

Chapter 1 : Movers and shakers: 12 latest leadership changes affecting health IT

*Fifteen Years In The Senior Order Of Shakers: A Narration Of Facts, Concerning That Singular People [Hervey Elkins, Charlotte Cushman] on blog.quintoapp.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before*

Why tell me of your increasing and multiplying after the flesh? Your vessels are marred in the potters hands
“ Jer. Say ye, it is a command to increase and multiply; bit I say it never was a command to corrupt the earth, and fill it with a double condemnation, and then plead the commands of God to increase and multiply, as though you had been doing his will; when you are conscious to yourselves, or know in your hearts, that you never had any other will but your own in so doing; a will proceeding from the lusts of the flesh. God has given me the power to increase and multiply in its true mystical, typical, and evangelical sense; which I go forth to do. I have begotten many thousands of children, and replenished them with many good tidings. I hate your fleshly lives, and your fleshly generations, as I hate the smoke of the bottomless pit; and your pleading the commands of God to increase and multiply, to cover your beastly conduct and doleful corruption, and inverting the order of heaven. Again, at Harwood, I was present when Samuel Fitch brought in his wife, son and daughter; ordered them to kneel down “ then kneeled himself, in the midst of an assembly of their own sort of people “ then, in a solemn manner, renounced his wife and children as being his wife or children ever any more, and forbid his wife ever esteeming him husband again; declaring she was no longer his wife, nor he her husband. You also used severe chastisement, and many other methods, to set men and women, husbands and wives, at the greatest variance from each other. James, Remarkable Occurances “ , p. Polly Smith, affirmation, Aug. Smith, Shakerism Detected, , p. I considered the true cause was, because the church had not power to take her away. If the husband will voluntarily give her up, the church will then receive her to live among believers. But if the husband believes, and not the wife, he is counseled to forsake her, and to have no union with her; and if he pleases he can take his children from her. I had frequently contended with several believers, that it was the duty of the husband to provide for his unbelieving wife and children, the same or better than he would have done if he had not believed. But this was disputed, and the following texts quoted to justify their conduct“Matt. It would exceed the limits of this particular account of the schemes they have contrived to destroy all natural affection and social attachment between man and wife, parent and child, brothers and sisters, especially towards such as left the society. Two instances that occurred about this time [Fall] as specimens of others may suffice. A mother, who had renounced the faith, came to Niskeuna to see her daughter. Some time after, one Dunham Shapley, who had belonged to the society, called to see Abigail his sister at Niskeuna, whom he had not seen in six or seven years; but he was not admitted; he waited some time, being loth to go away without seeing her; at last she was ordered to go to the window and address him in the language of abuse and scurrility. The words she made use of, it would be indecent to mention. Though this deponent and his wife wished to keep children under their own care, yet as they were made to believe that it was the Gift of God, they suffered “ Jascob Rude, affidavit, Aug. Shaker Attempts to refute exposure of anti-family doctrine: Peter Dodge, Seth V. Our principles, on these points, may be clearly comprehended in the following particulars: Any man and woman who are married together all their days, and bring up their own children till they come of age, if they chuse [sic] to do so, without any controlment of the society. No man, who may have abandoned his wife and children can be received by the society, without first doing justice to his family, according to the requirements of the law and strict demands of moral rectitude “ provided the matter is, at all, attainable. But as we have no agency in parting them, so we exercise no control in keeping them together. Our faith does not prohibit a separation, provided that separation be voluntary and lawful; in this they must be directed by the dictates of their own consciences. No married woman is ever received into the society without the free consent of her husband, and even in that case, very few are admitted. I endeavoured to be obedient, was taught to deny my love and affection towards my natural relations, and to love God in our teachers. We must call Job Bishop and Hannah Goodrich, father and mother. Sarah Tibbets, affidavit, Sep. Quoted in Dyer, Portraiture of Shakerism “ , [Jun. We must hate our companions, children and

near relations more than others. We must love God in our elders, with all our heart. We were taught, that it was a crime to say any thing against that way, though it was the truth; and any thing they could say or do was right, and pleasing to God; they held a falsehood no sin, if ordered. Eunice Chapman, Account, , p. He believes it is duty to break every bond " and to follow Christ in the regeneration. Nor the children of which I was the natural mother! The companions and children are separated and sent to different families and villages, and perhaps not allowed to see each other in case of life and death, as they hold that all natural affection is sinful and must be eradicated. The spiritual husband and wife are chosen by the head mother of the church and changed at least once a year. See their Everlasting Gospel [this text is as yet unidentified] from page to Eunice Chapman, Account, , p. How happy, how happy I be; I love the sisters, the sisters love me, Oh! How happy, how happy I be. Counter-statement Betsey Looze, Mar. We know of no child held in our society, but what has been given up by the request or free consent of its parents; nor do we know of any who are held contrary to their own free choice; nor yet, to our own knowledge, has any among us, in a single instance, ever been secluded from seeing their parents, or relations from without the society whenever requested in a civil manner. Quoted in Dyer Marshall , Portraiture, [Jun. Quoted in Dyer, Rise and Progress of the Serpent " , , p. They say we cannot enter the kingdom of heaven with natural affections. It is impossible to determine which statutes were included in the original and which might have been added or altered Part I, Sec. None should be gathered into the Church or first family, who cleave unto their natural kindred of Fathers, Mothers, brothers, sisters, husbands, or wives, houses or land; none should be gathered into this order, but such as may by obedience stand spotless before the Lord. Andrews, Part II, Sec. No member may go out of the family wherein they live, to any other family, on an errand, or on a visit, without liberty of the Elders. Visiting between parents and children, or with relatives from other families, or from among the world, should be done at the Office as a general rule; and wherein it is proper to deviate from this rule, the Elders must direct according to circumstances. If the statement should at first seem incredible to any one, let him attend to the facts as narrated in these pages and attested by credible witnesses, and he will be satisfied that this is a grand article of regulation among the Shakers. Of all relation, that ever I see, My old fleshy kindred is the furtherest from me. So bad and so ugly, so distant they feel, To shun and despise them increased my zeal. Oh how ugly they look, how nasty they feel To shun and despise them increases my zeal. The ties of affection between husbands and wives, parents and children, must be dissolved, according to their creed, and, so far as their baneful influence extended, it was so. Hollaway speak to her daughter [Pilly], and he, with the voice of a tyrant, told the mother to let her be; for we do not want the flesh to interfere, said he! And it is one condition of their reception there, that they be bound, or indentured. Brother Robert was required to give the usual bonds. I saw these writings; and recollect that the indentures were so framed as to make it obligatory on R. Jenkins, not to claim his children, or make any demands for wages, until their minority had expired. But the Shakers could return these children upon their father at any time, if they the children did not do well. So it was a one-sided agreement. I mentioned this unfairness in the agreement to Jenkins; he had observed it, and mentioned it to them. And objected that if he should alter his mind and leave this people, he could not get his children for this agreement. But they could return his children upon him at any time. But the elder assured him that there would be no trouble of that sort; if he ever wanted to take his children away, he could have them. And from this assurance he signed the obligation. But not many months after this agreement was consummated, Robert began to get his eyes open to the iniquities of the system, and to talk of withdrawing. He opened his mind to the elder on this subject. I was on the step stone, and Lewis his second boy, about ten years old came round the corner of the office. As soon as he saw me, he started and run as fast as he could, till he got out of sight. So you see how they are trained to it. I fear I should not have borne this treatment with that christian meekness which I ought always to possess. It is one of their fundamental doctrines, that all the natural affections should be crucified. And by this they mean to include filial and parental affection. Parental and filial affection, and all love of natural relations, is as contrary to the doctrine of the cross as conjugal love. It is all carnal and must be put away. To overcome and extinguish all the natural affections, is the great end of the Shaker life. But for several weeks he behaved as though I was a stranger, and did not call me mother. James Smith, Remarkable Occurances " , , p. If any member should know of any sin or actual transgression of the Law of Christ, in any

one of the family or society, and have reason to believe that the same is not known, or has not been confessed in order, the member to whom the matter is known is bound to reveal it to the Elders, so that sin may be put away, otherwise they participate in the guilt and condemnation thereof. No member or members in the family, who may be admonished or reproved by the Elders, for any fault whatever, are allowed to make any inquiry or take pains to find out, by whom the matter was opened to the Elders. Brethren and sisters may not go to the Office to see visitors, without liberty from the Elders for the same. Common members are forbidden by the orders of God, to make known the orders, rules, regulations or gifts of the family wherein they reside, to persons residing in other orders, or families, except by liberty, or discretion of the Elders. Andrews, Chapman, Account, p. Eunice Chapman, An Account , p. I stood and gazed at the little stranger, but could recognize no appearance of my son. A town officer and a member of the Legislature of that State, with their wives, were admitted with me and Mrs. Dyer to see them. Susan my next eldest, being now 12 years of age came into the room: I gazed at her in silent amaze. She appeared like a shadow, with a countenance pale and depicted and features emaciated, while pining away under her confinement. Can this be my Susan, my dear Susan!!

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The year-old Cohoes youth, a sophomore at Shaker High, rolled a triple in the junior boys competition at Boulevard Bowl in Schenectady. It is the highest three-game total ever bowled by a.