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A

SHORT TREATISE

ON THE

SECOND APPEARING OF CHRIST,

IN AND THROUGH THE

ORDER OF THE FEMALE.

BY F. W. EVANS,  
NEW LEBANON, N. Y.

“No faith is more easily misunderstood and misrepresented than that of the *Shakers*. The metaphysical explanation of it is so different from popular apprehension, that great pains, and some talent, in conducting a moral analysis are necessary, to do justice to this remarkable sect.”—DR. HOLLEY.

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## TO THE READER.

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Among all the *heretical* doctrines of the Shakers, (and they are by no means few or small; for after the manner that men *call* heresy, we worship the “*dual God* of our fathers” and mothers), no one has given so much offence to the orthodox or dominant religious sects, as that of the *second coming of Christ in and through Mother Ann Lee*.

This article of our faith has proved a real god-send to our enemies. In fact, we do not see but that it would have been as difficult for them as for us to have *prospered* without it.

Their effective charge, that we believe Mother Ann Lee was Christ, and consequently that we worship a woman, is based upon this part of our religious system.

The following pages are devoted to a succinct illustration of our real views upon this fundamental principle of *Shakerism*, which we hold to be synonymous with *true, genuine Christianity*.

And we hereby dedicate it to the “Bereans,” that is, to the “more noble” of our “fellow citizens of the world,” who are willing to “hear” before they “strike,”—those who “search the Scriptures daily,” and who judge and “prove all things” with a determination to “hold fast that which is good” and true, *not* following even the fashionable “multitude to do evil.”

F. W. EVANS.

*New Lebanon, N. Y., April 1, 1853.*

# TREATISE.

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## SECTION I.

### POSITIONS AND PRELIMINARY OBSERVATIONS.

GOD.—What is God? *God is Spirit*,—the Essence of all worlds and of all existences.

There is an *element* termed *God*, which is the inner life of every being and element (that is good) in all worlds.

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.

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 untutor'd 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 this *Esse* of all essences.

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.”

The first sphere emanating from God, and the nearest to Him, is the Christ sphere; and all those 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,

“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 xxxviii. 3—7.)

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 xvii. 5); As also where he affirms, “Before Abraham was, I am;” (John viii. 58); which, with many other similar passages, are supposed to establish the *Deity* of Christ.

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 Heb. i. 3.)

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 hath immortality, *dwelling in the light which no man can approach unto; whom no man hath seen, or can see.*” (Tim. vi. 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 i. 18.)

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.

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.

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 Heb., ii. 7—8.)

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

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.

The time for the introduction and establishment of the spiritual order was immutably fixed; (Matt. xxiv. 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.

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

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*.

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.

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.

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.

The Lord, when speaking to Moses respecting the cherubims (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 cherubims*, which are upon the ark of the testimony, of *all* things which I will give thee in commandment unto the children of Israel." (Ex. xxv. 22.)

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 cherubims 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." (Is. viii. 19.)

The law of Moses was, "Thou shalt not suffer a witch to live." (Exodus xviii. 22.) 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." (Deut. xviii. 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." (Lev. xix. 31.)

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 v. 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 *cherubims 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 first-born," or first Christian Church in the spirit world.

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.

The perversion of the *first* Christian Church on earth is complete;—a total apostacy 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.

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 unwallled 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.” (Ezek. xxxviii. 11, 12.)

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.”

There is a natural and a spiritual *world*, and a natural and a 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.

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.

The *Materialism engendered among mankind by the apostacy of the Primitive Christian Church*, with its systematic teaching 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.

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 of their earthly physical senses.

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 II.

MESSIAH.—It was known and declared, from the very beginning of man's aberration from the path of right, that a "Redeemer would come to Zion, to turn away ungodliness from Jacob."

A Messiah was foreseen and expected. But what he would be, whence and how he would come, and his object and office in coming, are, to this day, subjects of incessant controversy and dispute, even in relation to his *first* appearing. And, where that is settled, the *second* coming of the Messiah opens another field of inquiry as fruitful in human theories, opinions and systems, as the first.

Believers (Shakers) have their peculiar views, and may also be allowed to "show their opinions." And, as such opinions have been made a *practical* matter by these "peculiar people," the public can judge of them by their effects.

The recent increase of spiritualism among mankind induces us to hope, and encourages us to believe, that the time is propitious for a more intelligent and candid consideration, and a more just appreciation of our faith upon this most essential doctrine of Christianity, than has hitherto been accorded thereto.

Our prescribed limits will not permit us to go fully into all the evidences—direct and indirect, rational and scriptural—in our possession, amounting, as we believe, to a perfect solution and decision of this vexed and knotty question; but we simply state our views, and also our readiness to meet all candid inquirers upon the subject at any suitable time and place.

We feel quite as well prepared to prove, by reason and from the Scriptures, that Christ has made his *second appearing in and through the order of the female*, as any person can possibly be to prove that Christ has made his *first appearance in and through the order of the male*.

## SECTION III.

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

## ORDER OF THE DEITY, OR GODHEAD.

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.

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.

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.

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*.

Earths and minerals are *positive* and *negative*. Both sexes 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*.

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*." (Rom. i. 20.)

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.

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

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." (Prov. viii. 10, 25—30.)

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." (Prov. viii. 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."

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 i. 4.)

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."

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

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.

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*.

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 Tim. ii. 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.

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.” (Col. ii. 3)

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.” (Gen. i. 26, 27.)

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*.

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.

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.

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*.

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.

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.

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 anti-christ*. 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.

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

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

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.”

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.

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.

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.”

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*.

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*.”

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*, pp. 179 to 181, &c.)

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.

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*.

And therefore, to say that God, who is Spirit or Essence, is the very *Esse* of the twolife 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!!*

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

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.

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.

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.

As was the first man—Adam and Eve,—who were of the earth earthy, and who begat 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."

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.

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

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

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."

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.

Jesus was the first born 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.”

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.

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.*”

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

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