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THE  
DIVINE AFFLATUS:

*A Force in History.*

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## PREFACE.

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THE United Society of Shirley, Mass., respectfully submits the following pages to the careful and prayerful attention of the thinking portion of the general public, in the sincere hope that it may assist to solve some of the problems which are now vexing the religiously inclined, and especially that portion who are dissatisfied with a mere profession of the Christian name.

For further information, for supplies of this or other publications of the society, application may be made to the subscribers,

JOHN WHITELEY.  
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SHIRLEY VILLAGE, MASS.,  
January, 1875.

# THE DIVINE AFFLATUS:

## A FORCE IN HISTORY.

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AN author of some note \* has stated, "That without Jesus of Nazareth, all history is incomprehensible." Therefore, accepting Jesus Christ as a manifestation of a distinct force in humanity, all history is rendered comprehensible.

History being the product of human forces, we may with propriety ask for a clear idea of said forces. For, without a well-defined conception of each of them and their combinations, the manifestations of human action in history cannot be comprehended.

Emotions are the forces of animated beings. Man in his emotional life is dual. First, in common with all animals, he has an animal emotional life, represented by the propensities. Second, a divine emotional life, represented by manifestations

\* Renan.

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of justice, benevolence, mercy, and aspirations after, and a growth into, these divine attributes.

All human manifestations refer themselves to these emotions, and are either *Just, Satanic, or Divine*. The Just is the *love of self, and neighbor as self*. The Satanic is love of self, at the *expense of the neighbor*. The Divine, the love of the neighbor at the *expense of self*,—the reverse of the Satanic. There is also a neutral force, the intellect : it is not emotional ; it is a servant to either force.

Having these forms of human action before us, each having its own organic law, we have touchstones by which we can determine all human actions, whether they be Satanic, Just, or Divine.

To ascertain the true position of Jesus Christ in relation to humanity, it will be necessary, first, to establish a standard of comparison, by estimating the standing of the reformers and benefactors of past ages, by their relation to the above laws. Therefore we will leave the consideration of the standing of Jesus Christ till we have determined the location of all the reformers before and after him.

As a representative of all human benefactors,

we may with the greatest safety select Moses, the Jewish lawgiver. In him we find a range of action, and a comprehensiveness of conception of man, and of his relations to moral and physiological law, with a successful minuteness of detail, which has not been equalled. And, if we include the governmental and religious institutions which he was the medium to introduce, we cannot but accord to him the first seat among reformers, emancipators, lawgivers, and administrators.

Looking at Moses as a founder of institutions, we inquire, Has the Moral Law been improved? It has been on trial for more than three thousand years; and is it not as new and as applicable to-day as it ever was? This institution—indeed, the whole Mosaic polity—rested upon the land,—*to every man a portion*. There can be no better foundation to build a moral code, or rear religious institutions upon, than justice in the distribution of land. This land law, and the financial law, “Take no usury,” if put into operation now, would they not have happy effects? Can modern republics exist in perpetuity, if they are not in healthful operation? Human experience replies, They cannot.

The agricultural laws of the Mosaic code, with

their moral and commercial bearings, had more practical wisdom in them than has yet been approached by the accumulated wisdom of modern civilization. The sanitary laws of that code were simple and efficient,—*cover up or burn* every unclean thing. Also the physiological laws, are they not indorsed by the best lights of our day? The orderly Jew continues to abstain from eating the products of the dairy, and flesh or fish, at the same meal. A wise practice: no doubt Jesus kept it. Have modern Christians attained to any true physiological order in their eating? or do they follow after the rule of pagan liberty, by which the Gentile world has made free, to injure their health and waste their food.

In addition to his extraordinary programme of special institutions, Moses instituted a system of sabbaths. Had he done nothing else, his place would have been in the first rank of human benefactors. For the sabbaths we now enjoy, we are indebted to the ministration of Moses. In behalf of our common humanity, my heart swells with grateful emotions, while I exclaim, What a glorious institution! It gives rest to the weary, and opportunities to look after the poor, the shiftless, the fatherless, and the stranger.

The seventh month in every year was also a sabbath. One of the first duties in this month was, that every one should examine himself, and know how he or she stood with God and with their neighbor. The last week of this month was a joyous time: the whole population dwelt in booths. To the young this must have been a happy and impressive occasion.

Every seventh year was the sabbath of years, during which the land rested, *and all debts were cancelled*; and the products of the fields, the vineyards, and the olive-yards became common property. Think of the foresight, the wisdom, and the love involved in that law. It pointed to a time — to a state and condition of at least a portion of humanity — when all property would be common, and love the prevailing sentiment. Again, think of it! how it operated to preserve a feeling of personal equality and of condition; without which justice cannot be preserved, nor any government long exist in peace. Then there was the culminating, the grand sabbath of sabbaths, — “the acceptable year of the Lord,” — the jubilee, — a religious revolution!!! by which all landed property that had changed hands reverted back to the proper owners.

Revolutions in Christian countries (so called) are attended with ruin, waste, and war. On the contrary, this Jewish revolution was gentle in its operation, as are the exhalations from a placid lake. Can language express, can we reach and encircle in one thought, these sabbaths in all their loving and merciful details, in their fulness of blessing, in their amplitude of application to all the requirements of individual and social life? We cannot. I am struck with astonishment. Silence is eloquence.

To crown all his ministrations, Moses in a quiet way, under the head of clean and unclean, gave a procreative law—a special institution to prevent a degeneracy of the species, —a law too obviously important to need any comment.

Viewing Moses as an emancipator, a lawgiver, and as an administrator, has he been equalled? Is there a single principle involved in the actions of men that his laws do not recognize and prescribe for, so as to conduce to individual and general happiness? Is there to be found in the depths of Hindoo or Egyptian history a parallel of the institutions of Moses, or of the life and manners of his people? Is there in all modern history a distinc-

tive form of law and government fit to appear before them? Judged by their works, would any of the sages or lawgivers of antiquity rank Moses? I trow not.

At this point we would ask, *What was the force* which induced Moses, a person of eighty years of age, with an impediment in his speech, to leave his family and his flocks, and go to Egypt almost single-handed, and demand from a strong government the releasement of his people; and sustained him in his labors during forty years, while giving laws, institutions, and a form of life, to his people, very unlike to those of the nations around them; and enabled him to impart such an "afflatus" that even in our day we feel its power, and see that modern civilization, through successive generations, has responded to its influence?

Feeling free to consider Moses a full average type of human benefactors, the question arises, In what respect was Jesus Christ and his mission superior to Moses and his mission? If Moses, in the truth of his heart, brought forth good and equal laws, and through forty years bore in patience the murmurings of a self-willed people, having no other reward in view than that of doing good, how

can any person be his superior in earnest truthfulness, in love to man, or in founding benevolent institutions? Jesus himself indorsed the whole law, — solemnly declared “that not one jot of it should pass till all should be fulfilled.” Again, “that it is easier for heaven and earth to pass away than that the law should fail.” And that he who should fulfill the smallest part of it, and teach others to do so, “should be called great in the kingdom of heaven.” Could more honor be accorded to any man? Is it possible to find a man or a mission superior to the one or the other? Jesus Christ may now speak for himself. He said, “My kingdom is not of this world: if it were, then would my servants fight.” “It has been said, An eye for an eye; but I say unto you, Resist not evil.”

If the kingdom of Christ is not of this world, of what world is it? It cannot be of the kingdom of the Devil, for Christ came to destroy his works. Neither could it be of that kingdom that Moses belonged to, for Moses was a warrior. Then the kingdom of Christ must be the kingdom of heaven, — a kingdom, in which the law of a higher life than that of mere justice prevails; namely, “The love of the neighbor, at the expense of self,” supe-

rior to the "Just" order, and the very reverse of the "Satanic."

In John the Baptist culminated the law and the prophets, yet "the least in the kingdom of heaven is greater than John." Because heaven is the result of the action of a law of a higher order than that which merely brings forth a just state of human affairs. Speaking of heaven, What is it? and where is it? It is within you, — in man and woman, — *if progressed to it*. Well, let us examine them. As already stated, man is dual in his emotional life. First, an animal life, represented by the propensities; second, a divine emotional life, represented by the attributes of mercy, truth, benevolence, and aspirations God-ward. Hence to live under the power, the vitality, of the divine emotional life *exclusively*, is to have heaven in us. To live this life, and manifest the attributes thereof, was the mission of Jesus Christ. The mission of Moses was only to regulate, to keep within bounds, the emotions of man's lower nature: it extended no further.

To give more of an idea of the nature of the kingdom Christ came to establish, he said of it, "that flesh and blood," the products of the action

of the propensities, "could not possess his kingdom." Again, "that those who would be his disciples must bear a daily cross." Against what? — Against the emotions of the lower life, and against all the ties and affinities thereof. To rivet this matter beyond all cavilling, it was added, "He who seeks to save this life, *the lower*, will lose it." And that father, mother, and all the products of that animal life, must be hated. "Yea," emphatically "yea ; and his own life also."

The lower life is well enough in its place, when it worketh no ill to the neighbor. But being of the earth, it is earthy : it is of and is the world ; therefore it is not compatible with, cannot have a place in, heaven. Because of the need and fitness thereof, did Jesus Christ demand the above sweeping sacrifice ; otherwise the kingdom of heaven could not have been established in any soul, nor upon earth, as it was in Pentecostal times. Christ laid the axe at the root of the lower life in man, with a view to its entire removal ; so that the higher, *the divine germ*, which is hid, latent, in every human being, might be unearthed, "resurrected." "God and heaven is not far from any one of us, is nigh, even in our hearts." Christ was

the resurrection ; and all who come unto him in the newness of the higher life he will in nowise cast off.

In addition to ignoring earthly relationships, Jesus added, "Except a man be born again," — born into the higher life, — "he cannot enter into the kingdom of heaven." The learned Jew, to whom he thus spake, asked "How can a man be born again?" The reply was, "If I have spoken to you of earthly things, and ye understand not, how can ye comprehend if I tell you of heavenly things?" These words were fitly spoken. To be born again, is to be *unearthed*; that our divine emotional life may be uncovered, brought forth, — to live, breathe, and have its being in God, the Father and Mother of all divine spirits. Those who are thus *unearthed* can and will spontaneously ejaculate the angelic refrain, "Peace on earth, good-will to man."

In the foregoing we find an organic difference in the testimony of Jesus Christ from that of Moses. And following up the life of the former in his every-day walks, we find corresponding manifestations. The law went forth in the imperative mood, "Thou shalt not," &c. ; and all violations were visited with its equivalent judgment. Mercy

was not a distinctive feature in the administration of Jewish law. Jesus Christ came forth in a different spirit: he came to bless, not to condemn. "Blessed are the pure in heart, the merciful, and the peacemaker." Neither came he as a great rabbi, but rather "in the form of a servant:" he warned his people to avoid exercising themselves in master-like authority, "for all ye are brethren." Neither came he to destroy men's lives, but to save them. On a certain occasion one of his followers asked him if "fire might not be called down and consume his enemies:" he replied, "Ye know not what manner of spirit ye are of." Elijah could call down fire, and consume his enemies with a good appetite. Jesus could only pray, "Father, forgive them, for they know not what they do."

The position of the Saviour in relation to humanity is well defined throughout. "Call no man on earth Father." Here he abrogates the order of the earthly father, and of course the mother also; indeed, as far as his kingdom is concerned, the whole procreative order. And the reason is, you are called into the heavenly order of human society: "One is your Father, even he who is in heaven" — one centre of affection, — God; "and all

ye are brethren" — a divine brother and sisterhood, as the angels are in the heavens. Jesus Christ laid the axe at the root of the whole genealogical tree, introductory to founding a kingdom organically distinct from the procreative order. Jesus has been called "the Great Reformer." Most certainly he was not a reformer of any system known among men. Between him and all reformers, no parallel exists: he declined being a king, a judge, or a divider. "The children of this world marry." He did not; neither do those of his kingdom marry. And when he had gathered a few under the shadow of his Spirit, he said to them, "Ye are not of the world, even as I am not."

From all the evidence presented, the conclusion is, that Jesus Christ stands alone, *the first un-earthed man*, — "the first born into the divine life of many brethren. Having risen above the power of his lower life, and the propensities thereof, he was able to say, "I am the Resurrection." Hence he was emphatically "the Saviour." His mission, like his life, was simply and fully to manifest the divine attributes to men, — to be to them "the express image of the Father." He was so: therefore, let us honor him; it is his due. He who hon-

oreth not the Son honoreth not the Father who sent him.

That Jesus Christ occupies the same central position in the spirit world as he did in this, is as certain as that the sun is the centre of our system. No being in the heavens, or on the earth, can take his place. No one but Adam the first can be Adam the first. Noah will be Noah; Moses, Moses; and Daniel the prophet "will stand in his place, at the end of the days." Arbitrary appointments have no place in the divine mind. Fitness and faithfulness of life is destiny. Official position cannot change the standing of any spirit.

The sun may pass away, and its years have an end; and this our earth may vanish from its orbit; but Jesus Christ, in the order of his creation, and faithfulness of life, will ever remain the true and faithful one,—the God-given standard of the divine human life. Remove him, or lower his standing, then beneath your feet, instead of a rock, there will be the ingulfing quicksands of dissension. "In me (Christ) ye shall have rest." Come, let us gather to him: he is our Elder Brother; human, risen into the divine; the Prince of peace; the anointed Shepherd; the Author of a civiliza-

tion in which the greatest are the servants ; and in which all may attain to a divine resurrection, and be Saviours of men, even as Jesus Christ was.

It has been asked, "What was the force which called Moses, and sustained him in his arduous labors, while giving laws, institutions, and a form of life, to his people?" Imposing restrictions on their appetites, curbing the most imperious lusts, and bearing down upon individual acquisitiveness in a manner well calculated to stir up to opposition the selfish element in man. Such restrictions, if even broached in our day for acceptance, would be scouted at as impracticabilities. The voice of history answers, "That, from the days of Moses to those of Wesley and Whitefield, the force has been the same,—a divine, supernatural force, intelligently working to accomplish divine ends, as far as humanity has been able to co-operate.

If our eyes were opened now, to trace *all the effects* of divine openings down through the ages, we would be astonished to find, that on the right hand and on the left, by night and by day, we are enveloped by conditions, and surrounded with blessings luminous with divine goodness, strictly traceable to special divine outflowings, which from time to time, have visited humanity.

In Abraham began, in Moses was developed, and in John the Baptist culminated, the cycle of moral and physiological righteousness. The time had come to declare that the kingdom of heaven was at hand; an opening was seen in the heavens; a cycle, in which a divine humanity would be manifested, embracing, and carrying out with an increase, the righteousness of the previous cycle, so that not one jot of the truths of the law should pass, till all should be fulfilled by the divine man and woman.

√ Jesus Christ was the nucleus of the new cycle, — “My Father worketh hitherto, and I work,” — breathing forth on those around him divine emanations. One of his last acts was to breathe on his disciples, “Receive ye the Holy Spirit, the divine afflatus, and tarry in Jerusalem till ye are endowed with its power.”

Preceding the advent of the Saviour, a great revival broke forth in Judea. John the messenger came crying, “Prepare the way, for the kingdom of heaven is at hand.” The power accompanying his word was marvellous: himself was astonished. “Who has warned you to flee from the wrath to come?” The entire population of Judea was

moved. The publican, the Pharisee, the soldier, and the Sadducee came confessing their sins, and desired to know what to do, so as to be accepted. The answer was, "Bring forth fruits corresponding to your convictions: he who hath two coats give to him who has none; of food, do likewise. Do violence to no man; exact no more than is due." For "He who cometh after me, his fan is in his hand, and he will thoroughly purge his floor. He will baptize you, not with water, but with fire, and burn up, not only the chaff of your carnal natures, but the nature itself, with unquenchable fire," and, with the Holy Spirit, create you anew in his own image.

When the day of Pentecost was fully come, of which the revival under John was a preliminary, the apostles were together with one accord. Suddenly there came from heaven a sound of a rushing mighty wind, and filled the house where they were sitting. And the apostles were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. When this was noised abroad, a multitude, representing about twelve nationalities, came together, and were confounded, for they heard the apostles speaking to

them of the wonderful works of God in their several languages ; and they were amazed, saying one to another, "What meaneth this?" Others mocking said, "These men are full of new wine." Peter said, "Not so: these men are not drunken, as ye suppose. But this is that which was spoken by the prophet Joel, I will pour out my spirit upon all flesh: your sons and your daughters shall prophesy, your young men shall see visions. And it shall come to pass, that whosoever calleth on the name of the Lord shall be saved." The power that went forth with the words of Peter struck conviction to the hearts of thousands. "Men and brethren," they exclaimed, "what shall we do?" Peter said unto them, "Repent, and save (separate) yourselves from this untoward generation, and ye shall receive the Holy Spirit. And the same day there were added to the disciples three thousand souls. And they continued in the apostles' doctrine, and fellowship, and in breaking of bread, *sharing alike*, and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles; and they that believed had all things common. *They who had property gave to those who had need.*"

There we have an outflow of the divine affla-

tus. How do we know that it is so? By the results, — repentance of sin, separation from the world and its warring governments, goods in common, a virgin life, yielding obedience to the representatives of Christ, and, lastly, devoting the energies of body, mind, and will to the common welfare. "Loving the neighbor at the expense of self." Such was the primitive church. *The divine power rested in it*, and enabled it to endure the most horrible persecutions, and to bear the shock of the pagan world, and finally upturn the civilization thereof. Thus the divine afflatus became a force in history. Even to-day, modern civilization feels it beneficently.

To the primitive, the Jewish Christian Church, there was an outer court, the Gentile Christian Church: it was not a continuation of the Pentecostal Church, nor an integral part of it; it was only tolerated as an outer court. The Pagan Christian Church held private property, married, and held slaves. The churches of to-day are the lineal descendants of the Pagan Christian Church, and composed of the same materials, "foolish Galatians and carnal Corinthians."

This outer court finally "scattered the power of

the holy people," the power that saves from sin ; and, assuming authority, it stood where it ought not, in the holy place, — "trod under foot holy things," counterfeited and feigned the Christ-power, and so became antichrist. And down through the ages this Pagan Christian Church became worse and worse, till, by the force of its inherent wickedness, it was torn asunder by the Reformation. The Reformation, *per se*, was not a divine movement : it was the result of a kingdom divided against itself. The body and its divided members partook of one spirit : they raised armies, and shed much blood. And down to our day they have quarrelled with one another about the right to "minister in holy things," when, in truth, neither has any right to do so.

When the Reformation occurred, great activity of mind began to prevail, and the art of printing facilitated the distribution of thought. *Thought is power* ; and, when associated with a virtuous will, it carries with it a measure of the omnipotence of the higher spheres. During the first and second century after that event, there was evidently a gathering up and a presentation of important ideas, and a preparing of human materials for the

creation of *moral and divine forces*, destined in due time to accomplish beneficent changes in society all over the surface of the earth.

In 1646 George Fox was called forth: his spiritual attitude was quiet, firm, and dignified. He was, as near as the times and the condition of things would admit, a divine messenger, a connecting link, as John the Baptist was, between the earthly order of human society, and the heavenly, the Pentecostal order. The gifts of the Spirit which accompanied the ministrations of George Fox testify that he was called of God *to be a force among men*, to prepare the way for the advent of an order of human society organically divine.

“The supernatural gifts manifested among the early Friends were very remarkable and thoroughly authenticated,—gifts of healing, endurance of pain under severe persecution, true presentiments, immediate restoration of an injured limb (one of their preachers was so beaten that he was laid out for dead; in three hours he was healed of all his bruises, healthy and sound again), spiritual voices, visions, and prophecies. Some of the predictions of the Friends were as striking, complete, and terrible as any on record.”

“Never since the days of the primitive Church did a body of people hold so firmly to their standard of truth as did the early Friends : no terrors — not those of death — could daunt them for a moment. They were immovable even to the smallest iota of conscientious conviction ; and they were the first to wring from the powers that were, exemption from oaths, with other privileges.” A peaceful glory was theirs.

If Macaulay did not, future historians will do George Fox justice. A person may be well qualified to write a history of the Devil and his angels, as was manifested in Macaulay's History of Henry VIII. of England and some of his successors, and yet be unable to see that George Fox was a force in history, an entering wedge, to split open and destroy ecclesiastical, governmental, and social tyrannies. Here allow me to say to you, who have written histories of Jesus of Nazareth, and ignored the supernatural in him, and in the primitive Church, that you have made a mistake. Earthly philosophies fall short of comprehending spiritual things. Those who are the most advanced in your kind of knowledge are the most deeply impressed that they know but very little. In chemical changes

you have the results of non-intelligent affinities, — the affinities themselves are invisible, — yet nevertheless you accept their existence as distinct forces ; and you have faith, — you know that when the conditions are right a play of these chemical affinities will take place. So allow me to assure you, scientific men, philosophers, doubters, and all interested, that whenever human spirits are in right conditions, and are about to change from the animal emotional to the divine emotional life, that there will be manifestations of intelligent spiritual affinities, forces, effusions of the divine Spirit, producing extraordinary results as on the day of Pentecost. There will be deep conviction for sin, bodily agitations, gifts of tongues, curing diseases, discernment of spirits, and striking with fear the hardened sinner and unbelieving opposer. I repeat, that when the conditions are right, when souls are about to change from the earthly, the sensual, and devilish affinities, and come under the power of the divine, the higher life, extraordinary signs will follow them. That which has been will again take place. Away with your nonsense, your cavils and doubts ; up and be doing, loving your neighbor at the expense of self. Then you will be the subjects

of supernatural law, and know that this doctrine is true. The day of divine love is at hand : why should you be left behind in the heavenly race ?

Having noticed the supernatural among the early Friends and the early Christians, the conversion of Paul may be briefly noticed, because of the evident connection between the supernatural of the primitive Church and that of modern times. The case of Paul was well authenticated, and of much notoriety in the city of Jerusalem and in the Roman courts, — before Felix the Roman governor, before Festus, and again before Agrippa, and finally was referred to Cæsar. Paul, an educated man, boldly declared before the Jews and the Roman courts, that on his way to Damascus, with letters of authority to make prisoners of any converts to the life of Jesus, that he was struck down, deprived of sight, and heard a voice saying, “Saul, Saul, why persecutest thou me ?” What was it that so suddenly changed the whole man, and induced him to preach the faith he had labored to destroy ? Was the change effected by a process of reasoning ? Nay, *it was caused by an experience of body and spirit.* Many will be ready to say, “I have no data to determine what it was.”

Well, we have Paul's testimony and three facts. First, he was going to Damascus; second, his business, persecution; third, he is a changed man. From these known quantities (if the phrase may be used) we may try to ascertain the fourth. Has any other person had such an experience whose testimony is reliable? Yea, the Shakers. They have had just such like experiences, and with the same results, and understand exactly how Paul was affected.

During the Kentucky revival, which began in the year 1800, and continued several years, there were thousands who had a like experience. James Crawford, one of the oldest ministers in the State of Kentucky, informed the author of the "Kentucky Revival" (one of our people), that he "kept as accurate an account as he could of the number who were struck down at one of the meetings during the revival, and computed it to be about three thousand." Again I quote, "That the power that struck down such multitudes was supernatural, required no arguments. Had they never risen again, the Devil might have been charged with it. Could any thing short of supernatural power suspend the functions of animal life for an

hour, a day, or a week, and again restore them with additional brightness? Is Nature wont to assume such manifestations, as for tens and fifties, moved at the same time, to forget the use of their limbs, and fall, and seemingly expire. This belongs not to Nature. And as little does it belong to her to exempt her children from bruises and broken bones, in cases of such repeated and dangerous falls as were common. And least of all does Nature's power extend to their resurrection after an hour, a week, or a nine-days' trance.

A single case more. Matthew Houston, a man of education and high social position in Kentucky, a subject of the revival, and ultimately one of the founders of our order in that State, related in substance, "That, amid the solemn scenes of the revival, a case presented itself calculated to stir up a smile. A Scotchman, who had been a soldier, was in company with some persons who had been to the camping-grounds of the revivalists. They related what they had seen there, "that it was fearful" — "Fear!" (interrupted the Scot) "*I ha' faced the cannon's muth, I'll na be put in fear.*" He went to the camping-grounds, and was struck down as if he was shot. After a while he was partly released ;

and in a penitent tone he prayed, "*O Lord! gee us quarter, gee us quarter.*"

Here it may be observed, that when thousands are converted to the higher life, as on the day of Pentecost, it will not be by a long process of reasoning, but by an experience of body and spirit, quickening and exalting the whole man.

Some under this quickening power may act as if they were filled with new wine as in primitive times, or quake as did the Quakers in their solemn meetings, or be jerked about as in the Kentucky revival, or go forth in the dance as in the days of Ann Lee. These things do not come within the domain of natural philosophy, nor appertain to the sciences thereof. Hence natural philosophers cannot be judges of such matters: they had better let them alone.

From time to time, in the far distant past, there have been croppings-out of the divine element in man, producing manifestations appropriate to that element, and inducing to a life not acceptable to the natural-sensed man. It has been the policy of the Romish Church, that whenever these divine manifestations broke forth, in response to the demands of the higher element in humanity, that

she either crushed them out, or swallowed them up by incorporation ; maintaining, at the same time, great restriction on the expansion of rationalistic and religious ideas.

After the Reformation the Puritan, the Nonconformist, and the Covenanter came forth : men of thought, stern integrity, and of indomitable wills, they became a power in Great Britain, and also on the Continent of Europe. Their struggles and great sufferings helped, in no small degree, to create conditions favorable to a nearer approach to a true Christian life than they had attained to.

Notwithstanding, it took more than a hundred years after the Reformation to render the appearance of George Fox even possible. On the Continent of Europe, about half a century more of preparation was needed. But, as soon as the cramping influences of priestly dictation were somewhat broken (by an influx of ideas from the source of all thought), a great activity of the spiritual forces took place ; while manifestations of an extraordinary character abounded, producing an exaltation of moral action and devotional life over a wide extent and among various peoples. But more especially in France did supernatural manifestations abound. The sim-

plicity of life, the self-sacrificing spirit, of those who were the subjects of devotional exaltation, the endurance and heroic exploits of these men (the Camisards of France), attracted the attention of all Europe accessible to a knowledge of them.

“When these Camisards were driven to desperation, and surrounded with the fire and artillery of the overwhelming thousands of Catholic France, they cried mightily to God, and God came visibly to their rescue. They were seized with extraordinary power: they were shaken and agitated by it, as the Quakers were in the days of George Fox, and broke forth in exhortations to prayer, repentance, and newness of life. From the moment that any man received the influence of the Spirit, it was observed that he was a new man. Their prophets told them when the enemy was marching against them, and in what numbers. They were told when to fight or to flee, to hide or to advance.

“Their oracles never failed; and, if a traitor came among them, he was at once pointed out.” The real source of the unparalleled triumphs of these Camisards for years over the mighty armies of France was supernatural power. Their many triumphs over superior numbers at length puffed

them up : they began to assume titles, lost their feeling of dependence, and lost their power, and finally were overcome and scattered. Queen Anne of England had sent them aid. One of their exiled leaders being at her court, she asked him "if the Lord ever visited him now : " he was silent, hung down his head, and wept.

The burden of the French prophets (of which there were thousands) was, "Repent, amend your lives, for the kingdom of heaven is at hand." These prophecies were true, as will shortly be shown. Some of these prophets went over to England in the year 1706, and took their prophetic spirit and testimonies with them ; and the manifestations were the same as in France,—bodily agitations, spiritual gifts, and inspirational teachings. And the like spirit was communicated to others. Finally, the substance of the spiritual gifts of these prophets became embodied in a little church, under the ministrations of James and Jane Wardley. They had been Quakers. They were God-fearing people. The society under their care were favored with a greater degree of light, and a more pointed testimony against sin, than had hitherto been reached. They were led to an open confession of every sin

that they had committed, and to a full cross against every thing they knew to be evil. Hence they had great power over sin. Ann Lee, in the twenty-third year of her age, embraced their testimony; she having been previously under great tribulation, seeking earnestly for deliverance from the bondage of sin, and spent whole nights in fervent cries to God. In fellowship with this society she found that which she had so long desired. But she did not rest here: she desired to know where the main seat of sin — the root of the matter — is, that mainly induces to sin. This was opened to her understanding; and she boldly testified that the *lust of the flesh* is the root of the matter. Her people to-day testify, that not a single animal propensity can have a place in the divine order of human spirits. The order of generation is well enough in its place, when not corrupt, but it has no place in Christ: even if not corrupt, it has no place, it being in its nature organically animal.

Ann Lee did not make a speculation of this revelation, but went to work and purged her spirit of all impurity: none can be a child of hers who do not go to work and do likewise.

Truth reduced to practice, incarnated, is a cry-

tallization of light. Ann Lee, as we see her, is a crystallization of *divine light*; and all who follow her in newness of life will be as she is. In the order of life as manifested in her, there is no myth. If any one will be a new creature, let him or her take up a full cross against their lower nature. It is impossible to be subject to our animal propensities, and be as the angels are, at the same time.

The first wave of divine light after the Reformation began with the Quakers, swept over Europe, returned to England with the French prophets in 1706, and was attended with a great awakening in and around London. It found, as already stated, an embodiment in a branch of the Quaker order. This embodiment was a culmination of the testimony of the Friends, with the life and spirit of the French prophets. The way being thus prepared for the advent of the kingdom of heaven,—the divine form of human society,—the second appearance of Christ,—Ann Lee, in the power and gift of the spirit of the Saviour, came forth with a pointed, practical testimony against the lust of the flesh. The power that attended her word in the going forth of this testimony was so searching,

that no sin or uncleanness could stand before her. The love she had for souls, and the anxiety that all within her fold should be saved from sin, was so maternal and divine, that with one consent she received the name of Mother. Here was a fulfilment of the word of the French prophets, "That the kingdom of heaven was at hand;" in which, "they neither marry, nor are given in marriage, but are as the angels in heaven."

Thus the divine afflatus, operating in wisdom and love, brought forth and established the order of heaven upon our earth. First, in Jesus Christ and the primitive Church; second, in Ann Lee, and the Shaker Church; blessing their subjects with a happiness that the animal man can never attain to, and which will beneficently operate to the elevation of humanity.

In this great revival movement, all Europe was agitated: in it there was a wheel within a wheel; the outer, — the Puritan, the Huguenot, and the Covenanter; the inner, and more spiritually divine, — the Quakers and the French prophets. The function of those who compose the outer wheel is to maintain the rights of man, including those of conscience, and to bear aloft the stand-

ard of justice and equality, and to repel the aggressive encroachments of the Satanic powers of this world. The functions of those who compose the inner wheel is to manifest the divine attributes ; to be an example of peace, purity, and of "loving the neighbor at the expense of self."

Under impressions and pointings of an extraordinary character, Ann Lee, and eight persons with her, left England on the 19th of May, 1774, for America. They sailed up the Hudson, and settled in the forest north-west of the city of Albany, N.Y., now the site of a Shaker village. The country was new ; and they were strangers, and were about as much isolated from a knowledge of the state of things in the outside world, as if they had been on another planet. Nevertheless, the wave of spiritual-divine power, which had broken forth in Europe, swept over to America, and did a wonderful work in the New-England States. Maine, New Hampshire, Massachusetts, Connecticut, and part of New York felt its influence in powerful revivals ; leading the subjects of them into new fields of thought, and new forms of worship, analogous to those that Ann Lee and her little church had been led forth in, and into experiences of body and

spirit similar to those of the European revival, leaving upon the spirits of the people the impression that the kingdom of Christ was at hand.

When this remarkable movement had subsided, being only a preparatory work, the subjects of it were brought to a knowledge of the life and testimonies of Mother Ann Lee and her little community. These testimonies they embraced; and thus the Shaker church was founded in all the aforementioned States. Their formation was not the result of dry reasoning, or of philosophical deductions, but from experiences like to those of Paul and to those of the Pentecostal Church. These experiences were imperatively needful to prepare the raw, natural animal man and woman, for a place in the kingdom of Christ.

Neither Ann Lee nor her little church were cognizant of this preparatory work, adapting itself exactly to favor the opening of her testimonies, and to the adoption of her life. Nevertheless she felt the movement, and told her little flock, in whom peace and purity abounded, to make provision for the coming converts. She went to work with a will, and they all did; although no outward signs of anybody coming was apparent. Towards

the end of their seclusion some of her company began to doubt. Finally the predictions of the coming numbers were fully verified. Many came, confessing their sins, and consecrating their property and themselves to divine uses. Here much interesting matter might be introduced, — singular events and providential occurrences ; but I must pass on to the Kentucky revival.

While Ohio, Indiana, and Kentucky were mostly in a wilderness state, and the Shaker churches at the East were about to form, Mother Ann, while under the influence of a special gift, pointed to the south-west, and said “that a great work of the Spirit would take place in that direction.” Years passed on, during which the just formed Shaker churches went through a work of rising out of the natural into the divine, — a work which has to be felt to be known, — and had reached a state of purity, peace, and disinterestedness, of which I will not attempt to convey even an outline.

While the States alluded to were being settled, and increasing in population and wealth, and the face of society, as elsewhere, had become checkered with sectarian churches, the Kentucky revival broke forth, and continued for several years ; exhib-

iting phenomena to which I have barely alluded. On the ground prepared by this revival, the Western Shaker churches were built. And what is truly remarkable, the same general features were prominently evident which marked the preceding revival; and it culminated, as the former did, in Shaker communities.

With us a community is an outflow of the divine element in man. The natural man can never attain to that form of social life, because the emotions and the affections of the lower life are antagonistic to the divine form of human society. That is the reason why the attempts to found communities have so universally been failures. A community *open to all humanity* can only be sustained by being built upon the "Rock," — Christ, — a divine life, — "loving the neighbor at the expense of self."

The Kentucky revival was one of the results of the third great wave of the divine afflatus since the Reformation. The elements of the fourth wave are now being manifested; and the indications are such as to induce to the conclusion, that the coming wave will exceed in magnitude and in results, all the former waves combined. These

elements have been at work for many years on the most influential portion of European and American minds ; and they operate in the same way as did the Reformation, — to liberate mind. But it seems to the writer, that the revivals of the past belong to a cycle now closed, and that a new one is about to open, embracing departments of human action not cognizable in the former cycles, and consequently could not be interfered with.

In the coming cycle, as in the Reformation, there will be an unfettering of mind from the thralldom of priestly dictation, and from the tyranny of creedal systems. Some of these systems will be so shaken up that very little will be left of them, or they may entirely disappear. The first element in the coming cycle, or more properly the force preparing the way for the advent of the cycle, is Rationalism. It has been employed to clear the way, and to assert the rights of man. The next element is Spiritualism : it involves the supernatural, and is dual in its operation. First, it disintegrates what Rationalism was not able to remove. Second, it enlightens the dark regions of unbelief with the coruscations of an unseen world ; creating in millions an undying faith that their departed

friends are still their companions, and that the things seen are but the semblance of things real, though unseen, — the former the effect, the latter the cause. Thus removing the sackcloth of darkness which had enshrouded the divine sunshine ; the operation of which is to fill these dark regions with heavenly forms of life, beauty, and everlasting joy.

When this mighty movement, Spiritualism, has done its work, and the rising generation somewhat prepared to receive a divine call, there are grounds of hope that the fourth wave of the divine afflatus will begin to operate ; purifying and exalting individual, social, and political action ; elevating men and women into an integrity as stern as the Covenanters, and more peacefully divine than the Quaker ever attained to, and in whom divine light will be radiant in good works.

The first wave brought forth the Quaker, the Puritan, the Huguenot, and the Covenanter. The Quaker, spiritually impressed, and true to inward light, would not take off his hat to noble, prince, or king. That was the first "Declaration that all men are equal" before God. The Puritan, driven from his home, founded the great republic, coalesced

with the Quaker ; and from the Quaker City went forth the law, the second "Declaration, All men are equal before each other." The Covenanter gave the common school, without which republics are anarchies. The Puritan and the Quaker abolished human vassalage ; or, rather, a series of remarkable events during the great Rebellion aided their action, and accomplished that work, and more than was expected. That was the third "Declaration, All men are equal before each other and before the law."

The work of the Puritan and the Quaker is now closed : the end has come ! The fourth "Declaration — All men are equal before God, before men, before the law, *and have equal access to all the elements by which property is created and physical happiness secured,*" — they are not able to accomplish. Because they and their religions are bound up together, hand and foot, and prostrate before the god of this world. "*The love of self at the expense of the neighbor.*"

Legislatures are bought ; legalized robbers possess the public lands ; individuals and rings, in the face of law and public sentiment, take to themselves millions of the public money. Millionnaires

are in every mart : at will, they change the value of other men's labor, and tax the consumer, as the monarchs of Europe tax their subjects. The churches what are they ? Painted harlots ! They embrace within the folds of their drapery all the abominations of social, individual, and political life. *They are utterly powerless to infuse into society any living elevating element.*

From the standpoint of our experience as a people, and from a knowledge of the past, we feel that an influx of the divine afflatus is *needed now*, — a power which will touch the hearts of millions, and lift them above the demands of their mere animal instincts, creating them to be a power for good, for the present and for future generations. An influx touching and exalting the divine element in man, causing revivals that arrest the sinner in his paths, and imparts to the moral atmosphere a healthy integrity, shedding influences down through the ages, as past influxes of divine goodness have done. That there will be such influxes in the future there is not the least thing on which to predicate a doubt. At the present moment the spiritual horizon of the earth-sphere is illuminated from above. Cavillers, doubters, and

investigators are either confounded or converted, while many stand ready to be touched with Pentecostal fire. I feel assured, that, on the approach of even a slight degree of divine warmth, godlike organizations will begin to appear.

And when the meridian splendor of divine goodness goes forth in its power, there will be heavenly organizations on the one hand, and hellish commotions on the other, of a most extraordinary character. So deep and widespread will be the divine movement and auxiliary forces, that even modern civilization will stagger and give way, and many of the strongholds of Satan, which have afflicted humanity for ages, will be levelled in the dust. But even if there were not a cloud the size of a man's hand to be seen, indicative of coming events, the existence of our institutions, organically divine, and of a republic now free from the grosser form of human vassalage, are prophecies that God will again and again visit the inhabitants of earth with revivals of creative power; bringing forth forms of social life in his own likeness, and cause the loved republic to bud, blossom, and fill the whole earth with its fragrance and with its fruits.

For some years we have been on our watch-

tower, looking and praying for an influx of living goodness to visit humanity; and desire that our loved friends everywhere, who have been ministered to of divine things, would be with us as one heart in this matter; and also pray for those who are without, and that this republic may be purged from the counsels and combinations of ungodly men, and from all things contrary to absolute justice, and be, in peace and otherwise, a model for the nations.

In conclusion, we freely state that the object of our institutions is to gather into one fold all who have risen above the power of their propensities, and to develop the higher life in man.

Man, as already stated, is dual in his nature; and when he ascends from the lower, the procreative life, into the higher, then he becomes the subject of the law of the spirit of the divine life; and not only brings into subjection the propensities, but crucifies the life from whence they come. As the inferior life dies, he can rise with Christ, and have life in himself, as he had.

The mode of operation by which the divine life is attained, we open to the simple; having learned it is not well to despise the day of small things.

*First,* Give an account of the deeds done in the body. Confess your sins, one by one, to those who in the life of Christ do stand.

*Second,* Take up a full cross against the power within, which leads to sin.

*Third,* Right every wrong, and consecrate your all to God.

*Fourth,* The pomp and fashion of earth's vain shows forego, with all its hates, and wars, and strifes.

*Fifth,* Live lovingly together, seek no worldly gain, but freely give of all the good you gather, according to their needs, to all who in Pentecostal order stand.

Then a heavenly Mother and Father's love shall you intwine, and from off the altar of your inner life, peace and good will to man, even as incense, shall to the higher spheres ascend; and heaven above and heaven below shall thus unite and blend.

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