state, we grasp at truth, as eagerly as the famishing traveller seizes the morsel that prolongs life, and joyfully as the tempest-tossed mariner enters the haven of rest.

5. Our purpose in this discourse is, to show that the people called Shakers, are firm believers in the Holy Scriptures, Inspiration, and Divine Revelation. They believe that these last commenced with man's existence, have continued with him through his whole pilgrimage in time, and at this age are more strikingly apparent than at any age preceding it; and that they will continue to be more and more fully developed.

6. By all we learn from the pulpit, from books called sacred, from the lips of professed Christians, and from men of the world, it appears that an opinion extensively prevails, that the ages for inspiration have ceased, the season for Revelation passed away; and that the Scriptures contain sufficient to develop man in spiritual knowledge, perfect the work of salvation in his soul and guide him to the realms of bliss. I frankly own, that to me, there is something dark, disheartening, exceedingly strange and awful in the idea, that men of sound minds and correct understanding powers, should so judge and believe concerning this matter.

7. The Scriptures are in a degree like Paul's idea of the three heavens (See 2 Corinthians 12:2). There are the Antediluvian [Before the Flood] Scriptures, which commence with the creation of man and extend to the deluge; The Hebrew Scriptures which commence with Noah's exit from the ark, and end after the Church is established at Jerusalem; and the Christian Scriptures, which give the history of our Lord, showing the principles that governed him, and what he and his disciples enjoined upon others.

8. Yet the advocates for the above opinion, do not inform us which of these Scriptures we are to study, as a lamp to guide us to the heavenly land. If they mean to say that all three divisions of the Sacred Book are to be applied for this purpose, we meet on the very threshold of this idea, an insurmountable difficulty.

9. God's will and designs, as revealed to the different Patriarchs, in the Antediluvian Scriptures, are, in most instances, clear and explicit, and not difficult to be understood; but how are we to believe that these Revelations are designed to guide us in the footsteps, or to the mansions to Jesus, when there is no account that any Patriarch from the creation to the flood, during a period of 1656 years, ever learned the will of God concerning himself or his generations, except the *Moral Law of Nature*, from any Revelation given to any Patriarch that preceded him?

## SECTION 1

### REVELATIONS OF THE ANTEDILUVIAN SCRIPTURES.

1. To Adam was given the first charge of bringing into existence human beings; and a law was given to govern him and his race in this important work. But when he broke this law, his course, and that of his race was downward, and it is evident that the teachings of the Divine Spirit, which were given in different ages and dispensations, were only designed and adapted to guide and regulate the subjects of the then existing dispensation.

2. That the first son, born in the house of Adam, was begotten disorderly, is evident, if it is true that like causes produce like effects. God pronounced Adam good at his creation, and in that good state he stood till his fall. If Cain was begotten under the command or law of God, the law was good, hence, it must have been a good source from whence he sprang: consequently, he must be good fruit.

3. The elements of goodness are Love and Mercy; but Cain was a hard-hearted, bloody murderer. The Spirit of God is long-suffering; Cain was irritable, jealous and revengeful. God's Spirit is truthful and exact, as the planets in their courses; but Cain was a man of duplicity, and a liar in the first degree, for after he had slain his brother, and was inquired of to know where he was, he answered the Lord, "I know not: Am I my brother's keeper?" (Genesis 4:9), which shows that he was not only double-minded, but hardened, rude and disrespectful.

4. For this crime he was banished from his father's house, and began to generate a licentious, bloody, lawless race, like himself, as it appears in the 4th chapter of Genesis, in which we can trace six generations from this evil minded man, from whom sprung idolatry, polygamy, pride, ambition, and lawless depravity, and to show that like causes produce

like effects, among these generations is recorded the next scene of bloodshed.

5. Thus Cain's existence having commenced in disorder he grew up a disorderly character. For his crimes he was banished from the first Church in which God revealed His law, and being thus cut loose from all restraint, he followed the strongest passion in his animal nature being subject to no law of God to guide him.

6. Thus, as soon as he obtained what the gross part of the world call *freedom*, he used it to follow his disorderly inclinations, and begat a generation in his own likeness; who also were subject to no law nor order, but reveled in sensuality and violence. These disorders proceeded from that spirit of evil which having first entered man through the work of generation corrupted his whole nature, ruled it at his will, and thereby cast down the sons of men; and the course of the generations of Cain to the flood, proves it to be so.

7. "This is the book of the generations of Adam. And Adam lived 130 years and begat a son in his own likeness, after his image, and called his name Seth (Genesis 5:1,3)." The question here arises, why does not Adam begin to number his generations from Cain? He was his firstborn son; and by the laws of primogeniture, the first of his generation.

8. It is very evident that the Law of God that governed Adam, after the birth of Abel, was a law that restrained him from generation [procreation] for a season; for the next issue that proceeds from his loins, is Seth, who was begotten when his father was 130 years old. Enoch is said by the Apostle to be the seventh from Adam.

9. This circumstance makes it appear, that Cain and his posterity were rejected, and not reckoned in Adam's line, as not being governed by the law of nature. By Adam being so old before he begat Seth: it appears he waited until providentially directed to beget this son. For in the line of Seth was Adam's seed reckoned; as was Abraham's in that of Jacob. We

may therefore reasonably conclude, that Adam was providentially directed in the generation of Seth, like as was Abraham in the begetting of Isaac (See Genesis 18:10).

10. Now if we consider Adam's age when he begat Seth, that Seth was 105 years old when he begat Enos, that Enos was 90 before Cainan was born, that Cainan was 70 before Mahalaleel was born, that his age was 65 before the birth of Jared, and Jared lived 162 years before Enoch was begotten, that Enoch at 65 begat Methuselah, and that he had actually attained the great age of 187 years before Lamech was begotten, that Lamech lived 182 years before the birth of Noah; and lastly that about 100 years before the flood, Noah begat three sons at the surprising age of 500 years, there is but little difficulty in discerning the nature of the Law that in a good degree, governed Adam's house.

11. It was a law that bridled their sexual lust throughout all of their youthful seasons, and taught them to moderate and limit it to the purpose of generating beings according to the Law of Nature, and under the government of God. Hence we see, that from Adam to the flood, a period of 1656 years, this law was regarded among this remarkable order of people, and mainly controlled and governed them through each generation. Therefore it appears that they were under one Church Government, and that the power to enforce this Law on the increasing numbers, was vested in the Patriarchs or Elders of this righteous people. Of this we have two evidences:

12. 1st — When Noah was born, Lamech, no doubt under a sense of his great responsibility of enforcing and transmitting this righteous requirement, and witnessing the great falling off of the descendants of the Patriarchs, who were setting aside the Law of God, and corrupting themselves with the posterity of Cain; I say under this sense, and under the influence of Prophetic Revelation, at the birth of Noah, he says, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And he called his name Noah", (which signifies rest) Genesis 5:29.

13. 2nd — This evidence is more to the point. While he preached the Law for the regulation of nature, with all its requirements, he lived to that Law, and enjoined it upon his household, For just before the terrors of the flood, God said to Noah, "Come thou and thy wife, and thy sons and thy sons' wives with thee into the Ark." Here we see they had wives but no children; which shows that they were under the same Patriarchal Law.

14. And when we add, Genesis 11:10, that children were not begotten by Shem until two years after the flood, the evidence appears still more conclusive. It shows clearly that the Revelation of God was among them, that a righteous few lived to it; and for this reason God prepared an Ark for the continuance of the race. We must remember, that it is emphatically written, "But Noah found grace in the eyes of the Lord. Noah was a just man, and *perfect in his generations*; and Noah walked with God (Genesis 6:8-9)."

15. Now I seriously ask, where is the individual, who does not wish to darken his own understanding, that cannot see what God's Law was, as revealed at that time? In the depravity of Cain who sank into gross sensuality as soon as he left the habitation where God's Law ruled, men may see it, — in the ungodly race that followed this untimely connection, they may see it. In Cain's being driven out of God's house, and not suffered to be numbered with his brethren they may see it.

16. In the restrictions laid upon ten generations, from Adam to the flood, respecting generation, they may see it. In Noah's finding favor with God, because his generations had been rightly brought into existence, we may *see what God's Law was*. And in the way his sons had to live, to find the same favor with God, and with Noah in the passage of the flood, the matter is revealed to a demonstration.

17. Under this weighty consideration, I ask, who are they who have a veil cast before them, so thick that they cannot discern the cause of man's doleful fall in the bowers of Paradise, and what has cast down his generation ever since? It must be those whose eyes are blinded by the God of this world.

18. According to the Sacred Word, when Noah was 480 years of age he received this remarkable prophecy. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years (Genesis 6:3)." All that he learned at this time was that God's Spirit would be done striving with man, and that those who then existed would be cut off from time in 120 years.

19. Noah is called a Preacher of Righteousness, and during the four centuries and upward, that he had then remained on earth, he had no doubt labored hard, as was prophesied of him, at his birth, to remove the great cause of the curse. In 400 years and upward, what toil, what labor and tribulation must he have experienced, in witnessing the degeneracy of those called the Sons of God, in their great falling away from the Patriarchal order.

20. His own unbending conformity to the Law of Nature, enabled him to see their condition clearly, whatever might have been their numbers. He was the personification of God's ancient Law to that ancient people, and must have seen the posterity of Cain in vast numbers on the earth. They must have numbered millions of old gray headed sinners; gross, lawless, and hardened by the heaven daring crimes of centuries.

21. He must have looked with horror upon the tide of moral desolation, that rolled out from the words and actions of these hardened monsters of iniquity, overwhelming, as it must, the untold numbers to which they gave birth. But what was all this compared to the great weight that oppressed his spirit, as he witnessed the vile attractions which drew off multitudes from among the order called "*The Sons of God !*"

22. Having strong powers of soul, a universal desire to do good, with no family cares to divide his attention, and being clothed with the Authority of the first Patriarch of his order, and feeling his responsibility; how incessant must have been his prayers, how constant his labors, how painful his travels! How many sleepless nights he must have passed, and how many tears must have flowed down his furrowed cheeks.

23. I do not believe that Noah's preaching was directly to the whole world. To me the idea is inconsistent. If 1500 years before that period, Cain was banished from his father's house because he would not regard God's Law, and through every succeeding age, his posterity had waxed worse and worse, the prospect of enlightening or reclaiming them just before the deluge, by the persuasions or threatenings of Jehovah, would have been as fruitless an endeavor, as to build artificial fires to warm the climate, or soften the rigors of the north pole.

24. Therefore I believe the burden of his testimonies, were to those of his own order, while his Prophetic warnings respecting God's Judgments, were against an ungodly world, and all who united with it. Yet doubtless his warnings were conveyed far and wide, and perhaps extended to all, so as to leave them without excuse.

25. I have said that 120 years before the deluge, God revealed to Noah, that at the end of that period, he would blot out of existence, from the earth, the then numerous generations of men, and have hinted at the *cause* of this universal extermination which we find *clearly stated* in the commencement of the 6th chapter of Genesis immediately preceding this prophecy.

26. "And it came to pass when men (*Cain's posterity*) began to multiply upon the face of the earth, and daughters were born unto them (*women of the world*), that the Sons of God (*posterity of Seth*) saw the daughters of men that they were fair; and took them wives of all which

they chose." In this text we can see why Noah received this Prophetic warning.

27. It was because the sons (or rather servants) of God, departing from the Law of Nature, and the female companions of their own order, had set aside the restrictions of times and seasons, and began to intermarry with the ungodly, who, for centuries had made the indulgence of their animal passions their happiness and their god. To *them*, without doubt, he faithfully proclaimed what God to him had revealed; and it is evident it was by them as promptly disbelieved and set at naught.

28. When Noah had advanced to the age of 500 years, he felt at liberty, or was supernaturally directed to become the father of three sons. The latter opinion appears probable, considering the knowledge he had of the sure destruction that awaited the old world, as there is not the least intimation given that he had received any promise of his own preservation.

29. Hence the inquiry would naturally arise in his own mind, to what end are they born? How are they to be kept from the evils around them? And how are they to pass the general destruction that awaits the world, at the expiration of 100 years? But time rolled on, and the disorderly, sunken condition of the whole world became more notorious and appalling.

30. "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast and creeping thing, and the fowls of the air."

31. But Noah found grace in the eyes of the Lord. And Noah was a just man, and perfect in his generations. Everything in which dwelt the breath of life, was to be blotted out from under heaven, but by what agency was to him yet veiled in mystery. If the description here given by

Noah of giants, refers in the first instance to men who had departed from God's Law, and had married and mingled with an ungodly race, and became giants in power and wickedness; the second class must have been giants of infinitely greater magnitude.

32. What could a race of beings have to do with the Law of Nature or of God, who had wandered so far from government, law and order, as to have their whole imagination so entirely corrupted, as to think, desire, and contemplate nothing but evil continually? What had they to do with the laws of matrimony? What had they of honor or respect for purity, chastity, or uprightness? Or where were they to look for it about them?

33. It was blotted out at that age from under heaven, except with a righteous few; and this was the true cause why God revealed to him, that all animal life was to be swept clean from creation, that his warnings to those whom he preached, might be more pointed and terrible. But they sunk fearfully as time rolled on, for they were nearly ripe for destruction.

34. "And God looked upon the earth and beheld it was corrupt, for all flesh had corrupted his way upon the earth, and God said to Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth. Make thee an ark etc. And behold I, even I, do bring a flood of water upon the earth to destroy all flesh wherein is the breath of life from under heaven. But with thee will I establish My covenant, and thou shalt come into the ark, thou and thy wife and thy sons and thy sons wives with thee (Genesis 6:12-18)."

35. There is no time mentioned in the Antediluvian record when Noah began or finished the Ark, hence the time can only be conjectured; nor can the common supposition of its being 120 years afford any argument against the Scriptural account. Noah now evidently saw he was kept from generation [procreation] until a late period, that his sons should be

kept under his control and have no posterity until after the flood, when they were to start a new generation.

36. Here we have the first pages of Sacred writ, composing what may properly be called the Antediluvian Scriptures. They stand high in the sublime records of the past, like a firm monument reared by the hand of God. We read it with reverence. Like a monument of ages, its history is concise, but it lays down clearly a rule of life, practiced by the Sons of God, anciently, not to be mistaken.

37. It tells the story out, that man was to ripen into advanced manhood, before he generated posterity. That his procreative faculty was to be used to generate beings in God's own likeness, and for no other purpose. In this history of nearly 1700 years, man may learn, that all who lived thus were an ornament to the works of nature, and an honor to God who instituted it.

38. We there learn that Adam's first deviation from fixed Law in his youthful season, produced a disorderly seed; and by generating at riper years, in a more orderly manner, he produced seed accepted of God according to the order of the day, and on whom God placed His blessing, and with whom He continued His Law.

39. This law regulated Adam, after his first fatal error, in a good degree [**Note:** Though the line of the Patriarchs evidently in a good degree kept the Law of Nature, as respects times and seasons; yet the true order of nature being once lost by Adam's transgression, in violating it he died thereunto according to the penalty annexed, and it could never be fully regained. For Cherubim and a flaming sword were placed, "which turned every way to keep the way of the tree of life": meaning the way of full restoration to the true natural order from which he was thereby debarred, as a necessary consequence of his transgression, according to the inevitable penalty annexed to him and his posterity. Hence all his descendants were thus left under the power of that death, in great measure, from Adam to Christ, as saith Saint Paul (See Romans

5:12-14). And they can never rise from that death, until they rise in Christ, and then they must come into a superior and spiritual order, where generation is unknown, "for they are like the angels in heaven, who neither marry nor are given in marriage." Nevertheless, the nearer mankind in their natural state, conform to the regular law of propagation, the more blessing they will receive in that state.] but the issue produced by his first disobedience, overpowered the better seed he afterwards sowed, like thorns and briers, and sealed the downfall of his race.

40. This history with its Prophecies and Revelations, forms one of the most important pages of Sacred Scripture to us now. It was so to the early Christians, and to all those who were God-fearing among the Jews. It was Sacred Scripture to the first ten generations of Shem, and to the ancient men of God whose lives they allude to; whose tongues related or whose pens recorded them; and if so, why were they not as sure a rule of life *then as now*? If they can reveal now in the middle of the nineteenth century, the will of God concerning the future destiny of man, why could they not do it then?

## SECTION 2

### REVELATIONS AND REQUIREMENTS OF THE HEBREW SCRIPTURES.

1. Why didn't Noah, the tenth great Patriarch, among the Sons of God, seek to learn the Almighty's will by the Antediluvian Scriptures, whether oral or written?

2. They spoke of the seed of the woman, or promised Messiah; the word of the Lord to Cain, "If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door." Genesis 4:7, was law for

all. Jude informs us that Enoch prophesied of the Judgment; and Peter said Noah was a Preacher of Righteousness; and if so, these promises, threatenings and instructions, must have been far more numerous than were recorded.

3. These Scriptures must have amounted to a larger volume, if written, than ever was written by the pen of man. Methuselah and Lamech, reverent for their morality, sanctified by a long righteous life, lived with Noah during nearly his whole existence before the flood. Lamech died five years previous, and Methuselah lived to the year of that calamity.

4. Noah was no doubt subject to their counsel. From them he learned the whole history of man; for Lamech lived before the death of Adam 56 years; and Methuselah 243 years. All the Prophetic warnings that fell from the lips of Enoch, his well ordered life, and his whole course of instructions, came down to Noah, by the Patriarchs who were contemporary with him.

5. And if what we now have of that history is Scripture, all this was Scripture to him, of the most Sacred and solemn character; yet it is never once intimated, that from this source he learned God's special will to him. If we should attempt to do so, those who now advocate the doctrine of which we speak, would spurn at it as something ridiculous in the extreme, and with indignation.

6. By day, or in the darkness of night, as Paul has described, so he learned it. "By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, by which he condemned the world, and became heir of righteousness which is by faith (Hebrews 11:7)."

7. But the question becomes serious, when we ask, Do those who teach that the Antediluvian Scriptures are a true Revelation from God, *act* as though they believe what they say? The only Revelation there given as a guide to men, was a Law which regulated the order of people

called the Sons of God; a law that we must now trace by its effect on them.

8. And we seriously ask, do professors of the present day, who are striving to compound generation and regeneration, follow the upright example of Seth, whose life was orderly, whose passions were curbed by God's Law, whose generations were under the same restraint, a remnant of which reached this side of the flood, to again people the earth, after God had washed away every ounce of flesh and blood that was generated by the first untimely fruit of Adam? Or do they follow the example of Cain, who was a rebel against God, a man of blood, a slave to lust, whose race corrupted the earth, and ripened it for the Judgments of God?

9. The answer is plain; none need be left in the dark on this subject; he who runs may read: all classes may clearly understand it. And these are they who loudly proclaim the Scriptures to be our only rule of faith and practice. All other Revelation they say has ceased; inspiration ended. And can anything more pointedly condemn them, than the letter which they so highly extol?

10. Japheth was the eldest of Noah's sons, Genesis 10:21 ("Shem, the brother of Japheth the elder.") Yet God chose Shem after his covenant with Noah, to transmit his revealed will to the sons of men. But in ten generations they had so far lost the spirit of their father, were carried so far down the stream by the disorders of the flesh, which had even then fearfully cut down and shortened human life, and were so far bewitched by idolatry, that God called Abram to leave forever his people, and go out to a land He would show him; and he would establish with him another covenant, and make of him a great nation.

11. And how did Abram receive this call? Was it by what he learned from the Scriptures, or by the Revelation of God? These early Scriptures must have been at his command, and were no doubt studied by him, whether they were handed down orally or in writing.

## 12. Adam Was Contemporary With (In Years)

Lamech.....	56
Methuselah.....	243
Jared.....	470
Mehalaleel.....	535
Cainan.....	605
Enos.....	695

## Noah Was Contemporary With (In Years)

Lamech.....	595
Methuselah.....	600
Jared.....	333
Mehalaleel.....	234
Cainan.....	179
Enos.....	84

## Shem Was Contemporary With (In Years)

Lamech.....	93
Methuselah.....	98
Noah.....	448
<b>After The Flood With</b>	
Abraham.....	150
Issac.....	50

13. Thus we see it was easy to hand down from Adam to Isaac, a period of 2158 years, the particulars of the creation, the account of the fall, and a concise history of the hardened sinners of Antediluvian times, and of the Sons of God.

14. Isaac may never have seen Shem, but he knew that he existed at the time in which he lived, and from him, Abraham, in all probability,

learned all these early Scriptures respecting his ancestors, and could easily transmit them to Isaac and Jacob.

15. the Twelve Patriarchs could hand them to the Elders of Israel, and they could place them in the hands of the great Lawgiver, Moses, who was Divinely inspired (*as we learn from Jewish tradition*), to regulate all Sacred history up to that age, and hand it down in its present form.

16. But though Abraham received this legacy of invaluable knowledge as the richest of all treasures; still there is not the most distant hint given in any record, to prove that he ever strove to learn God's will respecting what lay before him, from any Sacred historical fact or Revelation, that ever came to his knowledge; and Paul contradicts any such notion, "By faith, Abraham, when he was called to remove into a place which he should afterwards receive for an inheritance, obeyed etc." (Hebrews 11:8). Thus it was not by the letter, but by having faith to believe that he was called of God to do so.

17. The evidence is clear, that many of the children of Israel before their deliverance from Egypt, were acquainted with, and believed the Scriptures. The call of Abraham, his life, the promises made to him respecting themselves, and the land of Canaan, his visions, the birth of Isaac who was a child of promise, the Revelations of God to Isaac, Jacob and others, were known to them, together with his covenant with their people, which had then stood upwards of 400 years [**Note:** Saint Paul terms the time 430 years (See Galatians 3:17)].

18. And although they might have had infidels among them, who caviled at, and as warmly opposed all these promises as any infidels have since opposed more modern scriptures, yet the many Believers among them had strong faith in all that God had promised their fathers.

19. But what could that faith have possibly availed them, had not God revealed to Moses how these promises were to be fulfilled? They would have remained slaves in the house of bondage, subject to oppression, toil

and suffering; and did so, till God revealed the manner of their deliverance, and the course they should pursue, to return to the land of promise.

20. Now among all the strange things that pass like a vision in this age of wonders, one of the strangest of all is, that any man of sound reason, cannot see that up to that period, all of the Scriptures from Adam to Moses, were a perfect chain of promises and events, linking together, differing from each other according to circumstances, yet given by one Spirit.

21. And that not one inspired instrument depended wholly upon what the other had received, except the promises. And that many times, when God revealed how such promises should be fulfilled, the manner of their fulfillment was new and strange, differing widely from everything that preceded it.

22. When the Israelites were established as God's covenant people, we might suppose that the Scriptures of the past, could begin to be relied on, as a sure director for the future, if they ever could; for to these Sacred pages was added the whole Levitical Law, with all of its purifications, confessions, ordinances and sacrifices.

23. And in the process of time there stood the temple, and the Priests of God who administered at its Holy Altars, and read this Law to the people as a rule of life and practice. But in the statutes of Moses and in all the promises under the Law, not one syllable was uttered to declare there should be no further Revelation; but quite the reverse.

24. Apart from Patriarchs, Kings, Priests and Rulers, there was raised up from age to age, a Holy Order of Prophets, on whom rested the Divine Spirit; and who through a period of 2300 years, blessed the faithful; rolled God's threatenings on the rebellious; chastised alike the beggar and the monarch; foretold the destruction of nations: and above

all these, declared the coming reign of the Messiah. In this case, truth is certainly much stranger than fiction.

25. Professors in these days believe, that the rebellious Jews, who lived in a state approaching barbarism, in the practice of polygamy, hypocrisy, idolatry, cruelty and bloodshed, had in their very midst, the Revelation of God from age to age in a remarkable degree.

26. And they also believe that the Christian Church which was established on the Revelation of God, and which received the promise from Christ, that it should ever continue with those who were ready to live and die for his sake and the Gospel's, has lost it, and has been for ages without it; dependent entirely on the letter, and that she will never again have any guide to steer by but the letter! Lord, what is man! How strangely inconsistent is that wonderful being! Certainly this may well be called an age of wonders, when people are so far plunged into spiritual darkness, as to believe anything so utterly absurd.

27. When that dispensation, with its mighty Revelations, was winding up, the Almighty Spirit that created man, and once nearly destroyed his whole race; that had established, gathered, scattered, and again gathered the Jews, raised up John, the forerunner of Christ, to declare him to the people, and to prepare the way for his coming.

28. We have no reason to suppose that he was nurtured in a theological seminary, where men make teachers of men who study long under blind guides, and envelope themselves in thick spiritual darkness; but the generally received opinion is, that he was led out in to the wilderness, shut out from the world, in tribulation and solitude, a stranger to letters, with none to instruct him but the same Prophetic Spirit that promised his existence, who taught his parents, before him, that he should be born and dedicated a Prophet to the Holy One of Israel.

29. It seems plain that John was no Biblical scholar. Perhaps he never looked upon the Sacred record before he proclaimed the coming of

Christ. But certain it is, he learned of his advent by Divine Revelation. "And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but He that sent me to baptize with water, the same said to me, upon whom thou shalt see the Spirit descending and remaining, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God (John 1:32-34)."

30. Thus we have the Prophet's own declaration, that he was taught by the Spirit of the coming Christ, and the sign thereof; and by direct Revelation, he was taught concerning his testimony and the fire it would kindle within and without the sinner.

31. Do those who tell us that Revelation has ceased for ever, believe that we should follow the Jewish Scriptures? If they so teach, why abolish confession, sacrifices, types, cleansings, circumcisions, and ordinances? Do they practice any of these? Certainly not! For they invariably declare, "the Law made nothing perfect"; its requirements they say have passed peaceably and harmlessly away.

32. But at the next moment, you will hear each in turn, when questioned by a believer in Christ's Second Appearing, quoting passages from the law, and even as far back as they can quote, to support what every enlightened spirit is compelled to pronounce, a base, sensual Christianity, or rather Anti-Christianity.

33. But should one of this order, who lives out the *Christlike life*, quote from this same source, a single passage, to show how far below the requirements of both of these dispensations, professors have fallen, they hastily inform us, that these laws are forever abrogated by Divine Authority, and before they close up, will as plainly declare that Scripture must henceforth guide us in place of Divine Revelation.

34. I think the saying of the Prophet will well apply to such; "Darkness has covered the earth, and gross darkness the minds of such people."

### SECTION 3

#### DIVINE REVELATIONS AND SUPERIOR REQUIREMENTS OF THE CHRISTIAN SCRIPTURES.

1. When the great Shepherd of Israel appeared on earth, it could not be said, that he who was ever ready to declare, "He came not to do his own will but the will of him that sent him", learned the will of God from the letter of the Scriptures.

2. For the Jews marveled, saying: "How knoweth this man letters having never learned?" (John 7:15) But is it not evident, that none ever penetrated beneath the figures and symbols of the Prophets, or understood them so well and none ever revered the lives and labors of the primitive Fathers in a higher degree, than did the Messiah?

3. In his remarks he honored them by quoting frequently their sayings; not to build up the Jews upon the dead letter of Scripture, but to show how basely they had fallen below the requirements of their own Law, and thus to awaken them, and place their feet upon a firm and more enduring Revelation; that they might have a more enlarged and correct view of God, and might see more clearly the glories and beauties of His kingdom.

4. Jesus did not choose his disciples from among the learned Scribes and Pharisees; but they were unlearned, rough, honest fishermen. They had studied neither for the Priesthood nor the Sanhedrin.

5. How would such persons be appreciated in the present age as leaders of the Church? Let the universal practice of immuring theological students in the chamber of some seminary, to be drilled by men, and perfectly disciplined in the study of the Scriptures and the commentaries upon them, answer.

6. But whatever the present idea may be in these matters, the plain, illiterate, unpretending Jesus of Nazareth, seemed to have quite a poor opinion of such qualifications for Gospel Ministers. He did not instruct his first Twelve Christian Teachers in a learned method of expression, and an eloquent address; but he taught them patience under sufferings; brotherly love in all their intercourse with each other, long suffering in toil and persecution and all the Divine elements of that pure and Holy life which he exhibited before them.

7. Instead of leading them up to the libraries of the Jewish nation to search for hidden mysteries through piles of parchment; he led them to lonely gardens, and to solitary hill tops, where he taught them to watch and pray, and to humble themselves in tears of penitence before the Lord. He directed them not to the acquirement of literary knowledge, but to the study of human nature in its most down trodden and suffering form.

8. With them he mingled freely with the poor and afflicted, where they might witness their destitution and sorrow. Here he taught them to heal the sick, open the eyes of the blind, cast out devils, and raise the dead; and to beware of the leaven of the Scribes and Pharisees, who towered them up in their ambition and unbelief, built up their hopes of salvation upon the dead letter of Scripture, and the good works of their fathers, and determined to have no faith in his mission.

9. Jesus plainly told the Jews that John was a burning and shining light, and was his witness, and added; "But I have a greater witness than that of John; for the work which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.

And the Father Himself which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you; for whom He hath sent ye believe not. Search the Scriptures; for in them ye think ye have Eternal life, and they are they which testify of me. And ye will not come to me that ye might have life (John 5:36-40)."

10. Here Jesus testifies that the Jews had all the evidence necessary to prove him the promised Messiah. He tells them plainly that they were so spiritually blind, deaf and hardened in sin, that they had not heard God's voice at any time, neither in an audible voice from heaven, nor in Spirit; and that they had not seen His shape, showing that they had so widely departed from the uprightness of their Fathers, that the gift of visions and Revelations had ceased throughout their borders.

11. But when he says, "Ye have not His word abiding in you", does he mean the Scriptures? They are *now* emphatically called *The Word of God* by modern professors; and if they are so in the sense they declare them to be, they certainly are the voice of God to the people.

12. How then could Jesus tell the Jews they had not heard the voice of God at any time? They were certainly familiar with the Antediluvian and Jewish Scriptures, and yet Jesus declares to them collectively, without the least qualification, that they had neither heard God's voice at any time, nor known anything about Him.

13. If the Scriptures are the word of God in the sense that they are now represented to be, many of the Jews were filled with God's word, to which they had applied their own traditions, and to which they were ever ready to refer to justify themselves in licentiousness, unbelief, pride and ambition, cruelty and blood, and to clamor against his doctrine as delusion; like a host of modern professors in these days. What then did Jesus mean by stating plainly that God's word did not abide in the hearts of that people?

14. He evidently meant that as they lived unholy, unclean, rebellious, deceitful and desperately wicked lives, and delighted to have it so, that in such souls, God's Spirit could not dwell, neither could his word have any salutary effect. Hence, that such a life utterly disqualified them to bear a testimony in favor of Holiness, Justice, and Righteousness, to understand when it was borne, or to love or respect anyone who should bear it.

15. Jesus admits that the Jews professed strong faith in the Scriptures, and declares plainly they were, as the churches now are, depending on the letter of the past for salvation. For he says, "Search the Scriptures." Or as it should be translated, "*Ye search the Scriptures*, for in them ye think ye have Eternal life."

16. As much as to say, ye have done as your teachers recommend, ye have read and pondered the prophecies, till ye have learned that a Messiah should come about this period of time, who was to be a Holy character, clothed with God's power, a Preacher of salvation, and a proclaimer of Eternal life; and the immortality of the soul, or a future state of existence.

17. And then he does the same as to ask, if he does not exhibit the character there described; even if he does not answer every expectation raised by the predictions they have so often pondered; and leaves them to put the question to themselves, what their faith, their reading and searching will avail them, if they will not believe on him that God hath sent to fulfill these prophecies, and point out to them the road to happiness and Eternal life.

18. Jesus said to the Jews, "Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Many therefore of his disciples when they heard this, said, This is a hard saying, who can bear it? *Jesus knew their murmurings and ignorance, and said:* It is the spirit that quickeneth, the flesh profiteth nothing; the

words which I speak unto you, they are spirit and they are life." John 6:53-63.

19. Here the Jews and even the disciples were offended, and revolted at the idea of eating literal flesh and blood; but the professors of the Christian name have long since surmounted this obstacle. When examining the understanding which the Jews and professed Christians have taken of this matter, I think it ought to be admitted that the Jew is the more consistent believer. The Jews took Jesus at his word, and understood him to mean literally what he said, till he gave a spiritual explanation; and it is evident that those who believed on him adopted the latter.

20. But the Churches have cast aside the figure, and explained away the spiritual interpretation, and have introduced for both, literal bread and wine, and many profess to believe that they cannot be saved, except they partake thereof. Did Jesus give the most distant idea that he meant these symbols? He declares plainly that he meant the testimony of Eternal truth, for he said to them, *The words* which I speak to you, they are spirit and they are life.

21. Paul says, "The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It would sound very strange to hear a man attempt to prove, that the Apostle here alluded to the Scriptures. The way that the letter is explained in these days, does not prove a very sharp sword to cut off the lusts of man. And who ever thought the dead letter is, or ever was, a discerner of the thoughts and intents of the heart?

22. That the word, or spirit, already alluded to, is quick and powerful in searching out sin, revealing it to the sinner, and making it feel like a mountain of condemnation on his soul, when he is brought to Judgment, is a solemn truth; and all who have passed through the work have so found it; in cutting man loose from lust, and depravity.

23. If he allows it to work within, it is sharper than any two edged sword, and is as piercing as the figures here represented. And all who have confessed and forsaken sin, know by experience, it is a deep searcher of the thoughts and intents of the heart. But to apply such language as this to any written word, is doing violence to all good sense, reason and Scripture.

24. When our Lord was about to be offered, did he tell his disciples that the sayings he had taught them, were sufficient for their salvation? And that if they would gather them up and compile them in a Book, and add them to the Scriptures, they would be amply sufficient for the salvation of others? I seriously ask, did he tell them this; at the same time plainly stating that there would be no further Revelation?

25. The professed Christian readily answers, "Nay!" For we believe without a question, that the writings of the Apostles were as really given by Divine Revelation as were the sayings of Jesus. Well, allow us to repeat the question. Did the Apostles and others who wrote their portion of the Scriptures, instruct their followers to gather up the sayings of Jesus, and their sayings and letters, and attach them to the Scriptures; adding, at the same time, there would be no further direct Revelation to the Christian Church, to guide them in the way of salvation?

26. Where is the wise man? Where is the scribe? Where is the disputer of this world against a continued and further Revelation, who can answer this question in the affirmative? Where is the man who can furnish a passage in Sacred writ, which millions say is our only guide to the mansions of the just, that declares it to be so? It cannot be found but directly to the contrary.

27. When Peter said to Jesus, "Thou art the Christ, the Son of the living God", he replied, "Flesh and blood hath not revealed it to thee, but my Father, which is in heaven. And I say unto thee that thou art Peter [**Note:** The word Peter signifies a rock, so called in allusion to

Revelation in him.], and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matthew 16:17-18.

28. Here Jesus declares that Peter had learned this by the Revelation of God; and then calls the Holy Spirit of Revelation that conveyed this intelligence to him, a rock; and utters this promise, that on this Divine, Revelation his True Church should forever stand. Yet notwithstanding this, man, frail man, has had the presumption to rise up and say, that Christ has broken his promise, and substituted the dead letter for the living Spirit.

29. But by virtue of this promise, are we not authorized to say, that a people who live a Christlike life, who profess and give evidence to prove that they are led by a present Revelation, are the True Church of Christ? And that those who do not live this life, and openly profess to be led by the letter, admitting that they have lost all true Revelation, are a dead and lifeless church of Antichrist, their own lives and admissions solemnly witnessing against them?

30. Jesus saith, "He that hath my commandments, and keepeth them, he it is that loveth me, and he shall be loved of my Father, and I will love him, and will *manifest myself to him* (John 14:21)." This passage renders the matter plain, and settles it beyond controversy.

31. Square a professed Christian or Church by this promise of Jesus, and as soon as he, or they, declare they have not, and never will again have present Revelation to guide them, they effectually declare they have not the commandments of Christ; do not keep them; that they do not love Christ; are not beloved of God the Father, or Christ the Son; otherwise he would manifest himself to them; for he has given a sure promise that he would certainly do so to all who would come up to these requirements.

32. In this passage, Jesus makes a fair contract with a Christian; and if the man fails on his part, he loses all light and falls into darkness. And if

he fulfills the obligation Jesus lays him under, Christ's promise will amount to this: If you will come into the true Gospel light, love me, believe my word, and obey my laws, I will ever manifest myself to you, and inspire you with present Revelation.

33. And all such as are in this state, will always enjoy the light of God's countenance, while the dark, disobedient professor, will cry out from the atmosphere that shuts him out from the light of God, "No light! No inward teaching! No inspiration! No further Revelation!" Furthermore Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life (See John 8:12)." And what is the *light of life* but Revelation?

34. Again Jesus said, "If a man love me, he will keep my words and my Father will love him, and we will come to him, and make our abode with him (John 14:23)." In such company the truly pious Christian will be continually under inspiration, or immediate Revelation.

35. Who would believe that Satan, or a spirit opposed to good, could take up his abode in a soul, and not inspire him with a disposition to commit sin, and reveal plans and schemes, to put those sinful desires into practice? Truly such a spirit would be too harmless a character to be called a devil.

36. On the other hand, if the Spirit of God and Christ takes up its abode in a true Christian, for what purpose does it enter there? Is it to remain so dormant, that he can have no evidence of it himself, or exhibit any sign of it to those around him? Not so.

37. If the Spirit of God abides in the soul of a man, three things are certain: First, sin can find no dwelling place in that soul, otherwise God's Spirit would not dwell there. Second, as such a person has risen above sin, that Spirit will be continually inspiring him, and revealing to him how he can most effectually subdue every cause which produces sin.

And lastly, it will continually inspire him to raise his voice and cry out against the sins around him.

38. I have already stated that it cannot be proved that Jesus taught his disciples to study anything written after he left them to complete their Christian travel. Instead of this, he said to them, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to remembrance, whatsoever I have said to you (John 14:26)."

39. Here again the promise is to the point; they were to have the same word of prophecy, the same Holy Spirit, the same Comforter, and the same inspirer and revealer of God's word that dwelt in the spirit of their Master. To this source they were to look for all future instructions, and not to study the letter for that purpose, however that should afterwards aid them to proclaim what the Spirit revealed to them.

40. Paul, when writing to Timothy says, "But continue thou in the things which thou hast learned, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus"; (that is in Divine Revelation), 2 Timothy 3:15. Surely none would pretend to believe that Paul meant to be understood, that the history of the *Old World* could impart to him this wisdom, or that he could find it under the Law of *Moses*; for we must remember that Paul does not set Moses up very high as a teacher. He simply calls him a schoolmaster to teach the way to Christ, who was the author of salvation.

41. Now, if the Apostle was here to give us his true meaning I am quite certain he would say that he meant to be understood by Timothy, that the promises contained in the Books of the Prophets concerning the coming of Christ, would make him wise unto salvation, if he would have faith in those promises, and obey the spirit and testimony which Jesus had left in the Church. It is evident he could not have meant the whole

Scriptures; for much of what is called the Christian Scriptures were not then written, and, of course, no reference could be had to them.

42. Again Paul says to Timothy, "All **Holy** (see preceding verse 2 Timothy 3:15 which says **Holy** Scripture) Scripture *is* (**Note:** The "is" is not in the original, but is added by translators in the construction of the sentence; but the reader can form his own opinion) given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17 **Holy** inserted)." Timothy was converted to the Christian faith by the Apostle, who in due time appointed him a Teacher in the Church. A character that he calls a man of God, or more properly a Messenger for God. For him he felt deep solicitude that he might be a blessing to those under his care.

43. Hence he recommends to him the study of the lives, the labors and dealings of God with all inspired men before him. That in holding up the doctrines of the Cross, in reproving the careless and unfaithful; in correcting and instructing the upright in the works of righteousness, he might be more thoroughly furnished with means to complete the labor that lay before him, by calling to his aid all the labors and doings of others. But not one word in the whole of this, about the Scriptures ministering *life, Eternal life!*

44. Jesus called his disciples the salt of the earth, a city set on a hill; and Paul as beautifully describes a Church of true Christians. "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. But our sufficiency is of God; who hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life (2 Corinthians 3:3-6)."

45. Paul calls them a written epistle, not with ink, not on tables of stone, but declares that the word inspired by the Spirit of God, which he preached to them, was stamped upon the heart of every living soul among them, to lead them into Holiness. And adds, that God had made the Apostles able ministers of a *New Covenant*, not in letter but in Spirit, giving a most important reason why they ministered the Spirit instead of the letter.

46. It was because the Spirit gave the very essence of Eternal life, while the letter killed, and would kill spiritually, everyone who built upon it, and trusted in it for salvation. O earth! earth! What has killed, utterly killed, all professors of the Christian name, except those who have been revived by receiving a second Revelation of pure Christianity?

47. From millions of martyrs, and from the multitude who have fled to caverns in the mountains, to escape the terrors of ruthless persecution, a voice speaks out: "It was casting aside the pure example of Jesus, to follow the promptings of a carnal mind, and building their hopes of immortality upon the dead letter of Scripture, determined to hearken to no further Revelation."

48. Query — If building a hope of salvation upon the letter would spiritually kill a Christian in the days of Paul, by what rule can they who build upon it the same hope, live, in the middle of the nineteenth century?

49. Isaiah prophesying of the day of the Lord, says, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isaiah 11:9. How is this to be accomplished? Perhaps all who believe this promise, will agree that it will be by the universal dissemination of *The Word of God*. But is that *word* which shall accomplish this mighty work, the Bible? If so the prophecy is already well nigh fulfilled.

50. Bibles, in this age, are scattered by millions over the earth, in so great profusion, that were they all collected in the east, they would form a mountain that would obscure the rising sun. But do the nations of the earth give evidence that they have obtained that "*knowledge of the Lord*", which answers the Prophet's prediction?

51. We need not look to the heathen nations for an answer to this question; our own *enlightened* country gives ample and sorrowful evidence that the word of the Scriptures, is so far from administering the power of Eternal life to those even who study it, that it is actually wrested by them to justify slavery, war and bloodshed, with all their attendant vices.

52. O tell it not to the heathen whose *gods ye revile* and seek to abolish. This state of things certainly does not afford very strong proof that the Prophet meant past history, as recorded from age to age in the Scriptures. If this prophecy is yet to be fulfilled, and who professing Christianity doubts it? there certainly must be a further Revelation.

53. At present many parts of the earth are filled with every kind of knowledge excepting the faith, the Spirit and testimony once delivered to the saints. The Kingdom of Christ is set up on the earth, whence his Law has gone forth to the nations, but they neither see nor hear it; because they are spiritually dead and buried in the graves of earth, being not yet quickened by the trumpet's warning voice, to hear and understand this last Revelation.

## SECTION 4

### DIVINE INSPIRATION AND REVELATIONS OF THE LATTER DAY OR PRESENT DISPENSATION.

1. The Divinely inspired Revelations of this present dispensation, will be the most important, and doubtless the most extensive volume of Sacred scriptures ever exhibited on earth, and has been much the theme of ancient prophecy. Thus saith the Prophet Micah, "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it (Micah 4:1)."

2. Here is a direct promise that a great change shall come over the whole earth in the last days. And all who have calculated the prophecies, bring the beginning of these last days down to the age in which we live. In these days the Prophet says, God will have a House or Church, that will rise up like a mountain.

3. And one that will be established so firm and steadfast, that it will stand pre-eminently above every other mountain and hill that ever called itself by the name of the *Lord*; not in pride, popularity, worldly deeds and worldly fame, as stand the so called Churches at this time: but in purity, justice, equality, peace, mercy, temperance, simplicity, and every Godly virtue.

4. Here again we hear a loud voice showing that there must be a further Revelation, to reveal to man these righteous principles which are now lost from among them. And he says people shall flow unto it. We may ask for what purpose? The answer is clear; it will be to learn the revealed will of God, for so the Prophet declares it. "And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of His ways

and we will walk in His paths; for the Law shall go forth of Zion and the word of the Lord from Jerusalem (Micah 4:2)."

5. In this prophecy we have three great promises. First, that nations shall know that this is God's house. Second, they will walk in His paths. And third, from this mountain a Law will go forth to all other people. I ask, how will they know that this is God's Holy Mountain? They will know it by the Law that governs it. And when they obtain this knowledge, they will see exactly what paths God has marked out for them to travel in; which will afford the most clear evidence, that to them, He is making a further Revelation.

6. "And He shall judge among many people, and rebuke strong nations afar off; and they will beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore (Micah 4:3)." Here stands a firm promise, that in this Church, or this Mountain, He will sit in Judgment upon many nations.

7. From this Church He will rebuke them, though they are strong and afar off, till they will bow to His word, and be willing to receive a Law that will beat down their fortifications, silence the thundering of their artillery, crush their navies, dissolve their armies, and scatter to the winds the whole paraphernalia of war. And will not the nations hear the terrible voice of God, requiring them to do so in a further Revelation, before they will come to all this?

8. "For they will sit every man under his vine, and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it (Micah 4:4)." Great indeed will be the manifestations of God's Power, before this beautiful and sublime prophecy will be fulfilled. "For all people will walk, every one in the name of his god, and we will walk in the name of the Lord our God forever and ever (Micah 4:5)."

9. The various religious systems among all people originated in some measure of spiritual light and moral sagacity in a greater or less degree, from the benighted African, who worships stones, stocks and even base animals, up to the highest professor of the Christian name; and though they may be ever so ignorant, basely corrupted and depraved, yet these systems, according to their views, respectively represent the name of their God to their minds; for all nations, kindreds and tongues have an idea of a God to whom they address their adorations and worship.

10. Therefore Saint Paul saith, "There are gods many, and lords many." And there are few, if any, that have not an idea of a great invisible God above all, and who is the God of their Gods. Hence they call the great and invisible God, "*The God of gods.*" On this ground, the same Apostle, calls him "God over all blessed forever."

11. These ideas of God appear to have been original and instinctive, implanted by the Creator in the human mind, to keep alive some spiritual sense in all men, as a medium through which to communicate greater light and knowledge in due time, which would progressively increase until finally it leads to the true light and the knowledge of the great and true God in whom, they have ignorantly believed, and whom they have more ignorantly worshipped. (See Acts 17:23). Had it not been for this instinctive quality implanted in man, he would have been as inaccessible to spirituality as a beast: this is the medium of all the religious systems in the world, both in nations and individuals.

12. Therefore, through these systems respectively they worship and *walk in all the name* of God that they know and believe in. And among all these religious names, we may trace a degree of sincerity and some moral views, that originated from the principles of virtue, however erroneous in their application; and thereby all people walk in devotion to the name of their God; though some are more enlightened, and advanced to a higher degree of intellectual improvement, which will sooner prepare them to receive the knowledge of the true light.

13. And the Prophet here predicted, that all people will thus continue to walk in the name and systems of their God, until overshadowed by the superior and Divine Light which will shine forth from the "*Mountain of the Lord's House*" and thus reveal the true name and way of "*The Lord or God*" in which the true Israel of God will walk, and which will in due time be manifested to all people as the true way and name of God above all other names, and the Law that goes forth from this source, which is Mount Zion the City of the living God, where He has placed salvation for Israel His glory, will be revered above all other Laws, and many people will be attracted thereby; and for this they will be prepared, by the providential light of God, working in their own systems and order.

14. But no violence, no sudden displacement of the civil or ecclesiastical governments or kingdoms of the world, or various religious systems of mankind will take place as a consequence, unless it be in the order of providential events. Notwithstanding it will ultimately break in pieces and destroy all kingdoms founded in the corrupt nature of the world whether civil or ecclesiastical, agreeable to the prophecy of Daniel (see Daniel 2:44). The breaking here foretold has begun already, and is progressing by the power of Revelation, through the agency of spirits, and the powers above.

15. For every new truth revealed and promulgated, and every increasing degree of providential light whether natural or spiritual which tends to develop the internal powers and knowledge of man, respecting his rights and duties as a rational being, a free agent and representative of Deity in this lower world; are the operative effect of *that stone that smites the great "image"* more and more off from all its feet organization, and thereby throws it down; and wears all those systems and powers away; not immediately, but gradually and progressively "until they are dissolved and carried away, so that no place is found for them."

16. As fast as these powers fall, the Kingdom of the *saints of the Most High* will arise and be established to "stand forever". Therefore the Prophet foreseeing that his people represented the true Israel of that predicted day, says, "and we will walk in the name of the Lord our God forever", thus prophesying that the Church of that dispensation and glorious day shall never fail. The aforesaid systems of the nations and peoples, form the *mountains and hills*, above which the Mountain or system of the Lord's House will be exalted in the eyes of all nations and people.

17. But it is evident that the Mountain of the Lord's House, from whence the Divine Light will shine and the Law go forth to all nations and attract "many people", cannot be established until the ushering in of the Second Appearing of Christ, for it was to take place "in the last days" which commences the harvest of the world, which can only be accomplished by the last and most powerful displays of Divine Revelation to man; not by the letter but flowing from the Almighty Spirit of God (See Matthew 13:30 and Revelation 14:14-16). All the prophecies of the Latter Day, point to the same work.

18. "But in the days [not in the day] of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the Prophets (Revelation 10:7)." When Noah and Moses brought forward the requirement which God then laid upon the people, a question must have arisen in their minds, prompted by the foreshadowing of types and prophecies, concerning what the Lord would next require of man. To them this was no doubt a mystery.

19. In the days of Jesus and the Apostles, when by Divine Revelation the requirement was increased tenfold; men might inquire, what more could be exacted of them. They must have felt sure that all was not right yet, as Jesus taught them to pray that the Kingdom of God might come, in which His will might be done on earth as it was done in Heaven; but the manner and time of its accomplishment was to them a perfect mystery.

20. But the beginning of this great prediction has come fully to pass; the times have ended; the harvest of the world spoken of by Jesus has begun, the threshing of men has commenced, and is steadily advancing; and the last requirement that God was to lay upon men remains no longer a mystery (see Micah 4:13). All may know it.

21. The days of the sounding of the seventh Angel have commenced, and the trumpet's warning voice is calling many to Judgment, where they learn the great mystery, that God requires man to sacrifice all he holds near and dear by nature; that he must bear his threshing until he is stripped of everything condemned by the testimony of Eternal truth.

22. When men have revealed to them this mystery, and strive to blind their own eyes, fight the truth, blind the eyes of others, shun the cross and fight those who bear it, another awful promise will be likely to roll in upon them, "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book (Revelation 22:19)."

23. As those who have fallen into thick spiritual darkness among the Churches, fully believing that the day for Revelation has passed, have generally lost all confidence in dreams, visions, inspiration and the spirit of prophecy, the only mediums through which God ever revealed His will to man, by what means can the Spirit of God reach them?

24. In their unbelief they will not see where He pours out His Spirit, or where His Kingdom will be set up; for He has promised to reveal Himself in the very manner, which they declare they will not believe in. "And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (Acts 2:17-18)." This Spirit is poured out abundantly in this day.

25. Dreams, visions, prophecies and Revelations, the four chariot wheels that have carried forward God's work through all time, have begun to roll forward the great work of Judgment; but it can be truly seen by none but those who are looking for it and are willing to receive Christ and the salvation he brings, in the way in which God has decreed that they must receive it. For he says, "Unto them that look for him will he appear the second time without sin unto salvation." Hebrews 9:28

## DISCOURSE 2

### SECTION 1

#### ON THE SECOND APPEARING OF CHRIST, IN AND THROUGH THE ORDER OF THE FEMALE.

#### POSITIONS AND PRELIMINARY OBSERVATIONS

1. God — What is God? *God is Spirit* — the Essence of all worlds and of all existences.
2. There is an element termed God, which is the inner life of every being and element (that is good) in all worlds.
3. There is also an element termed *devil*, or *evil*, which is the inner life of every being and element that is evil in all worlds.
4. There are elements within elements, or worlds within worlds, all peopled with organized intelligences — from the gross outer world or element in which we live, to that most subtile of all worlds — the

highest heaven of heavens — this pure sphere, in the common use of the term, is often named God; as when Pope says:

"Lo the poor Indian, whose untutored mind  
Sees God in clouds, or hears Him in the wind"

whereas, in truth, it is but the world or element in which God and the most spiritual order of beings exist. And, inasmuch as God is Spirit, so all things and beings are *spiritually* good in proportion as they approximate to the Esse of all essences.

5. We therefore may consider ourselves as in the ends or ultimates of creation; and, as we increase in spirituality, our progress is God-ward; and, as we increase in sensuality, we retrograde from Him. "To be carnally minded, is death, but to be spiritually minded is life and peace."

6. The first sphere emanating from God, and the nearest to Him, is the Christ sphere; and all these Beings who exist in this sphere, element or world are properly and in the highest sense, *Sons and Daughters of God*. They are *Christs* to other worlds. This is that order of Beings referred to in the following Scripture, where the Lord, addressing Job, in reference to the creation of the earth, says,

7. "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof? if thou knowest; or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof? *When the morning stars (Daughters)sang together, and all the Sons of God shouted for joy?* (Job 38:3-7)."

8. We see also that there is deep spiritual meaning in the words which Christ (through Jesus) addressed to his Father, when he said, "And now, O Father, glorify thou me with Thine own self, with the glory which I had with Thee *before the world was* (John 17:5)."; As also where he

affirms, "Before Abraham was, I am" (John 8:58); which, with many other similar passages, are supposed to establish the *Deity* of Christ.

9. The glorified Spirits of this exalted sphere are all in the likeness of their Eternal Parents, each of them being the "express image of the Person" or Being of God (See Hebrews 1:3).

10. No immediate communication between the inhabitants of this world and the "Person" of God ever did or can take place; as is testified by the Apostle Paul. Speaking of the King of kings, and Lord of lords, he saith, "Who only had immortality, *dwelling in the light which no man can approach unto; whom no man hath seen, or can see* (1 Timothy 6:16)." To which agree the words of John, "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, he hath declared Him (John 1:18)."

11. There is a *spirit world*, which stands in as close relation to *this* world as does the soul of man to his body. And into that world all souls enter at death.

12. Every soul is an organized substance or being; and, in all respects and particulars, retains (in the spirit world) not only its identity, but also its *character*, just as it would, had it remained in the body and lived in this world; and continues in an equally probationary, changeable, and peccable state, as when upon the earth.

13. The inhabitants of this world come into being first in a natural or earthly order, "a little lower than the Angels", and a little above the rest of the animal creation. Yet they are possessed of a latent capacity for rising into other and more spiritual orders or spheres (See Hebrews 2:7-8).

14. This capability primitively inhered in them, and was neither acquired nor lost by their fall from a state of innocency.

15. True, man fell from, and perverted the natural order; but he could not fall from an order — the *spiritual* — into which he had not risen, and towards which he had made but little progress.

16. The time for the introduction and establishment of the spiritual order was immutably fixed (Matthew 24:36); and Christ, both in his First and Second Appearing, came at the time appointed by the Father; and, although mankind had never sinned, yet, as surely as grain progresses towards the harvest, would they all have steadily progressed towards the spiritual order, by the cultivation and development of their latent *spiritual* senses and faculties, consequent upon a daily intercourse with intelligences of their own order in that spirit world that is immediately connected with this.

17. Through the wickedness of mankind, this communication became gradually and increasingly interrupted, and (finally) almost entirely lost.

18. Man turned his soul *earthward*; and, by sensuality, became imbruted and too gross to hold profitable relation or intelligent intercourse with the invisible world. It was therefore a wise provision, that spirit communion, became lost by man; for the inhabitants of earth increased in evil as they increased in knowledge and experience; and those who were out of the body were no less wickedly disposed than they had been while in it. These therefore would have initiated others, younger than themselves, into their own experiences [this very thing was one of the great procuring causes of the flood]; so that the principal design and effect of the destruction of the Antediluvians was the complete separation of the two worlds, with the exception of those few who were saved in the Ark, and who stood in a relation to the Divine Order. Therefore, none of those numerous hosts, the imagination of whose every heart was only evil continually, could any longer have personal intercourse with, or exert a direct influence upon, the inhabitants of this world; thereby to transmit their *knowledge of wickedness to succeeding generations*.

19. This was also the reason why witches and wizards were not permitted to live amongst the children of Israel. These were not by any means remarkable for their wickedness, any more than are the *spiritual mediums of the present day*. But, as in the latter case, they were distinguished from the mass of the community by their ability to receive and convey to others the ideas and sensations of disembodied souls in the spirit world.

20. It was not their possession of such an organization or powers as made a familiarity with spirits possible and easy, that rendered them obnoxious to the sentence of death — extermination; for then had the true Prophets also been destroyed by the Law against witchcraft. *But it was the fact of their using this spiritual ability for other than strictly religious objects and purposes* and not in and under the direction of the Divine Order, by being in subjection to the Church of that dispensation.

21. For, be it remembered, that, the Jewish was a *religious* nation, yet not (as an Anti-Christian nation) possessing *hundreds of religions*; for "the Lord *their* God was *one* Lord" and they had *one* faith, and but *one* mode of expressing it. And their religion was founded upon and consisted in their obedience to continued revelations from the spirit world; which revelations came through, and were designed to effect the purposes of the Divine will and appointment.

22. The Lord, when speaking to Moses respecting the Cherubim (representing *male* and *female*) that covered the Mercy Seat, or lid of the Ark (of which the Apostle Paul confessed that he could "not speak particularly", for the time had not come that it could be understood by any, except "in part" i.e. in the male order, said, "There will I meet with thee; and I will commune with thee from above the Mercy Seat, from between the Two Cherubim, which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel (Exodus 25:22)."

23. Herein was established the only place and manner in which the whole Jewish nation, or any individual thereof, was to look for a reliable *spiritual manifestation* and the revelation of the Divine will to them, by which to be directed aright, and with perfect infallibility, in all their incomings and outgoings. Consequently it was not until they had sinned against God (as in the instance of Saul), and thereby lost their rectitude and also His blessing and protection, that they had any occasion or desire to "seek unto them that had familiar spirits, and unto wizards that peep and that mutter" instead of seeking unto their God in the order of his own appointment. For, if these spoke only what the spirits of good, in the order of the Cherubim would say, it was *unnecessary*; and, if they spoke not according to the Revelations through that *order*, it was because there was no true "light in them" (Isaiah 8:19-20).

24. The Law of Moses was, "Thou shalt not suffer a witch to live (Exodus 22:18)." Again, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord (Deuteronomy 18:10-11)." Also, "Regard not them that have familiar spirits; neither seek after wizards to be defiled by them. I am the Lord your God (Leviticus 19:31)."

25. This Law, *in spirit*, would stand against all the spiritual mediums of our own day, *and* those who seek unto and follow after them, (if professors of Christianity) *were it not that the Church of the third Dispensation, in which the world now is, is occupied by "the man of sin."* And hence, as there is "no judge" (or true church) "in Israel" (Christendom), it is proper for "every man to do that which is right in his own eyes" until such time as a true "Mother in Israel", after the similitude of Deborah (see Judges 5:7) has space and opportunity to deliver the children of Israel (professed Christians) from the bondage of the Canaanites (their sins), and establish them again in their own land — *a Church standing in the Divine Order* having the Ark of salvation,

containing the Urim and Thummim, the heavenly manna, the ever-budding rod, and over and above them all, the *Cherubim of glory*, from "between" whom, should flow the "word of God that is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder the joints and the marrow, and the soul and spirit" — a continual Divine Revelation from the invisible world, that should unite the Church on earth to the "Church of the firstborn" or first Christian Church in the spirit world.

26. After the Christian dispensation was ushered in, a greater degree and measure of wickedness could be attained to, by the human race than was before possible; "the man of sin" could then become still more sinful, as the light to sin against, was greater.

27. The perversion of the *first* Christian Church on earth is complete; — a total apostasy has taken place; Antichrist reigns. And, in the progress of the *second* Christian Dispensation, there will be exhibited those *entire principles* of evil that hate and oppose good and truth *because they are good and truth*, and not through ignorance or mistaken views.

28. These are the Gog and Magog powers, in and under the influence of which, *reprobate* spirits, in the end of this, the fourth Dispensation, the Sabbath of the world (after failing to corrupt that Church as they had corrupted the Church of every previous dispensation) will say, "I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls" — *the war spirit*. — "and having neither bars nor gates, to take a spoil, and to take a prey, to turn my hand upon the desolate places that are now inhabited, and upon the people that are *gathered out of the nations*, which have gotten cattle and goods, that dwell in the midst of the land." (Ezekiel 38:11-12)

29. This will terminate in the expulsion of evil from this part of God's creation — the earth; and good and truth will become incarnated in and

pervade the whole world; for, after this — the final battle, between Michael and his angels, and the devil and his angels — good and evil — there will be no place found for the latter; "for the knowledge of the Lord will cover the earth as the waters cover the sea."

30. There is a natural and a spiritual *world*, and a natural and spiritual body; yet those in the one cannot with the exercise of their own proper senses, perceive those in the other. Spirit cannot see matter, nor can matter see spirit. The natural senses can only take cognizance of things and beings in the natural world; and in like manner the spiritual, of things and beings in the spiritual world.

31. It is therefore an unchangeable Law, that a union between intelligences in these two spheres can only occur by those in the natural sphere becoming abstracted from earthly things, and their spiritual senses being developed — or by those in the spirit sphere clothing themselves with material elements whereby they can be discerned by mortals with their natural senses, as were the Angels who appeared to Abraham and Lot. This latter was the usual mode of intercommunication between the two spheres in and during the Jewish economy, even so late as the appearing of Jesus to his disciples. But, at and after the day of Pentecost, the former mode more often prevailed.

32. The *Materialism engendered among mankind by the apostasy of the Primitive Christian Church, with its systematic teachings of no present Divine Revelations*, and non-intercourse with the spirit world in general, has well-nigh destroyed all faith among men, and their spiritual senses have become so weak and feeble, for want "of use" that they only exist at all in a dead or dormant condition.

33. Therefore, when the time had arrived, by reason of Christ having made his Second Appearance, and the True Spiritual Church of God being fully established upon earth, for a more intimate and living relation to be effected between the natural and spiritual spheres, there

was no other practical means of this intercommunion between men and spirits becoming restored, than for the *latter* to descend and operate upon the material elements; so that the *infidel religionists*, and the *materialists whom they had made*, could both, like Thomas, have the evidence given to their earthly physical senses.

34. Hence the rapping (natural sounds) and the moving of matter, together with most that has been seen and heard by the world, come under this head; and are standing witnesses both of the low state of vital religion in the Churches, and of the want of true spirituality among all classes of individuals in Christendom.

## SECTION 2

1. The premises upon which all our proof of this important *foundation principle of our faith* rests, is the

### ORDER OF THE DEITY, OR GODHEAD.

2. All true doctrines must rest upon some self-evident axioms. And we confidently affirm, that, if there be a self-evident truth in existence, it is the one that would first present itself to the mind of any unbiassed *unorthodox-educated* person, respecting the order of the Deity or Godhead.

3. Any human being on this earth, however degraded and ignorant, if asked what was his *first* simple impression respecting a Supreme Being, as to whether it was a neuter, a male, a female, or *three* males, or *three females*, would, without any hesitation, answer truly and correctly, and in perfect accordance with Shaker faith; provided he was not too much

astounded at the absurdity of so ridiculous a question being asked *at all*. Should the question, *Are you alive?* be put to each individual of a thousand men, we should not look for a more uniform answer.

4. Nothing but authority (the taking "authority for truth, instead of truth for authority") and constant drilling, ever yet implanted (if indeed the thing be possible, which is matter of doubt) the belief in any sane human mind, that there were three male persons constituting *one Deity* — a TRINITY. Reason and Scripture are alike violated and outraged by so preposterous a conception: both being equally clear upon this important subject.

5. The great Book — the *Universe* — teaches in language not to be misinterpreted (except through the most consummate ignorance or gross carelessness) that the Fountain whence all things originally flowed is *dual* — Male and Female — *God*.

6. Earths and minerals are *positive* and *negative*. Both genders are "clearly seen", being manifest in the *vegetable* kingdom, While all *animal life*, from the polypus up to man, the lord of creation, exhibits a gradually-increasing, distinct, and positive development of the two principles, *male* and *female*.

7. Therefore, Paul but spoke a universally-well-known, simple, and self-evident truth when he said, "The invisible things of God, from the foundation of the world, are *clearly seen*, being understood by the *things that are made*, even *His Eternal power and Godhead*." Romans 1:20.

8. The *Eternal creative* power of Deity, proceeding from the order of the Godhead, is the most "clearly seen" and distinctly represented and demonstrated in nature, by the procreative power of the male and female principles, as existing and Eternally producing beings and things in their own image and likeness, or after their own kind, throughout all the ranks of creation.

9. These two principles, then, are the *foundations* of all worlds — *natural* and *spiritual*.

10. Therefore *Wisdom* says to man: "Receive my instruction and not silver; and knowledge rather than choice gold. The Lord possessed Me in the *beginning of His way*, before His works of old. I was set up *from everlasting*, from the *beginning*, or ever the earth was. When He prepared the heavens, I was there. When He set a compass upon the face of the deep; when He established the clouds above; when He strengthened the foundations of the deep; when He gave the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; —then was I by Him as one brought up with Him; and I was daily His delight, rejoicing always before Him." (Proverbs 8:10, 22-30)

11. These are the breathings, and this is the voice of Eternal Wisdom, the Mother, or Bearing Spirit of all Creation. And She further saith, "He that sinneth against Me wrongeth his own soul: and all they that hate Me love death (Proverbs 8:36)." And truly it is so; for those who disbelieve in, and reject Her who was from everlasting, and before all created things, do so far deny God, and therefore "they are without God and without hope in the world" — *semi-atheists*, the practical effect of whose atheism is, that they "love death" for "the soul that sinneth, it shall die."

12. And the whole body of Trinitarians are convicted, out of their own mouths, as being sinners — *Christian sinners* — destitute alike of the true knowledge and salvation of God. For "into a malicious soul *Wisdom* will not enter: nor dwell in a body that is subject to sin." (Wisdom of Solomon 1:4)

13. Thus it appears, that those who reject their *Heavenly Mother*, do thereby reject *true wisdom*. And this accounts for the self evident want of *wisdom* in all human governments and societies, civil and religious. With perfect consistency, therefore, a certain great philosopher sent his

son to a Convention of Diplomats of all nations, to "see with how *little* wisdom the world was governed."

14. Another necessary consequence of sinning against and hating *Wisdom*, the Mother Spirit in the Godhead, is the *degradation* and *oppression* of WOMAN.

15. By this, the female part of creation is cut off from all ministration from their proper Head and Lead in their own order; and are subjected entirely and exclusively to the *male* influence.

16. The lost and fallen world, although numbering, in its population, *one-half females*, knows only *male* rulers and governors — *male* priests and religious teachers; *male* doctors and physicians; *masters* males, FEMALES *slaves*.

17. Thus the curse pronounced upon woman, that her "desire" or lust, "should be to her husband" and that "he should *rule over* her" is fully accomplished; and the promise, that she should be *saved from* [*not* "delivered in"] "child-bearing" (1 Timothy 2:15) and thereby from the iron rule of man; is also fulfilled to the *Daughters of Zion*, who own and yield obedience to the Mother Spirit in Deity.

18. An emanation from the elements of redemption moving in Zion is being felt in the earth, as is evidenced by the increasing agitation upon the subject of the *Rights of Woman*, the Rights of Marriage, the Rights of Property — the *Rights of Man*, and many other reforms of the day; all of which have, and can only have, their consummation in the Gospel of Christ's Second Appearing, which is based upon the recognition of the true order of the *Godhead* as Male and Female — an *Eternal Heavenly Father*, and an *Eternal Heavenly Mother*. For "in Christ are hid all the treasures of wisdom and knowledge." (Colossians 2:3)

19. In the history of the creation of man, as given by Moses, the true Order of the Creator is unmistakably set forth — "And God said, Let Us

make man in *Our own image* after *Our own likeness*. So God created man in His *own image* and after *His own likeness*. In the image of God created He him, *male and female* created He them." (Genesis 1:26-27)

20. Here we see that the Scriptures are no less plain than is *Nature* herself in showing, beyond the possibility of a doubt, that the Order of the Deity is *Male and Female*.

21. Thus man was placed as God's representative in this outer world, and was endowed with the power of *creation*, through the male and female principles of which he was constituted. And in *this* consists by far the most important part of the image and likeness of God.

22. At a lecture recently delivered in New York city, upon Marriage, the lecturer said, he "did not know in what the image of God in man consisted." We are not in that unfortunate predicament.

23. Yet let no one suppose that we hold to this view of Deity merely because it is so plainly set forth in the Scriptures. On the contrary, we know that the Scriptures *are a faithful* record, because they disclose truths which existed anterior to, and independent of them; that is, *instead* of these truths being proved by the *Scriptures*, the Scriptures are proved by *these truths*.

24. And, as no person would venture the assertion, that there are no truths but what are contained in the Bible, so neither should any deny that there may be other Scriptures given to record and declare those truths.

25. Paul did not refer to *Scriptures*, to prove the order of the Godhead, but to the *Universe*, which had proceeded from God, and was a manifestation of and from his own being.

26. A *Trinity* is an innovation upon the theology of the human race. All mankind — from the most enlightened nations and classes down to

the most benighted heathens — believed in the duality of the Deity, until the *creation of the Trinity by Antichrist*. However distorted their views of the character of the Supreme Being might be, this *one truth*, that God was *Male and Female*, still remained to them.

27. It is an axiom even with the Chinese philosophers, that the world was created by the male and female principles.

28. It remained for the smoke from the bottomless pit of Antichristian sin, ignorance and spiritual darkness, to becloud and obscure this most beautiful, simple, and self-evident of all truths.

29. Mosheim, in his "Ecclesiastical History" says, that "Theophilus, Bishop of Antioch, was the *first* who ever made use of the word *Trinity*, to express the distinction of what Divines call persons in the Godhead." And Maclaine saith, "The Christian Church is very little obliged to him for his *invention*. The use of this and other unscriptural terms, to which men attach either *no ideas* at all, or *false* ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind." Mosheim continues: "There were deplorable divisions kindled, throughout the Christian world, on the subject of *three persons* in the Godhead. So that the emperor Constantine, seeing the flames of controversy daily spreading through the empire, called the Council of Nice to settle the question. At this Council, the Emperor — the great "*infallible*" head of the Church — took *one* side, and, five months after, changed to the *other*; and the Trinity became an orthodox doctrine by vote and by authority."

30. And thus men have worshipped, and still worship, a triune monster, having no existence, and whose "likeness" or "image" does not exist, and therefore cannot be "clearly seen" in any part of the universe of God, visible or invisible.

31. All the religious sentiments of the ancients, whether written or oral, attest the principle of *male* and *female* in Deity. Not only do the Gentile records *universally* confirm this fact, but in the Hebrew writings and Scriptures also the same truth is maintained.

32. Philo, a Jewish writer, contemporary with Christ and his Apostles, asserts this principle in the most unequivocal and positive manner. He repeatedly represents Wisdom as "the Spouse of God, and Mother of all things." "God", he says, "we may rightly call the *Father*, and Wisdom the *Mother*, of the Universe."

33. These views did not conflict with the general impression of the Jewish mind; for it is now admitted that their sacred name of God — *Jehovah* — implies the same thing — *Male* and *Female*.

34. Thus, Michelange Lanci, who for many years was librarian of the National Library, at Rome, (in which it is supposed there are more ancient ecclesiastical records than in any other library in the known world) and who spent much labor in their examination, asserts, that, "according to the Hebrew Scriptures, where God declares the Divine name and order, or *Jehovah*, it means (literally) He — She."

35. The same thing is also confirmed by the Egyptian hieroglyphic writings, and by the light of Egyptian theosophy, and its symbolical language. (See Lanci, in *Nineteenth Century*, etc.)

36. The *secret*, then, of the awful cabalistic word *Jehovah* of the Hebrews, which was so sacred that it might not be pronounced, except in a whisper, was the Dual Order of Deity; which order could never be fully known by those who had received the "mark of the beast" — Catholicism, or of the "image of the beast" — Protestantism, until the Second Appearing of Christ, in and through the order of the female, should reveal it. It is one of the mysteries of godliness to be unfolded only in and by the sounding of the seventh or everlasting Gospel trumpet.

37. We have thus assayed to substantiate our first foundation principle, that male and female are not only the vitalizing forces of all created things, but are actually the primary cause of *all motion — all existence*.

38. And therefore, to say that God, who is Spirit or Essence, is the very ESSE of the two life powers, or principles — male and female — is but to state as self-evident a position as to say that a thing that is does exist. For it is the same thing, whether we say *God is Male and Female*, or that *Male and Female* IS God !!

39. Not only was the natural man — Adam — the image of God, but he was also the *image* or "*figure of him*" — *Christ*, Spiritual Man — "that was to come" and of his order — the New creation (See Romans 5:14).

40. The natural order is *first; then* the spiritual. Adam and Eve were the head of the natural or generative creation; and they built up their order by the power of procreation. This is the rudimental or first stage of being. Then comes, in due season, the next stage; to usher in and establish which, was the work of the Messiah, so long looked for, so long expected; then rejected; and still but little understood.

41. Christ was *not God*, neither was he a *natural* man or woman. *Jesus was not the Christ*. But Christ was a *created Being*, who was commissioned from a world nearer to God than is this world, and more spiritual, to effect the redemption and resurrection of the human race. He first raised *one* man, and then in due time *one* woman, into the elements whence himself came; and thereby laid the foundation of the New and Spiritual order, which is above the natural or earthly and generative order.

42. In which Spiritual order, the male and female are regenerated and redeemed from the *earth*; and thus they become resurrected and spiritualized. Their procreative powers and faculties are no more

destroyed than are their other senses and faculties. But their *whole being* is elevated from the earthly into the heavenly sphere; in which they, by the joint word of their testimony, can beget and bring forth *souls* of the natural order, as spiritual offspring, in the image of the *second Adam and Eve*, who was the "*Lord from Heaven, a quickening Spirit*", even as Jesus was thus begotten at his baptism, and then travelled to the New Birth in Christ.

43. As was the first man — Adam and Eve — who were of the earth earthy, and who beget and brought forth a natural and earthly offspring; so are they who are earthly: THEY also beget and bring forth an earthly posterity, and in so doing, "sin after the similitude of Adam's transgression."

44. And, as was the heavenly man — the second Adam and Eve — who procreate a *spiritual* offspring; so are they who are *heavenly* — their spiritual posterity — and who *also* procreate souls to God in the spiritual order.

45. The first *man* redeemed from the earth was *Jesus*.

46. The first *woman* redeemed in like manner was *Ann Lee*.

47. Christ said, "I am the resurrection" and that "in the resurrection they neither marry nor are given in marriage." Consequently, those who are in Christ, or in the Christ order, have become "new creatures" and have risen in the resurrection, where there is neither marrying nor being given in marriage, and where "it is good for a man not to touch a woman."

48. Jesus was not baptized with the Christ Spirit until he was thirty years of age; and then it became his *life*. "Christ lived *in* him". From that time, *it* led, governed, guided, and finally raised him into the *spiritual* — Christ — or resurrection element. In which element, he was a Captain to

lead and guide, and go before all other souls; — a Pattern for them to copy after, that, as *he* was, so might they be in this world.

49. Jesus was the firstborn of many brethren, who must all be begotten and brought forth by *spiritual* parents, in the same way and manner that himself had been; and then he will "not be ashamed to call them brethren."

50. It thus appears that Christ was an invisible Spirit, whom those who sinned could neither know nor see; nor could any man call him Lord, except by the Revelation of the Holy Spirit. Even the Chosen Twelve did not know him until he was *revealed* unto them.

51. No one can possibly avoid being confused in his ideas, in reading the history of the doings and sayings of *Jesus Christ*, as were the Jews, and also as even the Apostles themselves were, unless they understand and bear in mind that, sometimes, Jesus spoke in his own name as a man of earth, and, at others, in the name of Christ, who "*came down from heaven*"; all *his* words are "*spirit and life*".

52. It therefore requires a deeper Revelation than any of the inspired writers and Apostles were blessed with, to understand the Scriptures.

### SECTION 3

#### CHRIST IN THE ORDER OF MALE AND FEMALE COMBINED, AGREEABLE TO THE TYPE OF THE FIRST MAN.

1. The question may be asked: If Christ be the Son of God, the *second Adam*, the Lord from heaven, of whom the first Adam was a figure — Where is the *second Eve*, the Bride?

2. Answer — It is according to the figure when "their name was called *Adam*", before the woman was separated. So was the Christ when *they* first descended in the form of a dove from heaven, and lighted upon Jesus.

3. To this important fact we have the clear testimony of Christ's witness — John — who says "Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him, to bear witness of him"; adding, "*He that hath the BRIDE is the BRIDEGROOM. But the friend of the Bridegroom, who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled. He must increase; but I must decrease. He that cometh from above is above all.*" (John 3:28-29)

4. Did *Jesus* come from *above*? Nay! "He was made of a woman"; "made under the law", — *born in a stable*. "He" (Jesus) "that is of the *earth*, is earthy; and speaketh of the *earth*." "He" (Christ) "that cometh from heaven is above all; and what *he hath seen and heard*, that he testifieth"; as he said, "*I proceeded forth and came from God.*" (John 8:42)

5. Here, then, we have the testimony of John, that this was the Christ, the Bridegroom; and that the *Bride* was with him. He already "*hath the Bride*"; *which Bride* had yet to be manifested in a chosen vessel of her own order — a *female* whom God would, in the time appointed, prepare and raise up for that very purpose.

6. This would be the Second Appearing of Christ; and this is the reason *why* there must of *necessity* be a *Second* Appearing.

7. The *first* Adam made *his second* appearing in EVE, the mother of all living. The *second* Adam must needs do the same, by appearing the *second* time in a SECOND EVE, the *Mother of all living in the New Creation*; or evidently the figure would not be fulfilled.

8. And, like as there was no *natural* offspring, until after the appearance of the *first Eve*; so neither could there be any *spiritual* offspring, or *true Christians*, "sons and daughters of God", until after the appearing of the *SECOND EVE*, in and through a *natural woman*, even as the *First Appearing* of Christ was in and through a *natural man*.

9. Therefore it is our province to testify to mankind, that Christ has made "his *second* appearance", *in and through the female order*, "without sin unto salvation, to those who look for him", as assuredly as he ever made his *first* appearance *in and through the male order* eighteen centuries ago.

10. And, in so doing, we explain why the primitive Christians only saw things "as through a glass darkly", "knew but in part" and could only *prophecy* of the other "*part*": — why they cried "*Abba, Father*" by the spirit of *adoption* only, and not as real sons and daughters — [they, being only "a kind of first fruits", were "groaning within themselves, and *waiting* for the manifestation of the sons (and daughters) of God", in the future]: — and why all the doctrines of real Christianity, revealed in that day, have been either perverted, entirely lost sight of, or are rendered of none effect, as to the salvation of the *soul* from sin, or of the body from physical suffering, by Antichristian traditions and commentaries.

11. Also, we render an intelligent reason, even to the Materialist, as to *why* there had to be Two Appearings of Christ at all, and we show how, and in what way and manner, these Two Appearings could and have taken place.

12. In conclusion, we say, if the people called *Shakers* do *not* exhibit and show forth, *with an increase*, before all men, the faith, spirit, doctrines and principles of the primitive Church, together with, power over evil (in their own souls), let that decide the whole question.

13. But if they *do* give incontrovertible evidence of living in possession of all these spiritual gifts and graces, and also of having that love one to another which puts beyond a doubt their relationship to "the Author and" *now* the "*Finisher*" of the true and pure Christian faith, (by which love, he foretold that all men would be enabled to "know" his disciples in his Second Appearing); *then*, in that case, though, notwithstanding the words and arguments which we have set before you, in the foregoing pages, ye believe not that Christ has made his Second Appearance, yet, we still ask you to believe us for the very "*works' sake*". If Christ has come, but has done *no works* that evidence the *fact* of his coming to the children of men, then they do not sin in *not* believing and receiving him.

14. But, if he has done the works, (in and by his people), which no other man ever did, then is there "no cloak" for those who *see* and *know* it, for not closing in with and obeying the greatest manifestation of truth that has ever been made upon the earth.

15. And now we close, with feelings of love and kindness towards all of our fellow creatures, however much they may differ from us in works, or upon this or any other subject; being confident, that time, and the inevitable course of events, will clearly and satisfactorily demonstrate the entire truth of the above testimony.

16. And that Holy and Eternal Mother Wisdom will yet be fully revealed and made known to all rational intelligent souls, whether in or out of their mortal bodies;

17. And also, that then will the firstborn Daughter — "Wisdom", the Heavenly Mother of the New Creation of God — the *spiritual order*, be "justified of all her children" in Zion, who, by words and works, have borne faithful witness to Her existence and appearance, to redeem the lost sons and daughters of earth.

## DISCOURSE 3

### ON A UNITED INHERITANCE.

As the Believers in Christ's Second Appearing hold all things in common, and enter into a Christian compact of full consecration, in all things, temporal as well as spiritual, we are often called upon to present the example and testimony of Jesus, to prove that he made this requirement of his followers; and as we profess to take him for our pattern and guide, it is just that these requests should be complied with.

## SECTION 1

### THE FOUNDATION AND PRINCIPLES OF A UNITED INHERITANCE.

1. A United Inheritance in all things spiritual and temporal is founded on the Unity of God and Christ. And is manifested in all the works of God in His creation, all which, display a unity of purpose, and center to one unity of usefulness and never ending goodness, impartially dispensed in due time to all according to their needs and integrity.

2. The family of *Christ is One*, having one body and one bread, one Lord, one faith, and one baptism, and that of the *Spirit*. Hence all share just and equal rights in all things; and such an order has been established in this day. And herein has Christ's prayer for his followers, to his Father been fulfilled. "That they may be one even as we are one." (See John 17:20-22). This heavenly Order has been predicted by the ancient Prophets and declared to take place in the latter days.

3. It was promised by Jacob — "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be (Genesis 49:10)." That Shiloh, or Christ, came and preached the doctrine of consecration, and set the first example showing how this should be effected, is what we shall here attempt to prove.

4. The first gathering that took place under Jesus Christ was, when he chose Twelve disciples, whom he appointed to lay the foundation for his Kingdom by precept and example; for he said to them, "Let your light so shine that others seeing your good works, may glorify your Father who is in heaven."

Where there is a unity of spirit, there must be a unity of interest to show to all that we are the disciples of Christ, children of one family, all making one sacrifice, and gaining one Eternal Spiritual Inheritance

5. The pattern set by Jesus the head of the first Christian Church was original and beautiful. He was not settled over them for \$200 or \$2000 a year. He was no speculator in stocks, trade or estates. He could not be distinguished by the carriage he rode in, the palace he dwelt in, nor the clothes he wore; by the multitude of his servants, golden ornaments, nor refined literature; nor by being, in these respects, exalted in any way above the rest. The disciples were Ministers sent out by Jesus to teach the Gospel principles; not to administer twelve kinds of religion, but to preach *one Lord, one faith and one practice*.

6. It is supposed by many who understand original languages, that Judas, before he fell, officiated as steward to husband the earnings, pious donations, or other means which they received; and the disciples calling him a thief, has led some to suppose he was dishonest in what was committed to his trust. If so, probably he was first led aside from Gospel principles by the universal cause, the *love of the world*.

7. Whoever reads the history of Christ and this first Christian family, will be, I think, peculiarly struck by the perfect equality which reigned

among them. It would seem that as one labored, they all labored; as one travelled, they all travelled; as one preached, they all preached; the cross and chastisement laid upon one, seemed to be the common lot of all. Upon what one subsisted, they all subsisted; whether upon Peter's fish, or some simple substitute; and when one suffered, they all suffered.

8. Among them there were no Christian Kings, Lords, Statesmen, Military Officers or fashionable Gentlemen according to the fashion of this world. There were no high nor low among them; for Jesus said to them, "I call you not servants; but I have called you friends." John 15:15. They were servants in no other sense, than that of being mutual servants to each other; as Jesus said, "*I am* among you as he that serveth." Luke 22:27. If example teaches anything, the example of our Lord here teaches just how Christians should live. We have very little definite history upon this subject, but in that short account we see the matter quite clear.

9. The true signification of disciple, is pupil, or scholar. Here we learn that through the whole mission of Jesus, he was teacher, and "The Twelve" were attending his school, and availing themselves of his instructions; and as far as a selfish interest was combined with their studies, what did it teach them?

10. In the earliest prayers which he taught them to utter, we got a very correct idea of the instruction he gave them on this subject. "After this manner pray ye. Our Father which art in heaven hallowed be Thy name. Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread (Matthew 6:9-11)."

11. It is evident from the nature of this prayer, that Jesus taught his followers that Christ's Kingdom was to come; and for what purpose? That God's will might be done *on earth* as it was done in *heaven*. And can we suppose if we take *reason* for our guide, that the Redeemer's Kingdom is now on earth among the millions who profess his name? Perhaps all who believe that there is a Kingdom of God in the spirit land,

believe that Kingdom to be one of equality, justice, and equal rights. They cannot reasonably believe that in that Kingdom some arbitrarily abound, while others suffer every need and privation that can be named; that some spirits have every facility for gaining all the joys and blessings that heaven affords, while others have none.

12. When we raise our thoughts to the spirit world, and contemplate the condition of the spirits of just men who have been made perfect by self-denial, and are enjoying the heavenly state, we may see, that although there may be different degrees of glory obtained among them, yet with each one, mercy and truth have met together, righteousness and peace have kissed each other. The elements necessary to existence, and the means for the attainment and enjoyment of the same degree of happiness according to the order of their creation, being placed equally within the reach of all; our Heavenly Father being no respecter of persons, but judging, loving and happifying each soul according to their intrinsic merit.

13. If the Kingdom of God is to come, and is to be developed on earth as it thus exists in the spiritual elements, must it not be effected through the same principles of universal and impartial love, justice, truth and purity being practiced here among men, that produces heaven in the Eternal world?

14. But with the hosts of departed saints in the spirit land, compare for a moment those who call themselves saints of God on earth. Some dwell in palaces, some in the most miserable hamlets; some possess large portions of a city, or you may ride many miles through their spacious plantations, and ornamented country residences, while many professing to worship the same God that they do, and are at least as faithful and meritorious in using their faculties and means as these more fortunate ones, are ill provided for in the alms house.

15. Some roll in luxury and ease, others bow down to hard labor, and provide their coarse morsel by the sweat of their brow. Some dress like

princes in purple and fine linen, ornamented with jewels of gold and silver, while others wear the garments of wretchedness, and are often clothed with poverty and rags. Some pampered with luxuries "know not a want but what themselves create", and live so much at ease, that they ruin health and break down the best constitutions; while others retire late from unremitting toil, and cry to heaven for a morsel of bread; and yet the wealth of the former, is often earned by the hard labors of the latter.

16. We are prepared to expect this difference between the children of this world; but when we find these wide extremes now existing in the *Church*, we are led to inquire, "How does this compare with the life of Jesus and his Apostles?" It would seem that professed Christian teachers, in these days, do not teach the same lessons that Jesus taught in his school; and should the Messiah himself appear among them and teach as he did in the days of old, I fear the Churches called by his name, would be little inclined to profit by his instructions. Bring all together who profess the Christian name, and they would compose nearly the greatest kingdom on earth; but in their unjust and unequal state, can this be the Kingdom for which Jesus taught his disciples to pray?

17. Jesus did not teach *The Twelve* to pray for riches, success in trade, or opportunities to hoard up gold; but he taught them to pray for their daily bread. When such prayers as the foregoing are offered, with the certainty that what one gains by speculation, another loses and often suffers for; we are reminded of the Arab who prays fervently that vessels may be wrecked on his coast, that he may plunder the spoils, and enslave the sufferers.

18. If men marry wives, and live after the course of the world, and have families to support, they must gather property *for themselves*, and appropriate the use of it to themselves, as testifies Saint Paul, "They that marry wives or husbands, care for things of the world." (1 Corinthians 7:32-34). How then could Jesus address to that class of persons such language as follows?

19. Lay not up for yourselves treasures on earth etc., but lay up for yourselves treasures in heaven etc. for where your treasure is, there will your hearts be also. No man can serve two masters; for he will hate the one and love the other. Ye cannot serve God and Mammon, (gain or riches). Therefore I say unto *you*, (to his disciples), take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodies what ye shall put on." Matthew 6:19-34.

20. It would certainly seem strange, and entirely out of place, for our Lord to give such instructions to men who live as men of the world live; marry and beget offspring, and necessarily have those earthly cares annexed thereto, and have none to depend upon to support all this selfish arrangement but themselves; or to deliver such instructions to neighborhoods, towns, cities and nations of such people.

21. But for him to deliver such lessons to Twelve followers, and others whom he was endeavoring to prepare to come into a United Communion, and to come out of all worldly principles, selfish cares and practices, would seem to be just the instruction they would need. It would seem that the above language was plain enough, but if possible what follows is plainer.

22. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things. But seek first the Kingdom of God and His righteousness; and all these things shall be added unto you." Matthew 6:31-33. The Gentiles were then generally without God, or any religious instruction to raise their thoughts to God. Their desires were raised to nothing higher, than to obtain what they should eat, drink and wear.

23. Therefore his conversation to his disciples amounts to this: In the state the man of the world is in, that business may do for him, but I have come to set you about a higher, Holier and more heavenly employment. I have come to teach you how to set up the beginning of the Kingdom of

God; to qualify you to gather together those I have preached to, into one body, after my departure, where heavenly principles must have the ascendancy.

24. He says, "Your Heavenly Father knoweth that ye have need of these (earthly) things", but does the same as add: "Go about my work, prepare yourselves to lay a foundation for my Kingdom in equality and righteousness first, and the God that knoweth ye need the comforts of life, will add to your Church or Community, all the blessings you need, not to be applied for individual selfishness, but for the benefit of the body at large.

25. "There came one running and kneeled, and asked him, good Master, what shall I do that I may inherit Eternal life? Mark 10:17. Here was a young man who seemed to have great faith in Jesus; he approaches him in the most hasty manner, and assumes the humble attitude of kneeling, to make the most interesting inquiry that one being could possibly make of another. It is evident that he knew something concerning him.

26. Perhaps he had heard him teach, had seen the miracles he wrought, and had become quite convinced that he was the promised Messiah. Hence in his earnest salutation he calls him good, which expression Jesus rebukes immediately; for, "Jesus said unto him, Why callest thou me good? There is none good but one, that is God (Mark 10:18)."

27. In this sentiment it seems, that the first principle which the Savior wished to convey to his mind, was to turn his feelings of adoration from his Teacher to God. He kneeled before him in the act of worship, and calling upon him so earnestly for the highest degree of intelligence, that one being can hand out to another, showed that he was looking no further than the Minister for salvation. But Jesus improved that opportunity virtually to teach him that all power, all goodness and every

blessing, must come from God; however he, and all Christian Teachers, might be Anointed or inspired, to convey to men these blessings.

28. Jesus then said, "Thou knowest the commandments: Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and mother (Mark 10:19)." In these dealings we again see Jesus acting as a Teacher with a scholar. It is here evident that he was instructing him that man must obey the moral precepts of the Law, before he could advance to more refined Gospel principles whereby he was to obtain Eternal life.

29. In this young man's answer there is something worthy of observation. He does not say, I was once a profligate character, and afterwards became reformed, and laid hold of and kept the precepts of the Law; neither does he say that he had sometimes kept the Law, and at times departed from it; but he answered and said, "all these have I observed from my youth." Mark 10:20.

30. "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions (Mark 10:21-22)."

31. Here we see again, what the instructions of Jesus were to all who should enter the spiritual state that he was in. It is evident that in all his instructions, he was preparing his followers to come into a community life, as they did on, and after the day of Pentecost; but he improved every such occasion to instruct more perfectly those nearest to him. For he said to his disciples, "How hardly shall they that have riches enter into the Kingdom of God!" Mark 10:23.

32. Now from what follows, it is quite evident, that although they were living with him as stated, and had the benefit of his instructions, yet they had advanced so little, that they did not comprehend his

meaning; for, "They were astonished." "But Jesus said: Children, how hard is it for them that trust in riches to enter the Kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God." "And they were astonished out of measure, saying, Who then can be saved?" Then Jesus, without doubt to soothe their feelings, said, "With men it is impossible, but not with God."

33. From what follows, the true design of Jesus may be seen. This conversation was calculated to awaken further inquiry in the minds of his disciples, and the inquiry they made, opened wide to them the door of knowledge. They evidently saw in the case of this young man, a character that would not come up to this crossing requirement of Jesus; and evidently they comprehended he did wrong, but still they could not see what he would lose by the course he had taken, or what he would have gained by obedience.

34. For Peter began to say to him, "Lo! we have left *all* and have followed *thee*." ! Now mark more closely the answer of Jesus and we can easily see what *all* means. "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come Eternal life (Mark 10:28-30)."

35. The first thing here to be considered is the question which Peter propounded; and as he put it, earnestly desiring knowledge on this matter, must we not suppose that he was as deeply interested in the answer, as man could be? What then did he understand, when Jesus said that all men who were willing to forsake houses, brethren, sisters, fathers, mothers, wives, children, and lands, for his sake and the Gospel's, should have all these things returned in this world, in a hundred fold proportion, except the wife; and instead of her they should

have persecution, and that they should have Eternal life in the spirit land?

36. Why; he believed Jesus meant what he said. He had never deceived them. He had told them many truths, which they believed as firmly as they believed their existence, and they believed this; but *how it should come to pass*, to them was no doubt a great and weighty question.

37. When Jesus was seized by the Jews and crucified, and the disciples were scattered abroad, it would seem as though their hopes must have been destroyed, and their expectations completely overturned, and for a season this was certainly so.

## SECTION 2

### THE PRACTICAL ESTABLISHMENT OF THE PRIMITIVE CHURCH EMBRACING COMMUNITY OF GOODS.

1. After the resurrection of the Lord Jesus, when the days had ended in which the Apostles were to wait at Jerusalem, and the Holy Spirit was poured out upon them; their expectation returned, and their faith became strong in the promises they had received from him, as must be inferred from the success which followed their preaching, on and after the day of Pentecost, when Peter declared Jesus to be the very Christ.

2. They were pricked in their hearts, and said to Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Acts 2:37. A question of such importance had never before been met by them. Before their Lord was offered, they had one before them, to whom they could refer every case, however difficult. But they were now to be looked up

to as teachers, and were to be responsible for the instructions they dealt out.

3. With what exactness they must have taught the people just what they learned of Christ. Anything else would not have been the Gospel. Christ would not have placed his blessing upon it. How forcibly must the words of Christ, "Go ye into all the world and preach the *Gospel*" have risen in their mind, after the great outpouring of the Spirit on the day of Pentecost, when they saw three thousand souls added to the Church.

4. With what godly fear must the great responsibility, to teach nothing but what they had received from him, have rolled in upon them when looking back and remembering the *last* prayer of Jesus with them: "Neither pray I for these alone, but for them also which shall believe on me through their word (John 17:20)."

5. I say when they found this vast number looking up to them for instruction, as faithful servants of their Master, they taught these persons to believe on Christ, on his Holy example and precepts. "And the same day there were added unto them about three thousand souls; and they continued steadfast in the Apostles' doctrine (Acts 2:41-42)." What doctrine had the Apostles, but what they received from Jesus? And what was this doctrine? We find the answer in the effect produced.

6. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need. And they continued daily with one accord in the temple; and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all men." Acts 2:44-47. In surveying the whole mission of Jesus, we have reason to conclude, that the many who believed on him, were in a separate and scattered condition except The Twelve.

7. From *their* call to the crucifixion, they seem to have been with him. Peter says they had left *all* to follow him; and when all became offended

at his plain teaching, and forsook him, but The Twelve, He turned and asked if they would also go away. When, Peter deeply affected, said, "Lord to whom shall we go? Thou hast the words of Eternal life." In a word they were together, and were the Church to which all others came, to learn the precepts and example they held up. And in this Church they shared all things equal, just as the Church did after the day of Pentecost. The Apostles were faithful to exact of the people, just what their Lord had exacted of them.

8. When those believers sold their possessions and parted them to all, as every man had need, can any think they did so without counsel from the Apostles? The matter is clear, they learned this equality of Christ, and it was the very foundation of their union. And when the people came upon them with a rush, and inquired what shall we do? They evidently taught them to do this; they had no other lessons to teach them respecting temporal property, but to give up *all*, just as Jesus had taught them, and others in their hearing. And the text says, "They had favor with the people."

9. This cannot be wondered at; the wonder would be if honest, sober-minded, God-fearing people did not view favorably, a people that were making the greatest sacrifice, and the greatest consecration, for the God of truth, of any they had ever seen, read, or heard of. For the principle here developed, must favorably effect every rational mind. And these people who had cast their lot and their all together, to become the followers of the Apostles, as they had followed Christ, were numerous; for it is stated,

10. "The *multitude* of them that believed were of one heart and one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need." Acts 4:32-35. This

plainly shows the equality that Jesus and his Twelve stood in. In this school they were taught the equality which they required of others.

11. And when their converts inquired of them, What shall we do? It is evident that they taught them that they must give up all in matters of property. By this, what did they require of them more than Jesus required of the young man alluded to, and of others? What did they teach more than Jesus taught? Not to lay up treasures on earth, but in heaven; That they could not serve God and Mammon (riches). In short that they must seek first the Kingdom of God, and there learn righteousness, (or what is right), and all earthly blessings would be added.

12. It will be remembered that when Jesus said it was impossible for a rich man to enter the Kingdom of God, that the disciples were amazed, and wondered how such could be saved. But at this stage of Christ's work, the problem was solved, and they ceased to wonder. They found it could be done by the rich man's selling, or consecrating, houses, lands, goods etc., and casting all into one joint communion and making all equal to himself.

13. When Jesus said, in answer to Peter's inquiry, "What shall we have therefore", that the man who had given up all to follow him, shall receive back an hundred-fold of every thing, the wife excepted, it is probable they did not understand him. But now when the people were flocking into Christ's Church, thousands in a day, looking to them, and abiding by their counsels; and selling off all, and laying the proceeds at their feet, to distribute and supply the wants of all, they had no difficulty in comprehending how they were to receive an hundredfold, or even a thousandfold in earthly blessings, for all they had given up of this world.

14. Fathers, mothers, brethren and sisters, in nature, are generally very little to be depended upon for temporal aid in a state of destitution, or for the most endearing friendship; and for sacrificing these, they found fathers, mothers, brethren, and sisters in the spirit by thousands. And as

this new order of things struck against the husband and wife, and all the old relation system, they found the words of Jesus verified to the very letter, and felt full assurance of Eternal life.

15. At this period in the progress of Christ's work, the startling instance of Judgment upon Annanias and Sapphira, for falsehood and fraud in their pretended consecration, was a solemn witness that the God of truth was in the work carried forward by the Apostles.

16. "And when the disciples were greatly multiplied, that the Apostles might give themselves more particularly to teaching and prayer, seven Deacons were appointed over the Church, to administer to the wants of the people." Acts 6:1-7. Here there is no lack of evidence, that from the very commencement of Christ's Kingdom or Church, it was organized in spirit, order and practice upon this just, equal principle.

17. And who ever authorized them to depart from these teachings of Jesus and his Apostles, and from the example he set to all men? Yet who cannot see, that there has been a total departure from this example of Primitive Christianity. The early Christians leveled themselves upon a plain system of equality, while among the modern Churches, every degree of inequality, rank and distinction has prevailed.

18. John says, " Hereby perceive we the love *of God*, [the words italicized are put in by the translators] because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word, neither in tongue, but in deed and in truth (1 John 3:16-18)."

19. John points back to the example of Jesus, evidently showing that he laid down all the pursuits of life, all the domestic ties etc., that natural men hold dear in life, all that they hoard up to sustain life, and finally laid down his natural life for his people. Can we confidently point to the

professed Christian teachers of our times and say, Hereby perceive we the love of Christian Ministers, because they lay down their pursuits of life, all that men hold dear in life, and all that they hoard up to support natural life, and are ready to lay down life itself, for the benefit and upbuilding of Christ's Church?

20. The kindness and liberality of the man of the world is looked upon, and justly too, as more Christ-like than the covetousness of many professed Christians. The man who will clothe the naked, shelter the wayfaring traveler, feed the hungry, and relieve the distressed, is looked upon, as more of a God-like character than the professed Christian with the Bible in his hand, which contains the above instructions, who can say to the poor and needy, "go, be ye warmed and be ye filled."

21. The spirit and principle laid down in the Church at Jerusalem, must have spread through the Gentile Churches; otherwise the Apostles taught what the people did not practice. Paul says, "Let each esteem others better than themselves. Look not every man to his own things, but every man also on the things of others." Philippians 2:3-5. And in another epistle he comes out plain enough, to apply this looking and seeking, immediately to wealth, "Let no man seek his own, but every man another's wealth (1 Corinthians 10:24)."

22. How evident it is, if this rule was conscientiously carried out, that it would bring professors of the Christian name into a perfect oneness. We would then see the Church standing as Paul described it, viz.: "There is one body, and one spirit, one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in all (Ephesians 4:4-6)." Since the Church has lost this equalizing spirit, they are no longer one body; they have split and divided into numerous sects and parties, all clashing together like so many angry waves of the ocean. And for ages they have been without this oneness of spirit. Instead of believing in one God, very many believe in a Trinity, a doctrine not taught by Jesus.

23. Instead of having but one faith, all Churches, and indeed all members in them have a different faith; and they tenaciously cling to immersion or sprinkling, instead of the baptism of the fire of the Holy Spirit, which was our Lord's Baptism. Under these considerations, it is obvious, that the period for the great falling away, spoken of by Paul has long since arrived; for men may be certain that if professed Christians cannot stand in union upon a temporal foundation, they cannot stand in union upon a spiritual foundation.

24. "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve (Luke 22:26)." This spirit of humility and serving seems to have quite departed from the Church, and they have long since introduced a state of things which Peter anticipated when he left this strict charge to the Churches, "The Elders which are among you, I exhort who am also an Elder: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock." 1 Peter 5:1-3.

25. If perfect equality reigned among the Churches, and they stood in perfect oneness in all things, there would be no lords, over God's heritage; and no preaching for filthy lucre. But both teachers and people would share of the comforts of earth and the blessings of heaven equally alike. And in that order of things it would be easy for the poor and down-trodden to do as James said, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." James 1:9-10.

26. James here has a direct reference to property, else why does he mention the rich man, and the opposite character? In these days what has the poor man to rejoice about in this respect, after he joins the Church, any more than he had before? In a community like the one which existed at Jerusalem, the poor man would be exalted to the same comforts that were shared by him who was once his more opulent neighbor; and the rich man would have the privilege to come down and put himself on a level with those who had been poor and destitute. But it is to be

lamented that among the Churches who profess to believe in Christ's First Appearing, this principle, which Jesus and others so strictly carried out, exists only as a primitive tradition.

27. We could here go on to show that the ancient prophecies concerning the setting up of Christ's Kingdom in the last days, have run out; that the Spirit of Christ is *revealed* the Second time, and that his Kingdom is set up on the earth; also, what principles are again brought to light, and how the Church has advanced through its different stages up to this period.

28. But in a subject so circumscribed, this is not to be expected. We simply design to show that a people now exist (called Shakers), who have come up in the last days as was predicted; who live the Christlike life, and have carried out a United Inheritance agreeably to the teachings of Jesus and the Apostles, to the highest degree of perfection that it was ever carried, by any professing the Christian name.

29. The just principles which have wrought this great work were revived and brought to light by a female, as will be shown in the closing chapter in this subject. She, with a few followers who came to this land from England, had crucified the flesh with its affections and lusts, by living a Virgin Life. She had subdued pride by humility; selfishness, by bringing herself and all connected with her, rigidly upon a United Inheritance; resentment, by non-resistance; deception, by honesty; and indolence and extravagance, by industry and economy.

30. With these primitive Christian principles, she sought refuge, when warned of God to do so, in this free soil of America, A.D. 1774, and settled above Albany, in the wilderness; where the Gospel was opened, and many flocked to hear this cross-bearing testimony, and these principles, which in ancient days "turned the world upside down."

31. Since that time societies have been established upon the same basis in three divisions of the United States; the Eastern, Middle and

Western, which contain but few members compared with other denominations; but though few, they have kept the same self-denying principles and practice alive, which were first taught by the Messengers of truth. The Laws that govern this people, and the lives which they live, excite wonder and inquiry. To see a body of Christians rise from so small beginnings, stand United, grow and flourish in spiritual and temporal blessings, as do this people, in this degenerate age, is just cause of inquiry and wonder.

32. Man in his natural state, cannot Divine how a people can unite in spirit, in one common interest, all laboring with their hands to build up the cause; how they can dwell together like brethren and sisters and live out the Virgin Life of Jesus, in a world full of licentiousness and impurity; how they can all agree to fare alike at one table; be clothed alike; and exercise their talents for the general good. This subject calls up many inquiries, in the minds of mankind; but this is not *all it should do*; they should search and see why this Order is set up, and what God intends to do by it; and they would learn that as it concerns one, so also it concerns all mankind.

33. Over this extensive world, *self*, is the governing principle. But in the Kingdom that Christ was to set up on earth, Universal Brotherhood and perfect equality was to be the spirit that was to govern. All that can be found among professors of the Christian name short of this, is not Christ's Kingdom, but of the world.

### SECTION 3

#### REASONS WHY ALL ATTEMPTS TO ESTABLISH COMMUNITIES OF INTEREST IN THE WORLD FAIL.

1. Illustrations may be given to show that it is out of the power of man to bring persons together upon a community of interest and have them stand, where generation is practiced and prevails.
2. This Church has come up, and has been in successful operation, for nearly seventy years. This matter has attracted the attention of many, especially within the last century. The rights of man and the question of equality have been debated throughout France; Societies have been formed in England, Germany and other transatlantic States, with a desire to improve society and produce equalization.
3. Within a few years, over twenty such Societies have risen up in the United States. Four or five in the State of New York one at Zanesville, one at Trumbull, Ohio, one or more in New Jersey. In Massachusetts, one at Brook-farm, Roxbury; one at Mendon, Hopedale; one at Northampton, and others. And one body of people have even gone out to Wisconsin State, and have endeavored to start a Society upon a large scale in that quarter.
4. These Societies began with zeal; and, in Europe and America, their lecturers have almost invariably held up the success of the Shakers, to prove that the matter *can be accomplished*. But nearly all that have thus started, have been broken up and scattered, till there is scarcely one left to tell the story. Yet if the splendid talents and superior abilities of great men within, and the liberal donations of sympathizing friends without, could have ensured their prosperity, they would have stood, for in many instances these have not been wanting.

5. These experiments have been made under every variety of circumstance, and with every combination of elements necessary to ensure success, if that were possible, upon the foundation of the principle and practice of the generation. And the universal failure of these communities, contrasted with the uniform success of all these attempts which have been made upon the abstract and pure principles of Christianity, as understood by us, and partially illustrated in the foregoing pages, well nigh amounts to a demonstration of the fact, that a Community cannot long exist upon any other principle than that which the Shakers have adopted.

6. There are many communities commenced by earnest, intelligent, philosophic and philanthropic men and women, who feel intensely the wrongs inflicted by existing systems and organizations upon the great mass of their fellow beings, and who volunteer as pioneers to bring forth a new order in external things, wherein shall dwell righteousness — where labor should occupy its proper place in the social scale, not only existing by its own just right, but *also*, at the same time, administering to the non-producer as his master, rather than his slave. Hence, the question is often asked, Why do these communities so generally fail?

7. We may find the answer in the life and character of the believers in Christ's Second Appearing. A Virgin Life cuts off from the Church, husband, wife and a fallen posterity; the very foundation of all selfishness. Their government is the government of Christ, and these principles enable this people, as they travel forward, to bring into subjection every unruly passion and evil disposition, that would cause disunion among the members, and ultimate in the disorganization of the Society.

8. *Individual Families*, each man and woman possessing a house and land to contain the husband, wife, father and mother, sons and daughters, brothers and sisters, and their own life (in nature) *also*, is the natural and normal state of man, and things, in that, which is the first, *the natural order*. Even as all things common necessarily follow the forsaking of all

these relations consequent upon living out the principle of Virgin Purity, which principle bears the same relation to the spiritual order that the generation does to the natural.

9. Community is the outward expression of that Love to God, and that Love to our neighbor, which marks the true Christians before, and distinguishes them from the world, who marry and are given in marriage, and buy and sell their private property. *Marriage and private property God and nature, have joined together.*

10. Look through all the earth, among all nations high and low, savage and civilized, heathen and *Christian*, and wherever "the children of this world" dwell, there they marry, there they have father and mother, wife and children, houses and lands. And their life is in these relations and selfish passions: "they care for the things of this world"; while those who have been called of God not to marry, "care for the things of the Lord, how they may be Holy both in body and spirit."

11. And the Church established by Jesus, and his Pentecost Spirit, as we have already shown, did neither practice marriage, nor say ought of the things they possessed, it is *mine or thine*. But when that Church fell into the world, there could be no more a Christian Church on earth, until there was a new revelation from the original fountain, (neither of the Reformers, Luther and Calvin, set up any such claim), by the spirit, and of the same principles upon which the first Church was founded, and by which it was actuated: even as similar effects can only be produced by similar causes.

12. From the foregoing reasons, we understand that all associated efforts are tending towards communion, and that true Christianity is perfectly free from and altogether above, either generation or individual interest in temporal things. That, therefore, all who attempt to combine these antagonistic elements, and to form associations based upon procreation and selfishness, are putting "old things" into new forms,

which belong only to a new order, and their building will never be safe on such a foundation from one month to another.

13. This we deem the true cause of the continued failures of all such efforts, during the last half century. While, as if to teach men by fact rather than by theory, every attempt upon the spiritual order, as before explained, thus far, has been unsuccessful; thus demonstrating that community pertains to the Millennial period, and the ultimate spiritual resurrection and heavenly state of the human race.

14. Thus any may see, that those who have found a superior Law, and are governed by it, cannot be separated from a communion, And that, without this Law, men may start as many communities as they please, taking generation for the central spring of action, and joining thereto, as wheels, infidelity, self-will, pride, indolence and other unruly passions, and they will be thrown off the track as many times as they attempt to pass over it.

15. Full eighteen hundred years ago, Paul, clearly realizing that there would come a falling away from the order of the Primitive Church, prophesied, "But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; And they that rejoice, as though they rejoiced not; And they that buy, as though they possessed not; And they that use this world as not abusing it: for the fashion of this world passeth away (1 Corinthians 7:29-31)." In the part of the chapter preceding these verses, Paul had been giving tolerations to live in a degree after the course of this world, to a Church that had disgraced itself *by fornication*; and which he addresses as carnal, and not as spiritual (See 1 Corinthians 3:1).

16. But through the whole, he vindicates the pure Christian ground. And being, as it seems by his hesitating and doubting manner of expression, quite embarrassed by the necessity of granting indulgence in sensuality to those who professed to follow Christ, he found relief, in

uttering this sure word of prophecy, that Christ's Kingdom would be set up on earth, and that in that Kingdom, a Virgin Life would be required of all: those who had wives and those who had not. And that in that Kingdom, the causes of both the sorrow and rejoicing of the children of this world would be done away.

17. All this was to take place in a Kingdom where they bought and sold, yet, as though they possessed not. This, of course, must be upon the consecrated communion principle, where those that buy or sell, cannot appropriate any portion thereof to a selfish or vain purpose. It was to be among a people, from whom "the fashion of this world and the lusts thereof have passed away" and who would "use the things of this world as not abusing them." And that this prophecy was to have its accomplishment on *earth* and not in a *future state* is evident from a consideration of all its parts; as buying and selling, and using the things of *this world*, could not by any means obtain in the "land of souls."

18. Such a state of things is now in progression; such a Kingdom is established; where purity is required. Among this people, such themes as animate mankind at large have no place; and those sorrows which belong to the children of this world, who marry and are given in marriage, are banished forever.

19. But that solid peace and happiness, flowing from the powers above, and established in the souls of such, "is the love of Christ, which passeth knowledge." Ephesians 3:19. For eye hath not seen, ear hath not heard, neither hath it entered into the heart of the natural man to conceive the things which God hath prepared for those who truly love him. Who, by offering themselves for Christ's sake and his Gospel's, with all they possess, as a living sacrifice unto him; prove that they do, therefore, not only in word, but also in very deed, love and serve him in the beauty of Holiness.

