

# An account of the Meeting which took place Nov<sup>r</sup> 25<sup>th</sup> 1869,

The meeting was opened, by singing the hymn, *Rock of Ages*, after which brother William Afford, read a part of the 51<sup>st</sup> chapter, of Jer. foretelling and describing, the destruction of Babylon, by the judgments of God, in defence and revenge of his chosen people, the Israelites; at the conclusion of which, Elder Frederick delivered the following testimony. — "This is a true type of the manner in which Babylon, in the present time, shall be destroyed by the hand of God, through spiritual Israel. The time in which the prophet Jer. wrote, was towards the close of the seventy years, that the Israelites were held in captivity by Babylonians. Their first temple, unsurpassed in magnificence, by any of the works of art, and which was typical of the first Christian church, was destroyed and it was then prophesied, that the Jews should again be gathered together at <sup>the</sup> New Jerusalem, and rebuild the temple, against which all the nations and kingdoms of earth should never prevail.

While the Israelites, from being thus intermingled with the Babylonians, lost the power of their testimony, they did much good; to their enemies, by scattering the seeds of the law; — the truths for which they were persecuted.

To Abraham, the father of the Israelites, was assigned, circumcision, the seal of God's covenant with him, and as a sign to the people, that the earthly generative life in them, must be destroyed. And this is the life that we, brethren and sisters, are called to destroy and find death to, in order to build up the walls of the second temple; for the Lord hath put forth his hand; the second time to restore Israel. The foundations of this temple

although laid in troublous times, for the times were, and are, troublous, the people being Gentiles, — Corinthians, I suppose Paul, would call us, just coming out from Babylon, and being surrounded by her, — having all the elements of the world, from both within and without, to contend with, have suffered much tribulation, in laying these foundations, establishing the principles, which by cultivation and growth, will form this temple; the walls are now going up; and with the with the weapons of war, in one hand, to fight the enemies of our souls, and the implements of industry, in the other, we must be its builders.

“Israel is my battle-axe and weapons of war, (saith the Lord), with thee, will I break in pieces, all the nations of earth, and destroy all the kingdoms of earth. With thee, I will break in pieces, the man, and the woman, — the nations, and relations of earth;” — Thus plainly showing, that by the testimony of true spiritual Israel, the earthly life, shall be destroyed; the family relations, which form the kingdoms of earth. And also the old systems of religion, the Babylonish ideas, — for the word Babylon, means mixture, and this is the condition of Christendom, at the present time, — a mixture, of Jewish, Heathenish, and Christian ideas and principles, all compounded together. Each one of the different sects and denominations, possess some truth, and do much good; but not one of them, is the true church of Christ, because they are all based upon marriage, — which is the life and foundation of the world, and not a Christian principle.

“And they shall not take out of her, one stone for a foundation, or one stone for a corner.” — Not one heathenish, Babylonish

principle; for this second temple, must be formed of new, and living stones;— those who have cut themselves clean off, from the field of nature, by sacrificing the material life. Jesus said, that "if a man would save his life, he should lose it; but if he lose it, for my sake and the Gospel's, he shall find it unto life eternal."— Lose what life, the physical, does any one suppose? Sit still; his fleshly, generative life; if he bring death to this, he shall indeed, find life that is eternal; a life hid with Christ, in God, which the natural man, cannot perceive; Jesus saw this, when he said unto his hearers, when speaking of spiritual things,—"Ye have eyes, and see not, ears, and hear not, hearts, and understand not the things I speak unto you."

In the days of the primitive church, this carnal life, this earthly relation, was forsaken, by all who were held in membership thereto. They lived a celibate life, and held their property in common; among them, were no rich or poor, but all shared equally of the blessings of God, of both a temporal, and spiritual nature. They consecrated their persons, and all they possessed; unto God, for the mutual benefit of the church. But with the Corinthians, it was not so; unto them, Paul said, "Hitherto I fed you with milk, and not with meat, because ye were not able to bear it, and neither are ye yet able; therefore I say unto you, let every man have his own wife, and every one of them, his husband, to avoid fornication;— promising them, that they should have trouble in the flesh;" but still further he said, "I point you to a day of better things, when it shall be said of them who have wives, they are as though they had none, and of them who

bought, and possessed worldly goods, as tho' they possessed none, referring to this church, to the creation of the "New Heavens, and new Earth, wherein dwelleth righteousness." For we are called to be cleanly separated, from the rudimental earthly life, to make a full sacrifice of every thing pertaining thereto; and to form a new, and spiritual relation, established in God; to whom an entire consecration of all the faculties of our being, should be made.

I hope we shall all be faithful, if we are, we shall realize to a fulness, the promise to all, who would "forsake, father, mother, wife children and property for Christ's sake;— an hundred fold, of mothers brethren and sisters," but not wives, because in the spiritual relation, the resurrection order, there shall be no marrying, or giving in marriage, but those who stand therein, shall be as the angels of Heaven."

After singing our march, Dr. Timothy made these remarks—

I feel thankful for the clearance, in which the testimony has been delivered to us this morning; I am thankful for that measure of union and relation that I hold to my brethren and sisters in the church,— the Gospel of Christ. I am determined to adhere to them and build them up:— with you I will be engaged in the warfare of conquering the man of sin, and spoiling his goods. I will bear more faithfully the cross of Christ; not the wooden cross to which Jesus was nailed, but the cross within, against the principles of the world; for I can say in truth, that I do hate the element and spirit of the world; the selfish motives that govern those who are in it; but not the

souls of any; it is the principles, that constitute the world in my own heart. I love my brethren and sisters, and prize their unities. I love the souls of all my fellow creatures, and I trust, it is with that love, that would do them good, that would save them, had I an opportunity so to do; for it is not the Father's good pleasure, that any should be lost, but rather that all should turn to him, and be saved.

After singing two more marches, and the 101st song, commencing - Zion is blessed, Col. Mrs. Antoinette said - Zion is indeed blest; and if we should reflect a little, and see in how many ways, she is blest, we would find abundant cause, to call forth feelings of our deepest gratitude. Souls who have toiled many years in the gospel field, can testify, that Zion has never been more lovely and bright; she has never stood on higher ground, than at the present time. Her standard is indeed raised high, far above the earth plane, and it is our privilege, and duty, to support it and raise it still higher. This we can do, if we seek our enjoyment, not in the fleeting pleasures of earth, and in sensual gratifications, but in those higher, purer, and more durable, treasures, that are hid in the Christ life, by increasing the cross against that nature, which always tends downward, to earthliness and sin, and which separates our spirit from God; that it may not be with us as with those of old, who cried, (when the word of God came unto them requiring a sacrifice of their idols) "Ye take away my Gods, and what have I left?" - With us it should not be so, for if we set our hearts, on heavenly treasures, what ever sacrifices we are called to make, we can offer cheerfully, and even thankfully, bearing in mind, that God never takes from us, any thing

designed for our happiness, but only that we may have room to receive more abundantly of the good things of his Spirit.

When we have the privilege of assembling in the worship of God, and hear his holy words spoken, we should always come prepared with some offering, as a tribute of thanksgiving. We should be in that condition, in which we can feel the givings of the divine Spirit, and never allow ourselves to go out from meeting, without having gained that, which satisfies the spiritual cravings of the soul, and will be a substance, that we can carry with us.

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After those precious words, of counsel and advice. Brother Daniel Fraser, speaks as follows — I feel thankful for the testimonies of the church. The witnesses of God, in all ages, have held some testimony, the effect of which, has been to restrain in a measure, from the indulgences of carnal passions, and natural appetites. The Jews held testimonies, laws given by Moses, concerning the land, to prevent land monopoly, the principal cause, of the unjust, unequal, condition of society, as it now exists; paupers, and millions acres, born with equal rights and privileges. Among the Jews, it was not so; every man had a portion of land, sufficient to obtain, by cultivation, a comfortable livelihood, for himself and family, and if by any means, one should get more than his share, thus robbing his neighbor, in the time of the great jubilee, the Sabbatical year, he would give it up, reserving for himself, only his legitimate portion.

The Jews also held testimonies that restrained the natural appetites, and kept them from

decouring all creation. They were prohibited from eating swine-flesh and many other things unfit for food. In these respects, their position was higher than that, of any of the churches of Christendom, for they bear no testimony, that prevents any man from living on the fruits of his neighbor, by unjust commerce, usury for money, and speculation on land, and property of all kinds.

When Jesus was on earth, he taught a new system, and established a new order of things. — He bore still more testimony, against sensual gratification, and every form of evil. He took up a full cross against all uncleanness of flesh and spirit, and lived in virgin purity; and his followers formed a Virgin Church, the Pentecostal, — the Apostolical Church whose testimony concerning property-holding, was in advance of even the Jews, for they, living on the earthly, generative, plane, were allowed to hold private property; although with restrictions, while all who formed the Christian Church, held their property in common, a perfect community of goods, both temporal, and spiritual, and no man said of aught that he had, that it was his own.

Brethren and Sisters, I feel very thankful, to be united to you in this, the true Virgin Church of Christ, where the light of God is continually revealed, to all who bear their crosses faithfully, against every unclean thought, and imagination, and thus draw nearer and nearer unto God; and I am satisfied, that it is impossible for any, one, who disobeys their faith, and forsakes their way of God, ever to progress in any higher degree of light and truth, until they come back to the very point, from which they started; therefore I desire, ever to

be faithful, and as a true friend's friend, would advise all who have set out, in the way of God, to hold fast, and never turn back.

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To this testimony Elder Frederick responded, and again spoke, and quoted and explained the passage of scripture— "Blessed are the pure in heart, for they shall see God," and again it is written, "No man shall see God, and live." Live in the generative life, because the work of purifying his heart, is to bring death to the earthly, carnal life, the foundation of the world, to which the light of God's countenance, is as a consuming fire; for so contrary to the laws of His being, is any thing of an impure nature that of the Jews was required, a sacrifice, for every act of generation, which shows, that this nature in its most innocent form, is unclean, in the sight of God, and if His Spirit so condemns the fruitful, works of darkness, how much more will it condemn the unfruitful works.

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Brether John Robo, next speaks—

Republicanism, stands in the same position to the political world, that Shakerism, does to the Theological world, as connected with the family relationships, inasmuch, as a Monarchical form of government, is the most remote from Republicanism, it, being that principle, in which the King's eldest son, always takes the throne, without regard to his character, or capacity for the position; and among the Lords, Dukes, Earls, and all the nobles, the eldest son always receives the greatest portion, and in some cases, all of the inheritance, entirely irrespective, of his virtues, or ability to make use of it; while



there might be many, upright, noble men, with much great-  
 er wisdom and superior talents, who would pass through life,  
 by civil law oppressed, unnoticed, and unknown, simply be-  
 cause they did not happen to be born heirs of honor and estate.

How vastly different, is the Republican government under  
 it; any man in the country, though born in poverty and  
 obscurity, can aspire to any position in public life, even the  
Presidency

And thus it is, in the order of the natural relations,  
 the strongest tie of affection, is between parent, and child, even  
 though the child might be one of the most inferior, and des-  
 picable, of all children, the greatest outcast, of all outcasts, still  
 the parents strongest affection, and most unselfish labor, would  
 naturally be devoted, to that poor child, while there might be  
 many children, far better, and more worthy, of a kind parents  
 attention, with no one to care or feel for them. But this relation  
 is an earthly one, and terminates with this life; for according  
 to the Orthodox idea of religion, the wicked shall be cast into  
 a hell of everlasting fire and brimstone, while the righteous  
 shall ascend to heaven, and sit on clouds of glory, singing  
 praises, and hallelujahs unto God; and thus when death should  
 come, they would be eternally separated, and if the affections  
 had been confined to the narrow limits of the earthly relation,  
 during time, even those who went to heaven, could not be  
 happy, in consequence of mourning for their friends in  
 the burning flames, the hell of conscience, for in reality there  
 are no hells of fire, except those formed by evil consciences  
 and it is true, that, the different conditions of souls, would

separate them, one from another.

The elements of Shakerism, cut us off from that relation, and from the earthly life, and teach us that God, is the parent of all souls, and therefore we should love all souls, in the proportion, that they love, and work getting: bestowing our deepest affection, on those who bear the most cross, against that which separates them from Him. In this union, with our fellow beings, those who have made themselves worthy of a home, in the heavenly spheres, can enjoy it in peace, knowing, that if their sinning brother, sister, or child, in nature can be helped, and elevated to a happier condition, that God has agencies to work which will certainly help them, if they can be. It is this relation that I would be forming, while in time, so that those whom I love the most in this world, I can love and associate with in Eternity.

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Near the close of the meeting, Dr. William. Offord, expressed his feelings as follows. I was much affected by the sentiments expressed in the hymn, Rock of Ages, sung in the opening of the meeting. Often times it hath sheltered us. Often times it has sheltered me; for the Spirit of God, although not material is, as a rock, — a rock to the soul that really relies, and depends upon Him for support; — and which separates between the spirit of the natural man, and that of the spiritual: and thus it is, that the natural man discerneth not, the things of the Spirit, because he cannot see the conversation, or exercise of mind, of the spiritual, or new man; for certainly no man should see another, if a rock stood between them; and thus it is in the natural, and spiritual order, there is a vast

gulf between the two, over which, it is impossible, for the shafts of the enemy to reach us. I feel thankful thankful for a privilege to make this separation, altho' it has called me to forsake wife, children, property, and all that I possessed.

"When Jesus was among his disciples, and those who had gathered to hear his testimony, there came one of his disciples unto him, saying, - "Thy mother and brother, are without, awaiting to see Thee," and Jesus turned and said unto him, - "Who are my mother and brother? They that do the will of my Heavenly Father, the same are my mother, and my brother."

Jesus wholly ignored that relation, he knew no one after the flesh, even tho' his mother, was the Virgin Mary, really a very virtuous woman, and worshipped by millions, to this day. He had been called to a higher work, that of his Heavenly Father, to be a builder in the temple of God; and all of us, who have received the testimony of the Gospel, are called to be builders in this temple. And to those whom we have left behind, that come asking us again to return unto them, we say, - we can not come down to your sphere, but we invite you to come up hither, on higher ground, and we will help you. I feel that every sacrifice, every thing, that the Gospel has called me to forsake, I can freely renounce, counting it, as loss, and drop, I trample under foot, that I may win Christ, and the power of His resurrection, and begin to form the angelic character in this life, that I may be fitted to dwell with the Angels in Heaven.

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Elder Frederic now makes these closing remarks. -

I feel thankful to have such heart felt testimonies, from those who

have not only felt them in their hearts, but proved them in their lives. Good and honest souls!—such are the salt of the earth.

“Ye are they, upon whom the ends of the world, have come; the last of the flesh, the last of the age, and the pride of life; for these constitute the world, and the end of it, certainly will come and in a way that few expect it; for even among these, now living in the natural order, are many ripening up to the end of that life; they see beyond them, a further growth,—a new order of life; less contracted, less material, and earthly. Among certain class of people, it is quite a customary thing, for parents to appoint a day, <sup>once a year</sup> of family meeting, and write to their children, and other relatives, informing them of the set time, and they gather from their scattered homes, many times, from hundreds of miles, and in some cases, from distant countries: and by the time they are all together, they form, for the season, little communities, and have a good family meeting. Thus showing, that they expect a time of separation, of breaking up, to come, as it certainly will;—for many souls, shall yet be reaped from the field of nature, the generative order, and gathered to the spiritual, and heavenly life. The community principle, has a rapid growth, and is wide spread, among many of the most intelligent, and enlightened minds, of the day.

Communities are continually being formed, throughout the country, and altho' not built, altogether on the right principles, still they show the movement of the mind in that direction; and the cooperative principle, in business matters, is another evidence, of this vital truth, and affords towards it. Among some sects of Christians, the Methodist, and Quakers, this principle is carried out in a measure, to this day. Their camp-meetings, in which they gather from their wardens, to some central place, and for a week, or more, live to gether, and share equally, each other's concerns, are of many less, than Communities, what they said, and often during the time, they promise that are not easily broken, although we should like to see more of them, but we have banished out from Babylon, to join the Resurrection order, and had we must work.” (Catharine Allen)